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The Review and Expositor

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THE SCIENTIFIC PRESUMPTION AGAINST PRAYER.

BY PRESIDENT WILLIAM LOUIS POTEAT, WAKE FOREST COLLEGE.

In that remote and picturesque district of northwest France, Brittany, there is a popular legend of an imaginary town called Is which was swallowed up by the sea long ago. The fishermen say that the tops of its church spires can be seen in the hollows of the waves when the sea is rough, and in calm weather the music of its church bells may be heard above the waters. The famous critic, Renan, whose early life was spent in this region, says, "I often fancy that I have at the bottom of my heart a city of Is with its bells calling to prayer a recalcitrant congregation." He adds, "I feel that in reality my existence is governed by a faith which I no longer possess." Such an antithesis in individual experience is by no means uncommon. It is typical of the present situation of many earnest minds. Dogmas fall into discredit before the critical faculty even while the sense of God and the eternal things keeps its place. Those bells of Is ringing even in Renan's last years in the depths of his being—what are they but the echoes of the spiritual sphere still caught by the ear of a living faith through the clamors of the skeptical reason? the bond of the unseen world, strained perhaps, but still unbroken? I do not

undertake to say how far one may go in the denial of intellectual propositions on religious subjects without losing the vision of God, which is the essence of faith.

A number of specific questions about prayer arise now-a-days to perplex devout and thoughtful minds and make praying difficult at times. There is, for example, the great conception that God is spirit, immanent in all things and persons and processes, and that they that worship him must worship in spirit. But the very elevation of the conception is its difficulty for practical praying. Omnipresent and universally diffused spirit loses sharpness of personal outline and vividness and immediacy to the man who tries to "lift up his soul to God". A suggestion of the relation of Jesus to this conception is made below in another connection.

Again, "Your Father knoweth what things ye have need of before ye ask Him." Does He require me to ask for the mere purpose of having me duly impressed with my dependence? And when I am urged to pray for others, does He require my suggestion of their need, with which He must certainly be acquainted? And why should I, an unworthy member of His Kingdom and poorly versed in the riches of blessing which it will bring, beseech Him that it may come and that His will may be done on earth? He has not lost concern for the establishment of the reign of righteousness. He has not ceased to press forward the cause of goodness and truth, that such as I should presume to recall Him to a neglected obligation. To the intelligent Christian this is perhaps the most troublesome of the questions about prayer, for it seems to involve a sort of compromise of the moral character of God.

There is yet another question, the question whether any intelligent man is able to pray at all to-day, in the presence of the reconstruction of our view of nature through the revelations of the science of the period. Is any room left in the closed system of natural law for a disturbing and disorganizing agency like prayer, which operates only as it changes the pre-arranged order of events? Is not the scientific presumption against prayer too sweeping to allow any ground to the belief

that God inclines His ear to hear and really makes a new sequence of events in answer to human petition? It is this question to which the present discussion restricts itself. And only the most general considerations will be presented. It is taken for granted, even in case this presumption against prayer is removed, that the modern man cannot pray for some things which in the pre-scientific period were common objects of prayer. Science enforces discrimination here. An intelligent Christian cannot now pray for the cessation of the pull of gravitation or for anything which, in his view, would clearly violate a natural law. And it may be admitted further that some of the subjective results of prayer are explicable on purely psychological principles. See Strong, *The Psychology of Prayer*, 1909.

Within the limitations indicated, we may now address ourselves to the supposed presumption which the progress of natural knowledge has raised against the possibility of prayer as a practically efficient communication between the human and the divine spirit. Our general view will be cleared, if at the outset we look briefly at the essential nature of religion itself.

The first fact which meets us is this, that religion is a natural phenomenon, as much at home within the natural order as the sunrise. For in human experience religion is universal, that is to say, it arises out of the nature of things. I am aware that years ago Mr. Herbert Spencer and Sir John Lubbock maintained that there were tribes so low in the human scale as to be destitute of religion. More recently, however, all students of the subject hold that there are no tribes of men devoid of religious sentiments and religious opinions. An eminent authority curtly dismisses Spencer and Lubbock with the remark, "Neither one of the gentlemen ever saw a savage tribe." Religion is, in fact, more distinctive of man than the structural and functional peculiarities commonly relied upon to differentiate him from the animals next below him. It is grounded not only on the nature of man, but also by implication in universal nature; and its rise and history, its elements and varied expression in cult and creed are capable of being

reduced to the orderly coherence and precision of science. We are at last justified in recognizing the science of religion.

In order to get at the fundamental thing in religion as a natural phenomenon, it is necessary that our view include all types of religion from the lowest to the highest. They will be found to tell all of them, in the last analysis, the same story. We cannot refuse to accept the mass of ethnological evidence now in hand pointing to the identity of mental construction and action from the earliest and rudest type to the latest and most advanced. The laws of growth which develop the physical man into the type of the species operate also in the realm of his mind to bring its products into a like conformity. This simple fact explains the striking similarity in primitive religious ideas. We have no need to invoke either historic connection or tradition from a common ancestry. The mind of man reacting in practically the same way to the same stimuli will everywhere reach fundamentally identical conceptions.

Now, what is the fundamental and therefore universal reaction of the human mind in the midst of the manifold forms and ordered activities of the natural world? What is the bottom assumption common to all religions? It is "the recognition that conscious volition is the ultimate source of all force"; the recognition that behind the phenomenal world and accounting for it is the invisible, immeasurable power of conscious Will, of Intelligence, of a Universal Mind analogous to the human mind. A corollary of this fundamental assumption, and of the highest importance, is this, that the human mind is in communication with the Universal Mind.¹ In other words, *prayer is of the essence of religion*. This recognition is at the foundation of all the spontaneous or primitive religions and, with the curious exception of Buddhism, which is less a religion than an ethical philosophy, likewise of the founded religions. From this point of view, the significance of Jesus lies in the personal revelation which He made of

¹Cf. Brinton, *Religions of Primitive Peoples*, p. 47.

the abstract universal Intelligence as being in sympathetic neighborhood to human need, and in His clearing the way for freer commerce with the Unseen. His companions and first interpreters felt that they had heard, had seen with their eyes, and had handled with their hands somewhat of the eternal life, and that through Him they had a freshened fellowship with the Father.²

But associated with this essential religious experience, one finds everywhere the tendency to speculate about it. It is of the first importance to distinguish between the religious experience itself and this effort to account for it in terms of intellect. The religious element proper recognizes and opens correspondence with the world of the Unseen Powers, and is no more to be identified with the body of religious theory than is the world of plants to be identified with the science of botany. Of course, religious speculation finds much of its material in the existing stage of culture, and takes form and color from it. In one case this system of speculation issues in fetichism, at a higher stage in mythology, at a still higher stage in what we know as theology. The pre-scientific theology ranged over well nigh the whole world of fact. It involved cosmogony, ethnology, and history. It had its theory of the earth and of the heavens, of disease, of language, of education. But all these matters were within the scope of science; and when the new science, clear-eyed and victorious, arrived upon the scene a revision of the body of opinion which had grown up under the sanction of Christianity was inevitable. The so-called religious crisis of the past eighty years was precipitated, and many felt that religion itself was compromised in the enforced surrender of the particular intellectual form in which at the time it found expression. But we have learned that revision of the world-view historically associated with Christianity leaves untouched the essential content of the Christian consciousness, and the former trepidation of Christian apologists at sight of the unchecked advance of scientific criticism,

²I John 1:1-3.

is now seen to have been without warrant. In its passage into the wider horizons of modern science with not a little pain and disaster, the gospel has given the latest demonstration of its inherent vitality and its permanent validity. Without question, it has found its place in the new world of science. The fact is attested by the highest science as well as by the latest Christian theologies.

We have now to inquire into what this scientific view of the world is and how it stands related to religion and prayer. Of course, the new view of the world is the product of the rapid and marvelous extension of natural knowledge. But it cannot be maintained that the modern world-view has been consistent throughout the modern scientific period. Indeed, one of the notable facts of the period is the change of feeling on the part of men of science, within the last thirty or forty years, respecting the ultimate reality, the deeper meaning of the universe. Accordingly, on the threshold of the inquiry we need to distinguish clearly between the earlier scientific view of the world and the later.

The earlier view put the emphasis upon the mechanical side of things, went far, indeed, toward restricting the term "nature" to the phenomena of the physical world, the phenomena which were reducible to a mechanical routine, which were measurable and predictable. Maxwell insisted that the clock, the foot-rule, and the balance were the symbols of modern science. The French mathematician declared that a sufficiently developed intelligence supplied with the status of the atoms at any particular moment would be able to predict all future history. And so, the universe was held to be a closed system of inviolable sequence, impersonal, and its sufficient cause. There was no trace in it of intelligence or free will. God was thrust over the last ledge of mechanical fact, the realm of the supernatural was rolled up as a scroll and flung over the edge of the world into the abyss, and, there being no ear anywhere to hear, prayer became an absurdity. Science was flushed with its recent conquests, it was in high conceit with its omnipotent method. It was already well advanced

in the work of plucking the heart of mystery out of universal nature, and but a few years more of the unflinching application of the laws of physics and chemistry would finish the business up and set men free from the thralldom of the last superstition. It was dogmatic and arrogant.

But somewhere about 1880, shall we say, this confident and supercilious bearing began to relax. Men began to recognize with increasing clearness that they had been occupied with surface problems whose solution merely led them in to the central mysteries, and before these they stood in helpless impotence. Even in the sphere of physical nature, investigation invariably broke down when the crucial problem was reached. Your chemist can record the sequence of events in his test-tubes, but he does not know what determines the sequence. Your physicist has a glib definition of force as vibrations in the ether, but he does not know what ether is, or what makes it vibrate. He can get no further than Lord Salisbury's definition—ether is the nominative case of the verb to undulate. Your biologist beams with delight when he looks up from his microscope where life is advertising its marvelous powers, but he does not know what life is. Your psychologist has a nimble wit and speaks great swelling words about the parallelism of the thought-process and the nerve-process, but he knows next to nothing of either process and of why they should be parallel, if, indeed, they are. It is precisely at the crucial point in every line of research that the scientific method breaks down. The further the man of science pushes his questioning of nature, the more oppressed he becomes with the limitations of science, and the word most familiar to his tongue is "I do not know". The torch of science grows brighter with each passing year and shoots its beams deeper into the enveloping darkness, but the enlargement of the sphere of light multiplies the points of its contact with the unknown. One secret guessed brings to view two deeper ones. Science springs more questions than she solves.

Deep under deep forever goes,
Heaven over heaven expands.

Moreover, it is now seen that the physical principles and tests which have been so disappointing even in the distinctively physical realm are able to yield us little when applied to the personal realm now at length recognized as a part of the natural realm. Socrates and Shakespeare and Saint Francis have clearly a place in the natural order, and a theory of the sum of things must include them in its purview. In truth, personality is the highest thing in nature, and a view which fails to account for it might well be discarded as accounting for nothing. As the late Professor William James remarked, the only form of thing we directly encounter is our own personal life, and the only complete category of our thinking is the category of personality. The surest knowledge we possess is the knowledge that personality conditions events, and the world without us ceases to be intelligible in proportion as it becomes impersonal. In other words, the world cannot be explained except on the supposition, to use Professor Shaler's phrase, that a mighty kinsman of man is at work behind it all. We are finding, with Tennyson,

Nearer and ever nearer Him who wrought
Not matter, nor the finite-infinite,
But this main miracle, that thou art thou
With power on thine own act and on the world.

Science is pushing out into this world of personality, but it has not so much as invented the conceptual apparatus for "explaining" the phenomena of the personal realm. Atom and ion are symbols clearly inapplicable here. We need not look for the secret of genius or the moral imperative in the bottom of a retort. No mathematician has arisen to give algebraic expression to variations in the states of consciousness. The deep affinity which draws two souls together does not vary inversely as the square of the distance and directly as the mass. It is frankly confessed that the central problem in this sphere of investigation can be approached at present only by way of theories known to be inadequate.

Without going further into the illustration of the limitations of science, we must agree that, wide-reaching and noble and beneficent as its work has been, it has not changed materially the conception of the ultimate reality. The scientific revolution has been a radical revolution, but when all is said it must be confessed that it has operated upon the surface of things. After all, the new world is the same old world, a world which presents as the crown of its evolutionary process the marvel of ethical ideals and spiritual aspiration and the interplay of self-conscious personalities, a world of deep mystery and of unexhausted resourcefulness. After seventy years of added scientific progress, we have still preserved to us Carlyle's "great, deep, sacred, infinitude of Nescience, whither we can never penetrate, on which science swims as a mere superficial film". His word of 1840 is true to-day: "This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, magical, and more". And human life stripped to its naked elements is the same as of old. Only its social and economic exterior, the stage on which it moves and its machinery are different. Strip off the veneer of the new knowledge and the conveniences and refinements of civilization wherein the work of science stands recorded, and we shall see that man's fundamental moral relations and needs remain the same. We stand on a broader and higher pyramid of fact than our predecessors stood on, and we see more things than they saw. But it may well be doubted that we see any deeper into things than the Greeks of old days saw.

But this recognition of what appears to be an ineffaceable ignorance does not represent the whole of the present scientific attitude. There are positive declarations on every hand in science circles that the conception of the world as a mechanism constructed on a rigid mathematical plan has no objective reality. Here, for example, is Poincaré, probably the greatest living mathematician, casting doubt upon that boasted test of scientific truth, prediction, in the declaration, "Predicted facts can only be probable. However solidly founded a prediction may be, we are never absolutely certain that experi-

ment will not prove it false".³ All men of science, with relatively few exceptions, are feeling now that a system of things out of which by natural processes mind arose must itself be mental. Just the sphere, in other words, for the appeal and response of the Universal Spirit operant everywhere and the derived and dependent human spirit.

Besides, as Haldane insists,⁴ the medium in which the religious consciousness embodies itself is acts of will and phases of feeling, whereas scientific knowledge belongs to another sphere. Religion is concerned, not with the range and content of thought, but with the attitude of will; not with truth, which is a matter of science, but with imagination and feeling. Accordingly, whatever revolution may occur in the realm of science strictly so-called, religion and its necessary support and expression, prayer, will retain their legitimate place in enlightened human experience. "Close is our touch with the eternal. Boundless is the meaning of our life. Its mysteries baffle our present science, and escape our present experience; but they need not blind our eyes to the central unity of Being, nor make us feel lost in a realm where all the wanderings of time mean the process whereby is discovered the homeland of eternity."⁵

³H. Poincaré, *Science and Hypothesis* (1905), p. 183.

⁴R. B. Haldane, *Pathway to Reality*, II., pp. 204-5.

⁵Josiah Royce, *The World and the Individual*, II., p. 452.

THE MODERN ISSUE AS TO THE PERSON
OF JESUS CHRIST.

BY PRESIDENT E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

The supreme question of the age in the sphere of religion relates to the person of Jesus Christ. There are many points of view and numerous shades of opinion within the limits of these points of view. But fundamentally it is comparatively easy to state the issue. Indeed, the issue itself is not new, but only the old issue in a new form. What is proposed here is a brief discussion, not of the issue itself so much, as the various methods of attempting a solution. I have in view the modern doubter. We who accept the Scriptures, of course, do not need the argument save to confirm our faith. The argument holds, however, under any view of the Scriptures.

What then is the issue as to the person of Jesus Christ? It may be stated in various forms, all of which amount to the same thing. Was Jesus simply a teacher of religion, or was He also the object of religion? Was He a messenger from God merely, or was He, in and of Himself, a revelation of God also? Did Jesus desire that man imitate His faith in God simply, or did He also seek to produce faith in Himself as the Revealer of God? Did He come to educate the race back to God merely, or to redeem it first of all and conduct the educational process on the basis of the redemptive work? Does salvation come to man by reproducing in himself the sinless consciousness of Jesus simply, or by looking first of all to His cross and atonement as the objective source and ground of redemption? Was Jesus a historic being whose career ended when the tomb closed upon His body at Jerusalem two thousand years ago, or is He to-day a living, active, energetic, conscious, personal force in individual lives and in human history? And finally, was He divine in the sense that He was morally perfect merely, or in the further sense that He was by nature more

than man? Or to sum up these questions all in one: was Jesus simply the "prince of saints" as Martineau has called Him or the divine Savior and Redeemer of mankind, the Son of God in the supreme and unique sense of the word, which sets Him apart from and lifts Him above other men? This is really the fundamental question, and we do not arrive at any adequate view of Christ's person until we have faced this question and have taken sides unequivocally with one view or the other. For there is no possible middle ground as between the alternatives stated in the preceding series of questions.

Now this paper is not an attempt to thresh over the old arguments as to the divinity or deity of Jesus Christ. These are well known and may be found in many places. I have given my own views at some length in another place.¹ As already intimated, I propose here to consider the modern issue as to the person of Christ with reference to the various methods employed in considering the issue, with the view to indicating the direction in which the solution is to be really sought. In the pursuit of this object we shall have to consider first the question of the historic records; second, the question of scientific explanation; third, the question of philosophic postulation; and fourth, that in which these three culminate, the question as to rationalism and life.

CRITICAL CONCLUSION.

First, we consider the question of the historic records. Here, as elsewhere, we must condense greatly and omit many things, merely giving general results. The very latest significant phase of scientific criticism in dealing with the historic records as to Jesus Christ may be briefly outlined as follows: Omitting John's Gospel from consideration, not because I believe it untrustworthy, but because critical opinion is so divided regarding it, we may assert that the actual history of the earthly life and the authentic personal teachings of Jesus are contained

¹See "Why is Christianity True?" By E. Y. Mullins, Part II. American Baptist Publication Society, Philadelphia, Pa.

almost if not quite exclusively in the synoptic Gospels, Matthew, Mark and Luke. For our present purposes we may limit that history to those Gospels. Of these three Mark is regarded by the preponderance of critical opinion as the oldest. In recent years, however, a view has been developed which regards Matthew and Luke as based in part not only upon Mark but also upon another prior document or source known to criticism as the document or source Q. This source Q contained, according to the current critical opinion, the elements in Matthew and Luke which are common to both Gospels, a very considerable portion, as comparison will show. Critical analysis, then, has yielded us two chief sources of our knowledge of the life and teachings of Jesus, the Gospel of Mark and the document Q on which Matthew and Luke rest. Other views have been propounded indeed, but no others have attained such critical responsibility and standing as requires me to deal with them here.

Now, in these original sources which criticism gives us, we find every essential characteristic of Jesus which lies before us in the synoptic Gospels as they stand. For example, in Q Jesus repeatedly assumes an authoritativeness and finality as a teacher which sets Him apart from all other teachers. Men are persecuted for His sake. Human destiny is determined by conformity to His words. He comes to send not peace but a sword (Matt. 10: 37 and Luke 14: 26). Taking up the cross and following Him daily is the sum of Christian duty. In Q is found the remarkable passage in Matt. 11: 25-27 and in Luke 10: 21, 22, in which Jesus asserts that He Himself is the sole organ of the revelation of God and that all the sources of divine knowledge are placed at His disposal: "All things have been delivered to me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." Dr. Martineau thinks he can discern clearly that these words are not genuine words of Jesus because they are inconsistent with His humility as the prince of saints. Professor Harnack endeavors to eliminate the passage also, or rather its Christo-

logical implications, by means of a change in tense in the verb translated "know." Harnack's chief objection to the passage is not scientific or critical, but rather that it is Johannine in character; that is to say, it assigns too lofty a place to Jesus. The document Q also contains apocalyptic elements in which Jesus predicts His future return and the setting up of the kingdom (Matt. 19: 28 and Luke 22: 30).

Some of the most notable of the miracles of Jesus are recorded in Q, such as the healing of the centurion's servant at a distance. We have not space to outline Mark's record, nor is it necessary. The lofty place assigned to Jesus in Mark is familiar to all readers of the New Testament. We sum up here by saying that in the document Q and in Mark are found all the elements of teaching as to the person of Jesus which have given so much offense to rationalistic criticism in the synoptic Gospels as a whole, His messianic claims, His position as object of human faith and not merely as religious teacher, His lordship and authority, His function and office as Revealer of God, His apocalyptic outlook upon the future, His transcendental and divine character as Redeemer and Savior of the world.

In view of these facts, there are three possible conclusions: First, we may conclude that as the records are trustworthy in general, so also the messianic and christological passages are trustworthy and accept the higher view of the person of Christ. Second, if one refuses to accept the Christology of these records, he may assume that the records as a whole are untrustworthy, and that any real knowledge of who and what Jesus was is impossible. Thus they will be rejected altogether. Few have the hardihood to do this, although there are some who adopt the view. Yet this is the sole alternative theory which is consistent from the point of view of criticism itself. For be it understood that the christological passages are as well established on critical grounds as others in these Gospels which are accepted without hesitation. But there is a third possible view, viz., that the christological teachings were inserted by the disciples after the death of Jesus as a result of speculative and

theological tendencies. This is the view of a vast throng of critics whose views differ at certain points and who represent all degrees and shades of opinion, but who agree in the fundamental point named that the Christology of these records was invented by disciples. In other respects the records are held to be authentic and reliable in greater or less degree. Wellhausen, Harnack, Holtzmann, Bousset, and many others represent this view.

Our conclusion may be very briefly stated. It is that the situation thus meagerly outlined clearly shows that criticism of the destructive kind virtually thus surrenders its case. Its utmost efforts, by its own showing, leaves Jesus just as He was in the records before criticism began its effort to eliminate Him. When the historic records have been chipped away and the lowest residuum has been found, it is seen to contain all the elements of the larger whole. What then? Well, criticism refuses to believe, nevertheless, and asserts that the Christology has no place in the synoptic records. But how can it so contend? It so contends on philosophic grounds. Its world-view refuses to concede the possibility of a universe in which an incarnation could have taken place. But observe here most carefully that its conclusion is not based upon critical but upon philosophic grounds. Criticism fails and a philosophic postulate is brought into requisition. Of this, more a little further on. I observe simply in leaving this point that criticism itself is on the side of the historic faith of Christendom by its own showing, while many critics forsake criticism and take refuge in philosophy. The Gospels are made over in conformity to a philosophic world-view which assumes beforehand the impossibility of such facts as the Gospels allege. Exit criticism; enter philosophy. So much for the issue as to the person of Christ from the point of view of the historic records and the method of historical criticism.

SCIENTIFIC EXPLANATION.

We consider next the issue in the light of scientific expla-

nation. There are certain characteristics of science which need to be noted before we attempt to indicate its relation to the modern issue as to the person of Jesus Christ. First of all, natural science employs the principle of causation as its criterion of explanation and of truth. A thing is explained when its cause is assigned. The principle of causation thus employed is derived from physical nature. By causation science means the connection between events in the physical sphere when one event arises as the result of another event or force. Again, science finds causes on the same plane with the events to be explained. It passes from the known to the unknown. There is no real explanation in the scientific sense save in terms of previous experience or knowledge. We build a bridge over the chasm which separates us from the unknown, but always the bridge is constructed of material gathered on our own side of the chasm. The bridge is never thrown over to us from the other side of the chasm. Or, to put the same truth in another form, science explains horizontally, not vertically. If A causes B, then in order to explain B we must find A among the things which lie in the continuous chain of interconnected events, not in some agency above the chain of events.

Another characteristic of science is that it accepts nothing which is not made so clear by experiment that it cannot be doubted. This is the exact language of Professor Huxley, who in his *Methods and Results* expounds the principle as he derived it from Des Cartes. Scientific explanation and demonstration then is essentially axiomatic in character. It is not scientifically proved until the thing is so clear that it cannot be doubted. Rationally, in other words, it is coercive and irresistible.

Another characteristic of science is that it confines its views to facts and phenomena. Physical science observes and formulates the laws of the redistribution of matter and motion. Science refuses to speculate as to ultimate reality chiefly because such speculation renders the scientist more or less unfit for his task of exact observation and accurate formulation and

classification of phenomena. In the social sciences and in religion science observes and confines its views to facts and phenomena, as in the physical realm. Here also it declines to speculate.

What bearing, then, has these facts upon the supreme question as to the person of Jesus Christ? Has science the criteria or the authority for settling the controversy among the theologians? Can science declare that Jesus was God as well as man, or can it declare that He was merely man, that, as Bousset and others contend so vehemently, He nowhere transcends the human? For this is the fundamental question as to Jesus. Now it is perfectly obvious that science cannot answer the question as to Jesus in any final or authoritative manner. This is true simply and solely because the question lies beyond the function of science. Science can observe the Christian phenomena. She can study the history of Christianity and render her account of all that Christ has wrought or is alleged to have wrought through the ages. Science may deal critically with the New Testament records, as we have seen, and with what results we have already seen. One set of theologians or religious men say as they observe these phenomena, there was nothing in Jesus transcending the human. Another set assert with equal vigor, in view of the same facts, there is convincing evidence of an incarnation, that Jesus was more than human. A third group, the followers of Ritschl, asseverate with equal vigor that the evidence is not convincing either way, that while Jesus has for men the value of God and does for them what men need from God, yet we cannot assert what Jesus was in His essential and ultimate nature. Can science arbitrate? She cannot. First, because the essential nature of Christ belongs not to the realm of phenomena. It lies beyond phenomena, while science confines her view to phenomena and will not speculate. She stubbornly declines to speculate. Secondly, because the fact of an incarnation can never be made so clear by means of scientific demonstration that it cannot be doubted. Axioms arise when the concepts involved and the facts under observation are, within the limits

of the axiom itself, completely understood. An incarnation cannot, therefore, become axiomatic or be made so clear by scientific demonstration that it cannot be doubted. Thirdly, science cannot arbitrate in the theological controversy about the person of Jesus because here explanation, if incarnation be a fact, must be vertical, not horizontal. Here, if the higher claim as to Jesus is true, explanation cannot be in terms of causes and forces pre-existing on the natural plane. Here the bridge is thrown over the chasm to us from the other side, not from our side across to the other side. Here explanation, if incarnation be a fact, must be in terms of the previously unknown. Thus in all three respects scientific adjudication in the controversy about Jesus is impossible. As to the function of science as limited to phenomena, as to the requirement of axiomatic demonstration, and as to explanation in terms of causation on the same plane with the event. Observe here that science can no more disprove than prove. It has no more ability to set aside than it has to establish the Christian claim. Incarnation and divine essences lie outside and beyond the sphere to which science wisely limits herself.

At this point I hear an objection: "Is not the whole disturbance in religion and theology in our day due to scientific claims? Is not the whole attack on evangelical Christianity in the name and by the authority of science? And is it not critically scientific research which is at the bottom of all the disquietude and anxious foreboding of men lest the foundations be destroyed?" The claims of some scientific men, yes; the claims of mature science, no. Critically scientific assumptions, yes; critically scientific results, no. Attacks in the name of science, yes; attacks by the authority of science, no. These things indeed are the occasion of the disturbance. But men always forsake scientific for philosophic grounds when they assert or deny as to the incarnation of Christ. For, as we have seen, science never crosses the frontier into the realm of that which transcends the manifestations in the sphere of the known.

This last point will become perfectly clear when we recall

that science has nothing to say as to ultimate causes. Real and ultimate causes lie in the super-phenomenal sphere. Really scientific explanation, that is to say, causation, is always in terms of antecedent and consequent. This is really all that science needs. When science asserts the ultimate nature of reality it thereby becomes philosophy. When science makes any assertion for or against the incarnation of Christ, it becomes thereby philosophy and ceases to be science. Causes in their real essence and fundamental character never come within the range of scientific observation.

Our conclusion, then, is the same as when we discussed the application of criticism to the historic records. We found then that criticism did not at all eliminate the objectionable Christology from the Gospels, so here we find that science, as such, never even comes into close quarters with the ultimate problem of Jesus. Both criticism and science must needs forsake their own calling for that of philosophy in order to express an opinion on the problem. The world-view which asserts that an incarnation cannot be, and that which asserts that it can be, are world-views which represent two philosophic standpoints rather than scientific.

PHILOSOPHIC POSTULATION.

We come in the third place, then, to consider the problem as to the person of Jesus from the point of view of philosophic postulation. Speaking broadly, there are but two general philosophic points of view which are of importance in the current issues. Both of these turn upon the principle of continuity or causation. The philosophic issue is this: Is the totality of existence to be explained on the principle of physical causation or on the principle of personality? Perhaps it will be simpler to say rationality rather than personality at this point, though rationality is simply one aspect of personality. The philosophic issue then is this: Shall we assert that ultimately and finally all being, all existence of every kind whatsoever, is to be explained as a part of the continuous physical universe? Is all being

ultimately and finally intelligible as a part of the causal series? Or shall we rather assert that rationality is the key to all mysteries, and that causality in nature is simply another form of rationality? Materialism and some forms of pantheism assert that causality is fundamental and that rationality is subordinate. Idealism and theism and personalism assert that rationality is fundamental, and that causality cannot be understood save as a form of rationality. There is another way of taking existence which leaves causality and rationality intact without attempting to merge one in the other, which is no doubt for practical purposes the wiser, truer way. But in any event the reasoner will be likely to assert the superiority or primacy of the one principle or the other.

Now philosophy can only explain the whole by the part. It can only select some one fact, or principle, or law, and make of it a "type-phenomenon" or intellectual yardstick or standard, and by it estimate all the rest of existence. No one can compass all of existence in mind or heart; we can only know a part and infer the rest. One man takes the world or universe as mind because he knows mind in himself. Another takes it as matter, because matter so abounds in the space around him. Another takes it as will, another as energy, and so on to the end of the chapter. Thus arise the various world-views. Now science cannot help philosophy to choose between the various possible type-phenomena. For science merely supplies the data for philosophy to work with and explain. It follows, therefore, that men may exercise the utmost freedom in their choices of type-phenomena and in their formation of world-views. If any one of us could intellectually grasp the whole of existence, we might then prohibit others from forming incorrect world-views. But none of us can grasp more than a part. We must accord intellectual respectability, therefore, to the views which oppose our own. Three things are true of all general philosophic world-views. First, they are all due to taste. Primarily, philosophic theories are like paintings. They express simply the taste and ideals of the painter. A man's preferences chiefly determine his philosophic theory, not

his reason. Again, all world-views arise from the plane of being on which the man stands, which may lie anywhere between inorganic matter on the one side and human personality on the other. It is possible to select a type-phenomenon anywhere between these two extremes. The third characteristic of the various world-views is that each of them is able to demolish all the others. The difference lies in the assumptions of the various theories. Materialism is unanswerable so long as you admit its assumptions. It is powerless against you the moment you adopt other assumptions. All theories, therefore, are both irresistible and impotent; formidable as an intellectual construction, but powerless against other intellectual constructions. I am not asserting that all world-views are equally tenable or convincing, but only that all may claim intellectual respectability and standing; that while each is able to demolish all the others, none is able to prevent the demolished view from coming back armed *cap-a-pie* to engage once more in mortal combat. So long as tastes differ and preferences differ, world-views will differ.

It is of course open to the materialist to refuse to believe in the incarnation. His assumptions are against the belief. But mark this point clearly: It is not his proofs, but his assumptions. Matter is selected by him as the type-phenomenon, the ultimate fact, and all else must conform to it. Proofs urged are simply such other considerations as may be marshaled which seem to support his main fact. Of course theism is incomparably the strongest of world-views, and theism is wholly compatible with the incarnation and with the christological elements in the Gospel. But theistic arguments are not coercive to reason, so that when presented to the materialist he is not compelled to accept them, so long as he prefers the materialistic or other world-views. Philosophy, therefore, does not attain finality as to the person of Jesus any more than science and criticism.

There is, however, one net gain from all three which we must note before passing to our last point. The gain is that the Christian evangelical view is intellectually as respectable as

any other view. Critically it is as respectable as any view because the records yield the view after criticism has done its worst. This of course in itself does not prove the records to be true. It only proves that criticism has not been able to eliminate from the Gospels the Jesus of faith. By common consent the Jesus of faith is found everywhere else in the New Testament. Critically, then, the evangelical view is as respectable as the opposing view of the person of Jesus. Again, this view is scientifically as respectable as any opposing view, for the reason, as already shown, that science is without jurisdiction in deciding the ultimate question as to the person of Christ. Scientific criticism has concluded that all the New Testament literature yields the Jesus of faith. He is present in all the phenomena. This is as far as science proceeds. Physical science of course never touches the problem of the person of Jesus at all. It may draw inferences as to the possibility of miracles, but such inference belongs to the philosophical realm and not to the realm of exact science. What Jesus is in His essence science declares to be outside of her domain. Science, then, does not prove the Christian claim in any coercive manner, though her testimony is in its favor as far as it goes. And assuredly science has no word to utter against the Christian claim. Once more, the Christian view is philosophically as respectable as any other, because in philosophy world-views are personal preferences, not intellectual necessities. Each world-view, as pure philosophy, is both invincible and impotent; a granite mountain from the point of view of its own assumptions, a rope of sand from the point of view of the assumptions of the opposing theory. And no power in the heaven above nor the earth below will prevent men from selecting such assumptions as may seem to them best. Critically, scientifically, and philosophically, then, the Christian view is as respectable as any other. It is a great gain to attain this much. It clears the atmosphere for the real test and the real answer to the question involved in the modern issue as to the person of Christ. Let no one infer that nothing beyond this conclusion can be urged for the Christian views. As a

matter of logic a vast deal in addition may be said in its favor. It is by far the strongest of all views when regarded critically, scientifically or philosophically, in so far as criticism, science and philosophy are related directly or indirectly to the problem. We have simply sought to show the utmost which can be said against the Christian view, and to point out that all the objections to it may be urged against other views.

POINT OF VIEW OF LIFE.

We come to our last point, which is the consideration of the modern issue as to the person of Christ, not from the point of view of criticism, or of science, or of philosophy, but from the point of view of life. But as we shall see, all three—science, criticism and philosophy—will return, but under new conditions. Philosophy is just now turning against itself in a most remarkable way, which will lead to the regeneration of philosophy.

We remark first, then, that it is possible to reach a definite conclusion as to the person of Jesus despite the indeterminate outcome of our previous considerations. We arrive at that conclusion primarily by following the method of Jesus, and secondly we validate our procedure for those who decline His authority by reference to a scientific and philosophic principle which has been developed in recent years.

Jesus said: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.)

Now the principle here taught by Jesus has been expressed in modern philosophy by the term voluntarism, which means of course the principle deduced from the action of the will. The will and not merely the intellect enters into all our forms of knowing. The contest is between rationalism or logic on the one hand, and voluntarism or life on the other. Logic cannot solve the mystery of being. Some of the defects of logic are the following: For one thing, logic never exhausts reality. You form your concept of the rose, for example, and

describe its form, color, odor, and so on, but when you have exhausted your powers you have not exhausted the color, odor or shape of the rose. Some details remain. So of all objects. Again, logic is based on concepts which are always abstractions. When you look at a rose or handle it, you have more complete knowledge of it than you can ever have in a concept of it after you leave it. Now the difference between rationalism and voluntarism or life, is the difference between our concepts of our absent rose and our seeing, handling and smelling a real rose. The concept is the mental image of a very imperfect impression of the object scaled off, while the actual contact with it gives us all the rich content in its variety and fullness.

Now philosophic theories for the most part are based on abstract concepts, not on concrete realities. They deal with the outside of things, not the inside. Criticism deals with the outside of things, simply the records; science deals with the outside of things, simply phenomena; philosophy deals largely with the outside of things, simply a single principle abstracted from the whole of being, which ignores much more than it accounts for in most cases. Now this is the method of rationalism or logic. Reason is assumed by it to be our sole reliable mode of dealing with reality, as if reasoning with concepts about the rose were our only means of arriving at the truth of it, as if smelling the rose were not as good philosophy as logic chopping about it. Epistemology, or theory of knowledge, has had to do with the reason hitherto. Now we are coming to see that the will is as important as the reason in our processes of knowing, and epistemology is undergoing a change.

Now let us apply this epistemology or conception of knowledge to the modern issue as to the person of Jesus, and let us briefly contrast the rationalistic with the voluntaristic way of approaching Him. In the Gospel records Jesus is Lord. He is Savior, as well as Revealer of the Father and Teacher. How shall the will approach Him as Lord? By submission. How shall the will take Him as Savior? By faith. How shall our whole life approach Him? By complete self-surrender. Is

it not clear, then, that here are factors of knowledge which are absent from criticism, science and philosophy? Criticism deals rationally with an object, certain documents. Science deals rationally with certain objects called phenomena. Philosophy deals rationally with certain subjects, the data supplied by science in all of its forms. All may arrive at accurate conclusions in regard to their respective objects. Criticism may succeed in being really judicial. Science may discover the real coexistence and sequences of nature. Philosophy may correctly reason about the data thus supplied. Yet none of these, nor all combined, give us that form of knowledge which we have described, which arises when we approach Christ with the will and submit to Him.

What happens, then, when we approach Jesus thus? Let our own experience answer. He does not remain dumb, as the documents so often remain dumb to criticism. He does not refuse to respond, as the phenomena and facts of existence so often refuse when science and philosophy interrogate them. His answer comes to us out of the void. From the heights come down to us new tides of power. New energy flows into our wills. A new sense of power possesses us. A lyric mood of praise and joy seizes us in place of our despair. New ideals of ethical attainment at once become supremely desirable and at the same time possible. In a word, we are redeemed, saved from our sins. The witness of apostles and martyrs and of the long line of Christian heroes through the ages acquires new meaning for us. Moral and spiritual transformation ensues in our characters. We become sharers in the Kingdom of God, and its consummation and completion become the supreme goal of our endeavor. This is the one form of test which Jesus proposed regarding Himself. He never invited men to deal with His claims in a merely rationalistic manner. His bond of connection with men is the will. We never approach near enough to Him in any other way to know who or what He is. When we approach Him thus we find Him to be divine, because his action in us is divine action. His power over us is divine power. We know He is Son of God

and Savior of the world, because all the results in us and through us agree with the claims He makes for Himself in the records. This experience of Christ in us is not merely faith as opposed to knowledge. It is knowledge of the most real and vital kind, which, compared with the knowledge derived from abstract logic is as sunlight unto moonlight. Now voluntarism is the philosophic and scientific term for the doctrine which validates from the point of view of modern culture this Christian conclusion.

Let me pause for a moment to emphasize the significance of the point we are considering. A few years ago the objector might have felt warranted in complaining that our position is merely the old claim that religious experience convinces where reason does not, but that religious experience has no standing in science or philosophy. The objection, however, does not hold to-day. For we now have a school of philosophy, militant and confident, which urges upon us the principle of knowledge we have set forth, a school which denies to abstract reason the ability to solve the ultimate mysteries, and which asserts that the will is an essential factor in all knowing. The advocates of this philosophy are not all Christians, but some of them are Christians of pronounced type, and the general view that obedience is superior to speculation as a means of knowing God's will is Christian to the core. This means that the ultimate philosophy must be religious in the Christian sense, and that the harmony of thought and faith will come about through the unity of our total nature, intellect and will and affectations, seeking together to know the meaning of the universe.

Men have been a long time catching up with the teaching of the New Testament. Philosophers for hundreds of years have been pursuing the shadowy form of truth running on ahead and outstripping them. They have now overtaken the form and looked into its face, and lo, it is the face of the Son of God. He taught the practical voluntarism of modern philosophy two thousand years ago. The way to discover the secret of the universe is to conceive it, not as matter or force

or energy, but as a person. The way to understand that person is to consider Jesus Christ, look at His face and form. The way to test the reality of this personal explanation of being is to act toward it in a voluntaristic and personal way. Thus and thus only does the long-drawn controversy find solution. If Jesus should ever fail to respond to the sincere appeal to Him; if men are ever disappointed in Him who approach Him in His own appointed way, then they would be warranted in rejecting Him.

It is clear, then, that we have in this Christian experience, which arises in us when we submit to Christ, something entirely unique and impregnable in the form of knowledge. The principle which modern psychology and philosophy have so clearly defined may, and will indeed, transform both science and philosophy, and render them less abstract and more concrete. Thus they will gradually recognize, as the late Professor James and others already recognize, the power of the appeal which Christian experience makes to human reason when that reason is thus transformed and elevated by the newer, deeper conception involved. Not that this principle sets aside logic, but only that it deepens it and completes it. Criticism, science and philosophy will still use the reason. Logic will still have to do its work, but men will see that in all spheres, scientific and philosophic as well as religious, the truth comes through action more than through abstract thought; that experience is deeper and far more luminous than reason, that plunging into the stream of being and sounding its depths is a far more satisfactory way of discovering the contents of the stream than sitting on the bank and drawing inferences from what little of it we can grasp in that detached way. As we thus take the universe as personal and approach it as personal, through Jesus Christ, it does not remain dumb and inarticulate as it does when taken merely as matter, force and motion. It responds in a personal way, the veil is drawn aside and the hidden mystery suddenly stands revealed before our eyes in all its splendor, and we know where previously we had only guessed. We have, then, a spiritual demonstration

based on the exercise of the will, which is as convincing as the conclusions of rationalism, which are based merely on the exercise of the reason. The demonstration is not like those derived from experiment in physical science, but in its initiation and gradual assimilation through religious experience it satisfies Huxley's criterion—it is so clear that it cannot be doubted. It is unlike philosophy in that it is not speculation about the ultimate reality, but contact with that reality, involving not the reason merely, but the will and the emotions, our whole nature in all its higher ranges.

Voluntarism is nothing but a new name, scientifically and psychologically wrought out with great care, for a very old and very profound word, viz., faith; and for another very glowing and splendid word, hope, and for yet another puissant and illuminating word, love. Voluntarism is simply faith that works by love and purifies the heart, and it is not a human achievement but the gift of God regenerating the human will. When Christ becomes the object of that faith, it is the most exalting of all human forms of experience. Voluntarism, then, is simply devotion, self-surrender, a will completely obedient to God's will. The secrets of the universe appear, the truth as to God and His Son appears, doubt disappears, power comes, and peace comes. Our sense of helplessness overwhelms us as we ply our task, and then supervenes the matchless and unspeakable gift of grace. In his poem, "Saul", Browning voices our experience. David had played and sung to Saul in order to drive out the evil spirit, but none of the varied themes of his singing had been sufficient to deliver Saul from the brooding spirit of evil. David's heart overflows with love and desire to redeem Saul, and in his helplessness the vision of God and of His Christ comes:

"I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe.
All's one gift: thou canst grant it moreover, as prompt to my
prayer,

As I breathe out this breath, as I open these arms to the air.

* * * * *

“What stops my despair?

This;—’tis not what man does which exalts him, but what man would do!

See the King—I would help him, but cannot, the wishes fall through.

Could I wrestle to raise him from sorrow, grow poor to enrich, to fill up his life, starve my own out, I would—Knowing which

I know that my service is perfect. Oh, speak through me now! Would I suffer for him that I love? So wouldst thou—so wilt thou!

So shall crown thee the topmost, ineffablest, uttermost crown—
And thy love fill infinitude wholly, nor leave up, nor down,
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!

As thy love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being beloved!
He who did most shall bear most; the strongest shall stand the most weak.

’Tis the weakness in strength that I cry for! my flesh, that I seek

In the Godhead! I seek and I find it. O Saul, it shall be
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by forever: A Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!”

DR. ALEXANDER MACLAREN, THE PRINCE
OF BIBLICAL EXPOSITORS.

BY THE REVEREND JAMES STUART, WATFORD, ENGLAND.

Any enumeration of the twelve foremost preachers of the nineteenth century by whomsoever made—by Anglican or Free Churchman—in Great Britain or in America, would be sure to include the name of Alexander Maclaren. At a complimentary breakfast given to him by four hundred of his ministerial brethren on the occasion of his Jubilee in 1896 he was the recipient of an address in which it was said:

“Your sermons, whether heard or read, have refreshed, instructed and inspired us. We emphasize the fact that you have been and still are a widely influential and singularly helpful preacher to preachers. Ministers of all denominations honor and love you. Not only in this country, but also, and scarcely less, on the American continent, and in Australia and other British colonies you are gratefully appreciated. All English speaking people accord you a prominent place among the great preachers of the nineteenth century, such as Robert Hall and Thomas Chalmers, Thomas Binney and Canon Liddon, Charles Haddon Spurgeon and Robert William Dale.”

Let it be frankly stated at the outset that we write from the standpoint of the above address. Unqualified eulogy would be as distasteful to ourselves as it would be to the subject of our article, and we shall strive to adhere rigidly to the law of truth and soberness. But it will be no difficult task to prove the validity of our judgment.

Alexander Maclaren was born in Glasgow on February 11, 1826. He came of a good stock and heredity and environment account for many of his finest qualities. His father, David Maclaren, was born in Perth, in 1785, was originally a member of the Church of Scotland. He was, as are so many lads in religious homes in Scotland, destined by his parents for

the ministry, and he spent some time in the University of Glasgow, with a view to prepare himself for it. But at that time Scotland was stirred by the revival under the Haldanes, and David Maclaren was profoundly influenced by it. One result of this was that he left the church of his fathers and became an Independent—much to the chagrin of his parents, who resented so unexpected a lapse. The church of which the distinguished Dr. Wardlaw was pastor was then the leading Independent or Congregational church in Glasgow, and David Maclaren joined its fellowship. There also he found his wife, Mary Wingate, the daughter of a Cameronian Covenanter who had been excluded from the Cameronian fellowship for the crime of going to hear a missionary sermon by Dr. Bogue. She was a woman of strong and saintly character, “whose patient fortitude, calm wisdom and changeless love were her husband’s treasure for many years of mingled sunshine and storm and are still fresh and fragrant,” said Dr. Maclaren in 1902, “to her children to-day.” The question of baptism naturally presented itself to the mind of one whose face was toward the light, and David Maclaren examined it “in the light of Scripture only” and so, said his son, “it was conclusively settled.” Other members of Dr. Wardlaw’s church were confronted by the same question and ultimately forty of them seceded and met by themselves under the pastoral care of Mr. Maclaren and Mr. James Buchan. They later united with a church of Scotch Baptists in George Street. But in consequence of some division of opinion a number of the members left the church in George Street and formed themselves into a separate church which now meets in John Street. Mr. Maclaren exercised the pastoral function in this church from 1823 to 1836 conjointly with Mr. Charles Wallace. “His ministry was marked by much intellectual vigor and clearness. It was richly scriptural, expository and instructive and withal earnestly evangelistic. It was not oratorical, but it was full of Christ and of personal experience.” We cannot wonder such a father should make a deep impression on such a son, and that the memory of it should

powerfully influence that son in his own great work. That Scotch Baptist church was a church of strong men "who were mighty in the Scriptures, held their convictions with the grip of a vice and could give a reason for the faith that was in them." In 1836 David Maclaren accepted the position of manager of the South Australian Company, which had been formed to develop the colony. He was one of the founders of Adelaide and practically created its port—Maclaren Wharf and Maclaren Vale still commemorate his connection with the city. His Sundays he devoted to preaching and established a church in Adelaide on Scotch Baptist lines. After four years, he returned to the homeland and became London manager of the company. He died in 1850.

Alexander went to the old grammar school in Glasgow where he had as a classfellow Robert Rainy, afterward the distinguished leader of the Free and the United Free Church of Scotland. Later he attended classes at the University. He was baptized by the Rev. James—afterward Dr. Paterson of Hope Street church. The year of his baptism can be inferred from a letter he wrote the children of his Sunday school in Manchester in answer to their congratulations on his seventieth birthday. He says:

"I was baptized when I was eleven years old. I am now seventy, and for all these years Jesus Christ has given me far more than I deserve. He will do the same to every young heart that will love and serve Him."

After the father's return from Adelaide the family removed to London, and Alexander applied for admission to the college at Stepney—the forerunner of Regents Park, in 1842. His father had previously taken him to the Rev. Charles Stovel, and asked whether he thought his son would make a preacher, to which query came the laconic reply, "Well, well, perhaps he may!" The committee of the college had some misgivings about receiving him on the score of his youth, for he was only sixteen. According to Dr. Angus he entered Stepney "with turned down collar and a short jacket." But he was a youth who could not be set aside. The

Rev. Samuel Green went home from the committee and said to his son, afterward the beloved Dr. S. G. Green, already a student in Stepney, "We have accepted to-day a young scholar who will cut you all out, Sam." There is a tradition, however, that he was not to be allowed to go out to preach until he was more elderly looking! He rapidly gained the affection of his fellow students, though he took no part in their frolics. From Dr. Benjamin Davies he imbibed a love of Hebrew which he retained throughout life and which went far to make him so capable an expositor of Scripture. He worked hard, won many prizes and took his B. A. degree before he was twenty. An address which in 1864 he delivered at Rawdon College on "The Student, His Work and Right Preparation for it," a noble and inspiring utterance, derives its chief value from the fact that it portrayed the speaker's own ideals, and efforts he made to reach them. Beyond the routine class work he read widely in general literature—Shakespeare and Elizabethan poets, Milton, Wordsworth and Scott. His two favorite preachers were Thomas Binney and Henry Melville, the golden-mouthed orator of the Golden Lectures. He frequently in after life spoke of Binney as "the man who taught me how to preach."

Before his college course was completed Maclaren received a call to the pastorate at Portland Chapel, Southampton. The church was then in low water. The congregation in a building which seated 800, numbered about 50, and the membership had dwindled to 20. The salary offered was £60 a year! There was nothing in the situation to tempt an ambitious youth, but this young man was not as others, and probably the difficulties attracted him. The college authorities were reluctant to let so promising a student go before he had taken his M. A. degree, but acting on his father's advice he accepted the invitation and settled in Southampton in 1846. He had uphill work, but there were certain great traditions connected with the church which inspired him. John Pulsford, that quaint, mystical soul whose "Quiet Hours" are a delight to all who love to be "alone with the Alone," was one of his

predecessors. The young minister gave to the people of his best. The empty pews began gradually to fill, the membership of the church increased and there were not a few who recognized that a prophet was among them. Young men, more than others, were attracted by his preaching that struck a new note and its impression on men was in many cases life-long. In addition to his two sermons on the Sunday and his week-night address, he conducted a Preparation Class for Sunday school teachers, instructed some of the young men in the Greek Testament and with others read Carlyle and the poets.

The late Lord Tennyson used to say concerning his beloved wife, "The peace of God came into my life when I wedded her." Not less gratefully did Alexander Maclaren feel with regard to his wife, whose soul was set to his, "like perfect music unto noble words." Their marriage did not take place until he had been in Southampton ten years, i. e., in 1856. This "beautiful and gifted lady" was his cousin, Marion Maclaren. Her father was an Edinburgh citizen of high standing and a deacon in Dr. Lindsay Alexander's church. Only in his own words can we venture to refer to one, the charm of whose character we felt to the full and whom it was indeed a rare privilege to know.

Writing to Sir W. Robertson Nicoll in 1905 Dr. Maclaren said:

"In 1856 Marion Maclaren became my wife. God allowed us to be together till the dark December of 1884. Others could speak of her charm, her beauty, her gifts and goodness. Most of what she was to me is forever locked in my heart. But I would fain that in any notices of what I am or have been able to do it should be told that the best part of it all came and comes from her. We read and wrought together and her clear bright intellect illumined obscurities and 'rejoiced in the truth.' We worked and bore together, and her courage and deftness made toil easy and charmed away difficulties. She lived a life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness and love. She was

my guide, my inspiration, my corrector, my reward. Of all human formative influences on my character and life, hers is the strongest and best. To write of me and not to name her is to present a fragment."

The young preacher's fame naturally began to spread. Visitors to Southampton were brought under his spell. Among these was Edward Miall, the pioneer champion of the Religious Equality movement, who went to Maclaren's service one Sunday morning and was so delighted with it that he went again in the evening. At the close of the service he invited the young preacher to supper at his hotel and then accompanied him back to his lodgings. But not content with that, the two men walked backwards and forwards till near midnight. Mr. Miall spoke wherever he went of the remarkable preacher he had heard at Southampton. Another great Congregationalist was similarly impressed—the Rev. David Thomas, of Bristol—a man of kindred spirit, who after a Sunday spent in Southampton, strongly urged that a wider sphere should be found for a man with such unique gifts.

In 1858 the opportunity which his friends desired came, and Mr. Maclaren was invited to the pastorate at Union Chapel, Manchester. His removal from Southampton was a source of deep and universal regret among his friends, and in the "farewell address" presented to him a fine tribute was paid to his chivalry, courage and fidelity. "We do not forget the discouraging circumstances under which the relations began. We remember, too, how slowly the clouds cleared away: how painfully the upward path was climbed: how in the face of many temptations to despair you manfully stood to your post and resolved to hope, and we feel that it would be difficult, if not impossible, to estimate the Christian labor carried on so patiently and perseveringly."

The first minister of Union Chapel was the Rev. Francis Tucker, B. A., who left a large and flourishing congregation. But before his successor had been long in Manchester the chapel became too small, and in 1869 the present beautiful and commodious building, which has been not inaptly styled

the "Nonconformist Cathedral of Lancashire," was opened. The seats which can be let number 1,400, and when the extra seats are in use it accommodates 1,800. This new building also was soon taxed to its utmost capacity, every sitting being occupied and all available space filled. The congregations were as remarkable for their composition as for their size. They contained men of all classes and creeds, rich and prosperous merchants, men distinguished in professional life, and others working their way toward success. Young men from the offices and warehouses of the city sat side by side with artisans. Strangers were attracted in large numbers, among them clergymen and dignitaries of the Established Church, Nonconformist ministers, literary men, artists and students from the theological colleges. One Sunday in 1875 there were in the congregation a Canon of the Roman Catholic Church, a Dean or Archdeacon (I forget which), of the Church of England, several clergymen, Professor Henry Rogers, author of the "Eclipse of Faith," Professor A. S. Wilkinš, of Owens College, and four or five ministers. The Wednesday evening service became, as the years went on, no less remarkable for bringing together people whose one bond of fellowship was admiration for Dr. Maclaren.

But he had other and more gratifying signs of success. In 1862 a mission was started in Gorton, which led to the establishment of a flourishing Sunday school and the formation of a vigorous church, which soon became self-supporting, and the parent of another church in the neighborhood. In 1870 a second mission was started in Wilmott Street, Hulme, one of the poorest parts of the city, and there, as the Rev. J. E. Roberts testifies, "a splendid work has been carried on among the needy folk for nearly forty years." A third mission was begun in Rusholme, and this has been selected as the site of "the Maclaren Jubilee Institute," and a fourth was opened in Canning St., Hulme, in 1903. Of this aggressive and beneficent work, Dr. Maclaren was the inspiration. An idea was at one time current in certain quarters that he stood aloof from such work. No idea could be more false. His

interest in it was deep and vital, and any one who accompanied him to meetings in connection with these various missions, as it was occasionally my privilege to do, and saw him in contact with the poorest of the poor, would have no misgivings on that point.

For many years Dr. Maclaren was one of "the three mighties" of the Lancashire and Cheshire Association of Baptist Churches, the others being Hugh Stowell Brown, of Liverpool, and Charles Williams, of Accrington. No one was so frequently elected to preach the association sermon, to write the circular letter or to take a prominent part in the meetings as Dr. Maclaren. Ministerial recognition services were considered sadly incomplete if he could not be present, and the joy at the opening or reopening of a chapel was sensibly diminished, when he could not preach one of the sermons. He was in himself a committee of reference or board of arbitration. His counsel was continually sought and wisely and generously given. To ministers he was a true and faithful friend and did many an act of kindness unknown to all but its recipient.

In 1878, on the completion of twenty years' work in Manchester, he was presented by his congregation with an illuminated address, expressive of the high appreciation in which he was held, a check for two thousand guineas, a gold watch, a clock, and a typewriter. With the typewriter he was as pleased as a child with its toy, for he was never fond of writing, and, as he once playfully remarked, "never had much of a fist."

The denomination recognized his exceptional claims by making him president of the Baptist Union in 1875, when he was only forty-nine. Previously the chair had been filled only by more venerable fathers. How he regarded the honor was evidenced by the words of "heartly thanks" with which his address opened:

"Our simple congregational polity has few distinctions, no privileges, no prizes, as we are often reminded by critics who think that they have hit a blot. But I, for one, know of no

position, whatever be its adventitious accompaniments, which I should value so much as to be chosen by 'mine own people'—a free Christian democracy, among whom my work is done and my life lived, to the highest place they can give. Its very bareness of authority and emolument makes it the more grateful. A laurel crown is worth more than a gold coronal when it means brotherly confidence and kindly judgment of one's poor work. And I thank you, that you should put me, though unworthy, here to-day."

His two addresses from the chair are still vividly remembered. That in the spring was entitled, "The Gospel for the Day," the autumnal address at Plymouth was, "The Outward Business of the House of God," and he dealt largely with ministerial stipends, many of which were, and alas! still are, disgracefully low. Mr. Spurgeon was delighted with the address, and its influence on the growth of the Annuity Fund and of "the society with the long name," as he wittily called "The Baptist Pastors' Income Augmentation Society," was soon evident. No one who heard it will ever forget his sly reference to the Baptist Union work—its endless powers of talk—and his plea that something should be done to make it more of a power. "Hitherto," he said, "it has done little. We might address it with Wordsworth's question to the cuckoo—

"Shall I call thee bird,
Or but a wandering voice?"

A second time Dr. Maclaren was called to the presidency of the Union, at the opening of the new century, in 1901, when there were united meetings of the Baptist and Congregational Unions in the spring. The circumstances were unique. Dr. Parker, for so many years Dr. Maclaren's neighbor in Manchester, was chairman of the Congregational Union, and additional interest was lent to the gatherings by the presence of his old schoolfellow, Dr. Rainy, the leader of the United Free Church of Scotland. To see those three men, who stood head and shoulders above all others in the pulpit, together, was a sight never to be forgotten. Dr. Maclaren's

theme was entitled, "An Old Preacher on Preaching." At the autumn assembly of the Baptist Union in Edinburgh he delivered his remarkable address on "Evangelical Mysticism," which called forth emphatic eulogies, not only from "his own people" and their Presbyterian cousins, but from high Anglicans and Sacramentarians like Lord Halifax, the president of the English Church Union in one direction and from the Society of Friends on the other. To another supreme position Dr. Maclaren was called in 1905, the presidency of the Baptist World Congress, and his address on "In the Name of Christianity and by the Power of the Spirit," was as sublime as it was simple. His presidency gave a completeness to the Congress it would otherwise have lacked.

Academic distinctions also fell to his lot. He was the first English Nonconformist or non-Presbyterian minister to receive the degree of D. D. from Edinburgh University, and there is a story that in returning home he left the gown in which he had been capped in the railway carriage! Glasgow conferred on him the same honor. When the University of Manchester was founded, he was one of those selected for the honorary degree of Litt. D., and elected to the Court of Governors. In 1896, to celebrate his ministerial jubilee, a large sum of money was subscribed by the citizens of Manchester, who commissioned Sir George Reid to paint his portrait for their art gallery, while a replica by the same distinguished artist was handed over to the trustees of Union Chapel. No more lifelike portrait of the great preacher exists. It has caught the erect figure, the keen eagle glance of the eye, the striking face luminous with high thoughts and noble passion. It was at this presentation that the then Bishop of Manchester, Dr. Moorhouse, said: "Thirty years ago I was studying with great profit the published sermons of the man whom we are honoring to-day. In an age which has been charmed and inspired by the sermons of Newman and Robertson, of Brighton, there were no published discourses which for profundity of thought, logical arrangement, eloquence of appeal,

and power over the human heart exceeded in merit those of Dr. Maclaren."

It was in this year also that the complimentary breakfast, to which we have referred, was given to Dr. Maclaren by his ministerial brethren. It was a memorable gathering, attended by prominent representatives of all the Free churches. Dr. Maclaren's reply to the address was, as Dr. Parker described it, "overwhelmingly pathetic." The incisive force with which the following words were spoken, the solemn impression they made on that large assembly, will never be forgotten:

"Your praise wakens conscience. Things look so different seen from the inside from what they do from the outside, and there rise up so many spectres of mingled motives and perfunctory work and opportunities let slip that it is hard to believe that any body can look at the work which I know to be so poor and find such words as my friends have used this morning by which to characterize it. . . . I remember Thomas à Kempis' great words, 'Thou art none the holier because thou art praised and none the worse because thou art censured. What thou art, that thou art and it avails thee naught to be called any better than thou art in the sight of God.' So I only say, while thanking you all for your love and appreciation,

" 'Nothing in my hand I bring,
Simply to Thy cross I cling.' "

There was a quiet humor in the Doctor's words to young ministers:

"I thank God that I was stuck down in a quiet little, obscure place to begin my ministry. For it is what spoils half of you young fellows: you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting and to that anniversary and the other breakfast celebration instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity."

Attempts were at various times made to draw Dr. Maclaren

away from Manchester, but notwithstanding his occasional grumbles at its climate (and it was no uncommon thing for him to indulge in them in his times of depression), he elected to remain in "dear grimy old Lancashire—the noblest field of work in England." Once he was invited to "preach with a view" in a certain university city and a few days after the invitation reached him he said to me, "That matter was soon settled. I told them that for a man to move there must be two forces at work—one driving him away from the place he is in, the other drawing him to the place to which he is invited, and that in my case I felt neither the one nor the other." The only time he was seriously "shaken in his mind" was several years after the death of Mrs. Maclaren, the sense of loneliness and depression had grown upon him. An effort was made—mainly at the instance of the Rev. Charles Williams, to secure him for the chair of Hebrew at Regents Park College, and to link with the duties of the chair one sermon a Sunday at Bloomsbury Chapel. The Hebrew professorship would have afforded him congenial work, and he was not insensible to the opportunity of influencing our coming ministry. But he decided to remain in Manchester.

His health was never very robust. His highly strung, delicate nervous constitution exposed him to suffering from which ordinary men are free. He was a martyr to neuralgia. An internal trouble at one time made it necessary for him to lie for hours together on his couch, and in this attitude many of his finest sermons were made. Occasionally when preaching he had to grasp the sides of the pulpit to steady himself, so intense was his pain. How he was able to continue his work so long in his then state of health was a marvel to all who knew him. He thought of a colleague long before he secured one.

"I am going on here preaching once a Sunday," he wrote to a friend, in 1882, "and filling in with occasional supplies, which is most unsatisfactory. It cannot go on. The worry of it, and the poor results of all the worry will force me to cut it soon. If I cannot find a colleague or curate, I see

nothing for it but to resign—and indeed if I could see any congenial work in London, I think I should do so now, for, apart from all other considerations, I feel as if I could not stand this climate much longer, and should like to be in the sunshine at the end. Altogether I am at my wits' end, and cannot see my way. The feelings of unsettlement is miserable and hindering. But I suppose I must just wait till the cloud moves. I can, for the most part, but sometimes I get impatient."

It was a happy event that he at length found a capable and congenial colleague in the Rev. J. T. Raws, who remained with him for seven years (1883-1890), and then Mr. Raws was succeeded by the Rev. J. E. Roberts, M. A., B. D., first as assistant minister and subsequently as co-pastor and successor. Mr. Roberts is too strong a man to be an imitator of his revered predecessor. He works manfully on his own lines and has worthily maintained the traditions of the influential pulpit he was called to occupy.

In 1888 Dr. Maclaren paid a prolonged visit to Australia, preaching continuously in Sydney, Victoria and South Australia. Wherever he went he had an almost royal progress and did much to secure for the Victoria Baptist churches in their jubilee year their magnificent Church Extension Fund of £50,000. Efforts were made to retain the distinguished guest for further service in the colonies and suggestions were made that he should act as the Baptist Archbishop of Australia, but his heart yearned for home. Incidentally, Dr. Maclaren's health was greatly invigorated by his Australian tour, and it was commonly said that it had renewed his youth and added twenty years to his life. It certainly did much for him, though it did not restore his old strength. Several years afterward he wrote, "I have been fairly well since my Eastern trip, but I am very weary and do not know exactly whether to resign in June, when I shall have done my fifty years, or whether to hold on a little longer." Whatever he thought of the matter, his friends would not hear of his resignation. He continued for seven years longer until in 1903 he became

pastor emeritus, and held that position until his death on May 5, 1910.

What were the characteristics of the preaching which drew such large and intelligent audiences and exercised over them so potent a spell? Dr. Maclaren had the advantage of a fine and inspiring personality. Who could look at that erect figure, that mobile face, piercing eyes, a glance of which often spoke volumes, or listen to that clear and telling utterance which rang out in bell-like clearness and gave to every word and every syllable its proper value, and remain unmoved? The power of speech, of hand and eye combined to give the preacher an unique force. Slim and wiry, he had not the portly figure of Robert Hall or Thomas Chalmers, but he was no less equal in his bearing. He was *ἀναξ ἀνδρῶν*, a King of Men. In whatever company he was present his supremacy was instinctively felt. He was what Dr. John Brown called a *solar* man, a sun with its attendant planets. With what illuminating and arresting force he read the Scriptures, investing the familiar words with new charm and glory! "I never heard anything like it," one after another of his hearers said. His intellect was keen and penetrating, his thought sharp and incisive. He saw into the heart of things, as with the intuition of the seer. His fine imagination irradiated his subtle logic and embellished his severest statements of truth. His speech, even when impromptu, was graceful and effective. He naturally expressed himself in metaphor: Long before Henry Drummond wrote his *Natural Law in the Spiritual World*, Dr. Maclaren made large use of the analogies which exist between the material and spiritual realms, seeing in the phenomena and processes of the one instructive resemblances of the other. No sermons in the English language abound in such choice and magical similes—phrases that captivate the memory and haunt it as with strains of celestial music.

Dr. Maclaren's doctrinal standpoint was thoroughly evangelical. During his first pastorate he had doubtless to work his way toward a creed and was far from orthodox.

Late in life his friend Charles Williams told him that his sermons were in those days a mixture of the Ten Commandments, the Beatitudes, and Thomas Carlyle. The veteran preacher laughed and after a little fencing admitted that there was some truth in the charge. He acknowledged the immense influence which Carlyle wielded on his early preaching. "He was the one strong man of his day, and his denunciation of shams and follies made him my hero for a long while."

But as the years went on he became more and more orthodox and laid increasing emphasis on the central truths, the deity and atonement of Christ, the value of His resurrection, the personality and power of the Holy Spirit, repentance and faith, the obligation to holiness and the moral dynamic of the cross. Those were among the certainties—"triumphant certainties"—which he continually preached. On other matters he was less dogmatic and even reticent. Many years ago I told him of a sermon of Dr. William Pulsford's I had heard on future punishment. The preacher dwelt strongly on the antinomies of Scripture, exhibiting first the passages which apparently point toward universal restoration and afterwards those which indicate an eternity of punishment. On my expressing dissatisfaction with Pulsford's treatment of the theme, he looked very grave and said, "What else could he do?" At times I used to think he inclined toward the conditional immortality theory, as did Dr. R. W. Dale, and there are several passages in his sermons which point in that direction. But I am not sure that he would have acquiesced in the inference which might be drawn from them. With regard to the higher criticism his position has been accurately expressed by Principal Blomfield, whom he invited in 1882 to act as his assistant.

"When I was at his home, I was beginning to struggle with the critical questions of the Old Testament. I must confess that I got little help. He was master of all the positions of the critics. But the whole bent of his mind was conservative. 'The Bible has been criticised enough, it wants appreciation.' Then, too, he felt that the work he had to do

lay in a region beyond that which the critics knew. And he was intensely insistent that the pulpit was the place for the proclamation of certainties and not for argument, discussion or apology."

He was once told that his preaching failed because it had no word to the honest doubter, and replied, "No, the gospel is for men that believe." His whole position in these respects is stated with a wealth and precision of language and charm of illustration in his first presidential address to the Baptist Union on "The Gospel for the Day"—in the judgment of the present writer one of the finest of all his utterances, and of enduring value.

Dr. Maclaren was a convinced Baptist, but not a strong denominationalist. His church was of the open-membership type. He once said to me, "I don't often preach on the subject [baptism]. I don't care to, but [with a twinkle in his eye] when I do it, I slay the Philistines hip and thigh." He often declared that if he were not a Baptist he would belong to the Society of Friends. He had indeed many affinities with them, and in a speech delivered at a conference of Friends in Manchester in 1894 he claimed to have long been a sympathetic student of early Quaker literature. "I sometimes think that I know more about George Fox, Barclay, Penn and Pennington than some members of the Society do." He spoke gratefully of what we owe to the Society of Friends. "In 200 years it has been an object lesson in the might of gentleness, the eloquence of silence, the dignity of calmness, and the heroism and overcoming energy of patient suffering. It has brought 'the still strong man in a blatant land,' that the poet longed for, it has been the little leaven that leaveneth the whole lump. . . . Your emphatic recognition of the inner light and guiding spirit has made you the apostles of that wholesome mysticism which is inherent in Christianity."

But few words can be said as to Dr. Maclaren's methods of preparation for the pulpit, whether general or specific. He was a great and incessant reader, and his mind invariably re-

acted on what he read. He delighted in history and in books of travel. He was an eager student of the poetry of the great Elizabethans and the great moderns. He was saturated with Tennyson and Browning, the latter gaining a stronger and stronger hold on him toward the end of his life. His first hour after breakfast was sacred to devotional reading, meditation and prayer. He read regularly and carefully every day in the Hebrew Bible and Greek Testament, and knew great portions of them by heart. His well stored and highly disciplined mind was a treasury of homiletic thought and illustration.

He had a great contempt for men who mechanically "get up" their sermons, and for those who—as he said—put all their goods into their front window. He aimed at simplicity and directness of speech. He once asked me if I knew a certain somewhat dull and prosaic member of his congregation. "Well, now," he went on, "often when I am preparing my sermons, I keep that man before me and say, 'What I have to do is to get this thought behind that fellow's skull.'" And he spared no pains to do it.

Dr. Maclaren's sermons have, we believe, had a wider circulation than those of any other preacher, with the one exception of Mr. Spurgeon's. And yet he scarcely wrote and would never have published them, had they not been in a sense wrung out of him. That which was afterwards known as the first series of "Sermons Preached in Manchester" was originally printed for private circulation. The preface, disclaiming all pretensions to accuracy either of matter or of manner is thoroughly characteristic. The sermons are "offered to the church and congregation of Union Chapel as a memorial of a year which to the preacher has been made bright by their affections. It was their kindly overestimate of them when preached which led to their being somewhat reluctantly issued from the press. The same kindness will be needed even more in *reading*, and to it this little book is confidently entrusted. Perhaps God will make His strength known through its weakness." The second volume was, like the first, issued in weekly

parts, but afterwards they appeared only in volume form, except that later they were reported for the *Baptist Times and Freeman*. They form a library in themselves, even if we omit what Dr. Jowett calls "the mighty volume on the Colossians" in the Expositor's Bible, and the three volumes on the Psalms. In the thirty or forty "Expositions of Holy Scripture" the whole of his work, much previously unpublished, has been collected, and forms his most precious legacy to the Church. We owe this monumental work to the initiation, the tact and persistency of Sir W. Robertson Nicoll. "I cannot say," he tells us, "that he received the suggestion too graciously." Perhaps a stronger expression might have been used. But there can be no doubt that the preparation of the volumes for the press gave the Doctor real delight, and we shall all endorse Sir William's estimate of the value of these "Expositions": "The generations to come will care little for our sermons to the times, but they will listen to the sweet, clear voice of the man who preached to the end of Gilead—and Beulah—and the Gates of Day." Dr. Dale declared that Dr. Maclaren *saw* what he said. And the *Times*, the chief English newspaper, in its obituary notice declared him to have been the greatest preacher in any of the Free Churches, and worthy to be ranked with Newman and Liddon. "If," as Schleiermacher said, "good preaching ought to combine perfect moral humility with energetic independence of thought, a profound sense of sin with respect for criticism and a passion for truth, Alexander Maclaren will take his place among the comparatively small company of the great preachers of the world."

Concerning the private life of Dr. Maclaren this only need be said, that to those who were admitted to the charmed circle of his home it seemed ideal and perfect. As a friend he was staunch and steadfast. To people who did not know him he often appeared brusque and unapproachable and he met with scant courtesy those who without reason forced themselves on his attention, or attempted to flatter him with empty compliments. He had a fierce hatred of shams, and scorned

the men who claimed to be what they were not. When his indignation was aroused a glance of his eye was scorching. But no man had a warmer or more tender heart, and to spend an hour with him in his study or to have the privilege of walking with him was a supreme treat. His cheery smile, his sparkling humor, his clever repartee, his charming power of reminiscence made his conversation as memorable as his public speech. Robert Browning once spoke of Alfred Tennyson as "In Poetry illustrious and consummate: in Friendship noble and sincere." For the word Poetry—as I have remarked elsewhere—substitute Preaching and you have an accurate delineation of Alexander Maclaren.

FATHER MILLER AND HIS MIDNIGHT CRY.

BY MRS. JANE MARSH PARKER, ESCONDIDO, CALIFORNIA.

I.

October twenty-fourth, A. D. 1844 is a memorable date in the history of religious fanaticism in the United States—a culminating point. That was the day when, according to the predictions of one William Miller—last of the eminent prophets of Millenarianism—the world and all that was therein would be burned up, root and branch.

“Day of wrath! oh, day of mourning!
Heaven and earth in ashes burning!”

For twelve years he had been sounding his “midnight cry” —“Behold He cometh!” His lectures upon the prophecies had been given in all of the large Eastern cities, and that in response to urgent invitation from leading orthodox churches, and invariably to crowded audiences and with accession of converts. His followers exceeded fifty thousand in 1844; the majority church-members of high standing. Like their zealous leader the most of his disciples gave themselves and all that they possessed to plucking brands from the burning. There was no uncertain note in Father Miller’s “midnight cry,” grounded as it was upon scriptural interpretation as approved by eminent authorities of orthodoxy; it was the legitimate, the inevitable outcome of the school of the letter, of the literal interpretation of an infallible Bible applied to the durations of the periods of the prophet Daniel—to the times and dividing of times—the twenty-three hundred days, etc., by a devout seeker after divine truth, resolved upon knowing if possible just when the end of all things would be. Refuting the accuracy of Father Miller’s mathematical calculations was out of the question. So plain did he make upon tables (his astounding charts) his interpretations of prophetic-

al mysteries; his simple sums in addition and subtraction bringing but one answer—A. D. 1843.

When 1843 went by, he was not long in discovering wherein lay his chronological mistake; he had reckoned from Roman time; Jewish time gave 1844—"a merciful extension"—deeper research giving the month and the day as well. Upon the tenth day of the seventh month, the day of the feast of the atonement ("year of Jubilee"); "and presumably at the hour of even" the awful consummation would take place.

Only a few months more for adding to the few that would be saved.

Up and down the land went the Millerite preachers that summer of 1844, scattering their alarm tracts, and exhorting sinners to repent; the astounding chart of Father Miller, a conspicuous feature of their outfit. There was no hamlet too remote for the shouters of the glad tidings; to have found man, woman or child who had not heard that the world was coming to an end, and that very year, would have been well nigh impossible. Ample demonstration of the faith of the believers was everywhere to be seen; many of their fields were uncultivated; their crops unharvested; and not a few were known to have given away stores of valuable merchandise; a hatter in Rochester, N. Y., freely distributing his entire stock. Why send children to school? Why worry about debts overdue? Why lay in store of fuel; why economize? Why provide for existence on earth beyond October twenty-fourth?

One man there was, who when dared by his scoffer of a son to sign a deed conveying to him a fine farm upon January, 1845, did so at once; another confessed a crime of which he had never been suspected.

The open believers were easily identified; but not those of that greater multitude whose hidden fears were veritable convictions, so contagious and wide-spread was the awful expectancy that the exceptionally hilarious presidential campaign of that summer did something to mitigate with its parades, coons, log-cabins and Whig-pole raisings.

September saw the believers gathering at the head-centers

of the movement; in Boston, Philadelphia, Rochester, and many of the lesser towns of the New England and Middle States almost continuous meetings were held in large public halls. Father Miller's big tent, with its band of preachers was in great demand, hastening from place to place. Because of the lawless pranks of the scoffers at these meetings the police was often a necessity; the "conversion" of scoffers by no means infrequent, and always attended with outbursts of intense emotionalism expressed in a crude hymnody,—hymns that the intelligent leaders of the movement tried in vain to suppress.

"You will see your Lord a-coming
On the resurrection morning
To the old church-yard.
While the band of music, (repeat)
Will be sounding through the air,"

was a favorite of the movement; a distinguished doctor of divinity confessing in a description he wrote of a meeting he attended, that "the barbaric ecstasy" with which that hymn was sung by the multitude, to the tune of "The Old Granite State," had nearly taken him off his feet. The *Dies Irae* uplifted by a host to whom its every word was a personal appeal for mercy, was impressively different from its rendering by the trained choristers to-day.

Considering the enormous output of publications that fell from the presses of the fanaticism that summer, and were freely distributed, it passes understanding that almost nothing of it all can be found to-day. Descendants of those who gave lavishly of their substance lest a doomed world should not have a sufficiency of Midnight Cries in various forms—those who as little children suffered martyrdom from isolation and ridicule as truly as did the little Christians of the early church from beasts of the arena, as adults must have enjoyed supremely destroying utterly anything and everything recalling their old terrible dread of the day that should burn as an oven with stubble like unto themselves. Even under the the heads of Millenarianism little is found in our reference

libraries throwing light upon Millerism at its culmination in 1844,—the light that synchronous records alone can furnish.

For anything akin to fair understanding of what has been called “the great religious cyclone of the century” acquaintance with its earliest publications; its tracts, hymns, the sermons of William Miller, etc., are indispensable. None too soon has President Strong, of the Rochester Theological Seminary, undertaken a collection of the bibliography of the fanaticism; the fact that Father Miller was a good Baptist, as were the majority of his converts, making it eminently fitting that such a collection should have place in Rockefeller Hall (Rochester, N. Y.). The identical chart used by Father Miller at his lectures has been contributed—its mathematical reckonings of the prophetic periods; its grotesque portraitures of apocalyptic mysteries, etc., something unique for the divinity student of to-day.

The true and close relation between the fanaticism and orthodoxy in the first year of the movement, when its marvelous momentum was gained, is too frequently overlooked by those who seek to know its origin and evolutions. John Fiske’s happy phrase, “fungus growth of crankery,” was not called out by Millerism; nor may it be applied to a movement that was rooted in venerated dogma, and whose ultimate mission it has been to demonstrate the error of that system of biblical interpretation of which it was the fruit.

William Miller, of Low Hampton, Washington county, New York, was a typical lay-Bible student of seventy years ago, the superior of many; a well-to-do farmer, a genial public-spirited “all-round-sort-of-man”; prosperous; the local poet; and popular speech-maker of a wide section; Captain in the War of 1812; Constable, Sheriff, Justice of the Peace; good husband and citizen; and until his conversion (presumably in a Baptist revival) an exceptionally wide reader for those days—familiar with the writings of Voltaire, Hume, and Thomas Paine, whose views he advocated to the great distress of his pious family. To atone for having browsed in infidel pastures, he prayerfully resolved, upon his conversion, to de-

vote the whole of his spare time to the study of his Bible. He soon focalized upon discovering when the end of the world would be, believing that the question of Daniel had not been asked for nought—"How long shall it be to the end of these wonders?"

Surely Daniel had not been inspired to ask what could not be answered through prayerful study of the periods foretelling just when "these wonders" would end. Relying solely upon divine aid he consecrated himself to his task; he would not use a commentary even; the Holy Spirit alone should lead him into all the truth. To him, his Bible was infallible, its every word and every marginal note; its chronology, translation, punctuation, division into chapter and verse as well; and scarcely less so his Josephus and Rollin. Questioning the reliability of Daniel as a historian he would have looked upon as rank atheism. The higher criticism of this our day was then in embryo. If the chronology of the past, as given in his Bible was infallible then reckonings for the future based upon that chronology would be equally so; his whole equipment for research—that of undiluted literalism.

For some fourteen years he searched the Scriptures with unremitting diligence; never diverted from his one subject. Naturally, he soon knew his Bible by heart. Not until about 1831 did he reach perfect certitude and final conviction that A. D. 1843,¹ was plainly foretold as the year when the world would come to an end. And then was his soul heavy unto death, because no way of escape could he see from going forth without delay to proclaim the speedy coming, and what were twelve years at the longest for saving a remnant of the children of men? And who so unfitted as he for consecration to the tremendous work? After bitter struggle he rose up and entered upon his mission by preparing a scheme of lectures, the first of which he delivered to his towns-folk, his circuit speedily enlarging; crowds pressing to hear him; a general approval of his gospel the common result, calls for his lectures

¹A. D. 1844, Jewish time.

increasing; first from small towns; then the large cities, he doing his best to fill the urgent demands upon him. Notable revivals followed his lectures, with marked increase of Bible study; the Bible Society reporting large sales wherever Father Miller lectured; the only compensation he asked or would accept was his traveling expenses; nor did he complain when those were not defrayed. When his fixing the very year of the end was denounced as contrary to the plain declaration that in an hour unlooked for the Son of man would come,—“of that day and hour knoweth no man but my Father only”—he had ready answers, recapitulating in the words of the Gospels the signs that were to precede the coming of the Son of Man—all of which he confidently affirmed had been fulfilled—his chart giving the date of the fulfillment of each, notably that of the signs in the sun and in the moon, and the falling of the stars from heaven. . . . “When ye shall see all these things come to pass *know* that it is nigh, even at the door.” The generation that should see the last of those things come to pass was to see the coming of the Son of Man. The last of the signs predicted had been given; even in their day in the falling of the stars from heaven.² The darkening of the sun when birds and poultry had gone to roost at mid-day they had seen with their own eyes (referring to a recent total eclipse). How could they help *knowing* that the time of the end was near, having seen “these things” come to pass? That the very year of the consummation had been given in the periods of the prophet Daniel his charts made clear as noon-day—A. D. 1843 (revised A. D. 1844).

The published *Lectures of William Miller* in book form had a large sale; one volume included his *Dream of The Last Day*, about the only thing in the way of fiction that his followers permitted themselves to read; but then it was anything but fiction for them. For the children of the fanaticism it partly filled the void evolved from stern denial of story-books; that terrible dream, with a leaflet catechism upon the book of Daniel comprising the juvenile literature of the movement.

²The memorable meteoric shower of 1833.

The break between Father Miller and orthodoxy did not come until some two years before the culmination of the fanaticism in the tenth day movement. Comet of a prophet that he was, until then it was generally admitted that he was within the orthodox system, great as were occasional difficulties in predicating his track. The open rupture came about 1841 or 1842, when he called upon his followers to "come out of Babylon," to sever their relations with churches that were not sounding the Midnight Cry. A reactionary tide of opposition set in at once;—Father Miller's interpretations of the prophecies of the second coming were shown to disagree entirely with the pre-Millennarian doctrine of a reign of a thousand years of righteousness on earth antedating the destruction of the planet. Pre-Millennarianism, according to Father Miller, was a device of Satan to lure sinners to destruction. His followers soon severed their relations with the churches to which they had belonged, glorying in the cross of censure and derision laid upon them by former brethren.

With the coming in of 1843 Millerism was emphatically in the air throughout the Atlantic states and in those of the Middle West, as a review of the files of standard newspapers of those years will show; the topic was at the front; "*Signs and Wonders*" and like headlines were conspicuous in several leading journals, a special column for that considerable contingent of patrons reading its newspaper, Bible in hand, alert for first reports from the battle of Armageddon; of the rising up at last of the King of the South against the King of the North; the exact whereabouts of the he-goat stamping the residue under its feet, etc.

Something of an idea of what those "last-day" meetings were like, the awful expectancy attending that final sun-setting, has been handed down in private letters, journals and traditional reminiscences. In one letter we read how the writer withdrew with her husband to a secluded corner of the crowded hall at midnight, an impressive hush prevailing, and holding her open watch in her hand, listened until day-break for the first blast from Gabriel's trumpet.

And the walls of Nineveh fell not.

* * *

And here let it be noted that as yet nothing has been found in the synchronous authoritative records of the fanaticism going to prove what is universally accepted as fact, that ascension robes were a part of the believer's outfit. Surely they would have been in evidence upon the tenth day if ever; but not a glimpse of one is given. We do find, however, abundant evidence that the ascension-robe was the creation of the scoffer's brain; and that Father Miller's offer of a reward for an ascension robe or a clue to one belonging to a sane believer never brought one to light. Nor is it true that when the tenth day went by, and then the seventh month and then the year, that all but a mere handful of Father Miller's disciples forsook him and fled. The tenacity with which the great majority "hung on" while "the vision tarried," and continued to hang on for years, their successors in faith "hanging on" still, is a significant feature of the movement.

Under the smitten gourd of prophecy his disappointed followers gathered around him, Bibles in hand, to learn of him just how long the tarrying time would be; the probable duration of which had been wholly overlooked in his previous mathematical calculations. Again the key of the letter was depended upon. . . . After the midnight cry of "go ye out to meet him," there had been a delay in the appearance of the bridegroom, a delay long enough for the trimming, but not for the refilling of lamps. There had not been time enough to go out and buy oil for empty lamps. *There* was the clue. "Watch therefore." Could they not watch for him one hour?

II.

With the passing of the tenth day, it was impressed upon Father Miller that "while time continues" it was best his disciples should have a fitting name; that of Millerite had always been offensive to him, and to all of his followers. He called a meeting at Albany, April 25, 1845, for fixing upon a name,

at which he presented that of Adventist, urging its adoption; it was unanimously accepted, and is still retained by that large and increasing sect, whose divers divisions are unified in their veneration of a common founder, in their one faith in the literal, speedy second coming. "Father Miller's calculations as to the exact time of the end were correct in the main," they agree to-day in saying; "fuller revelation has confirmed, not refuted, his doctrine."

With the sudden subsidence of the intense emotionalism characterizing the fanaticism at its height, spiritual fermentations followed inevitably and then disintegration in the main body began, with gradual but unmistakable waning of that blind allegiance to Father Miller, that seriously handicapped the many new prophets rising up, each with a fuller interpretation, throwing light upon "the tarrying time."

Father Miller's sturdy opposition to any new light that he held to be false doctrine, was the cause of several early secessions from the main body; first of these was that of the petty but audacious faction that before the winter of 1844-1845 was over was holding meetings separate from "the regulars," the "Shut-doorers;" a short-lived outcome of extreme literalism that may not be overlooked in a study of the fanaticism. "The Shut-doorers" had found in their interpretation of Scripture warrant for fully believing that upon the tenth day of the seventh month the door of mercy had been shut inexorably, against all but those who with lamps trimmed and burning had been looking for his coming and were ready to meet him on that day. Then the door had been shut.

After "the Shut-doorers" came the Feet-washers, with their gospel grounded upon the plain commandment, "If I have washed your feet, ye also ought to wash each others' feet. . . . do as I have done unto you;" another secession, the zeal of the heroic restorationists unequal, however, to reverent observance of the oriental rite in sparsely-heated assembly rooms that cold winter, the exactions of "the heady and high-minded" in the matter of individual basins and towels fruitful of discord. That larger secession of several years after that made

the keeping of the Jewish Sabbath obligatory upon all good Adventists was laid upon more enduring foundations, as is seen in the increasing numbers of the Seventh Day Adventists of to-day.

Anything in the way of justifiable diversion from the prolonged strain of the tarrying time (how long those wise virgins must have been in trimming their well-filled lamps), was welcome indeed to the watchers of heavens giving no sign of parting as a scroll.

Such diversion came after four or five years of disappointed expectancy in a special revelation. Mrs. Clorinda S. Minor, of the Church of Philadelphia, the Lady Paula of the fanaticism, claimed to have received divine orders that she must go up to Jerusalem without delay and found there a School of Agriculture, nigh unto Zion, a Mission school for the native Jews, whose deplorable ignorance of farming and vegetable gardening was a reproach unto the believers in the speedy second coming; for was not the Messiah to descend upon Jerusalem? Her portrayal of the condition it was in enlisted the interest of the thrifty farmers and good housewives at once. The land of promise must be made ready for His coming. Her appeals for financial aid, her long effusive letters to the churches scattered abroad, became a marked feature of the Sunday services of the Adventists generally; her pictures of the desolation at that day were vividly drawn, the desolation that the proposed school of agriculture would soon make to blossom as the rose. When funds enough had been raised to pay her frugal traveling expenses to Palestine she set forth in blissful ignorance of the lions in her way; her encounters with those lions, as described in her letters to the Saints at home, delightfully entertaining for the little Adventists, especially; a veritable carpet of dreams, transporting them from the Jerusalem of the apocalyptic visions—of which they were full weary—to an actuality, “a really is.”

Fever stricken, barely surviving the awful discomforts of her journey, she reached Jerusalem at last; her estatic confidence in the success of her mission increasing with the mas-

tery of the lions in the way. "An Israelite indeed," she wrote, had welcomed her upon her arrival as the long-expected deliverer of his people, one Meshullam, a Jew, of whom her letters were overladen, all in praise of his piety, business tact, indispensableness, etc. Financial Manager of the Colony she made him at once, and published a leaflet—straightway—*Meshullam*. The wide circulation of its rosy account of the colony accomplishing great things. Fine crops of corn and beans, potatoes and radishes were in sight, and no end of half-naked, starving Jews and Arabs, future pupils and beneficiaries, when the tide of prosperity had sudden check—Meshullam was a grievous disappointment, a tricky knave,—in short, he had turned Mrs. Minor and her colonists out of doors; devoured their substance,—defeating her in the courts, etc. Through some five years of like experience she held on, never losing heart nor faith seemingly, even when her support was almost entirely cut off because of dwindling confidence in her mission, at the source of supplies. . . . Almost alone and among strangers, impoverished, she died. Upon the headstone at her lonely grave on the plains of Sharon was inscribed: "Mrs. C. S. Minor; from Philadelphia, U. S. A. Industrial Missionary to the Jews: Died November 6, 1855, aged forty-six years. 'She hath done what she could.'"³

III.

The end of this world came to William Miller November 30, 1849. He died at Low Hampton, Washington county, New York, aged sixty-eight years. Upon his monument in the graveyard at Low Hampton was inscribed these words from the prophet Daniel:

"But go thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

³The Mennonites have recently sent missionaries to Palestine to open a mission there, believing Christ is soon to come again to Mount Zion.

Long is the vista reaching back from those graves to the day of the first mis-interpretation of the promise, "Behold I come quickly." May we not reasonably believe that the fanaticism called Millerism is the last of the great convulsions of Christianity born of Millennarianism? that "ancient hope of the Church," bursting out with more or less intensity from century to century, sometimes the tenet of a petty sect, sometimes the inspiration of a far-reaching movement? Millennarianism, according to eminent authorities, was the inevitable outcome of the unsophisticated stratum of primitive Christianity, and can exist only with unsophisticated faith; all of which was exemplified in the personal experiences of its eminent prophet, William Miller. The two wings of Millennarianism, the pre-millennial, and that of which he was a leader and able expounder, are as far apart to-day as ever, both destined, can we doubt, to wane and disappear in the fuller light of the fuller revelation?

JESUS AS A TEACHER.

BY PROFESSOR CHARLES B. WILLIAMS, PH.D., WACO, TEXAS.

In this article we are not dealing with the pedagogical methods in the four Gospels. Jesus used pedagogical methods worthy of study and emulation by modern pedagogues. But it is not the method of His teaching but the fact that He was a teacher—a universal ethical, religious teacher—which engages our attention now, and on which we hope to throw some light from the New Testament itself.

THE TERM TEACHER AS APPLIED TO JESUS.

In the Synoptic Gospels the title Teacher is applied to Jesus thirty-nine times, twelve each in Mark and Matthew, fifteen in Luke. In the Fourth Gospel it is used six times to designate Jesus. That is, forty-five times in the four Gospels Jesus is called the Teacher.¹

In studying the above passages more closely we observe that they can be divided into three classes: First, those in which Jesus is called the Teacher by Himself: Mt. 10:24, 25; 23:8; Lk. 6:40; Jno. 13:14—six in all. Secondly, those in which He is called the Teacher by those friendly to Him, including the Twelve and His other followers or sympathizers. There are twenty-three instances where those friendly to Him call Him the Teacher, ten of which are cases in which the Twelve call Him the Teacher.² I have included in this class the case of the Scribe in Mt. 8:19f. whom Jesus told it was necessary to count the cost of discipleship before entering upon such a career of suffering and self-sacrifice. I have counted in

¹This count is based on the WH text as seen in Moulton & Geden, Concordance to the Greek Testament.

²Mt. 26:18; Mk. 4:38; 9:38; 10:35; 13:1; 14:14; Lk. 21:7; 22:11; Jno. 1:39; 13:13.

this class Mt. 19:26 (parallels, Mk. 10:17, 20 and Lk. 18:18) the case of the rich young man who asked Jesus what he should do to inherit eternal life. He was not hostile to Jesus, even if he did not accept His terms of discipleship. He called Jesus Teacher. We have also included in this class Mk. 5:35 (parallel, Lk. 8:49) where the servants of Jairus call Jesus the Teacher. They were probably friendly to Jesus, as was their master. We include also Mk. 9:17 in which the father of the demoniac boy addresses Jesus as Teacher. This father was evidently not hostile to Jesus, though it is not known how much he sympathized with His movement and teachings. We include also (with much hesitation) Lk. 7:40, the case of Simon the Pharisee who invited Jesus to dine with him, and who addressed Jesus as Teacher during the evening's conversation. Also Lk. 9:38, the case of the father of the epileptic boy who called Jesus Teacher.

Nicodemus (Jno. 3:2), who was friendly to Jesus, called Him Teacher. Martha (Jno. 11:28) called Him the Teacher. Mary Magdalene, after the resurrection (Jno. 20:16) called Jesus Rabboni, which John tells us means Teacher.

Thirdly, those passages in which Jesus is called Teacher by those hostile to Him. His enemies, Scribes, Pharisees, Sadducees, Herodians, etc., called Him the Teacher in the following twelve passages: Mt. 9:11; 12:38; 17:24; 22:16; 24:36; Mk. 12:14, 19, 32; Lk. 11:45; 12:13; 19:39; 20:21, 28, 39. It is remarkable that in John's Gospel Jesus is not called Teacher by His enemies, though once He calls Himself the Teacher and five times the disciples do so.

It is to be observed from the above passages that the Twelve did not call Jesus Teacher until toward the close of His life, according to the Synoptic references, but in Jno. 1:39 the two disciples of John the Baptist, on becoming the disciples of Jesus, address Him as Rabbi, which John tells us means Teacher. There is no conflict. The Synoptic writers do not mention this incident at all.

Jesus calls Himself Teacher in the middle and late por-

tions of His ministry, according to the Synoptics.³ Nowhere in the Gospel of John, except in His last address (13:14), does he speak of Himself as the Teacher. It was natural for Him to emphasize His function of Teacher in those closing days of His ministry and life. It is also easy to see why the disciples, after associating with Him during His ministry and hearing His words of grace and wisdom, should, in the last months and days of His ministry, think more especially of Him as their great Teacher. Others called Him Teacher from the earliest months to the last week of His ministry.

THE VERB "TO TEACH" AS APPLIED TO JESUS.

The verb "to teach" (*didasko*) is referred to Jesus forty-five times in the Gospels—thirty-nine in the Synoptists and six in John. These references are divided into four classes:

First, those in which *the evangelist* says Jesus taught or was teaching. Most of the references to Jesus' teaching belong to this class—of the nine in Mt., seven passages;⁴ of the fifteen in Mk. thirteen passages;⁵ of the fifteen in Lk., ten;⁶ of the six in Jno., four.⁷ The Synoptists apply the verb teach to Jesus from the beginning of the Galilean Ministry to the last week in Jerusalem. John uses it of Him apparently only in the middle portion of His ministry (chaps. VI-VIII).

Secondly, those passages in which *Jesus* speaks of Himself as teaching. These number only three, one in Mt. (26:55), one in Mk. (14:49) in both of which He refers to His daily teaching in the temple during the last week of His ministry, and one in Jno. (18:20) where He says to the high priest, "I ever taught in synagogues and in the temple where all the Jews come together; and in secret spake I nothing." He

³Mt. 10:24, 25 (parallel Lk. 6:40) Mt. 23:8.

⁴Mt. 4:23; 5:2; 7:29; 9:35; 11:1; 13:54; 21:23.

⁵Mk. 1:21, 22; 2:13; 4:1, 2; 6:2, 6, 34; 8:31; 9:31; 10:1; 11:17; 12:35.

⁶Lk. 4:15, 31; 5:3, 17; 6:6; 13:10, 22; 19:47; 20:1; 21:37.

⁷Jno. 6:59; 7:14, 28; 8:20.

claims two things in this statement, first, that He was always a Teacher, that is, during His public ministry; secondly, that He was a public Teacher, teaching nothing of which He or anyone should be ashamed.

Thirdly, those passages in which *His enemies* speak of Him as teaching—one in Mt. (22:16) where the Pharisees and Herodians refer to His fearless, impartial teaching; one in Mk. (12:14) parallel to Mt. 22:16; four in Lk. 13:26, where the rejected ones in the last day appeal to the fact that Jesus taught in their streets; 20:21, the parallel of Mk. 12:14; 23:5, where His accusers accuse Him of seditious teaching; one in Jno. 7:35 where His enemies ask if He was going to teach the Greeks when He went away. So we see His enemies seven times used the verb "to teach" of His public ministrations.

Fourthly, there is one passage in which the *disciples* apply the verb "to teach" to Jesus Lk. 11:1, where they ask Him to teach them how to pray.

There are scores of other paragraphs in the four gospels in which Jesus is teaching the people, and yet neither the noun "teacher" nor the verb "teach" is used.

OBSERVATIONS ON JESUS AS A TEACHER.

What kind of a Teacher was Jesus? What light do the above passages throw on the nature of Jesus as a Teacher?

1. HE WAS AN ETHICO-RELIGIOUS TEACHER. "Jesus as a religionist gave chief place to the moral and spiritual values of life."⁸ Jesus was not a Teacher of natural science. He did not teach anything positively as to the laws of nature. He followed the Jewish view of the world and of nature. Yet He studied seed and soil, shepherds and sheep, pearls and leaven, sun and mountains, light and salt, and other phenomena of nature, in order to teach that God is in His world; yea, in His world is working out His purposes of love for

⁸McGee, *Jesus the World Teacher*, p. 121.

His creatures. His references to nature are only illustrative, as would be those of a cultivated modern preacher of spiritual truth.

Nor was He a Teacher of history. To be sure, He did know the history of the Jews and the history of God's dealings with them and the nations. He also referred to many historical facts in the history of the Jews and of the world—to the flood, fall of Sodom and Gomorrah, Abraham, Isaac, Jacob, the wilderness experience of Moses, etc., but He did so in order to clinch in the memories of His hearers great religious truths. The historical references were used by Jesus as pegs on which to hang spiritual truths; as the means of turning on and of focusing the light of certain great spiritual truths which He wished to teach.

Nor was Jesus a Teacher of literature. He did not mean to give the world the results of His study on the questions of Hebrew Literature. He was not concerned about the problems of Higher Criticism. This He deemed not a part of His sublime mission to earth. He did know the books of Hebrew Literature (perhaps He did not know Greek and Latin Literature) but He did not claim to be a Hebrew literateur, and did not presume to solve for the world the problems of Hebrew Literature—problems of authorship, date, sources, integrity, etc. His literary references are valuable, not because they were intended by Him to settle all literary problems of the Old Testament, but because of His keen intellectual acumen, and because they are mere incidental allusions and are not studied, formulated arguments.

Nor was He a Teacher of philosophy. It is improbable that He ever read Philo, not to mention Plato, Aristotle, Pythagoras, or the writings of the Stoics and the Epicureans. These systems of thought would not have appealed to Him, even if He had had the opportunity to study and master them. He did not come primarily to enlighten the world intellectually, but spiritually and morally. He did not philosophize even on the origin of the worlds, or of religion or of morality. He knew that God made the worlds and taught religion and

ethics as facts, the highest values in God's universe, and sought to help men to attain the highest religion and noblest morality.

Nor was Jesus primarily a theologian. He did not elaborate a complex system of teaching about God, man, sin, salvation, etc. In fact, there is no system to His teachings. He just spoke out of the fulness of His loving heart, as occasions offered and the needs of His disciples and the people suggested. He probably often repeated Himself, or expressed similar teachings in slightly different form on different occasions.

Jesus was emphatically an *ethico-religious* Teacher. He knew what was men's right relation to God and to one another. He taught the true relation of men to God, that of loving, trusting, obedient children, for the realization of which relationship by men He Himself was the voluntary yet divinely appointed Medium. Back of this relation of men to God was that of God to men. He loves all men as a father loves his children. So men should love and trust Him. Likewise, Jesus emphasized the ethical side of human life. Men should love one another, as the Father loves the Son and loves men. They should forgive one another. They should even love their enemies. This love should express itself positively in deeds of help and mercy. Men should help all classes of their fellows, the poor, the sick, the despised, the outcast, anyone who needs help. That is, Jesus was emphatically the great ethico-religious Teacher. He taught that men could and should know God as their Father, and as His children should walk and live in the light of His love; that they should recognize their fellowmen as brothers, and as such should love and help one another in all the relations of life.

2. JESUS WAS A CONSERVATIVE TEACHER.

He had new truths to give to the world, and yet He was conservative in the presentation of all His most radical teachings. For instance, His teaching of the Fatherhood of God finds its roots in the Old Testament. He did break away from

the late Judaistic view of God as a Bookkeeper who places all men's good deeds in the credit column, and all their evil deeds in the debit column, and who rejoices at the moral failures of men. Jesus taught that God loves all men and watches sympathetically over all their interests. He used a term (Father) found in the sacred literature of the Jewish religion, but gave it a deeper and broader and higher content.

According to Mk. 2:18-22, Jesus did, however, teach that Christianity was no new patch to be sewed on the old garments of Judaism, nor were its teachings new wine to be preserved in the wine-skins of Judaism. In a sense Christianity is a new religion. And yet He did not positively condemn fasting (the problem which led Him to utter the above teaching) which was a teaching in the old system. If there were suitable occasions for fasting, His disciples might fast.

Nor was Jesus an iconoclast with regard to Jewish ritualism. He did come to supplant it and He knew that His spiritual teachings would overthrow the ritualistic system. Yet, He nowhere attacked the temple worship and its ceaseless round of animal sacrifice. He even paid the temple tax and called the temple His "Father's house", or His "Father's business". Yet He said to the Pharisees who believed in ceremonial uncleanness that moral and spiritual uncleanness is the more significant. Not that which goes into a man, but that which comes out of his heart, defiles him, namely, "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness".

Other examples might be given to illustrate Jesus' conservatism. But what He said in Mt. 5:17-20 sums up his relation to the old religion of the Jews. It was not His purpose to destroy the law and the prophets but to fulfill them, that is, to preserve their inner permanent values and to make them the basis of His more spiritual and more comprehensive teachings. Yet, He did condemn the Pharisaic interpretation of the law and the prophets and their consequent views of righteousness. If men enter His Kingdom their righteousness

must surpass that of the Pharisees (v. 20). He had new teachings, new in spirit and extent of application, and yet He preserved in His new teachings all of inner permanent value in the old religion. Harnack says,⁹ "The bud which Jesus placed in the Old Jewish stalk could result only in the decay of Judaism and the founding of a new religion. . . . Not in His preaching did Jesus teach this, but in His person, His work, His sufferings, in His resurrection, did His disciples learn it". That is, according to Harnack, Jesus in His teaching *was undermining* the old religion of Judaism but *not consciously*. It would be better to say, Jesus was not designedly undermining the Old Testament teaching but was positively building upon it a superstructure of the purest ethical and religious teaching.

3. JESUS WAS A FEARLESS TEACHER.

Although He was no iconoclast in religious teachings, yet He was fearless in the presentation of those marvelous spiritual realities which He knew the world needed. He was not afraid of the Scribes whose teachings He necessarily opposed by teaching the spiritual nature of the Kingdom and that love and service are greater than external deeds which do not necessarily express a loving heart. He knew that if He persisted in His spiritual teaching they would kill Him. But death did not daunt Him. Nothing could deter Him from teaching those truths which He knew the world must have or else die spiritually and morally.

4. JESUS WAS AN EXOTERIC TEACHER.

This term was originally applied to the popular teachings of Aristotle and the late Greek philosophers. But the public teachings of those philosophers were not so popular in matter or manner as were the teachings of Jesus. As hinted above,

⁹Biblical World, March, 1910, p. 148.

Jesus did not teach abstract truths. He was a practical Teacher. He taught those truths that help to make life moral and religious. He did not teach truth for the sake of its intrinsic beauty, but for the sake of its power in moulding character, conduct and life. His "wisdom" teachings (apothegms) were practical, intended to help men to live, as was the Wisdom Literature of the Old Testament, Job, Proverbs, Ecclesiastes, Song of Songs, and the late Wisdom Literature, Wisdom of Solomon, Ecclesiasticus. Of course, Jesus' teachings are far superior to these last, but they belong to the same class of literature, the religio-practical and not the philosophical.

Again, when we consider *the style* of His teaching, we see the methods of the popular teacher. His language is concrete. He speaks in pictures. He uses figures of speech, the simile, the metaphor, the apostrophe, the synecdoche, the hyperbole, etc. He often teaches by using examples from Old Testament history, Abraham, Moses, Elijah, Elisha, David, Solomon, etc. Perhaps, the most characteristic method in His teaching is the parable. Though, according to Mk. 4:11, 12, He appears to have adopted the parabolic method, in order to veil the truth from the multitudes, yet, according to Mk. 4:21, 22, He says that truth, like a lamp, is intended to be placed, not under the bushel or bed, but on the lampstand, to illumine all that may see. The parables veil the truth only temporarily. When the inner meaning of the parable was grasped, the truth shone more brilliantly. The masses remembered those matchless stories from nature, the fields, the home, the shop, and the experiences of life. The parable was well fitted to be a vehicle of truth to the masses. He probably used the parable, because He was pre-eminently a popular teacher.

5. JESUS WAS AN ESOTERIC TEACHER.

This term was first applied to the secret teachings of Aristotle. Grote, however, thinks it not applicable to any of Aristotle's teaching, but that it is applicable to part of the

teachings of Pythagoras which seem to be suitable only to the initiated few.

Both in the Synoptic and Johannine Gospels there are portions of Jesus' teachings which are peculiarly fitted only to those who are in the inner circle—those who accept Jesus as their Savior, Lord and Teacher and are thus personally prepared to appreciate the deeper and more spiritual truths. According to John's Gospel (14:21f.) Jesus teaches that He manifests Himself in a special manner to those who keep His commandments, as He does not and cannot to the world. There must be an affinity between the pupils and the truths taught. If we would appreciate some of the deepest teachings of Jesus, we must think and live and act in the inner circle, with our heads and hearts close enough to Jesus to rest on His bosom, as did John the beloved disciple.

But let it be noted, what might be called esoteric teachings at one stage of our experience cease to be esoteric to us, because we have advanced to a higher stage of Christian experience. For instance, when Jesus first definitely foretold His death to His disciples, this was a matter of esoteric teaching to them, but later on, after they had come to see that Christ's death was a part of the divine plan and essential to the Messianic salvation, this teaching became a public teaching, that is, for all the people. On the day of Pentecost Peter preached the death of Christ as a part of the divine plan. It was no longer an esoteric teaching but a popular doctrine.

We do not deal with the problem whether or not the Sermon on the Mount was delivered to the masses or to the disciples only. It is likely exoteric. Though addressed specially to the immediate disciples, it is also a general code of ethics (though it contains much distinctively religious as well as ethical teaching) for all members of the Kingdom; yea, for all men whether or not they profess to be followers of Jesus.

6. JESUS WAS AN AUTHORITATIVE TEACHER.

At the close of the Sermon on the Mount the evangelist

says the people marveled at His teaching because He taught them as "one having authority and not as the Scribes". In what sense was Jesus an authoritative Teacher?

First, He did not resort to human teaching for endorsement, as did the Scribes.

The latter were always quoting what this or that rabbi said. Jesus never quoted Hillel, Shammai, or other rabbis. He felt that He needed no human teacher's words to back His teachings. He knew the Father directly and ethical, religious truth at first-hand.

Secondly, He was an original Teacher. He had a personal knowledge of God, a rich experience of fellowship with the Father. He knew in Himself those great truths of religion which He proclaimed. Again, He loved all men, He hated none. He forgave His enemies, He helped the helpless, healed the sick, lifted the fallen, and so in Himself He knew the fundamentals of ethics. Hence, He taught the world originally, authoritatively, that is, out of His own experience of love and service to others, those lofty ethical principles recorded in the Gospels.

Thirdly, He was God's appointed representative. He knew the Father (Lu. 10:22) and the Father had made Him His representative in making Him known to the world. Hence, His right to teach. God had given Him the right to reveal the Father because of His perfect knowledge of the Father.

So out of His own personality as the Son of God and the Son of man, out of His experience as such, and as the Father's representative to men, Jesus taught with authority. As God's Messiah to set up the Kingdom on earth He felt and used His right to teach the truths of God and the Kingdom. Hence, out of His lofty consciousness and His filial and representative relation to the Father and out of His helpful, fraternal relation to men as the Son of man, He taught those sublime teachings of religion and ethics which have been the marvel of the ages.

7. JESUS WAS A COSMOPOLITAN TEACHER.

Jesus gave no specific rules for living. He did not lay down a code of laws applicable for Jews but not suitable for the Gentiles. He taught universal principles, love, forgiveness, righteousness, service, sacrifice; principles as useful for the Mongolian, Malay and Ethiopian as for the Caucasian and Red Man. Witness the golden rule of Mt. 7:12. It was good for the early Jewish Christians. It has been the highest ethical standard of the civilized world for nineteen centuries. It is still as suitable for the relations of society in the twentieth century as it was in the first. Jesus taught for all the centuries and for all the world. He commanded His disciples to give His gospel to all the world. Though He said He was sent, in His personal ministry, "only to the lost sheep of the house of Israel", He laid the foundations for future apostolic teaching and entrusted to them teachings that were to be observed by "disciples in all the nations" (Mt. 28:18, 19).

In the early Christian centuries His teachings supplanted those of Plato, Aristotle, Epicurus and the Stoics, and in these last two centuries they are supplanting the teachings of Confucius and the Hindu sages. They are lifting the nations to the religion of the One God and to the highest moral living. Principal Fairbairn says, "You will get many a beautiful proverb in Seneca; you will find many a fine ethical principle in Plato; you will find in Stoicism some of the most exalted precepts that human ethics have ever known. But mark you one thing: You will never discover that these elevated the common life of man, affected the course of lust, made the bad good, or the impure holy. . . . Where they failed, Christ succeeded with splendid, glorious success; He made out of the very outcasts men that became saints of God".

Already it is true of the Occident and in the near future the Orient with the Occident will be sitting at the feet of Jesus, the recognized world Teacher. As suggested by James Russell Lowell, Jesus was the world's first real democrat, that

is, the first man really in sympathy with the people, the whole people, and all the peoples of earth. He was a world democrat. The world is fast recognizing Him as such and all the races and nations are being made one family of brothers as they hear and heed the universal teachings of Jesus. He is the world Teacher, the world Savior, and the world Master.

THE EUCHARISTIC CONGRESS AT MONTREAL, SEPTEMBER 6-11, 1910.

BY PROFESSOR J. L. GILMOUR, D.D., M'MASTER UNIVERSITY.

The purpose of Eucharistic Congresses in the Roman Catholic Church is to emphasize the Roman Catholic doctrine of the Eucharist and it is hoped that by this means a revival of interest in the mass and in the doctrine of the mass may be stimulated throughout the whole Church. It would seem clear from several indications that such renewed emphasis is necessary, since there are evident signs that the practice and the belief of Roman Catholics in regard to this central feature of the Church have been waning. Now this, from the standpoint of the Vatican, is serious, since the doctrine of the mass is the central doctrine of the whole Romish system. The present Pope is working for the observance of daily communion by the faithful, the preachers who are conducting "missions" are seeking to commit those who "make the mission" to the practice of frequent and regular communion, and for nearly thirty years congresses in this interest have been held from place to place—as a rule yearly, but sometimes with an interval of two years between. In brief, what is being aimed at is a revival of old-time religion according to Roman Catholic standards.

The first International Eucharistic Congress was held in 1881 in Lille, in the north of France. The movement that thus first found outward expression, however, began earlier than 1881. It would seem that devout souls within the Church at different times during the earlier part of the nineteenth century, had been distressed at the neglect of the Holy Sacrament and had been earnest in their desire for a revival of interest in it. Among these is notably mentioned a French priest, Father Eymard, who died in 1868. A further step toward this actual organization was taken in 1873 at Paray le Monial, in France, where, in the summer of that year, two

hundred members of the French Parliament, smarting under their national defeat by the Germans, consecrated themselves and their country to the Sacred Heart of Jesus. Following upon this there came into the mind of a "religious" in this place, the idea of an annual gathering to do honor to the "Most Blessed Sacrament." Marie Marguerite, this "religious"—who claimed divine revelation for her idea—opened her heart to her father confessor, and he, in turn, interested his bishop. The circle enlarged gradually so that in 1880 the papal sanction was accorded to the plan of holding a Eucharistic Congress, with the result that in 1881 was held the first in that series in which the Montreal Eucharistic Congress was the twenty-first.

At first the organization was comparatively simple, but as time went on, lines of development were followed, some of them apparently suggested by Protestant organizations. The result is that there is now a permanent chairman for Eucharistic Congresses—the Bishop of Namur, France—and in the yearly arrangements provision is made for reaching by papers and addresses and meetings, various sections of the Roman Catholic constituency—priests, theologians, ladies, young men, children, religious orders, and other classes of people.

The choice of Montreal was determined by the course of events. In 1908 the Congress met in London. But here complications arose, for it was ultimately decided that the Host must not be carried through the streets of London. Archbishop Bourne then suggested to the Archbishop of Montreal that a Congress be held in the latter city, so that the Host might be carried in the streets in a part of the British Empire. Arrangements were accordingly made, with the result that one of the most successful of all the series of Congresses has just ended on the banks of the St. Lawrence. Legally the way was open for this, since in Montreal the carrying of the Host through the streets is an annual occurrence on Corpus Christi Day, which falls in the early summer. No complications were anticipated, therefore, and none occurred; for, as the Canadian Prime Minister, Sir Wilfrid Laurier, said during the Congress, religious

tolerance is developed in Canada to a greater extent probably than anywhere else in the world.

As a meeting-place for a congress of this kind the city of Montreal has unusual attractions. Lying as it does just below where the rapids of the St. Lawrence end, Montreal is at the head of ocean navigation and is growing to be a very powerful city. For picturesqueness of situation, few places surpass Montreal. In front flows one of the most majestic rivers in the world, and in the background across the river are stately mountains scattered over the landscape like gigantic protruding nails on a vast well-worn floor. Behind the city is the mountain that gives the city its name and one of its chief distinctions, while behind the mountain again and visible where the city has on either side spread beyond the mountain's edges, are seen in the blue distance the Laurentides that line the distant horizon. Montreal, too, is saturated in its historic traditions, with Roman Catholic memories. The very cradle of the city was rocked to the music of Romish religion. Its founders came with a religious purpose, and one of the very first acts of the new settlers from old France was to celebrate the mass near the river, amid the silence of the forest; and the French delight in color led these founders of the city to catch the strange fire-flies that gleamed out of the gathering evening and to string them on their first rude altar.

The touch of the romance of Montreal's history came into many of the speeches, and there are not wanting signs that Madame Marguerite Bourgeoys who, as supervisor of religious life and education, assisted Maisonneuvè, the founder of the city, will, as a result of this Congress, be admitted to the honor roll of Roman Catholic saints. Perhaps we ought to add that it was in 1642 that Montreal was founded.

The Roman Catholics are very strong in Montreal, and their places of worship, and their convents, and their religious houses are varied and, in some cases, imposing. The churches that were used for the purposes of the Congress were three—the Cathedral, as the Archbishop's headquarters; Notre Dame church, as the largest in the city, since, counting standing

room, it is said to accommodate fifteen thousand people; and St. Patrick's church, the headquarters for the Irish Roman Catholics of Montreal, a fine piece of Roman Catholic architecture, provided with those things which taste and money can supply. So far as the Protestants were concerned, they adopted the policy of making things as pleasant as they could for their Roman Catholic neighbors, in so far as they could do so consistently with honor. A notable instance of this was the action of Lord Strathcona, a staunch Presbyterian, who put at the disposal of the Congress for its most distinguished visitors the whole of his large house, as well as his carriage and four. It must not be supposed, however, that there was not tension, for in some respects that was very great. But the Protestant leaders succeeded in carrying the day for good-will, and no unpleasantness occurred except that caused by Father Vaughan who, in a very indiscreet way, said in a sermon that Protestants had succeeded in inventing a religion without sacrifice and without soul. The meaning of Father Vaughan was probably not what most people took it to be, but it was admitted even by many Roman Catholics that utterances of that kind on an occasion of that sort were exceedingly unfortunate.

During the eight days between the arrival of the Cardinal Legate and the close of the Congress, the weather was varied. Sometimes there was all the splendor of a bright Canadian September day, and sometimes there came rain of the real Montreal quality—for Montreal can put great vigor into its rain as into a great many other things.

There were present a great many distinguished visitors. The large majority, of course, came from Canada and the United States. But, so far as I could learn, there were about eight hundred from Europe. There were reported to be about one hundred and thirty bishoprics represented, and there were cardinals and parish priests and monks and other religious personages, almost without number. There were three cardinals—Cardinal Vincent Vannutelli, the Papal Legate, the fourth in rank among the Romish Cardinal bishops; Cardinal Gibbons, of Baltimore, who came late, but whose strong face

was noticeable wherever he appeared; and Cardinal Logue, the primate of all Ireland. But perhaps it would be safe to say that three men stood out above the rest in the public eye, although for different reasons—Cardinal Vannutelli, Archbishop Bruchesi, and Father Vaughan. Cardinal Vannutelli is seventy-four years of age, but he stands erect, except for a slight stoop of the head. He has the bearing and the manner of one who is born to command, and has had much experience in commanding. His eye is piercing, he is tall and powerfully built, he has a lower jaw that indicates determination, and he speaks French with an Italian accent. He is a man of great physical endurance. After a week crowded with varied and taxing engagements, closing with a Saturday evening meeting that ended at nearly midnight, he carried the heavy monstrance containing the Host on Sunday afternoon over the route of the procession nearly three miles long, and he was quite equal to the occasion. His speeches were not profound and they tended to be flowery and effusive, but the Legate indicated in his manner the marks of a man who can lay out a large scheme and impel men to obey him. Archbishop Bruchesi, the Archbishop of Montreal, is fifty-five years old, is a Canadian by birth, and has studied in Europe as well as in his native country. Upon him the chief strain fell. He had to inspire the committees of arrangements, he had to master business details, he had to keep his own forces in order and meet complaints, he had to face and turn the criticisms of non-Catholics, and he had to discharge the duties of host to his distinguished guests—duties which of themselves in such a straining week might tax the strength of most men. But in addition to this, he had to deliver during the Congress week addresses every day on various subjects and often more than one address. But this part of his work did not suffer because of his many duties, for his clear, penetrating voice did not lose its vigor or carrying power even up to the closing Sunday evening when its tones rang out to the vast crowds from the open-air altar at Fletcher's Field, in the gathering darkness, and when he led the crowds in shouts for those persons and in-

stitutions that are dear to Roman Catholics. Father Vaughan is a man of a different type. He is a determined Englishman with a cultivated accent and a good command of good English. He has an audacity that is somewhat captivating and he carries with him an air of sincerity. But he is not discreet in his utterances, and the prominence that he secured wore an air of greater promise at the beginning of the Congress than at the end. It looks probable that he quite over-estimated the lengths to which he could safely go with a Canadian audience. The feelings of Protestants regarding him came to classify themselves largely under quiet indignation on the one hand, or amused amazement on the other, although no one doubted his devotion to duty. Without naming him, several Roman Catholic speakers took occasion to point out that Father Vaughan's way is not the best way in a country like this. Father Vaughan is an intense Roman Catholic. In one of his speeches he told a story of five men dying on a battle-field in South Africa. It was discovered that one had a rosary. They divided the rosary into five pieces and each of the soldiers died with a piece of the rosary in his mouth. "That's the kind of stuff", added Father Vaughan, "that the true Catholic is made of, and he glories in the simple faith." "My mother," he said in another part of the same speech, "had fourteen children, and she never would look at one of them till it had come fresh from God in baptism." Again in the same speech he said: "I'll fight for Catholic education." And in defining further what education he wanted, he said that to the "three R's" there ought to be added in every school three "C's"—Catholic instruction, a Catholic atmosphere, and Catholic teachers.

The Congress opened officially on Tuesday evening and closed on the following Sunday evening, when, after the Eucharistic procession was ended, the city was brilliantly illuminated in honor of the occasion. The crowds that came together were such as had never before met for any event of any kind in Canada. There were three masses of special interest—the midnight mass on Wednesday evening at Notre Dame church with probably fifteen thousand people present, and the

sanctuary filled with high ecclesiastics in their brilliant robes; the pontifical mass at St. Patrick's church, where those whose mother tongue was English had the opportunity to see the Roman Catholic conception of the mass mediated with special grandeur through their own language; and there was the open-air mass in Fletcher's Field which was to have been held on Friday morning, but which had to be postponed till Saturday because of the weather. The altar, at which this open-air mass was celebrated, is worthy of mention because it was also the place from which the people were blessed at the end of the Eucharistic procession on Sunday evening. Behind Montreal (or, as it is now coming to be, in the center of Montreal) stands Mount Royal. On the eastern slope of the mountain is a park which is called Fletcher's Field, from which the view is most comprehensive and varied and attractive. On the slope of the mountain just before it rises steeply out of its roots, a spot was chosen for the erection of a canopy which should shelter the altar. This was built in good taste. The sides were all open and at each corner was a pair of pillars supporting the roof of the canopy. To relieve the white material out of which these pillars and this roof were built, cloth and bunting of cardinal and yellow were draped. (Yellow and white are the papal colors.) The altar itself was decorated with flowers and candles and soft red lights which shone at night. To stand near this altar on Saturday morning and look over the sea of heads that sank down the slope was to witness a sight that is not often possible. The chanting and the prayers at the mass few could hear, except when the enormous chorus of men's voices gave the responses; and as for the addresses, one in French and one in English, only a fringe of the crowd were even conscious of them. But the mass was being said, the vast crowd was there, and the solemn silence when the Host was elevated sank into the hearts prepared for it, so that people went away feeling happy.

But these three masses were not the only features of the Congress, for there were many other things. There was the procession of children when, it is estimated, thirty thousand

boys and girls filed past the Cardinal Legate to remember ever afterwards that they had been blessed by him; there was the enthusiastic meeting for young men preceded by a parade, which, however, seems to have been used for purposes of local French Canadian politics; there were the meetings for ladies, when matters were discussed in which the gifts and graces of ladies can make worship and service more nearly what the Roman Catholics would like them to be; there was a large and impressive service for religious orders—monks and nuns—when the cathedral was filled with these alone, in the habits of their orders; there were meetings for priests where the general spoke to his officers words that outsiders were supposed to hear only by reports; there were meetings for business men to enlist their kind of gifts in the cause; there were receptions by the Provincial Government and by the Mayor of the city at which were said some things that sounded quite too like the union of church and state: there were two large platform meetings at Notre Dame, at which politicians and ecclesiastics spoke about the more public bearing of Roman Catholic enterprise; and there were meetings for the theologians—an English section and a French section again sub-divided—where the theological aspects of the Holy Sacrament were discussed historically and philosophically and ecclesiastically. This made a week sufficiently varied and sufficiently full, especially when the Sunday before the Congress, which was Labor Day, had been used to get into touch with the vast crowds of artisans, both English and French, who thronged the services specially provided for them.

To describe all these meetings would be a long task, and we shall, therefore, speak in further detail of only two—the opening of the Congress on Tuesday evening and the Eucharistic procession which was the climax of the whole. For the opening meeting, perhaps three times as many people sought admission as were able to gain entrance into the cathedral; but inside all was as quiet and as orderly as if no single person were clamoring for admission at the gates outside. When all was ready, there came through the sanctuary, two by two, a

long line of archbishops and bishops, and the representatives of bishops, all arrayed in robes and in colors that indicated their ecclesiastical rank. These men lined the main aisle, a row on each side, and, when all were in their places, the Archbishop of Montreal, with mitre and crozier, walked through the lines to the front door, where he admitted the Cardinal Legate, and then walked behind him back to the sanctuary, but without the signs of authority that he had carried when proceeding to the church door to admit the Pope's representative. When all had taken their seats, one of the Legate's chaplains proceeded to the pulpit, and there, first in French and then in English, read the document from the Pope declaring Cardinal Vannutelli his representative. The Cardinal Legate then ascended the pulpit and delivered in French an address that was rather florid and effusive. To this address the Archbishop of Montreal replied; and at the close of the reply he read, in French and in English, telegrams that had been sent to the Pope and to George V., together with the answers that had come in each case. The telegram to the Pope expressed spiritual allegiance of the most devoted character, and that to the king expressed hearty thanks for the elimination from the coronation oath of those things that have been offensive to Roman Catholics. During the reading of these telegrams and the answers, the whole congregation stood. This ended the official opening, but as a show of strength it had served to impress the city and the members of the Congress with the fact that there were present many men of great distinction.

The closing feature of the Congress was the Eucharistic procession on Sunday afternoon. It was to this that the proceedings of the other days had led up, and in this the heart and soul of the whole Congress found expression in the most dramatic form. The procession started at the Notre Dame church and ended at Fletcher's Field—the route covering nearly three miles of streets. To describe adequately this feature of the Congress would be impossible. Along the whole length of the route the people were packed from the edge of the street

to the walls of the houses, some standing and some sitting in seats erected for the occasion and sold, in many cases, at very high prices. The windows and, in many places, the roof, were also filled with spectators. Venetian masts with streamers lined the whole route, while in some places heavier columns relieved the eye, and at the more important points arches of substantial character were placed. Streamers and flags and bunting of various colors relieved the white of the masts and pillars and arches, the prevailing shades being yellow and cardinal. Legends and mottos abounded, all pointing to the belief that God was to pass that way. At about ten minutes to one the procession began to file past the front of Notre Dame, and its management must have been in very skillful hands, for the whole army of those who took part was controlled without strain and without confusion. It took nearly four hours for that part of the procession which preceded the Cardinal Legate to pass the church, and in it were included men of all kinds. There were sailors, and firemen, and choirs of singers, and brass bands, and young men's societies, and fraternal societies, and benevolent societies, and artisans, and temperance societies, and patriotic societies, and religious societies (such as those of the Sacred Heart and the Holy Name), and representatives of dioceses, and representatives of parishes, and national delegations and the fraternities of the Third Order, and Christian Brothers, and priests of various orders, and seminarists and secular priests, and canons, and vicars-general, and priests in vestments, and representatives of bishops, and the canons of Montreal. Before these had all passed it was getting on to five o'clock. By this time one became conscious that something of greater importance was about to come, for the smell of incense floated across the air and, on looking, one could see the incense-bearers swinging their censers in front of the church. All this time the dense crowd had stood there patiently, the only movement being the change of position on the part of those who were feeling the strain, or the carrying out of some woman who fainted. The sun had been hot in mid-heaven when the procession started; but he was now creeping down behind the

classic headquarters of the Bank of Montreal, and the statue of Maisonneuve that faces the church from its green plot across the street, was beginning to cast a very long shadow. And now came the mitred abbots, and after them the bishops and the archbishops, walking one by one, and each supported by a chaplain on either hand. The golden mitres of these bishops and archbishops, each with its own special device, gleamed in the afternoon light, and each bishop was reading to himself from his prayer-book, for today the streets were regarded as the aisles of a great cathedral, and the procession was moving toward the high altar far away under the shadow of the mountain. At last comes the central point of the whole procession. A white and yellow silk canopy is seen at the church door. At each of the four corners of the canopy and in the center of the top, nod white ostrich plumes, and at each of the four supporting poles is a bearer who is to carry this shelter for the Cardinal Legate. Under the center of the canopy is the tall form of the Cardinal Legate himself with a chamberlain on each side. Vannutelli's head is bared, and in his hands he carries the monstrance containing the Consecrated Wafer. The top of the monstrance touches the Cardinal's lower lip, and he is saying prayers as he moves slowly along. As the Host passes on, those who wish, and for whom it is physically possible in the great crowd, kneel down; but no attempt is made to prevent any one from standing through it all, or even from keeping on his hat if he so desires. Lord Strathcona's carriage and four and his coachman and footman and two valets, all in cardinal livery, follow the old Cardinal, evidently so as to be at hand in case the strain should prove too great—for Vannutelli is seventy-four. After that come Cardinal Gibbons, and Cardinal Logue and Archbishop Bruchesi. Then follow members of parliament and the judiciary, and the bar, and members of Laval University, and members of various learned professions. The procession moves slowly along down the hills and up the hills, and on toward Fletcher's Field. Along the line of the route the Cardinal Legate is welcomed—now by a choir of young ladies who sing as he comes up the hill, now

by a group of children whose voices ring out in the afternoon air, now by a convent of nuns in black and white, and now by a bank of young ladies who are about to take the veil.

When the old Cardinal walked up the steps of the High Altar, the shades of evening had fallen deep upon the hill-side, and the half-moon was looking over the top of the mountain with his early autumn calmness. The red and the white lights shone out in the dark and set forth in relief the flowers that decked the altar. The hundreds of priests and canons on the right hand from their great tiers of seats, and the hundreds of singers on the left hand, joined in the weird Latin chants. The Cardinal lifted up the monstrance and elevated it toward the front and the left and the right, amid the hush of the great throng, and then under the canopy again he descended the slope of the hill and carried the Body of Christ to the chapel of the Hôtel Dieu, as the Roman Catholic hospital situated close by is called, and then all through that evening the faithful could come and say their prayers to God on the altar, and all that night the hearts of the sisters of the Hôtel Dieu were happy because they were watching over God who rested on their altar. And then the church bells rang out, and the illuminations blazed forth, and the visitors who had to get back to work next day thronged to the stations to struggle with the huge crowds that were seeking the same thing, and the Twenty-first International Eucharistic Congress was over.

Before passing on to say some things about the doctrinal and religious implications of all the proceedings, it might be well to pause a moment to point out two matters with a public bearing that emerged during the Congress. One of these came out in the speech of Sir Wilfrid Laurier at the Notre Dame church on Friday evening. Much interest attached to this speech. Sir Wilfrid is a Roman Catholic, but he is also Prime Minister of Canada, and there are not wanting indications that by some hot-headed "Nationalists" the attempt was made to use the Congress in order to make political capital against Sir Wilfrid amongst his own compatriots of French-Canadian origin. A good deal of interest, therefore, naturally attached to what

he might say on such an occasion, and it was felt that his speech when it came, was characterized by a good deal of tact and wisdom. He took advantage of the occasion to point out the kind of toleration that exists in Canada, and that makes a Congress such as that in Montreal possible under such conditions. He pointed out that in this land people of different religious beliefs allow others the rights which they claim for themselves, and that this is the only basis of true national peace. Sir Wilfrid went on to profess his own religious beliefs in a general way. Later on in the same evening Monsignor Touchet, Bishop of Orleans, said that not a single statesman in Europe would have dared to give expression to the statements that Sir Wilfrid Laurier had made that evening. The question here raised is of some importance. In the minds of some Protestants there has been an under-current of feeling that it is wrong to permit the carrying of the Host through the streets of a city, and they feel that as a matter of principle what was done in London in forbidding this should have been repeated in Montreal. No doubt Mr. Asquith was actuated by a desire to save bloodshed and that was perhaps the supreme consideration; but on the clear question of principle my own view is that the Baptist position in regard to this matter will, on the basis of right, completely justify the Canadian attitude. We have to grant the use of our streets from time to time to those who want to have processions. Some citizens never like this, but to refuse all processions a right to pass through the streets is not within the range of practical politics. But if we grant this privilege to any, we must grant it to all. The one limitation is that those in the procession obey the police in their endeavor to maintain order and keep traffic open. Now, according to the Baptist position, surely the proper view is that the state has no right to prevent a religious procession because it is religious. It has been urged in answer that to carry the Host through the streets is sacrilege, and that the state should therefore prohibit it. But on the Baptist view the state has no right to say what is sacrilege and what is not, so that

the rest of the argument seems clear. This position I take subject to correction, but it seems to me sound and fair.

The other public question raised was that of the French and English languages. At the Saturday evening Notre Dame meeting Archbishop Bourne, of Westminster, who had just returned from a trip across the continent, gave a strong address urging the Roman Catholic Church to make greater use of the English language and to employ it much more freely for ecclesiastical purposes. He declared that the future of the Roman Catholic Church in Canada depends greatly on the extent to which the power, influence and prestige of the English language and literature can be definitely placed on the side of that Church. The Archbishop, who is an Englishman and moves straightforward like an Englishman, perhaps scarcely knew how delicate was the ground on which he was treading, although he had submitted the address to the proper authorities before delivering it. On the platform as one of the later speakers was Mr. Bourassa, who, when his time came to speak, whetted his sword and smote the English language hip and thigh. Mr. Bourassa is a political firebrand who wishes to see on the banks of the St. Lawrence a little nation with a flag and a constitution of its own, and French to the core in language, laws and religion. He would like to see the French of Canada more fully separated from the English and granted greater independence. It is clear that this scheme can never succeed, as it is opposed by the men of weight and influence among the French-Canadians. But Bourassa is an orator and can influence the crowd. For an hour he spoke, although his time should have been less than a quarter of that, and he lashed to a state of the highest enthusiasm the younger portion of the audience, while he played on the French harp-strings. This is creating some embarrassment for the Roman Catholics, as there has always been more or less feeling between the English and the French as to the prominence given to one language or the other. At the present moment of writing the leather seems to be on fire, although it will probably burn itself out. The trouble is felt most keenly in dioceses like Ottawa and London,

where there has always been some friction between those who speak English and those who speak French. The bishops of these dioceses are therefore being made to feel the situation. This is one of the unexpected results of the Congress and there will probably be several others that have not been foreseen by those who organized it.

When one who has been brought up in evangelical circles sits down to think the whole matter out, he must be conscious of a shock to his mind and a chill to his heart. When he asks what is meant by all this expense and all these crowds and all these meetings and all this parade, there is only one answer that can be given. The whole Congress was organized and carried through in order to emphasize the Roman Catholic doctrine of the mass, which teaches that, when they are blessed by the priest, the wafer and the wine become the body and the blood of Christ. This doctrine was the foundation of the Eucharistic Congress and it is the central doctrine of the whole Romish system. When we stand here we stand at the very core of things, so far as the Roman Catholic Church is concerned. We may, therefore, for purposes of thought, strip away the outward pomp and show, and see the naked truth as it is. This, then, is the greatest thing that the Romish system has to offer to its adherents and by this its whole message to the world may be judged.

The Montreal Congress, therefore, made very clear two things—that the whole system of Romish theology circles around the doctrine of transubstantiation, and that the doctrine of transubstantiation in its old form is still the accepted Romish doctrine of the communion. For a long time it has been held by those who teach Church History, that if we understand the mass we understand the whole Romish doctrinal system. And now we have the most official Roman Catholic assembly ever held in America saying this in almost every possible way, and seeking to emphasize it by almost every possible means. We may, therefore, take it for granted now, that the theology of Rome still crystallizes itself in the doctrine of the mass. But there is not much need of saying a great deal more about this

phase of the matter, for this fact once granted, furnishes an almost unbounded store of food for thought, both to the theologian and also to the religious worker. The other great fact brought out at Montreal is that the Roman Catholics still believe that the piece of bread that the priest takes and blesses becomes actually the body of Christ. It is most difficult for Protestants to convince themselves that any one can actually believe this, but there can be no doubt now that the words used about the "Holy Sacrament" are meant to be taken at their full face value. Under the tyranny of words the Roman Catholic is bidden to believe that our Savior's words, "This is my body", mean that the bread becomes actually the body of Christ in a literal sense. This is hard to accept, and it seems contrary to reason and contrary to common sense; but the very difficulty of the belief is by the spiritual instructors made an argument for the truth of it. Taught by the Church, the faithful Roman Catholic silences his reason and, throwing himself into the hands of the Mother Church, is carried across a great and difficult gulf, and then gains a certain peace in his mind because he has been obedient and has hushed the storm in his heart and has come to rest in the bosom of authority and has brought himself to believe the incredible. This describes the devout son of the Church. But how many there are who accept the teaching in a mere mechanical way, and how many who are gnawed by a perpetual doubt, and how many who are kept back from defection by sheer fear of the consequences, who can say? But here is the plain, hard fact that this is the idea of God and of the approach of God to men that is held out before all the millions of adherents of this widely-scattered Church. On the route of the procession were inscribed these words: "Let us bow down, and let us adore, because it is Jesus who is passing by." To think out all the ideas of God and all the ideas of salvation that are involved in that view is, perhaps, the severest criticism that could be passed upon the Roman Catholic Church. All that is thus involved is, however, easier to follow out by the

imagination than to state in words. It will be best, therefore, to draw the curtain here.

That there will be results following this Congress, no one can doubt. Careful attention to America will now no doubt be directed by Rome, and an organized propaganda may be expected. It is not unlikely that Archbishop Bruchesi will be made a Cardinal, unless the internal complications of the Roman Catholic Church in Canada prove too intricate. The zeal and the devotion of thousands will for the time be inflamed and great faithfulness in going to communion will result. The "missions" conducted this winter will no doubt be characterized by unusual fervor, and the labors of the parish priests will be marked by a fresh diligence. But my own belief is that the results on the other side will be greater still. There will surely follow a reaction against the great burden that is put on the minds of men in pressing on them this central Roman Catholic dogma, and people will say, as they are already saying by the thousands in the Province of Quebec: "How can we accept all this?" On the other hand, new zeal will come to Protestants when they see this new need for stating Biblical truth; and a new clearness in the statement of Christian doctrine will be born of this necessity. Protestants should everywhere get ready by Bible study and by Christ-like living to watch over those who need guidance, and missions like the Grande Ligne mission which works among the French-Canadians will get, as they should get, more and more the support in men and in money that their noble work deserves. And all this can be said without entertaining either unkind or disrespectful feelings toward our Roman Catholic fellow-citizens.

INFANT BAPTISM.

BY REV. ERVIN F. LYON, TH.M., D.D., ENNIS, TEXAS.

I. PEDOBAPTISM AND BAPTIST OPPOSITION THERETO.

The word Pedobaptist means one who practices, or advocates infant baptism; hence it is that all denominations adhering to the baptism of children are called Pedobaptists. Baptists have ever refused to baptize any but believers, taking the ground that there is no scriptural warrant whatever, either by precept or example, for administering the rite where there can be no exercise of faith in the gospel of the Lord Jesus Christ. This firm stand is daily making itself felt among all Christian people, to the extent that the per cent. of infant baptisms is steadily and surely growing smaller each decade, as the statistics of the other denominations clearly show. There can be no doubt that the emphasizing of the Scripture teaching on this subject is the cause of this falling off, since the per cent. of decrease is greatest in those lands where Baptists have flourished most. The practice, however, is still defended and many persons think a mortal sin is committed by neglecting the so-called baptism of children. If this teaching were scriptural, it should not only be defended, but its practice should be urged by every disciple of our Lord. On the other hand, if it is not scriptural, as Baptists have ever contended, it should by all means be forever discarded from the role of Christian teaching.

II. HOW INFANT BAPTISM GAINED RECOGNITION.

All are agreed that there is not a single case recorded in the whole Bible, which speaks of the baptism of an infant, either by Christ or by any of His disciples. Also, all are agreed that quite a number of clear and unmistakable cases of adult baptisms

are recorded. This being true, how, then, are we to account for the widespread practice of child baptism? Simply by reference to church history, since this is the only source of information we have after the inspired pen of faithful disciples ceased to write. Even in apostolic days errors were seeking admission into the churches, hence it is not at all startling to find that they continued to seek admission after our Lord's first disciples were called home. Error is like a disease which creeps in so gradually that one is hardly aware of its presence till it is so deep seated that it becomes hard, if not impossible to shake off. Thus it was that the error concerning baptism found its way into the early churches and gained so firm a hold upon Christendom that its power is still felt. To this ordinance was soon attached such importance that it was considered necessary for salvation. The Roman empire was fertile soil for growing just such a power as the Roman Catholic Church, and when imperial Rome chose to assume the dictatorship in religious matters, most of the Christian churches were merged into one great system, which opened the way for the poisonous blood of error to circulate in all of its parts. Churches which dared to speak against this power were either crushed or silenced till the day-dawn of religious toleration, and finally the full noon of religious freedom in some parts of the world gave them opportunity for growth and utterance. Two factors in the Roman system stood strongly for infant baptism. The first is found in her teaching of baptismal regeneration. The second is shown in the effort to bring everyone into her fold, and thus subjugate the world. Infant baptism is a logical outgrowth from the doctrine of baptismal regeneration. When a person once takes the ground that baptism is necessary for salvation, it then becomes reasonable and natural to believe that infants, too, must be baptized if they are to be saved. It was nearly two hundred years after Christ before any church historian made mention of pedobaptism. This considered in connection with the fact that there are no scriptural cases recorded makes it evident that those who cherish the custom must look elsewhere than in the Bible and early

church history to substantiate, by example, their right to continue the practice. Besides there was discovered in 1873 a document called "The Didache", or "The Teaching of the Twelve Apostles", which scholars date back to 70 or 100 A. D. In this work, express mention of, and clear direction for baptism is given. Its mention of the ordinance shows unmistakably that its framers knew nothing of infant baptism. In speaking of the preparation for the rite of baptism it says, "Before baptism let baptizer and the baptized fast, and whosoever others can, but the *baptized thou shalt command to fast one or two days before.*" Everyone can readily see that this excludes altogether the baptism of infants, since an infant could not be commanded to fast one or two days.

III. HOW INFANT BAPTISM FOUND ITS WAY INTO PROTESTANT CHURCHES.

It is a well known historical fact uttered here with no thought of offending any, that the Protestant denominations which advocate infant baptism received it from the Roman Catholic Church. John Calvin, the father of Presbyterianism, was educated in that church for the priesthood; Martin Luther, the leading spirit in reform and founder of the Lutheran Church, was for years a Catholic priest; the Church of England, called in the United States, Episcopal Church, left the Roman Church in the time of Henry the VIII; the Methodist Church is a branch from the Episcopal Church; and infant baptism is one of the errors that all of these reformers failed to leave behind.

IV. EFFORTS TO FIND SCRIPTURE SANCTION FOR THE RITE.

Pedobaptism, like affusion, has many defenders who claim to have Scripture warrant for its existence. The steady opposition of Baptists to this misuse of baptism has necessitated something more satisfying to the laity than mere sentiment and tradition; hence it is that the Bible has been searched through and

through for passages said to favor it. It is not our purpose to impeach the sincerity of those who so read the Scriptures, but rather to refute their argument, and thus show the falsity of their position.

Every candid student observes at the very outset of this study that the Scriptures commonly quoted in defense of infant baptism are by no means clear cut. Not one single reference is found wherein is mentioned the baptism of an infant. This, then, undoubtedly leaves those who advocate the practice without any direct scriptural evidence whatever. This fact is substantiated by a little careful examination. Matt. 19:13, 14 is sometimes claimed as in favor of child baptism. Similar references are found in Mark 10:13-16; Luke 18:15-17. This is shown, however, not to be a valid claim, as the subject of baptism is not mentioned at all in the above references; besides John 4:2 tells us that Jesus Himself baptized no one, which gives conclusive evidence that the children brought to Christ were not baptized. Then we are referred to the household baptisms, and told that infants must have been included there among the baptized. We find nothing whatever to favor such a supposition, but much to discredit it. The Bible specially mentions four cases of household baptism, and three of these use language that shows intelligent action and voluntary decision on the part of those who were the recipients of baptism. The one instance where the account is not thus detailed is in the case of Lydia, Acts 16:13-15. But to say that she had infant children would hang the argument on a slender thread indeed, since no intimation of children is given, and besides, Lydia is supposed to be away from home and "a seller of purple", and nobody knows whether or not she had ever been married, much less as to whether or not she had infant children with her. Besides, Acts 16:40 clearly implies that those baptized in her household were adults, as Paul and Silas, after their release from prison, went to her house and exhorted the new disciples.

Acts 16:23-34 records the second household baptism. Here the 32nd verse settles the question as to who were baptized:

“And they spoke the word of the Lord unto him WITH ALL THAT WERE IN HIS HOUSE.” The 34th verse says that all REJOICED and BELIEVED in God, thus nullifying even the remotest possibility of including infants among those baptized. The third household baptism spoken of is recorded in Acts 18:18. “And Crispus the ruler of the synagogue, BELIEVED in the Lord WITH ALL HIS HOUSE; and many of the Corinthians hearing, BELIEVED AND WERE BAPTIZED.” Again clearly showing that faith preceded the ordinance. The fourth and last case is recorded in 1 Cor. 1:14-16, where Paul cites the instances of baptism administered by him at Corinth, and in 1 Cor. 16:15 he mentions this household again and says: “THEY HAVE SET THEMSELVES TO MINISTER UNTO THE SAINTS.” Thus it is explicitly shown in the records of these cases themselves, that there is no ground whatever for even supposing that infants were among the baptized. Let the reader himself turn to the Scripture references and make his own comparisons, which will assuredly verify what is here shown.

V. INFANT BAPTISM DOES NOT TAKE THE PLACE OF CIRCUMCISION.

The bulk of the argument for infant baptism now comes from the endeavor to prove that it takes the place of circumcision. This position leads Pedobaptists through the entire Old Testament, whence they bring forth a large array of passages, which are said to prove the point. However much may be said and claimed by this method, the fact still remains that they never find so much as one passage that says or even intimates that baptism superseded circumcision. Col. 2:11, 12, is sometimes cited as evidence that circumcision is supplanted by baptism, but here no reference is made to the circumcision of the flesh, nor is the slightest connection shown to exist between the two rites. All of this laborious argument is cut short by a few references to the New Testament, where the subject of circumcision is discussed and its relation to Christianity shown. Every Bible

student knows something of the trouble given the early churches by some Jewish Christians who endeavored to force the law of Moses on the followers of Christ. If the reader has enough concern in this matter to read the references here cited, he will have no difficulty in readily understanding that the apostles indicated no connection whatever between baptism and circumcision. The 15th chapter of Acts alone is enough to settle once and for all this discussion. There the question of circumcision is the bone of contention, and action on it was taken by a body of chosen men, some of whom were apostles. It had become manifestly necessary for a thorough understanding of this matter among the early Christians; i. e., were they to circumcise or not? The question was a vital one, so much so that it threatened to divide the churches. This 15th chapter of Acts gives two speeches and a carefully prepared letter relative to the discussion, besides saying that Paul, Barnabas, Judas and Silas made speeches. But amid all of these utterances, caused by the very subject of circumcision, not one syllable even intimates that baptism had superseded it. Now, if baptism were intended to take the place of circumcision, could any candid mind hold for a moment that it is in any way reasonable to believe that all of this discussion on the very heart of the contention would have passed without so much as a single word having been recorded to show that this was really the case? The object of the discussion was to settle forever the question of circumcision among the disciples of Christ, and most surely if infant baptism was to take its place it would have been so stated here in no uncertain words. Paul refers to this same dispute, in the 2nd chapter of Galatians, and there brings up the subject of dispute, but says not one word about baptism. The churches in Galatia were also vexed with the circumcision question, and Paul is endeavoring to set them right in the matter, and for that reason refers to this former trouble recorded in the 15th chapter of Acts. Some Jews of Galatia were endeavoring to impose upon the Gentile Christians there the law of Moses. Paul devotes Gal. 5:1-15 to the question of circumcision, endeavoring to set these churches right by showing that

circumcision was null and void; but again it is seen that not a word nor the slightest intimation is given to show that baptism has taken its place. The realm of fanciful speculation alone is open to those who would put baptism in the room of circumcision.

VI. CLEAR AND DIRECT SCRIPTURAL EVIDENCE AGAINST INFANT BAPTISM. The Scriptures not only do not say anything favoring infant baptism, but do say much against it. There are several accounts of baptism described, and all of them show that the persons involved were believers. Besides there are other references to the subject which most clearly show that the ordinance is for believers only. Acts 2:38: REPENT YE and be baptized every one of you." Acts 2:41: "They that RECEIVED HIS WORD were baptized." Acts 8:12: "But when they BELIEVED—they were baptized, both MEN and WOMEN." No reference whatever to infants.

VII. THE GREAT COMMISSION AGAINST IT. Aside from the above, there are two other passages which should satisfy any seeker after the Scripture teaching as to who are fit subjects for baptism. Matt. 28:19, 20: "Go ye therefore and make disciples of all the nations, baptizing them, etc." Some would here twist the Scripture so as to make the language mean that the nations are discipled by baptism, and hence find, as they think, a place for infant baptism. Any such supposition as that, however, is annulled by reference to the same commission, given in another form by Mark in 16:15, 16. "And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved." This account is clear cut and leaves no room for quibbling over language, and it is folly for one to imagine, even, that this commission in any way regards infants as fit subjects for baptism.

VIII. INFANT BAPTISM IS NOT ONLY UNSCRIPTURAL, BUT ITS PRACTICE IS POSITIVELY WRONG. As a last resort many persons say often: "Well, anyway it will do no harm to have children baptized," and seem to find some consolation in such a thought. Let it be noted however, that it is WRONG and DOES DO HARM.

First, It is done without any scriptural authority whatever for it, and in direct opposition to divine authority against it.

Second. It hinders, and often defeats voluntary choice in one's faith, as he is urged by others not to break vows imposed upon him in his unconscious infancy.

Third, It is anti-scriptural, since its practice causes disobedience to the plain command of God's word.

Fourth, It deceives the parent, and later the child, when it is grown up, by having begotten the idea that some sort of a charm or especial efficacy accompanied the rite.

Fifth, It displaces the ordinance by destroying its symbolism, and putting it before faith, when the Scripture explicitly commands that it should follow the exercise of faith on the part of the recipient.

Sixth, It fills the churches practicing it with unregenerate people, deceiving them, and at the same time bringing reproach upon Christianity. Roman Catholicism is one striking example of the logical result of infant baptism.

Seventh, It is against religious liberty, since the child's religious belief is chosen for it by others, and it is also compelled to submit to the rite, regardless of what might afterward be its wish in the matter. Just here may be found one of the reasons why Baptists have ever been the champions of religious liberty, and have suffered persecution almost everywhere for steadily opposing infant baptism.

BOOK REVIEWS.

I. CHURCH HISTORY.

History of the Christian Church. By Philip Schaff. Vol. V, Part II. The Middle Ages from Boniface VIII, 1294, to the Protestant Reformation, 1517. By David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, Pittsburg. New York. Charles Scribner's Sons. 1910. Pages 795.

This volume completes the work of filling the gap in the "History of the Christian Church" left by the untimely death of its author, Dr. Philip Schaff. It is now complete to the end of the Swiss Reformation, and the volumes together constitute the noblest production of American scholarship in the field of church history. The two volumes (Vol. V, parts I and II) written by Dr. David S. Schaff are in every way worthy to take their place among the volumes of his distinguished father. Part I has been reviewed at length in these columns, so that an extended review of Part II is unnecessary. Its most striking and commendable features are its accuracy and fullness of statement, the lucidity and attractiveness of the style, the omission of unimportant details, the grouping of material in such a way as to produce a consistent picture of the whole and finally the full and adequate treatment of the inner and better side of the church's life. Church histories have dealt largely, often almost exclusively, with the outer political side of the church's life, the least pleasing feature of that life. Dr. Schaff has eyes for the good, the spiritual and the religious. Indeed it is the religious side of church history that has interested him most. These are all most excellent features.

Now that this part of the work has been so well done it is to be hoped that Dr. Schaff will continue the work down

to the present time, even though this does not seem to have been contemplated in his father's original plan. Such a full and spiritual treatment is greatly needed for the modern period of church history.

W. J. MCGLOTHLIN.

Das Judenchristentum im ersten und zweiten Jahrhundert. von Gustav Hoennicke, Dr.Phil., Lic.Theol. Berlin. Trowitsch und Sohn. 1908. Price 10 M. Pages 419.

Jewish Christianity very quickly becomes a distinct type. Christians of Jewish and those of Gentile origin, being of such diverse antecedents, had great difficulty in living together from the beginning. Apparently those of Gentile origin proceeded to develop Christian ideas in a forward movement, while the Jewish Christians gradually gave up distinctive Christian truths, reacting towards Judaism. At the same time Jewish customs and ideals exerted a powerful influence on the course of Christian development. Just what this Jewish Christianity was and just how far it influenced the main stream of Christian development have long been much discussed among Christian theologians. In the work under review the author undertakes to answer, as far as that is possible, all phases of the problem in so far as they presented themselves in the first two Christian centuries. He claims a place for his work since "a connected treatment of Jewish Christianity has not been offered".

The subject is treated under four general heads, four main problems, "Judaism in the First and Second Centuries", "The Spread of the Gospel among the Jews", "The Judaizers" and "The Influence of Judaism in Christianity". Under the first head the author gives a very good discussion of the Jews of the first two centuries—showing their wide geographical distribution and its causes, the many variant and conflicting opinions among them and the sources of these various directions, and finally their unity in the main elements of religion. In the second section he discusses the extent to which, numerically and geographically, the Jews received the Gospel, Since the New Testament is almost the sole source of informa-

tion on this question, his conclusions are familiar to Bible readers. The same might be said of the third section, where the familiar lines of the Judaizers and their propaganda are presented to us.

The fourth section is the most important part of the book. The author points out the large influence which Judaism, through Jews, Jewish Christians, the Judaizers and the constant use of the Old Testament in the public services and in private life, exerted upon the course of Christian development. This influence is manifest especially in worship, in the development of the constitution of the church and in the moral conceptions of the Christians. It is however not wanting in other parts of the Christian whole.

The author is a conservative. He does not regard the imperfect Jewish Christianity as the only genuine primitive Christianity, and consequently all else a perversion. The book is a valuable one in its treatment of the vexed question of Jewish Christianity.

W. J. MCGLOTHLIN.

The Rise of the Mediæval Church and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century. By Alexander Clarence Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. G. P. Putnam's Sons, New York. 1909. Pages 623. Price \$3.50 net.

The object of this work, as stated by the author, is to provide a book for university students and for popular reading. It should be free from dogmatic and theological discussions, and should show the evolution of the mediæval church and its influence on the culture of Europe, he thinks. He calls attention to the woeful ignorance of church history which prevails, at the same time expressing the strongest conviction of the cultural value of the subject.

It is refreshing to find a university professor recognizing the cultural value of church history and striving to do something to popularize the subject. Moreover there is justice in his criticism of existing church histories. They were written by theologians, for theologians and theological students; naturally there is more space devoted to theological questions

than the average layman cares to wade through. Not sufficient attention has been paid to the cultural and social side of Christian history, and there is room for some good work in this direction. But it must be admitted that the present writer has not attained the ideal. In the first place there are numerous mistakes in his statement of facts. For example, on p. 43 he makes the assertion that the Greek gods were regarded as "omnipotent and omniscient", and on p. 43 that the Jews had "several thousand years of spiritual history back of them". He makes Easter of pagan rather than Jewish origin, p. 53, and in stating the reasons for the rapid spread of Christianity omits the central things, the resurrection, the person of Christ, salvation from sin and the heavenly home. How any scientific study could fail to recognize these as important factors in Christian progress is beyond comprehension. On p. 57 it is implied that Irenaeus was the first to distinguish between bishop and presbyter, when more than half a century earlier Ignatius had laid all possible emphasis on the difference. On the question of the primacy of Peter and the power of the early bishops of Rome the author says about all that an ultramontane Catholic historian would wish him to say, and is utterly at variance with the facts at numerous points. The amount of space given to the subject is out of all proportion to its importance. Some of his statements on this subject are positively astounding as, for example, the following, referring to the year 313, "In extent the Roman Church had spread from the Eternal City over the entire Italian peninsula and then to Spain, France, England, Germany, and Africa, and numbered perhaps 10,000,000 members", p. 160. It would be hard to frame a sentence fuller of error. The whole treatment of this subject is viciously pro-Catholic.

There are many mistakes about other things. The material is not systematically arranged and its bearing on the culture of Europe is not clearly shown. It is doubtful if it is possible to show the cultural value of Christianity in the middle ages without devoting more space to internal de-

velopment of the church, especially its theological thought. For centuries the whole intellectual life of Europe consisted in this philosophical theology. It cannot be omitted though it may be treated in a more popular way than is common.

While one can not rate the present work very high, its purpose is excellent and it is readable. Among the good features is an excellent English bibliography at the end of each chapter.

W. J. MCGLOTHLIN.

The Confessional History of the Lutheran Church. By James A. Richard, D.D., LL.D., Professor in the Theological Seminary, Gettysburg, Pa. Lutheran Publication Society, Philadelphia. Pages 637.

The Lutheran Church is rich in confessional literature. The church has been afflicted by numerous theological controversies, the results of contact with Calvinism and other Christian types, as well as by the possession of masterful personalities. One deposit of these, as of most theological controversies, has been numerous confessions. Many of them are of importance not only for the Lutheran Church but for all Protestants, because in some measure they are the pioneers and sources of other Protestant confessions. Their history is, therefore, one of great and general interest. Moreover a history of these confessions is well-nigh a history of the inner development of Lutheranism, because it has always been interested in theology pre-eminently.

The volume under review is an admirable treatment. The author has made an exhaustive study of the subject and has presented the results with clearness and force. Naturally chief attention is given to the Augsburg Confession of 1530, which the author admires extravagantly while admitting its serious deficiencies from the Protestant and even from the Lutheran standpoint. Its sources and preliminary history, its composition, presentation and treatment at the Diet, an analysis of its contents, its various editions and subsequent history, later efforts at reconciliation with the Catholic Church, these and other features of its history are treated with fullness and accuracy.

Other "Old Lutheran Confessions" down to 1580 are then treated. The author then goes back to discuss the various controversies within the Lutheran body during the first fifty years of its history, many and bitter. This he does with commendable fairness. This phase of the confessional history of the Lutheran Church culminated in the "Formula of Concord" in 1577, which, despite its name, probably provoked rather than allayed the strife.

The closing chapters of the book are devoted to the confessional history of the age of Pietism and of the nineteenth century in Germany, with a final chapter on the confessional history of the Lutherans of America.

Footnotes constantly direct the reader to the sources. The text of the various confessions is of course not given. This can be found elsewhere, but the present historical treatment of the origin, history and contents of these various confessions is most valuable to a proper understanding of the text.

W. J. MCGLOTHLIN.

Histoire des Dogmes, II., de Saint Athanase à Saint Augustin (318-430). Par J. Tixerout. Paris, Librairie Victor Lecoffre. 1909. Pages 534.

The standpoint of the author is seen by the following statement in the preface, "The largest part of this volume was written when the encyclical *Pascendi* appeared. In rereading my work I have not seen that the pontifical document has obliged me to change anything. Thank God, I had no need that the action of Pius X should recall me to respect for the fathers of the Church", p. III. The standpoint is, therefore, loyally Catholic. The author would have changed his work in obedience to the Pope, but did not find it necessary to do so. Fortunately for him the material treated in this volume is less controversial than that of the previous centuries. Catholic and unbiased Protestant opinions are more nearly agreed in the interpretation of the sources. Consequently loyalty to truth as revealed by honest and competent scholarship and loyalty to his church as demanded by

the hierarchy did not come into very serious conflict. Doctrine is not the point of most acute conflict in this period.

The author is a scholar, acquainted with his sources. His discussion is well arranged, and his position fortified by abundant quotations. Unnecessary space is sometimes given to unimportant authors, men whose positions and work had no appreciable effect upon the later development of theology. Only in his treatment of the doctrines of the church, its sacraments and officers, does he show decided Catholic bearings. Even here he does not omit evidence opposed to his contention, in one way or another, however, he explains it away. For example he has what seems to be to him a satisfactory explanation of the action of Liberius in signing an anti-Nicene theological formula in order to recover his position as bishop of Rome. The formula was not heretical, he claims, though it did omit the essential and distinctive word in the Nicene formula.

The scholarship and fullness of treatment make the volume very valuable. Besides it is well to see these questions from the Catholic standpoint sometimes. A very full and carefully prepared index to the material greatly enhances the usability of the work.

W. J. MCGLOTHLIN.

The Church and the World in Idea and in History. Eight lectures preached before The University of Oxford in the year 1909 on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Walter Hobhouse, M.A., Honorary Canon and Chancellor of Birmingham Cathedral, Examining Chaplain to the Bishop of Birmingham, formerly Fellow of Hertford College and student and tutor of Christ Church, Oxford. London and New York. 1910. The Macmillan Co. xxv+411 pages. \$3.20 net.

This is a notable volume of the Bampton Lectures. Not that there are any strikingly new positions or any remarkable information in the lectures. The positions maintained and the arguments advanced are, for the most part, commonplaces with Independent churchmen, particularly with Baptists and more especially in America. But for an English churchman to arrive at the conclusions herein set forth and to announce them with such convincing clearness of conviction, accepting

fully the logical and practical inferences from his main conditions, these are facts to arrest attention and evoke grateful praise.

Long a student of church history, the lecturer took this occasion to test with fuller investigations a belief long ago entertained, "that the great change in the relations between the church and the world which began with the conversion of Constantine is not only a decisive turning point in church history but is also the key to many of the practical difficulties of the present day, and that the church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene church, that is to say, that instead of pretending to be co-extensive with the world, it will confess itself the church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence". He thinks that the "World-policy" of the church has generally been treated in a most inadequate manner by ecclesiastical historians and has seldom been sufficiently regarded as having a practical connection with our present distresses". It is the "World-policy" of the church which our author traces from the New Testament time down to our own day with a straight-forward directness and a frank declaration of results and implications that bespeak the competent and sincere student of the church and its mission in the world. In the New Testament he finds the simple organization of the local *ἐκκλησίαι* with a general unity, tending, however, to division and segregation from the universal *ἐκκλησία*. It is in the relation of the local to the universal church that our author is most disappointing. He finds little in support of any Episcopal view and he is unable to see the simple and rather patent fact of spiritual, rather than formal, unity. During the first three centuries the church overcame the world by maintaining its distinction from the world (Ch. II). Then it was secularized by the world (Ch. III), and next overrun by the barbarians with whose heathenism all sorts of damaging compromises

were made (Ch. IV). Next (Ch. V), in direct conflict with our Lord's rebuke of a "worldly temper" in his apostles the papal church adopted a world program and sought to erect a world empire, deriving its inspiration from paganism and the Old Testament, not from the New Testament. With the Reformation (Ch. VI) the original conception of the separateness of the Church was not restored but, on various grounds and with various ideas, the principles of union of church and state and of coercion in religion were brought over from the mediæval church. From these vicious theories we are yet to be delivered. The inconsistency of these theories with the restoration of New Testament Christianity and with the dominant democratic ideals has contributed to the current chaotic condition when the effort is made to maintain an "Establishment" in the midst of modern conditions. The "Establishment" is impracticable in new countries and must be abandoned in the older countries. "The church must decide whether the policy should be *extensive* or *intensive*" (Ch. VII). The final lecture modestly undertakes to give in outline "The Future Outlook". There is first of all the need for *reunion* of the church. The difficulties to this are clearly seen and it will require decades, may require generations to effect this but "the process has begun and will continue." It is clearly seen that the difficulties are more in the matter of polity than in doctrine.

More immediately urgent is the concern of discipline which shall eliminate from the church nominal and formal Christianity where there is "membership without obligation". Lastly establishment being illogical in the sight of the fundamental principles of Christianity and untenable in the light of political and religious conditions of modern life must be surrendered for good and all.

Such is the argument of a notable volume.

W. O. CARVER.

II. PRACTICAL THEOLOGY.

The Graded Sunday School. By Harvey Beauchamp, Field Secretary of the Sunday School Board of the Southern Baptist Convention. The Baptist Sunday School Board, Nashville, Tenn. 75 cents.

Books on Sunday school work continue to come from the press with almost embarrassing rapidity, yet we can afford to give a hearty welcome to "The Graded Sunday School". Mr. Beauchamp has rendered a valuable service to Sunday school workers in his discussion consisting of twenty chapters on the most vital phases of up-to-date Sunday school organization and administration. He has a notable record for his progressive labors in the prosecution of high ideals for a graded Sunday school. Ten plans of departmental Sunday school architecture are given in the last chapter, and carefully described.

"The Graded Sunday School" has been adopted as the text book for advanced work in the Teacher Training System of the Baptist Sunday School Board at Nashville. The book merits an extensive circulation among pastors, Sunday school superintendents, teachers, officers, and all others who wish to know the achievements, plans and prospects of the vanguard of our Sunday school experts. BYRON H. DEMENT.

The White Man's Burden. By Rev. B. F. Riley, D.D., LL.D. Published by B. F. Riley.

Dr. Riley has given to us in this volume a very thoughtful and helpful discussion of the problem of the Negro. He sketches the history of the relations of the Negro to America, and points out the great service the Negro has rendered in developing the South. He shows in a very convincing chapter the folly of mob violence toward the Negro, and in a pertinent manner, and the writer thinks a just one, arraigns our courts for their injustice to the Negro.

His views on the education of the Negro are sane and wise. He does not to any great extent go into the debated question of the particular kind of education which is best for the

Negro, but shows clearly the folly of opposing efforts to increase the intelligence of the black man.

One of the greatest needs in dealing with the Negro problem is a sane optimism. This book abounds in it from beginning to end. Dr. Riley does not offer any cut and dried program for the solution of the Negro problem, but he believes firmly in the possibility of its solution, provided only we address ourselves to it in a Christian spirit. He holds, and I think truly, that the dominant race is under obligation to take the initiative, and he thinks that the fundamental solution is that which Christianity provides in the truly missionary attitude and activity which will raise the Negro morally, spiritually and intellectually, as well as industrially. The essence of the practical suggestions made or implied in the book is, one step at a time, in the Christian spirit and with the Christian motive.

The book is judicial in tone, comprehensive in its grasp of materials, thoroughly unbiased and generous in its appreciation of the Negro's possibilities and needs, and all in all it constitutes a noble appeal which our Southern people in particular should consider with great interest and profit.

E. Y. MULLINS.

The Master Preacher: A Study of the Homiletics of Jesus. By Albert Richmond Bond, A.M., D.D. Introduction by Edwin Charles Dargan, D.D., LL.D. New York. American Tract Society. 1910. Price \$1.00.

There is very little literature upon the subject of this book. The author is breaking new ground. The book gives evidence of much painstaking, first-hand study and a good acquaintance with the literature from which helpful suggestions might be derived. The results of this investigation are given us in twenty-five chapters of unequal value. Indeed, the analysis of the theme might have been much simplified with advantage; but notwithstanding some overlapping and repetition, the chapter titles are suggestive; and in several ways the discussion may prove helpful to a further study of this truly great subject.

The chief defect is in the literary style, which generally lacks ease and finish and sometimes lapses into solecisms and crudities that quite discredit the author's excellent thought, which deserves better expression. Take for examples the following sentences, selected at random, "To him came noble gifts from the past, for through his veins coursed pure Hebrew blood and in his character localized pure Hebrew ideals". "His humanity and divinity should not be allowed in thought to commit mutual robbery." "Eight times he looked upon certain people for homiletical ends."

But notwithstanding some defects in the logical development of the thought and the frequent infelicities of style, the book would be of value to many preachers as a guide in the study of the homiletical method of Jesus.

C. S. GARDNER.

The Life that is Life Indeed. An attempt to set forth the scriptural doctrine of holiness. By George F. French, B.A., author of "After the Thousand Years", "Walking With God", etc., etc. New York. Gospel Publishing House. viii+202 pages.

A rational exposition of Scripture teaching on holiness, which any interested in this vital subject would do well to study. The author conceives the Bible as presenting the doctrine under the three aspects of "God's glory revealed to us; God's glory revealed in us; God's glory revealed by and through us".

Here he undertakes only to deal with the first and second stages. It is to be regretted that the discussion is thus limited, for that is just the danger that besets most seekers after holiness. They content themselves with having the work terminate in themselves, forgetting that the coming of the Holy Spirit unto the disciple of Jesus is for the end of convicting the world. It is not meant to suggest that this author is thus content with subjective holiness. He is not. Yet one cannot think of Jesus, or even Paul, presenting God's glory only as relating to the believer's self. Such a discussion breaks off just where it most needs to go on. As far as it goes, however, this work is exceptionally valuable and satisfactory. Its

thought is cast largely in traditional terminology, but it is quick with the life of the Spirit. W. O. CARVER.

The Science of Happiness. By Henry Smith Williams, M.D., LL.D. Harper and Brothers, publishers. New York and London. Price \$2.50.

"The problem of happiness is the problem of problems—the *only* problem is the problem of happiness," asserts Dr. Williams in his well-written and elegantly bound volume of 350 pages. The body of the discussion is divided into four parts, followed by an elaborate and valuable appendix.

Part I. The Problem of Happiness and its Physical Aspects.

Part II. Mental Aspects of the Problem of Happiness.

Part III. Social Aspects of the Problem of Happiness.

Part IV. Moral Aspects of the Problem of Happiness.

The author is especially at home in the discussion of the physical aspects of happiness, and, as a physician, gives valuable suggestions about what to eat and how to sleep. The discussion of heredity in the appendix is the ablest and most informing section of the book.

The Mental Aspects of Happiness are presented as ability to see and to remember, how to think and what to will, and the importance of thorough self-knowledge.

In presenting the Social Aspects of Happiness the author discusses the problem of work, and the spirit in which it should be performed; youth and age and how each should be spent; gold versus ideals, the latter being the more important, though the former is desirable and potential; vocation versus avocation, the former being man's main and constant calling, the latter being his incidental work and helpful recreation.

The Moral Aspects of Happiness are considered as Life Companionship, the Coming Generation, How to Invite Happiness and How to Die.

The discussion of the Physical Aspects of Happiness is excellent; the consideration of the Mental Aspects of Happiness, good; the observations on the Social Aspects of Happiness, fair; the presentation of the Moral Aspects of Happiness,

poor. The volume is a good illustration of anti-climax on a large scale. There are numerous short and appropriate quotations from an extensive literature, the Bible being studiously avoided, either through ignorance or rejection of its contents. Seemingly religion has no part in solving the Problem of Happiness, and this little life of ours is rounded with an endless sleep.

BYRON H. DEMENT.

Human Nature in Politics. By Graham Wallas. Boston and New York. Houghton, Mifflin Co. 1909. Price \$1.50 net.

For the task set before him in this book the author is well equipped. He is a trained psychologist, a teacher in the London School of Economics and Political Science, and also a politician of experience. This reviewer has found the discussion to be of great value, especially Part I; and some of the chapters to be of almost fascinating interest. The style is so simple and vigorous as to make it easy reading for one who has no special scientific training, and yet the discussion is thoroughly scientific.

After sketching the processes by which instincts are evolved, the author calls attention to the fact that "impulses vary in their driving force. . . . in proportion not to their importance in our present life, but to the point at which they appeared in our evolutionary past", so that the emotions connected with these old and fundamental instincts play a very much larger part in determining human conduct than the more feeble emotions connected with our ideas. Men, in other words, are governed principally by their instincts and fundamental passions. It is true that with the progress of the race rational determination of conduct gains upon the conduct determined by instincts; but the process is an exceedingly slow one. In politics men are swayed by instinctive emotion. Those primitive emotions become connected with certain symbols, a name, a piece of bunting, a mental image, etc. By the skillful use of these symbols powerful emotions are stirred and political results determined. In the process dim ideas and trains of reasoning are present, though these are

to a larger extent than is generally supposed determined by the instinctive impulse, in the great majority of men. Non-rational inference is a common method of reaching political conclusions. "The empirical art of politics consists largely in the creation of opinion by the deliberate exploitations of subconscious non-rational inference." From this point of view the author proceeds to discuss the material and method of political reasoning, and cogently demonstrates the inadequacy of the "intellectualist" conceptions of politics and political motives that have held sway in the past, especially from the time of Rousseau and Bentham to our own times. The political being, man, and his motives and environment are vastly more complex than the thinkers of the old school ever dreamed.

One might infer that the author is pessimistic as to democracy, but he is not; although he distinctly recognizes the fact that all thoughtful students of politics have reached the state of disillusionment as to democracy. But there is held out to us the hope that a new and higher political morality will ultimately result from the new knowledge of man as a psychic and social being and from a reformed and improved education based upon that new knowledge; and thus will be built up after awhile a more rational democracy.

The book is worthy of a reading by all thoughtful men, especially in America where the art of political manipulation by means of insincere appeal to the instinctive emotional side of nature is more highly developed than anywhere else in the world.

C. S. GARDNER.

A Circuit Rider's Wife. By Corra Harris. With illustrations by William H. Everett. Philadelphia. 1910. Henry Altemus Company. 336 pages.

This story was first published serially in the Saturday Evening Post. It is eminently worthy of this more permanent form of publication. It purports to be the true story, in part, of experiences on a series of circuits in Georgia. The Redwine circuit in the remote districts of the piney woods section

was the first and last of the charges of William Asbury Thompson and his wife, Mary Elizabeth Eden. She was an Episcopalian, bred in the bone, while he was a Methodist in every lineament of his soul. A most interesting pair they make. The one thing they had in common was the ardent love of each other and religious inheritance. Only out of genuine experiences could this story have come and these are portrayed and interpreted with an insight and analysis that are exceptional, a humor and a pathos that carry the heart; with a keen criticism of religious forms and fancies that is fearless.

There is an evident bitterness on the part of the wife that William was never more honored by the authorities of his church, and yet all unconsciously William's character and disposition are so presented as to explain the assignments that came to him in his conference. When the church is scored severely for its mistreatment of its aged ministers a fine service is done, but when the author proposes to wreak vengeance on the foreign mission collections she betrays a narrowness and short-sightedness surprising in so acute and discerning a student of modern religious conditions.

All classes of readers should find this story, so full of human emotion, sympathetic study of religious experiences, humorous portrayal of the frailties and follies of men, one of surpassing interest and genuine profit. It really amounts to a contribution to the study of the psychology of religion.

W. O. CARVER.

Marion Harland's Autobiography. Harper & Brothers, publishers.

Marion Harland announces her autobiography as a story for "those who make and keep the home", but for the evening lamp and leisure hour of a most varied circle it holds usefulness and charm.

The interest of the psychologist will quicken over first conscious stirrings of an active, thinking entity, the emerging through mists of superstition, early imbibed, of a strong, well-balanced intellect and its subsequent unfoldings; the educator

will ponder with varied emotion but keen interest over early child-culture methods; the tracer of heredity will find rare data in the character-unfolding of this thoroughly wholesome, normal offspring of a union of the Puritan North and the Colonial South; lovers of history will delight in the charming portrayal of Virginia *ante bellum* home life of the best type, and follow reverently the story of our great internal struggle, not through the smoke of battle, but through the delicate family interlacing of Union and Confederate sentiment which map the mutilation of our national heart; the literary aspirant will find new stimulus in the endeavors and successes of an old-time popular authoress, and the story-lover glean incident and romance in the delightful ease and informality of intimate converse; while, finally, any earnest follower of the Master will catch inspiration from this every-day account of a busy, unselfish life which realizes in its closing days fullest satisfaction in arduous work, bearing little fame, but giving helpful, uplifting, practical influence in thousands and thousands of American homes.

A literary critic, chancing to read the book, might note some looseness of style, but—it is not a book for the critic.

MRS. E. Y. MULLINS.

III. PHILOSOPHY AND APOLOGETICS.

Valuation: Its Nature and Laws. Being an Introduction to the General Theory of Value. By Wilbur Marshall Urban, Ph.D., formerly Chancellor Green Fellow in Mental Science, and Reader in Philosophy, Princeton University; Professor of Philosophy, Trinity College, Hartford, Conn. London, Swan Sonnenschein & Co., Lim. New York, The Macmillan Co. 1909.

The theory of value has been called "the new philosophical discipline". Along this line, perhaps, the most fruitful philosophical work of the present day is being done. Professor Urban's volume is a notable contribution to the subject, doubtless the most notable, with the possible exception of Münsterberg's recent work, that has appeared in this country.

His method is genetic. As the title indicates, it is valuation, the *process*, which he studies rather than values considered objectively; though, of course, his purpose is to find the proper basis or point of view for the critical study, or appraisal, of values.

Worth, or value, is the effective-volitional meaning of the object for the subject. The worth fundamental is feeling, or, more properly, a feeling disposition. This disposition is "actualized", or called into exercise by certain cognitive presuppositions—presumption, assumption and judgment. There are distinguished three attitudes of the valuing subject, the attitude of simple appreciation, the personal attitude, and the impersonal, over-individual or social attitude; and these attitudes give rise to three types of value—simple appreciation, personal worth and moral or social value. Of course, it is of doubtful propriety to classify *simple appreciation* as a form of valuation. It comes dangerously near to making valuation simply synonymous with feeling. Is there any *feeling*, strictly speaking, which is not appreciation?

The author accepts with qualification Wundt's three-dimensional theory of feeling, and, what is far more questionable, Paulhan's doctrine that there is a logic of feeling just as there is of thought. The notion that there are specific feelings, general feelings and feeling-abstracts or "signs" has vitiated a considerable part of the theory of the book, though it does not seem to the reviewer that it has seriously affected the value of the general conclusions.

The most interesting part of the discussion is that which analyzes the laws of valuation and the value movement. The first is "the law of the threshold". There are hints at which "relative-worth passes over into worthlessness on the one hand, or into absolute unlimited worth on the other". The second law is that of diminishing value, which has been stated as follows: "With the increase of the quantity of the object the worth of each additional increment must suffer decrease until finally zero is reached." The third law, that of complementary values, is a formulation of the principle that the elements

of a total group of objects, or the part processes of a total process, when related to each other as elements of an individual whole have, as a whole, a value which exceeds the value of the sum of the elements when taken separately. They are the values of *relation*.

The author points out how these laws modify each other and discusses most interestingly, if not always convincingly, how they apply to the several kinds of values which he differentiates. Especially important from the æsthetic and ethical points of view is his discussion of the application of the law of diminishing value to ideal values. He denies its application to æsthetic and ethical values and bases his contention on psychological grounds; but he finds that the law does apply to the impersonal over-individual values, or values of "social participation"; though the general proposition should be qualified in view of the fact that personal and group worths are frequently added to these over-individual values. This part of the discussion is of great value to ethical teachers and preachers.

Such a fragmentary sketch of the argument does great injustice to a book which is a noble contribution to a department of thought which should be of profound interest to all thoughtful men.

There are two serious adverse criticisms on the book.

First, his closing chapter on evolution, in which he discusses the bearing of his argument on the ultimate nature of reality and the meaning of life, is unnecessarily vague and negative. The author does not seem to have grasped the true relation of the individual to society.

Second, the style in which he writes is both heavy and stilted, overloaded with abstract terminology. One may expect more or less technicality in philosophical discussion and should not complain at a reasonable amount of it. But, on the other hand, the writer should have enough interest in the communication of his thought to save the reader all unnecessary labor. This the author has not done. And yet it should be repeated that this discussion amply repays the

drudgery of reading a large volume written in an uninviting and difficult style.

C. S. GARDNER.

The Unexplored Self. An Introduction to Christian Doctrine for Teachers and Students. By George R. Montgomery, Ph.D., Assistant Minister at the Madison Square Presbyterian Church, New York city. New York and London. 1910. G. P. Putnam's Sons. viii+249 pages. \$1.25 net.

Now, here is surely a new sort of text-book on theology. It is written by a man who, beginning in agnosticism has found God-in-Christ the answer to his needs and has taken up the task of leading men to God through Christ. He comes to the task with a two-edged sword, cutting deep into the heart of skepticism and Unitarianism on the one hand, and on the other lopping off formal dogmatism from orthodox Christianity with a ruthless swing. But he goes to the heart of the matter by the inductive method, by which he has himself found the peace of God. For him theology is as far as possible from being a metaphysical discipline or a creed of dogmas. It is essentially a practical interpretation of man's self as made for God and realizing that end in a spiritual apprehension of Him in Jesus. Seeing God thus man finds himself. "A man therefore sees at the same time, God, himself and the Spirit of Christ, and these three are one." There are twenty-three short chapters, cut up into paragraphs, yet there is remarkable fullness of outline. Take, for illustration, these chapter topics, "Kinship and the Cross", "Under Authority", "Atrophy of Death", "The Reborn Self", "Doubt a Shrinking Back".

It is to be regretted that a vital and vigorous work with a positive purpose should go out of its way to condemn others with different methods. A "note" is added to the preface, apparently at the last moment before publication, attacking the publications of "The Testimony Publishing Company", known as "The Fundamentals". Such a condemnation was in no way called for, is out of harmony with the purpose of the author's work, and is wholly gratuitous.

W. O. CARVER.

The Faith of a Modern Christian. By James Orr, D.D., Professor of Apologetic and Systematic Theology, United Free Church College, Glasgow. New York. 1910. Hodder and Stoughton (George H. Doran Company). viii+240 pages. \$1.50 net.

Here in a dozen brief chapters Dr. Orr has placed the results of his own rich experience and mature thought at the disposal of the average Christian who, while aware that a great critical warfare is on amongst scholars and theologians, has neither the time, the equipment, nor the inclination to mix in the fray, and yet wishes to know what is the outcome for his faith of all the smoke and fury. Dr. Orr deals with the questions of the Scriptures and their criticism; modern science and the miraculous; the incarnation and the place of Jesus in Christianity, His person and His teachings; the development of the early church and Paul's relation to it; the comparison of Protestantism and Roman Catholicism. These topics are not chapter headings, but are given as a summary topical statement of the contents of the book, which closes with a chapter giving "The Present Outlook". The note of pessimism in the agnostic and skeptical literature is natural for there is no hope for humanity apart from the prophetic faith in a God of righteousness present and active in history. There are many anti-Christian currents in our age, but also many forces of Christian redemption. Theological reconstruction is seeking to restate our faith with many doctrines omitted. There is ground for confidence as to the outcome in "that these truths are *there in the Bible*, and that the world *cannot do without them*." W. O. CARVER.

The Christian Certainty Amid the Modern Perplexity. Essays, Constructive and Critical, Towards the Solution of Some Current Theological Problems. By Alfred E. Garvie, M.A. (Oxon.), D.D. (Glas.), Principal of New College, London. New York and London 1910. Hodder and Stoughton. George H. Doran Company. xvi+480 pages. \$1.50 net.

Many are now taking in hand to write expositions and defenses of the Christian faith in the light of the remarkable activity, the excessive claims and skeptical tendencies of modern thinking. Great Britain has felt the repressive

and chilly influences of agnosticism more than the United States and has come forward recently with numerous volumes of apologetics of various classes. Among the three foremost expounders and defenders of essential Christianity in Great Britain Dr. Garvie is to be placed. This work more completely covers the field of the current demand than any other. It "consists of addresses, lectures, and articles prepared at different times for various purposes within the last eight years", together with three essays especially prepared for this volume to complete the discussion in the modern field.

There is unity of view and of end in all the chapters and, considering the manner of their making, there is remarkably little duplication or lack of harmony in method.

There is the frank and genial attitude toward conflicting theories of the man who can see the good, wherever there is any, in any honest theory, because with sure footing and comprehensive grasp he holds his own faith in fundamental principles. He writes calmly because he stands firmly and sees clearly. His reviews and valuations of the leading systems of thought and theology are a useful part of the work.

W. O. CARVER.

The Work of Christ. By Peter Taylor Forsyth, D.D., Principal of Hackney College, Hampstead. New York and London. 1910. Hodder and Stoughton—George H. Doran Company. xii+244 pages. \$1.50 net.

Principal Forsyth has this distinguishing characteristic as an apologist—that he succeeds in keeping the whole question consciously connected with the living, yearning heart of Christ Jesus sacrificing Himself—in God's behalf—for sinful humanity. He keeps a personal bond of deepest sympathy between the honest heart of the man and the atoning Savior. In that vital touch the man's need and sin cannot be lost in the light of the perfect shining. Thus all problems come to the cross-principle for settlement. There is, however, no shirking, no avoiding the intellectual side of Christianity, no effort to swamp the reason in a flood of emotion. The author positively repudiates an undogmatic, undenominational re-

ligion as inadequate for any church. The present volume in a way supplements and in a way simplifies and popularizes the author's thought in the two already well-known volumes, "Person and Place of Christ" and "Cruciality of the Cross". There are seven lectures, all dealing with the sacrificial idea and its realization in the work of reconciliation. The present-day problem as to atonement and the method of its solution occupy two lectures.

W. O. CARVER.

The Lord from Heaven. Chapters on the Deity of Christ. By Sir Robert Anderson, K.C.B., LL.D. New York. Gospel Publishing House. 1910. \$1.00 net.

The Person of Christ is a theme of abiding interest to all who are concerned about redemptive truth and religious thought. Sir Robert Anderson is competent in both scholarship and experience to write informingly on the deity of Christ. As a cultured layman whose heart is enlisted in the truth of the Christian doctrine of God and its bearing upon the character and destiny of man, he has devoted some of the best energies of his vigorous life in corroboration of the proposition that Christ is the Lord from Heaven. The book was written primarily to aid some young agents of a great missionary society in their doctrinal perplexity produced by Moslem hostility to the truth of the Sonship of Christ. The design of the author is to avoid the controversial method and spirit while he seeks faithfully to unfold the doctrine of the Sonship, and to call attention to some of the indirect testimony of Scripture to the deity of Christ.

He states clearly the issue involved, which is not the divinity of Christ, but His deity, and marshals his testimony, textual and general, direct and indirect in support of his thesis. The meaning of "Son" in Scripture is shown to favor the deity of Christ as it indicates not so much relation as character or nature. The title "the Son of Man" is not given to Jesus because of His human birth, but because He was the perfect embodiment of the ideal man, even God, in whose image man was created, manifested in the flesh. On the same principle we should interpret the phrase "the Son of

God" as implying that Christ was the impersonation of all divine qualities and therefore essentially God.

As "the Son of Man" He was "very Man" and as "the Son of God" He was "very God". Just as by "Son of Man" He claimed to be man in the highest and most absolute sense, so by "Son of God" He laid claim to deity. Christ's deity is then considered in the light of the portraits we have of Him in the gospel records. The testimony of Matthew and John is quite elaborately treated. In Matthew we have Christ's supreme authority in matters of revelation and teaching unquestionably presented. "The Sermon on the Mount" is a strong argument in favor of the deity of Christ. "Ye have heard that it was said by them of old time, 'Thou shalt not kill,' but I say unto you. . . .". Christ does not disparage or abrogate the law of Moses but honors and fulfills it. He who spoke on the Mount of Beatitudes has the same authority as Jehovah who thundered from Mt. Sinai.

The merely human messengers of God prefaced their deliverances with, "thus saith the Lord", while Jesus, conscious of His deity, calmly stated, "I say unto you". Christ claimed all authority in Heaven and on earth and therefore issued His instructions for universal conquest through evangelization and education, and attached a promise which only God could truly make, "Lo, I am with you always even unto the end of the world."

"Though the Gospel of John has thoroughly distinctive characteristics, it is merely an advance in a progressive revelation and not as some would tell us, a breaking away from all that has gone before". The design of the Fourth Gospel is to confirm faith in the Godhood of Jesus Christ. "The Word was God", and "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The author agrees that "only begotten" means "greatly beloved"; the thought is that of the personal being of the Son and not His generation. The Son has life in Himself, and quickeneth whom He wills. He must be God who could say, "I am the resur-

rection and the life" and prove the claim by bringing the departed spirit back into the body of the deceased and buried Lazarus. The argument from the epistles is next presented, and the belief of the Pentecostal church in the deity of Christ considered as weighty. "For it is inconceivable that these Jewish converts could have come to worship two Gods, and yet the epistles that were specially their own make it clear that their belief in Christ as God was outside the sphere of controversy or doubt." The testimony of Paul as to the deity of Christ is valuable, coming as it does from both his marvelous experience and his unequivocal writings. The Revelation is next presented with its rich store of arguments. It is the book of conquest and the issue of the world's spiritual struggle is that Jesus Christ shall be acknowledged "King of kings and Lord of lords". The apostolic and subsequent achievements "in the name of Jesus" prove Him to be the Son of God. "The Revelation of Grace and the Life to come" is the title of the closing chapter, in which spiritual transformation and redemption as the work of Christ through the Spirit, and the Saviorhood and Lordship of Jesus as the Son of Man and Son of God are presented so as to show that Jesus of Nazareth is the present Savior and is to be the final Judge of the race.

BYRON H. DEMENT.

The Living Atonement. By John B. Chapman, M.A., B.D. Philadelphia. 1910. The Griffith & Rowland Press. xvi+346 pages. \$1.25.

This work must be described as an earnest and courageous effort to grapple fundamentally with the problems of the fact and the nature of the atonement of Jesus Christ. The author has, in reality, viewed the subject so widely as to have given us an outline of theology and not of its one doctrine alone. The chapters are brief, closely analyzed and suggestive. By "living atonement" the author suggests the work of the living Christ as continuously needful and effective in the reconciliation of man and God. Perhaps the most startling and original element in the discussion is the view that the death of Jesus

was the identification of Him with sin and that not for an hour but permanently. "Jesus knew. . . . that it would be the door-way to his self-sacrifice forever. It would be a painful birth into an endless life of self-limitation in still closer identification with humanity." "His death would make Him the possession of man in a much larger way than did the incarnation. Henceforth He would have no life apart from organic union with the human race."

The work recognizes the value and truth, as well as the inadequacy of all theories of the atonement and undertakes to do full credit to all the moral demands centering in the atonement. Moreover he is free from the vice of formalism that has so much afflicted Christian thought of the atonement, seeing clearly that no atonement can be real unless it brings God and man into spiritual and moral oneness. With this view of the effect of atonement we are coming more and more to see the age-long principle of sacrifice in the Son of God. This author may go too far, but he is moving along the lines to truth and of profound experience.

W. O. CARVER.

The Papal Conquest. Italy's Warning—"Wake Up, John Bull!" By Rev. Alexander Robertson, D.D., Cavaliere of the Order of St. Maurice and St. Lazarus, Italy, author of "The Roman Catholic Church in Italy", "The Bible of St. Mark", "Venetian Sermons", "Fra Paoli Sarpi", etc., etc. London. 1910. Morgan and Scott. xx+370 pages. 6 shillings.

One of the significant "signs of the times" is the evident purpose and extensive effort of the Church of Rome to strengthen for itself a place in Great Britain and the United States. Losing ground in every way in Latin Europe, decadent in its original and historic seat, the Church seems to have new sources and manifestations of life and power in Protestant countries. It behooves Protestants to be acquainted with the facts and as far as possible the plans involved in this new movement of the Church.

The present volume produces a great array of facts, quotations and predictions. His style is rather nervous and his

speech rather lurid, so that he is in danger of prejudicing his brief in the eyes of calmer men. Yet it will be well for "John Bull" to read and weigh the call of this book.

There are eight full-page reproductions of cartoons from the comic *L'Asino*, of Rome.

The author's claim is that a definite program has been made for capturing the British throne and people for the Church, involving the support of German ambitions and an armed invasion of England within the next two years. This is probably an exaggeration of the imagination, but the grounds on which the author relies for his warnings are given, and these should be studied by others.

W. O. CARVER.

The Twentieth Century Christ. By Paul Karishka. New York. 1910. Roger Brothers. xiii+205 pages. \$1.00.

A smart, well-educated Japanese student has written down a very bright study of Christianity as a system of philosophy. He thus betrays his bondage to Buddhistic thought forms. Moreover he is saturated with the philosophy of Spencer and his school, and holds a subjective view of evaluation of concepts. So far the case is prejudiced. With this understanding one may say that the work is highly suggestive and stimulating. Its literary style is overwrought and a vivid imagination sometimes runs riot with illustration and description.

The author persuades himself that he is about to make an entirely independent study of the Christian Scriptures, "as though they were but recently written, imagining them to have never been scanned by a Master of Theology, or a priest of religion". Suffice it to say that he shows at every turn the influence of certain schools of these same "Masters of Theology" and a well-established prejudice against these "priests of religion".

He finds great value in the teaching of the Christ as an ideal and in His person as an idea, but thinks that not much can be known of either historically and that this makes absolutely no difference in the outcome.

The work has value in itself, even apart from the interest

one feels in the product of a Japanese Buddhistic mind influenced by agnostic science and attracted by the Christian ideal.

W. O. CARVER.

The Gospel and the Modern Man. By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago, author of "The Social Teaching of Jesus", "The Messianic Hope in the New Testament", "The Church and the Changing Order", etc. New York. 1910. The Macmillan Company. xiii+331 pages. \$1.50 net.

This work discusses in three parts: I, The Problem of the Gospel, in three chapters; II. The Reasonableness of the Gospel, in four chapters; III. The Power of the Gospel, in three chapters.

The scope of this small volume is wide and its positive note of definite conviction very gratifying. The author is one of many modern theologians who is moving steadily in the direction of positive and constructive Christian truth under the influences of a vital interest in the practical life of men in sin and suffering and awaiting the redemption of the love of God in Christ Jesus. It is very interesting to contrast this work with its clear conviction and definite affirmation of the adequacy of the Gospel of Jesus Christ as alone sufficient for the life of man with the utterly inadequate and fundamentally erroneous views of the same author in "The Messianic Hope in the New Testament". Since producing that work he has been occupied much with the practical needs of man in his social life. Thus he has discovered the social value of the social message of Jesus and has come to interpret anew and more accurately the mind of Jesus. He comes to us with the Gospel and not a critical discussion. In it all there speaks the critical scholar, sometimes still too hesitant and conscious of the critical contentions. In the Gospel he seeks for the modern "equivalents for the constructive and interpretative conception of the New Testament", such as the sovereignty of God, the eschatology of the social order, personal being and moral causation, the Messianic salvation. This leads to a rational defense of the Gospel's message concerning Jesus as

the Christ, love in the God of law, the forgiveness of sin, and deliverance from death.

The test of any social force is life, the Gospel offers and effects new life in Christ and so relates this life to the total struggle of the race and so introduces it as a power for victory in that struggle as to make it truly the social Gospel. It is in this social relation that we are to understand the Gospel as well as the function, defects and needs of the church.

Many readers will feel that the author goes too far in affirming the Gospel, while others will complain that he claims too little. The main value of the work is in helping to perceive the positive value of the Gospel in the social redemption of man and something of the fundamental methods of the working of the Gospel.

W. O. CARVER.

What is Essential. By George Arthur Andrews. New York. 1910. Thomas Y. Crowell & Co. x+153 pages. \$1.00 net.

The author of this work thinks an effort is needed to ascertain, for our scientific and questioning age, "the bed-rock bottom of our religion", and while not professing competence to declare just where and what this bed-rock is, he has sought "to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage". Overlooking the mixing of figures, one may thank the author for some good and helpful work in seeking to answer the questions: Who is the Essential Christian? and then, in turn, What is the Essential Christian Creed? Experience? Revelation? Church? Activity? All the chapters deal with the same fundamental beliefs and their method will be indicated by citing the author's conclusion concerning "the creed of Jesus", which is set down as: "1. I believe that God is my Father, whose work I must do. 2. I believe that man is my brother, whose soul I must save. 3. I believe that I must serve my Father and save my brother by the sacrifice of love".

These three are the only essentials of the "religion of Jesus", which must be the religion of the Christian. It is

possible to discover in the Gospels that Jesus had some interest (sic!) in the Kingdom of Heaven and that He had some eschatological ideas, but only the three articles quoted are essential. Their ideas are so central, fundamental and formative as to suggest the answer to each of the questions raised. The reader will find much suggestive matter in the author's application of these fundamental principles in detail.

W. O. CARVER.

Seeking After God. By Lyman Abbott, author of "Christ's Secret of Happiness". New York. 1910. Thomas Y. Crowell & Co. x+159 pages. \$1.00 net.

These addresses, and articles, five of them, represent Dr. Abbott's best thought and best style. While prepared for various occasions through more than a decade they fit together in a fairly connected whole. "The Soul's Quest After God" deals with the real meaning of seeking God, the hindrances to the search, and the helps.

"God in Nature" deals with the whole matter of God's method of revealing Himself. Nature is the garment of God; miracles are possible and to be expected in the sense of extraordinary working of God in nature; the Bible is a guide to revelation rather than a substitute for it; Jesus is divine in a unique sense but not equal to God; there is a tri-personality in God but men are also divine through redemption in the sacrificial love of Christ. In this lecture Dr. Abbott falls into the error, so common, of treating earlier conceptions and analogies of God in contrast and conflict with the new conception. It is far wiser to treat them as complemented by the conception of immanence. If you were to believe Dr. Abbott's report of the conceptions of God characterizing his early ministry he must have been a marvel of crudeness and immaturity. But it is only the error of drawing contrasts where supplements are wanted to express the truth. There is much of this in the writings of modern ministers. Again, the author falls a victim to an analogy when he repudiates the equality of the Christ with God because, forsooth, the Christ is a manifesta-

tion of God and we can never see all of anything in a manifestation of it. By the same token we have not known the Christ, and so, fully known, He might still equal the Father. We do not mean now to argue, but only to show the fault of an argument.

"God in Humanity" deals trenchantly with the immanence of God in history and with deity. The changes brought about by scientific studies and by critical study of the Bible are urged effectively. Here again we meet a fault, however, for the author assumes usually that the understanding of the mediæval expositors was the original intent of the scriptural writers and so he builds up a false argument that needlessly seems to discredit the biblical accounts of creation and of God's relation to nature and human conduct.

The last two chapters discuss, rather briefly but with keen spiritual insight, God saving from sin in Jesus Christ. The work is vital and appeals to the heart. It is a merit of the viewpoint of the whole work that it seeks to make no argument for the man who does not want to see God; "for religion consists in seeking to find our true relation to God, the center of life, and so to our fellow-men". The book seeks to help those who are "consciously or unconsciously seeking for this center and for their own true orbit and place, and so for peace....."

W. O. CARVER.

IV. MISSIONS AND RELIGIONS.

The Final Faith. A Statement of the Nature and Authority of Christianity as the Religion of the World. By W. Douglas Mackenzie, M.A. (Edin.), D.D. (Yale and Edin.), LL.D. (Princeton), President of Hartford Theological Seminary, author of "John Mackenzie: South African Missionary and Statesman", "The Ethics of Gambling", etc. New York. 1910. The Macmillan Company. xvi+243 pages. \$1.75 net.

A discussion of this subject to be at all adequate must take into consideration the content and the history, the ideals and the achievements of Christianity; the nature, growth and tendencies of religion; the nature, claims and history of other

religions. All this Dr. Mackenzie perceives and with remarkable clearness of analysis and completeness of view he has dealt with his subject. Of other religions he considers at any length only the two that have in them any missionary spirit and activity.

The rise of "the Final Religion" is treated historically and against the background of man's needs as met by divine grace. The Christian revelation of God is treated in contrast with agnosticism and pantheism, and view of the true elements of monotheism as it has arisen in the religious thought of the world.

The Christian view of Christ, of sin and evil, of salvation are set forth in clearness and with attention to the questionings of modern thinking. The faith principle in our religion is treated with great fullness on a biblical basis. The place of the church and of the Bible are discussed. Finally there is a presentation of the missionary impulse. He does not waste time over the subjectively critical attack on the commission holding very accurately that no one who believes in the resurrection will long seriously question that the risen Lord gave such a command as is embodied in the several accounts of it presented in the Gospels and the Acts. We are glad, indeed, to have this volume.

W. O. CARVER.

China As I Saw It. A Woman's Letters from the Celestial Empire. By A. S. Roe. With 39 illustrations. New York. The Macmillan Company. 1910. ix+331 pages. \$3.00 net.

In form this volume is a series of familiar letters from a lady travelling among the missions, mainly of the China Inland Mission, in China, and writing from each city to a member of the family at home a chatty, descriptive letter of views and impressions. The danger that besets such an undertaking is well avoided for we find no duplication and repetition in the various chapters. Some characteristic Chinese custom or trait finds place in each chapter along with many personal items of interest and side-glances on Chinese habits of mind and behavior. In one letter a wedding, in another

a funeral, in another farming is described. In the course of the work one gets an extensive view of China and one lit with intimate personal interest all the way. The author undertakes to generalize and interpret, sometimes one suspects on too slight information. This is a minor fault and sufficiently obvious not to mislead. Numerous illustrations add to an unusually attractive work on China. W. O. CARVER.

Christian Reconstruction in the South. By H. Paul Douglass. Boston. 1910. The Pilgrim Press. xvi+407 pages. \$1.50 net.

If the author was seeking a title which would prejudice Southern readers against his book he chose with perfect precision. This is unfortunate because he ought to want Southern people to read it, and they ought to read it. The author has lived eight years in the South, has read and reflected widely in the field of sociological studies, is actuated by a deeply religious motive, has the scientific temper. One wishes it were possible to add that his equipment for this difficult task essayed is complete. The author certainly has gained a wide knowledge of Southern conditions and sentiment. He knows too much, unless he knew a good deal more. He evidently thinks he knows enough to speak with authority. He is just short of that and makes blunders and errors, particularly in his interpretations of facts and inferences from them; and usually a fuller acquaintance with the facts would save him these serious faults. His eight years in the South were all in territory where the Negro question does not present its normal conditions and phases. He argues at length (pp. 35ff) for the superior capacity of the Northern missionary as an interpreter of Southern conditions. Strangely enough he assumes that all the wisdom of the experience of the workers of the American Missionary Society in all sections of the South for seventy years is summed up in his own personal understanding of the situation. Throughout he holds the all too frequent attitude of superior moral sense and intelligence and when he recognizes, as he has largely, the good will of Southerners it is with a patronizing air that does not warm the sympa-

thies. He thinks the recent friendliness of Northern men, the "Ogden Committee", Dr. Eliot and President Taft, particularly, represents a sacrifice of judgment in the interests of hospitality. "One cannot easily be at the same time both guest and philosopher." He views the facts without the blinding influences of sentiment and "sorrowfully finds his olive branch less wide-spreading. . . .". He is honestly seeking "the complete Americanization of the South. Further and particularly the attempt has been to provide a sociological perspective and background for the problems presented by the undeveloped peoples of the South". Now all at the South, save a small minority, belong to this "undeveloped" class, but the Negroes, the mountaineer, and the "poor whites" are the most needy. The bulk of the work is devoted to the Negroes and the whites in relation to the Negroes.

The author is free from all shallow and gushing optimism about the Negroes. He would even be pessimistic but for a deep and abiding religious base in all his thought of the subject. He faces frankly all the discouragements and analyzes acutely all the weakness, inherent and circumstantial, in the programs of up-life. The unity of national life and of humanity are finely presented. The sociological principles at work in the evolution of peoples and the race are brought forward firmly and fearlessly and applied to the problem in hand.

The reviewer wishes that the work could have a very extended reading in the South, where the misstatements and faults of the author would do no damage and where the readers might see themselves in the eyes of a frank and learned critic, even though an unsympathetic and almost Pharisaical one. In the North the reading of the book could prove only a misrepresentation of conditions and sentiments in the South unless the Northern reader had the corrections of personal observation or other information.

The work is a profound study in sociology and missions in their wider applications.

W. O. CARVER.

The Victory of the Gospel. A Survey of World-wide Evangelism. By J. P. Lilley, M.A., D.D., Sometime Senior Hamilton Scholar and Cunningham Fellow of New College, Edinburgh, author of "The Gospel of God", "The Lord's Supper", "The Lord's Day and Ministerial Duty", "The Principles of Protestantism", "The Pastoral Epistles", etc. xxiv+369 pages and index.

Christ the Desire of Nations. By Edgar William Davis. xvi+222 pages, including index.

The Call of the New Era. Its Opportunities and Responsibilities. By Rev. William Minx, M.A., B.D., B.L. xvi+351 pages, including index.

By Temple Shrine and Lotus Pool. By William Robinson (Salem S. India), author of "From Brahm to Christ", "God and Sons of God", "Ringeltank the Rishi", "The Rent Veil", etc. xvi+296 pages, including index.

Each of these being a volume in Morgan and Scott's Missionary Series, edited by George Smith, C.I.E., LL.D., F.R.G.S., F.S.S. London. 1910. Morgan and Scott, L'td. Ornamental cloth. Each 6 shillings net.

Some three years ago the publishers of "The Christian", seeking to stimulate a fresh interest in missions and to engage the thought and means of British Christians more largely in the enterprise of world-wide evangelism, offered a prize of two hundred guineas for the best essay on missions. It was stipulated that the essays should be *historical, apologetic* and *practical*. It was stated that one hundred and four essays were submitted. Two were selected to divide the prize and others were chosen for publication under the general editorship of Dr. George Smith, the eminent Scotch author and authority in this field. It is gratifying to know that such wide interest was awakened and the outcome in the special "Morgan and Scott's Missionary Series" will enrich the literature of missions. No statement has come under our notice of the number of volumes to be published in the series. These four have come to hand and notice of another has been seen. The first two, listed above, were awarded the prize jointly, presumably because they more nearly met the required threefold character of essay sought, for in other respects they are not superior to the other two volumes.

The work of Dr. Lilley is a splendid summary and inter-

pretation of the history of missions, preceded by an outline of the Scripture basis of missions and enforcing the present urgent demand and promise.

Mr. Davis has borrowed his title from an erroneous reading of a prophetic passage, but has given a good discussion of missions in the light of Scripture, history and experience. His historical section is so brief as to be scrappy and unsatisfactory.

Dr. Miller has given the most cogent and harmonious discussion of the four, basing the "call" in the present imperious opportunity growing out of the history of the idea and work of missions from the Old Testament era down to the present time. No better general survey of the history has been written, but detail cannot, of course, find much place in a brief volume. At certain stages he takes for granted much that is of the greatest importance and devotes undue attention to relatively less significant features. Presumably this is because he assumes a full knowledge of the outstanding features of the history on the part of his readers.

The last of the four volumes is a singular work and one of exceptional interest. The author has long been a missionary in India. Evidently a close student of the principles and history, he discusses the principles in connection with facts and experiences in India. Thus he illustrates and expounds Scripture teaching and the main features of the doctrine and method of missionary work.

One thinks that none of these books deals with the Scriptures and other phases of mission teaching with quite sufficient recognition of the current critical attitude of British thought. The treatises are not in themselves conventional, but their general appeal to the subject is so.

W. O. CARVER.

Can the World Be Won For Christ? By Norman MacLean. New York and London. 1910. Hodder and Stoughton (George H. Doran Company). xli+194 pages. \$1.25 net.

It was inevitable that we should have an extensive litera-

ture in connection with the World Conference at Edinburgh. And it is well that it is so. Already there are several volumes growing out of the meetings, aside from the official report of the meetings. This is one, and a very good one indeed. The author was a special correspondent. He did not report but interpreted and applied what transpired. Then he added several chapters of reflection to his work at the time and produced a splendid little volume of twelve chapters which treat with comprehensive brevity the subject suggested by the title.

It is to be regretted that the author has such vague and faulty notions of the principles involved in the relations of church and state. Christ cannot conquer the world if His servants depend upon the state to support His agencies.

W. O. CARVER.

Christ and the Nations. An Examination of Old and New Testament Teaching. By Arthur J. Tait, B.D., Principal of Ridley Hall, Cambridge, and Examining Chaplain to the Bishop of Liverpool. London. 1910. Hodder and Stoughton. xvi+247 pages. \$1.50 net.

It is most gratifying that at length there is an extensive interest in the study of missions in the Bible. Four volumes distinctly marked by such study are reviewed in this issue of this Quarterly. This volume by Principal Tait aims at tracing through all stages of the Old Testament, the Jewish Apocrypha and the New Testament the truth that God's Messianic purpose and revelation contemplated from the beginning the entire race. The principle of progressiveness in revelation is distinctly recognized.

There is careful attention in the volume to the demands of criticism. Indeed there is rather more of critical notes than is well for a popular work.

There are many passages and some phases of Scripture of which the author either makes no mention or from which he fails to gain the fullness of their meaning for his thesis. Particularly is this true of his treatment of Isaiah and Paul, as also of some of the Psalms. It is highly disappointing to find him going outside his main course to give in an "Addi-

tional Note" (pp. 102ff) an argument against the duty or the privilege of the individual Christian to understand the Master's commissions as for him. All this must be mediated by the church. In this our author violates at once the general spirit of his own argument and the spirit and teaching of the religion of Jesus. It is a pity to be so blinded by a sacerdotal conception of salvation.

The work is incomplete but is very useful and will contribute to a fuller understanding that God in Christ was forever aiming at the entire race.

W. O. CARVER.

V. BIBLICAL LITERATURE.

The Sermons, Epistles and Apocalypses of Israel's Prophets from the Beginning of the Assyrian Period to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With maps and chronological charts. New York, 1910. Charles Scribner's Sons. Pages 516. Price \$2.75 net.

Professor Kent has already done much toward bringing the results of modern critical scholarship within reach of the intelligent layman. He knows how to present his material in attractive literary form. In the *Student's Old Testament*, a series of which the volume under review is a part, he aims to give modern readers a comprehensive view of the results of critical research in every department of Old Testament study. It is well worth while to have such a clear and comprehensive presentation of the modern critical view of the Old Testament, whether one accepts its fundamental assumptions or not. The general reader can thus find in a few volumes the gist of the whole critical contention and can weigh for himself the arguments for the critical analysis and reconstruction of the Old Testament documents.

Professor Kent does not confine himself to the presentation of the views of his predecessors of the critical school. His position as to Isaiah 40-66 is quite different from the views advanced by Duhm, Cheyne and other radical critics. The critical view for a long time was that Isaiah 40-66 was the

work of a prophet in Babylon between 550 and 538 B. C. Duhm separated Isaiah 40-66 into two main parts, and ascribed chapters 40-55 to the so-called Deutero-Isaiah in Babylon, while for the greater part of chapters 56-66 he assumed a Trito-Isaiah living in Palestine after the return of the exiles to Jerusalem. Cheyne prefers to assign chapters 56-66 to a group of prophets living in Judah after the return. Professor Kent advances a new theory, which he credits in the first instance to his colleague, Professor Torrey, of Yale, to the effect that the critics have been wrong in ascribing Isaiah 40-66 or even chapters 40-55 to a prophet living among the exiles in Babylon. He would assign chapters 40-66 as a whole to the period after Haggai and Zechariah and before the coming of Nehemiah to rebuild the wall of Jerusalem. He agrees with the thoroughly conservative scholars that Isaiah 40-66 was composed in Jerusalem rather than Babylon, but he places the composition in the first half of the fifth century B. C. rather than the opening year of the seventh century. The twofold mention of Cyrus in Isaiah 44:28 and 45:1 he regards as a later interpolation. The anointed one addressed in 45:1 he regards as the Messianic nation and not an individual. To our thinking, verses 4 and 5 of chapter 45 point clearly to Cyrus, and are impossible when applied to Israel.

If our author contends for the unity of Isaiah 40-66, he atones for the seeming reaction by sawing Daniel asunder. Here again he is following in the wake of his ingenious and original colleague, Professor Torrey. Daniel 1-6 is assigned to an author living between 245 and 225 B. C., while chapters 7-12 are ascribed to a writer of the Hasidean party about 166 B. C. The arguments in favor of the partition of Daniel are quite cleverly put, and it would not surprise us to see this theory widely accepted in critical circles.

On almost every page of the Student's Old Testament we find something to admire and something to oppose. Supernatural revelation and miracles dissolve and disappear in the crucible of the radical criticism. We do not now recall a single miracle nor a solitary prediction requiring supernatural

foresight that the learned author, would accept as historical.

JOHN R. SAMPEY.

The Legends of the Jews. By Louis Ginzberg. Translated from the German manuscript by Henrietta Szold. Vol. II. Bible Times and Characters from Joseph to the Exodus. Philadelphia. 1910. The Jewish Publication Society of America. Pages 375.

It is quite the fashion in our day for critics to refer to the stories of the patriarchs in Genesis as legends. If they would really wish to read some legends of the patriarchs, the volume under review would be a capital beginning. The contrast between these Jewish legends and the biographical narratives in Genesis is very striking. If the Genesis stories are legends, we must surely postulate divine inspiration in the author of those marvelous stories. Take for a sample of the truly legendary the following account of the effort to find Joseph's dead body or the beast that had slain him: "The sons of Jacob set out on the morrow to do the bidding of their father, while he remained at home and wept and lamented for Joseph. In the wilderness they found a wolf, which they caught and brought to Jacob alive, saying: 'Here is the first wild beast we encountered, and we have brought it to thee. But of thy son's corpse we saw not a trace'. Jacob seized the wolf, and, amid loud weeping, he addressed these words to him: 'Why didst thou devour my son Joseph, without any fear of the God of the earth, and without taking any thought of the grief thou wouldst bring down upon me? Thou didst devour my son without reason, he was guilty of no manner of transgression, and thou didst roll the responsibility of his death upon me. But God avengeth him that is persecuted.'

"To grant consolation to Jacob, God opened the mouth of the beast, and he spoke: 'As the Lord liveth, who hath created me, and as thy soul liveth, my lord, I have not seen thy son, and I did not rend him in pieces. From a land afar off I came to seek mine own son, who suffered a like fate with thine. He hath disappeared, and I know not whether he be dead or alive, and therefore I came hither two days ago to find him. This day, while I was searching for him, thy sons

met me, and they seized me, and, adding more grief to my grief over my lost son, they brought me hither to thee. This is my story, and now, O son of man, I am in thy hands, thou canst dispose of me this day as seemeth well in thy sight, but I swear unto thee by the God that hath created me, I have not seen thy son, nor have I torn him in pieces, never hath the flesh of man come into my mouth'. Astonished at the speech of the wolf, Jacob let him go, unhindered, whithersoever he would, but he mourned his son Joseph as before."

In contrast with this legend-spinning, the Book of Genesis is sober history.

JOHN R. SAMPEY.

Selected Old Testament Studies. By J. B. Shearer, D.D., LL.D., Professor of Biblical Instruction, Davidson College, Richmond, Va. 1909. Presbyterian Committee of Publication. Pages 223. Price 60 cents net.

Hebrew Institutions, Social and Civil. By J. B. Shearer, D.D., LL.D. Richmond. 1910. Presbyterian Committee of Publication. Pages 170. 60 cents net.

The venerable author of the two books under review is a conservative of the conservatives. He will not allow that there was any imperfection in the Mosaic institutions. He quotes Paul's words in Rom. 7:12 as guaranteeing the perfection of the law of Moses. He holds that polygamy was expressly forbidden in Lev. 18:18; but most interpreters understand the passage quite otherwise. As to divorce, Dr. Shearer insists that the law of Moses (Deut. 24:1-4) did not permit divorce for any other cause than impurity of life, so that Christ and Moses agree exactly. But Matthew reports Jesus as saying: "Moses for your hardness of heart permitted you to put away your wives; but from the beginning it has not been so", thus appealing from Moses to the Creator, who made one woman for one man and joined them in indissoluble bonds. It seems to us as clear as day that our Lord recognized the Mosaic law in Deut. 24:1-4 as a temporary concession to the hardness of heart of the children of Israel in the early ages. Jesus holds His followers to the high standard

which was set up by the Creator in the beginning. He also makes it plain that polygamy is a perversion of God's plan for the family.

The failure to recognize the progressive element in the biblical revelation is a serious defect in all Dr. Shearer's work. The author of Hebrews does not hesitate to describe the new covenant, the new sacrifice, the new high priest, etc., as better than the old. Inspiration does not put the books of the Bible on a dead level. God tolerated some things in the early ages that are expressly forbidden now; God adapted His teaching to the receptivity of the people, leading them away from the imperfect toward the perfect. The earlier stages of the biblical revelation must be judged as parts of a great scheme that reached its culmination in Christ Jesus and His apostles.

But enough of adverse criticism. There is much virile thinking and faithful teaching in Dr. Shearer's books. He wisely spends his time and energy, not in destructive criticism of the sacred oracles, but in an effort to bring home their message to men of our own day. JOHN R. SAMPEY.

Alttestamentliche Studien. von B. D. Eerdmans, ordentlicher Professor der Theologie in Leiden. III. Das Buch Exodus. Giessen 1910. Verlag von Alfred Töpelmann (vormals J. Ricker). Seite 147. Preis M. 4.

In two earlier studies Dr. Eerdmans has considered the composition of Genesis and the early history of Israel; he takes up in the third study the Book of Exodus. Eerdmans again separates himself from the Graf-Kuenen-Wellhausen school, and points out the weak places in the current analysis. To be sure, he no more accepts the unity of the book than does Wellhausen. The searching criticism of the details of the Wellhausen analysis is quite valuable. Eerdmans is not quite so happy in his constructive work as he is in exposing the weakness of his opponents. He treats first of the narrative portions of Exodus, giving the analysis of the various sections proposed by the Wellhausen school and then criticising whatever seems to him false in the work of the critics. The use of the divine names as a criterion of authorship fails, even

on the interpretation of the critics, after the third and the sixth chapter of Exodus, and yet the Wellhausen school continues to appeal to the divine names as marks of J and E.

The second part of our author's book treats of the laws found in Exodus. Eerdmans shares the common critical view that the decalogue was at first much briefer than it now appears in the Hebrew text. He discusses the question of the original form of the second commandment, and suggests that Exodus 20:4 is a later addition. He interprets verses 3 and 5 as forbidding the combination of Jehovah worship with the worship of images. He seeks by this interpretation to eliminate from the Ten Commandments the rigorous monotheism contained in the first and second commandments in their present form. We cannot say that Eerdmans is much better than the Wellhausen school in his respect for the traditional text. He is more conservative in his willingness to place the decalogue in its original abbreviated form in the Mosaic period. Everywhere Eerdmans displays independence and originality. His next study, which will take up Leviticus and Numbers, will be awaited with much interest.

JOHN R. SAMPEY.

The Expositor's Greek Testament. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., editor of *The Expositor*, *The Expositor's Bible*, etc. Vol. IV and Vol. V. Dodd, Mead & Co. Fourth Ave. and Thirtieth St. New York. 1910. Pages 476 and 494. Price \$7.50 a volume.

With these two volumes there is brought to successful completion a really great undertaking. It will be hard in any language to find a more solid and abiding piece of work. The best scholarship of modern times is made use of by the writers. Brevity is practiced on every hand, but not to the sacrifice of clearness. The introductions are excellent. I have made constant use of the three preceding volumes and have found them extremely helpful. The comments are pungent and practical and luminous. I have so far only been able to dip about in the almost one thousand pages of these, the two closing volumes, but it is perfectly clear that the high

standard of the work is maintained. Any series which has Marcus Dods on Hebrews and James Moffatt on the Apocalypse is a notable series. No student of these books can hereafter afford to neglect Dods on Hebrews or Moffatt on Revelation. They are equal—the best, and that is saying a great deal when one remembers Westcott and Swete. But the other books, though among the minor ones in the New Testament, are handled in a masterly manner also and, though with variations, the work measures up to a high standard. Dr. Moffatt writes on First and Second Thessalonians with his usual brilliance and wealth of scholarship. The treatment is on a much smaller scale than the recent work of Milligan. The Pastoral Epistles are handled by Dr. Newport J. D. White. He accepts them as Pauline, but with doubts. But he has made thorough discussion of these interesting letters. Rev. W. E. Oerterly is the writer on Philemon and James (a rather odd combination, but he has done the work with fine skill). Dods on Hebrews is the only other book in Vol IV. Besides Moffatt on Revelation, Vol. V has First Peter treated by Rev. J. H. A. Hart, Second Peter by Rev. R. D. Strachan, the Epistles of John by Rev. Prof. David Smith, Jude by Dr. J. B. Mayor. The First Epistle of Peter is considered genuine by Mr. Hart and ably expounded as belonging to the time of Nero. Mr. Strachan unhesitatingly rejects Second Peter and dates it about 100 A. D. He locks horns with Bigg on this knotty subject, but Bigg's book is still the ablest one on Second Peter. Prof. Smith's work on the Johannine Epistles is very fine, full of his insight and freshness. Mayor on Jude is brief and helpful. But these volumes cannot be characterized in a sentence. Get them and go to work.

A. T. ROBERTSON.

The Self-Revelation of Our Lord. By J. C. V. Durell, B.D. Rector of Rothershithe. T. & T. Clark. Edinburgh, Scotland. Chas. Scribner's Sons, New York. Pages 224.

Harnack's "What is Christianity" is constantly before the mind of the author. He follows Harnack's methods and be-

gins with Harnack's assumptions, but he reaches very different conclusions. Mr. Durell is loyal to the deity of Jesus. The closing chapter is on "The Truth of the Catholic Faith". But he does not credit full historicity to the Gospel of John. "There are, however, indications that the Johannine narrative is lacking in historic perspective" (p. 6). He denies that John the Baptist could have called Jesus "the Son of God" (Jno. 1:34), for this phrase was only applied to Jesus at a later stage. But, then, was not John the Baptist present at the baptism of Jesus when the Father so addressed him? The report of the words in Matthew ("This is my beloved Son") even seems to be addressed to John. He denies (p. 61) that the Baptist heard those words. But Durell accepts the witness of the Fourth Gospel to the resurrection of Jesus (p. 123) as in harmony with that of the synoptics. The Johannine authorship is accepted (p. 77), but the writer is held to have a blurred recollection and to "have ascribed to its earlier stages teaching which in fact only belonged to the later days" (p. 79). That is a serious charge to make against John. I do not think that Durell makes good his charge. It is just as easy to suppose that John recalls the early personal revelation of Himself as the Messiah and Son of God to a small group to which John belonged. Matthew and Mark did not belong to the early ministry. Luke, of course, was a Gentile and outside of the personal work of Jesus. So John recalls this aspect of Christ's work not in the synoptic tradition. The answer of Peter, who was with John in the early days of disclosure, to the inquiry of Jesus at Cæsarea Philippi may mean merely that they are still true to Jesus, no matter what others think of him. But the book is an able one and well worthy of study. It is a sincere piece of work and executed with signal ability.

A. T. ROBERTSON.

Light from the Ancient East. The New Testament illustrated by recently discovered texts of the Graeco-Roman world. By Adolph Deissmann, D.D., Professor of New Testament Exegesis in the University of Berlin. Translated by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg. With sixty-eight illustrations. Hodder and Stoughton. New York and London. Pages 514.

The first edition in German, *Licht vom Osten*, appeared in 1908. The translation is from the second German edition. The translation is admirably done and the volume is beautifully printed. The numerous cuts of the manuscripts come out finely. It is a matter of great joy to all students in the field of the Greek New Testament that this important contribution to the knowledge of the New Testament is now in English. The book fairly teems with interest. Many a so-called "biblical" word now turns up on a papyrus or an inscription in everyday use. The illustrations of syntax here given are very helpful also. Dr. Deissmann made two extensive trips to the Orient after years of study of the papyri. He is master in this field of learning and he has brought all his wealth of knowledge into play in the present volume. The fifty pages of indices add greatly to the value of the book. The volume, in a word, is a storehouse of knowledge that is invaluable.

A. T. ROBERTSON.

The Great Texts of the Bible—Isaiah. Edited by the Rev. James Hastings, D.D., editor of the *Expository Times*, *The Dictionary of the Bible*, *The Dictionary of Christ and the Gospels*, *The Encyclopaedia of Religion and Ethics*. New York, Chas. Scribner's Sons; Edinburgh, T. and T. Clark. 1910. Pages 503. Price \$3.00 net.

It is a new sort of interpretation that Dr. Hastings has given. He will cover the entire Bible in twenty volumes, the first of which is now published. It is not a homiletical commentary nor a critical commentary. It is not a continuous comment of any kind. The great passages in a book are chosen for discussion and illustration. Copious references to religious and other literature are made in connection with each text that is treated. There are no sermon outlines, but

pithy comments, pertinent quotations and apt illustrations, most of which are original or from personal correspondents. As samples of the treatment of Isaiah there are five pages on "The Unnatural Children" (Is. 1:3), eight on "Learning to do Well" (Is. 1:17), thirty on "Reasoning with God" (Is. 1:18). Some of the topics have a distinctly modern statement as "The Making of a Missionary" (6:1-8), "The Poor Man's Market" (55:1, 2). In "The Gift of a Son" (9:6) Dr. Hastings accepts the reference to Christ. "The Day of Christ, in fact though not in all circumstances, was shown to Isaiah in vision." On Is. 53:5 Dr. Hastings treats "Vicarious Healing". He makes the reference to Christ and gives the evangelical interpretation. Dr. Hastings is a wonderfully versatile writer and he has produced a really notable discussion of the great passages in Isaiah.

A. T. ROBERTSON.

A Critical Introduction to the New Testament. By Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the University of Manchester. New York. 1910. Charles Scribner's Sons. xii+242 pages. Price 75 cents net. For sale by Charles T. Dearing, Louisville, Ky.

This volume in the "Studies in Theology" series is fully worthy of the ripe, conservative scholarship of its author. It is confined rigidly to the scope indicated in its title, concentrating "attention exclusively on the critical questions". There is "no account of the subject-matter of the books or outline of their contents, no biographies of the writers or histories of the communities addressed". With complete information concerning the literature of his subject our author summarizes the history of critical opinion at each point, analyzes keenly and with much independence the various theories concerning each writing and with sane conservatism announces his conclusions, or frankly confesses suspended judgment where the data do not justify a conclusion.

While not at all accepting some of his conclusions the reviewer would commend the spirit and method of the work.

W. O. CARVER.

The Judgment Day. A Story of the Seven Years of Great Tribulation. By Joshua H. Foster. Cloth. Pages 139. Baptist World Publishing Company.

Mr. Foster has thrown into story form the same general ideas as are found in Sciss, Mead and others. The interpretation of Scripture is wholly literal, and therefore becomes at times incredible. Events crowd, the story hastens to its climax in the enthronement in Jerusalem of Christ as King of kings and Lord of lords. It is hard to write anything on the Apocalypse that does not stimulate to more heroic faith.

J. H. FARMER.

Baptizo—Dip—Only. By W. A. Jarrel, D.D. With introduction by Dr. B. H. Carroll. Paper. Pages 288.

The work is further described thus: "The world's Pedobaptist Greek scholarship, containing scores of answers to the author's questions, from Pedobaptist Greek scholars in ten different countries; with baptism, a picture of the atonement". The frontispiece is a portrait of the author. The appendix contains facsimiles of letters from thirty-one different scholars.

This is a case in which our Pedobaptist friends are convicted by their own friends. Dr. Jarrel has here put in compact form just the kind of testimony that one is frequently asked for. I shall be happy to recommend the book to all inquirers. The account of the American Bible Union version is a very valuable feature, the facts of which ought to be more widely known among our people.

I could wish that the style and proofreading were worthy of the facts and the logic. I hope a second edition will be called for and that improvement may be made in these respects.

J. H. FARMER.

The New Schaff-Herzog Encyclopædia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D. Vol. VIII. Morality-Petersen. Funk and Wagnalls Co. New York. 1910. Pages 518. Price \$5.00.

The number of topics treated in this volume is 620 and the number of collaborators is 151. The range of subjects

treated is very wide and some articles of great length and importance occur. The Mormons come in for very extensive discussion, as do the Negroes. The Layman's Missionary Movement is adequately-discussed, as is Florence Nightingale. One of the most notable discussions is that about the modern Peace Movement, by Dr. Benjamin Trueblood. The article on Moses is by Orelli. That on Paul is by Prof. H. S. Nash and is a very thorough treatment of the great theme. Peter the Apostle is discussed by Prof. Y. W. Gilmore in a very complete way. Other important themes are Neo-platonism, New England Theology, New Jerusalem Church (Swedenborgians), Pastoral Theology, Missions, Robert Morrison, Parables of Jesus, Painting, Palestine, Pantheism, Papias, Papyrus, Old Catholics. Some of these are translations of the German, others are original articles. These titles will indicate the scope of this volume.

A. T. ROBERTSON.

The Round of the Clock. "The Story of Our Lives from Year to Year." By W. Robertson Nicoll. Illustrated by George Morrow. Hodder and Stoughton. New York and London. 1910. Pages 324. Price \$1.50.

It is hard to think of a more delightful book than this. Dr. Nicoll is an omnivorous reader and has a marvelous memory. He has garnered here the sheaves of that rich store of reading as it bears on the activities of life from year to year. He has made quotations from great writers that are pertinent. He has given facts concerning the achievements of great men at different ages. He has added many quaint and pleasing observations of his own. There are pictures of George Morrow that beautify the book. All in all it is a cheery volume that greets gladly each round of the clock. It is optimistic without shutting one's eyes to the limitations of life. It is in particular a volume for the edification of the young who take a careless view of life or the old who grow despondent with the fleeting days. Dr. Nicoll's pen is always busy, but he has not produced a more suggestive or helpful volume than "The Round of the Clock". It will have many delighted readers.

A. T. ROBERTSON.

Man's Need of God, and Other Sermons Preached at Blaisgowrie.

By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. Hodder and Stoughton. New York and London. 1910. Pages 286. Price \$1.50.

Dr. Smith has dedicated these sermons to his former flock at Blaisgowrie, Scotland. He now holds a professor's chair at Londonderry, Ireland. He is equally at home in the teacher's chair or in the pulpit and is a fine type of the scholar-preacher. He has the finest kind of scholarly equipment, with the true shepherd heart. This love for Christ and for the souls of men chimes forth in these able and winning discourses. Dr. Smith has great charm of style and felicity in quotation, but in this volume he sticks close to the Scripture text. He is a delightful expositor of the Word of God such as the Scotch delight to hear. The British pulpit is more productive of books of sermons partly because the British public is more fond of sermons of a high order. But I would not discount at all the merit of their discourses by the high quality of the audience. But preacher and audience do rise together.

A. T. ROBERTSON.

Correspondence on Church and Religion of William Ewert Gladstone. Selected and arranged by D. C. Lathbury, with portraits and illustrations. In two volumes. 1910. The Macmillan Co. New York. Pages 446 and 470. Price \$5.00.

The letters cover the great religious topics which so much interested Gladstone, such as church and state, ecclesiastical patronage and university reform, the Oxford Movement, the Scottish Episcopal Church, the Oxford Elections, the controversy with Rome, the controversy with unbelief, education. There are some letters also to his children and a few purely personal ones, but the great mass of this correspondence has a public aspect. The illustrations are numerous and very attractive, but the chief charm of these volumes lies in the revelation of the religious side of Gladstone's life. It is not too much to say that religion with Gladstone was primary. Indeed, theology enlisted his whole nature more completely than did politics or statescraft. He was an ecclesiastic, a

churchman of the strictest type, and yet curiously enough his most earnest supporters were the Non-conformists. Gladstone was built on a very grand scale. His greatness was not of simple type. He was complex and many-sided. He held in solution apparently contradictory views and was able by refinement of reasoning to reconcile them. But Gladstone was a real Christian and a powerful exponent of fundamental Christianity. It is a distinct service to have this correspondence preserved. The best traits of Gladstone come out in the letters, and some of his weaknesses. Some of his best sayings come out in his correspondence. "To read much in the daily newspapers in early youth cloy the palate; it is like eating a quantity of marmalade before dinner." He was not averse to expressing his opinion on any point. His ideas on all sorts of topics come out at every turn.

A. T. ROBERTSON.

Life in the Roman World of Nero and St. Paul. By T. G. Tucker, Litt.D., author of "Life in Ancient Athens", Professor of Classical Philology in the University of Melbourne. The Macmillan Co. New York. 1910. Pages 453. Price \$2.50.

The student of Paul will find this an extremely interesting book. The book is beautifully printed and the numerous illustrations are very attractive. The author has presented in epitome the life of the empire in its various phases. The security of the empire is sketched in one chapter. Another discusses travel. There is an admirable survey of the imperial system (the emperor, senate, knights and people). Nero comes in for a vivid portrayal. The system of taxes is explained. The bulk of the volume is devoted to Rome itself in all its varied life. The streets, the water supply, the building materials, the houses and furniture, the country house, the social life of a Roman aristocrat, the life of the lower and middle classes, the holidays, amusements (theatre, circus, amphitheatre), the life of the women (dress, marriage, the Roman matron), children, education, the army, religion, science, philosophy, art, burial, the tombs—these are the main topics of the book. The style is lucid and the

volume is crammed full of information of the most helpful nature. It is a worthy companion of his "Life in Ancient Athens". There is an excellent map of the Roman empire with the various provinces marked off. There are numerous details in the book which cause one to pause and wonder at the richness of the Roman life at the time of Paul.

A. T. ROBERTSON.

BOOK NOTICES.

I. HISTORICAL.

The Papacy. Its Idea and its Exponents. By Gustav Krüger, Professor of Ecclesiastical History in the University of Glessen. Translated by F. M. S. Batchelor and C. A. Miles. New York. G. P. Putnam's Sons. 1909. Price \$1.50.

The wonderful history of the papacy never loses its interest. It is at once the oldest existing institution and the most stupendous example of evolution in history. The story of such an institution cannot fail to interest. In the present volume there is nothing new; but the growth of the idea and the institution of the papacy is admirably traced. Though the work is brief no important step or turn in that development has been omitted. One may be acquainted with the great works of Ranke, Pastor, Creighton and others which deal with the popes, and yet find this work valuable because it gives a condensed and yet clear conception of that development as a whole. It is not a history of the popes, but of the papacy, not of all phases of the subject but of the idea, the core of the papacy. The author is a master in his subject and one feels the tone of assurance throughout. It is a valuable book.

Transactions of the Baptist Historical Society. Vol. II., No. 2. October, 1910. Baptist Union Publication Department, London.

This number of the "Transactions" contains a letter on an "Ordination at Southampton, 1691", the "Circular Letter of the Berkshire Association, 1707", "The Contents of Stinton's Repository", the second part of "A Sabbatarian Pioneer—Dr. Peter Chamberlen", "Thomas Newcomen: Inventor and

Baptist Minister, 1663-1729", and other valuable material. As usual the editorial notes are most valuable and illuminating in bringing order and light into the confusion and mists of early English Baptist history. The comments on the contents of Stinton's repository are particularly valuable. It is pleasing to learn that the inventor or perfecter of the "walking" steam engine was for many years a Baptist preacher, putting up engines during the week and preaching on Sunday.

New Facts Concerning John Robinson, Pastor of the Pilgrim Fathers. By Champlin Burrage, Hon.M.A. (Brown University), B.Litt. (Oxon.). Henry Frowde. London. 1910. Pages 35. Price 1-6 net.

For some years the author has been working diligently at the history of early English Nonconformists—Congregational and Baptist. The materials which he has discovered have been interesting and in some instances valuable. In the present pamphlet there is not much that is new, but one point of special interest, that is his connection as an official with the Established Church and with Norwich, is brought out clearly. It is also learned that his departure from the Church of England was not entirely voluntary. Finally—a very interesting point—it seems to be made clear that some churches in the Establishment had secured the right of electing their own ministers by purchasing the patronage, thus establishing a kind of congregationalism in the Church of England before the days of Robert Browne. The author suggests that Browne may have gotten his ideas from a study of these churches.

2. PRACTICAL AND MISSIONARY.

The Indian and His Problem. By Francis E. Leupp, formerly United States Commissioner of Indian Affairs. New York. 1910. Charles Scribner's Sons. xiv+369 pages. \$2.00 net. For sale by Charles T. Dearing, Louisville, Ky.

This is a frank, conscientious and comprehensive presentation of the problems of the American Indian viewed in the light of history and present conditions, of mistakes and sins as well as of faithfulness and success. Legal wrongs and personal injuries, native defects and imposed deficiencies, excellencies and attainments, discouragements and hopes, all come into consideration by the author and are discussed with con-

viction and with kindness. The work needs to be studied by all who deal with the Indian, religiously, socially, commercially or in the way of civil affairs.

The Dynamic of the Cross, and Other Sermons. By the Rev. John Thomas, M.A., Minister of Myrtle Street Baptist Church, Liverpool; author of "The Myrtle Street Pulpit", "Concerning the King", "Psyche and Other Poems", etc. London. H. R. Allenson. 266 pages. 3-6.

In choosing Mr. Thomas to contribute a volume in his series of "Preachers of Yesterday and Today" this publisher has made a wise selection. The author is pre-eminently a preacher. He has the gifts of interpretation, exposition and homiletical skill, together with a command of forceful and graceful English. He has a touch of wit and a poetic vein. These make good reading of the sermons of one of the remarkable preachers among English Baptists. There are seventeen sermons in this volume.

Robert Murray McCheyne. By J. C. Smith, Newport-on-Tay, London. Elliot Stock. ix+263 pages.

McCheyne was one of those rare saints whose earthly years were few while their contribution to the spiritual life of the church was great. He is in a class with such as David Brainerd, Samuel John Mills, Zeisberger. He won many to righteousness and shed abroad an aroma of blessed spiritual influence. It is good for our generation to have his life-story—his heart-story—told again in this brief memoir by one who was deeply influenced by him in youth and has cherished his memory in a reverent age. Such literature is next the Bible, and all too little read.

An Artisan Missionary on the Zambisi. Being the life story of William Thomson Woddell, largely drawn from his letters and journals. By Rev. John MacConnachie, M.A., Uddingston. With introduction by C. W. MacIntosh, author of "Coillard of the Zambisi". Edinburgh and London. Oepbant, Anderson and Ferrier. 156 pages. 1-6 net.

A vivid story of a plain, sensible and successful missionary of the sort so much needed in Africa. Photographic illustrations add to the value of the work.

New China. A story of modern travel. By W. Y. Fullerton and C. E. Wilson, B.A. With preface by Rev. Richard Glover, D.D. London. 1910. Morgan and Scott. xiv+261 pages. 3-6 net.

The authors constituted a deputation of the Baptist Missionary Society to their missions in 1907-8. In a racy, fa-

miliar style and with numerous photographic pictures they tell the story of what they saw and learned, not only among Baptist workers, but among workers of all denominations. Mr. Fullerton is one of the most versatile and vivacious of British Baptists and Mr. Wilson has not only seen missionary service but has long been secretary of the B. M. Society. They have produced a bright, useful book.

Southern Baptist Foreign Missions. By T. B. Ray and others. Nashville, Tenn. 1910. The Sunday School Board of the Southern Baptist Convention. Cloth 50 cents. Paper 35 cents.

This volume for mission study classes, and valuable also for the general reader, should be the most popular of all the study courses for Southern Baptists. Two chapters on the growth and development of the work are by Secretary Ray. Other chapters on the separate fields are by missionaries. There are illustrations and questions. There ought to be ten thousand classes studying this book.

An Oriental Land of the Free, or Life and Mission Work Among the Laos of Siam, Burma, China and Indo-China. By Rev. John H. Freeman, missionary of the Presbyterian Board of Foreign Missions at Chieng Mai, Laos. Philadelphia. 1910. The Westminster Press. 200 pages. 50 cents. Postage 9 cents.

This book dealing with a land and a work little known is prepared with mission study classes in mind. There are illustrations and study questions.

Students and the Present Missionary Crisis. Addresses delivered before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, N. Y., December 29, 1909, to January 2, 1910. New York. 1910. Student Volunteer Movement for Foreign Missions. xx+614 pages. \$1.50.

It is necessary to add little to the title of this work in order to recommend it to all students and lovers of the cause and work of foreign missions. It constitutes, in the judgment of the reviewer, the greatest collection of missionary addresses in existence. Besides, there are full reports of the sectional conferences of the great convention, an elaborate index and a highly valuable classified bibliography of missionary literature. The theory, outlook and method of missions are here set forth with power.

Devotional Hours with the Bible. By J. R. Miller, D.D. Vol. IV. The Historical Books from Solomon to Malachi. New York and London. Hodder and Stoughton. Price \$1.25.

If one wishes to avoid the beaten paths of minute critical

interpretation of the Word of God and travel on the high-ways of spiritual vision and practical living, he would do well to read Dr. Miller's "Devotional Hours with the Bible". The volume under review includes the International Sunday School Lessons for 1911. The heart of the messages of the olden times is made to vibrate with warmth and vigor in this needy, furious twentieth century. The Bible is considered in its practical bearing on the problems of present every day life whether of the individual, the family, the church or the nation. Dr. Miller has brought the teachers of the Word under manifold obligations for the sane, spiritual and practical manner in which he has opened to them the rich mines of the Sunday school lesson material for 1911.

Jesus the Worker. Studies in the ethical leadership of the Son of Man. By Charles McTyeire Bishop, D.D. The Cole lectures for 1909 delivered before Vanderbilt University. New York. 1910. Fleming H. Revell Company. 240 pages. \$1.25 net.

While frankly orthodox in position these lectures are not traditional in conception. They are expository and also apologetic with reference to the work of Jesus and the task of more extended consideration of critical questions is seen and accepted. Thus the work passes beyond the field of the exclusively practical theology and assumes at various points the more general apologetic function. This appears not only in such lectures as "The Attitude of Jesus Toward the Universe" and "The Constructive Purpose of Jesus", but also in the course of the more distinctly practical lectures.

3. THEOLOGICAL AND PHILOSOPHICAL.

Theological Encyclopedia and Methodology. Part I. Introduction and Exegetical Theology. By Revere Franklin Weidner, D.D., LL.D., Professor of Theology in the Chicago Lutheran Theological Seminary. Chicago. Fleming H. Revell Co. Pages 318.

Dr. Weidner is a conservative theologian of wide reading. His treatment is based on the work of Hagenbach, whom he greatly admires. The student and pastor will find many helpful suggestions as to the best methods of study. There are extensive lists of books, with hints as to the contents and character of the more important. There is need of a new edition, as the present work was issued in 1898. An appendix brings the literature of the subject down to 1900 A. D. The book is worthy of an extensive circulation.

Clark's People's Commentary. I, II and III John, Jude and Revelation. A popular commentary upon a critical basis, especially designed for pastors and Sunday schools. By O. P. Eaches, D.D., author of "Commentary on Hebrews, James, and I and II Peter". Philadelphia. 1910. American Baptist Publication Society. xxxii+400 pages.

This volume completes the Clark commentary and follows the plan and principles of preceding volumes. It is conservative and shows acquaintance with the recent literature. The Revelation is interpreted figuratively. Controverted critical questions are little discussed.

Der Historische Jesu, Der Mythologische Christus und Jesus der Christ. Ein Kritischer Gang durch die Jesus-Forschung. Von K. Dunkmann, Direktor des Kgl. Prediger-Seminar in Wittenberg. Leipzig, 1910. A. Deichert'sche Verlagsbuchhandlung Nachf. (George Böhme). Paper 96 Seite. 1.80 M.

Truly described as a "critical" investigation, recognizing at every point the views of recognized scholars. The view of the author is that neither as "historical Jesus" nor as "mythological Christ" but as "Jesus the Christ" is our Lord the Giver of the Spirit of God.

The Jewish Republic. Its History and Ideals. By William R. George, with an introduction by Thomas M. Osborne. Illustrated. New York and London. 1910. D. Appleton and Company. xiv+226 pages. \$1.50 net.

All students of social problems will welcome this full outline description and history of one of the most interesting experiments at teaching life—moral and civil life—to young by actual laboratory methods, wherein the children are at once the material and the demonstrators.

The Fundamentals. A Testimony to the Truth. Volume III. The Testimony Publishing Company, 806 LaSalle Ave., Chicago, Ill., U. S. A. 126 pages. Free.

This third volume in this series contains chapters on The Inspiration of the Bible; The Moral Glory of Jesus Christ as a Proof of Inspiration; God in Christ the Only Revelation of the Fatherhood of God; The Testimony of Christian Experience; The Personal Testimony; My Personal Experience with the Higher Criticism; Christianity No Fable. The authors include some of the most influential writers, e. g., E. Y. Mullins, Robert E. Speer, James M. Gray.

It should be known, by this time, that this series is published for and distributed absolutely without cost to religious leaders, of every class or grade, throughout the English-speak-

ing world. It is only necessary to send the address to the office of publication.

If any are required for wider distribution, among laymen, they may be had, postpaid, at fifteen cents, eight for one dollar, or ten dollars a hundred.

It is a notable undertaking and should be received with gratification everywhere.

The Inspiration of Prophecy. An essay in the psychology of revelation. By G. C. Joyce, D.D., Warden of S. Deiniat's Library and Examining Chaplain to the Bishop of S. Asaph. London and New York. 1910. Henry Frowde. Oxford University Press. 195 pages. 3-6 net.

Tracing the processes of prophecy through the various stages from early Hebrew divination, through the various forms of prophetic revelation in the later life of the Hebrew people the author leads on into the New Testament with its various "Gifts of the Spirit". Thus he works out what he thinks is a tolerably complete theory of inspiration in Paul's teachings. According to this man must be led by the revealing Spirit in order to arrive at divine truth but this is no blind leading nor in any one prophet infallible. The gifts of the Spirit are supplementary and so interpret and evaluate each other.

The author deals with the matter cautiously, calmly and reverently, with a sincere effort to reach the true conclusion. Thus it is a valuable study.

Death and Resurrection; from the Point of View of the Cell Theory. By Gustaf Björklund. Translated from the Swedish by J. E. Tries. Chicago. 1910. The Open Court Publishing Company. xxi+205 pages.

The translator thinks that "Björklund has shown us a road to reconciliation between idealism and natural science". This he has done by a theory of a spiritual organism within and in addition to the physical body. This is explained and applied in relation to the theories of biological evolution in a way that the author thinks saves and certifies the essential Christian beliefs concerning the soul. The theory is entertaining but remains an hypothesis lacking yet many tests and adjustments.

In After Days. Thoughts on the Future Life. By W. D. Howells, Henry James, John Bigelow, Thomas Wentworth Higginson, Henry M. Alden, William Hanna Thomson, Guglielmo Ferrero, Julia Ward Howe, Elizabeth Stuart Phelps; with portraits. New York and London. 1910. Harper and Brothers. 233 pages. \$1.25 net.

It was an interesting thought, this of bringing together in

one volume words of hope about the future life from such a body of modern literary folk. The outcome is a valuable volume. The words here written down represent the mature reflections and hopes of the writers and will lighten the way for many.

The Vision of the Young Man Menalaus. Studies of Pentecost and Easter. By the author of "Resurrectio Christi". London. 1910. Kegan Paul, French, Trübner & Co., Ltd. xxvii+211 pages. 2-6 net.

The author designates himself a modernist, and he is evidently a Catholic. He has invented a new theory of the resurrection appearances of Jesus, advocated in his previous work, "Resurrectio Christi". The present volume is designed somewhat to modify his theory, further to explain it and to bring fresh argument to its support. The theory is that the appearances were mainly psychic and not physical, produced by Christ by suggestion through the subliminal consciousness and communicated among the disciples by telepathy and suggestion. The argument of this work is drawn from apocryphal "Gospels" and "Acts" through which the author seeks to fasten his special interpretation on the New Testament narratives. In true Catholic spirit he attaches a superstitious value to the Eucharist and holds that all the actual appearances of Jesus were Eucharistic.

The case is argued with much learning and acumen but cannot be made out. It is a fanciful theory calling for a repudiation of the historicity of the New Testament on the one hand and for acceptance of unconfirmed psychological theories on the other.

The World a Spiritual System. An Outline of Metaphysics. By James H. Snowden, D.D., LL.D., formerly Adjunct Professor of Psychology and Ethics in Washington and Jefferson College. New York. 1910. The Macmillan Company. xlii+316 pages. \$1.30 net.

Here is a clear, frank and definite statement of one form of pure idealism in philosophy. The work has this great merit, that it does not lead one constantly through a dreamy mist land of half-expressed, doubtless because half-formed, conceptions such as are so often met in the expositions of idealism. It will be easier to understand the position and to see the weaknesses of the idealistic in this than in most works on the subject. In holding to personality in God and in man the author's form of idealism requires large assumptions and must shift ground constantly, especially in the effort to find

place for ethics and religion. But it is the book for one who wants to acquaint himself with this idealism.

The Epochs of Philosophy. Edited by John Grier Hibben, Princeton University.

Stoic and Epicurean. By R. D. Hicks, M.A., Fellow and formerly Lecturer of Trinity College, Cambridge. xix+412 pages.

The Philosophy of the Enlightenment. By John Grier Hibben, Ph.D., LL.D., Stuart Professor of Logic, Princeton University. xii+311 pages. New York. 1910. Charles Scribner's Sons. For sale by Charles T. Dearing, Louisville, Ky. \$1.50 net, per volume.

Two of thirteen volumes in this series, the aim of which "is to present the significant features of philosophical thought in the chief periods of its development". In the feeling after some philosophical system to take the place of the rejected systems it is very desirable that the history of philosophy play a large part and this new series is a good omen.

4. NEW TESTAMENT.

The Autographs of the New Testament in the Light of Recent Discovery. Inaugural lecture by George Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. James Maclehose and Sons. Glasgow. 1910. Pages 21.

Dr. Milligan is famous already as the author of his great commentary on Paul's "Epistles to the Thessalonians", his "Greek Papyri", etc. He has made himself a specialist in the new knowledge concerning the Greek language to be derived from the papyri and he makes skillful use of it in his very interesting inaugural lecture. Dr. Milligan keeps an even balance between the new knowledge and the old. It is a pleasure to know that in his new chair in the University of Glasgow he will devote himself to New Testament study. That is his destiny, as it was the province of his distinguished father at Aberdeen. He will enrich this field still further.

5. GENERAL.

Greek Diminutives in ION. A Study in Semantics. By Walter Petersen, Ph.D., Professor of Greek in Bethany College, Lindsborg, Kansas. R. Wagner Sohmn, Weimar, Germany. 1910. Pages 299.

Prof. Petersen has done a most valuable piece of linguistic research with great thoroughness and success. He is a thorough linguist, an enthusiastic student of comparative philology, and he wrought in this volume with all a German's love of de-

tail and comprehensive insight of the historical development of the suffix—ION. There is no treatise in English at all comparable to Prof. Petersen's work and nothing in German outside of Brugman's *Grundriss*. He shows that the diminutive sense is not the necessary idea and traces clearly the development of that meaning. All teachers of Greek will find the book very useful.

The Iliad of Homer. Translated into English hexameter verse by Prentiss Cummings. An abridgement which includes all the main story and the most celebrated passages. In two volumes. Little, Brown & Co. Boston. Pages 529. Price \$3.00 net.

There is a very helpful introduction of xlv pages. The synopsis of the Iliad is here given and some account of the efforts to put Homer into verse. None of these have been wholly successful. English verse does not lend itself to hexameter as readily as Greek and Latin. But it can be done and Mr. Cummings has certainly made a pleasing rendition. Pope and Bryant have been the favorite translations, but there is room for this new production.

The Influence of Wealth in Imperial Rome. By William Stearns Davis, Professor of Ancient History, University of Minnesota. The Macmillan Co. New York. 1910. Pages 340. Price \$2.00 net.

"The purpose is to consider the influence of money and the commercial spirit throughout the period of Roman greatness." There is a curious parallel between present conditions in the American republic and those in Rome. Mr. Ferrero has accented the matter in his recent famous works on Rome. Within the Roman world of Cicero, Caesar, Nero "there was another world, less voluptuous and glittering, less famous in history, but no less real and important to the men of the day—the realm of the great god Lucre". The author treats "Political Corruption and High Finance", "Commerce", "Expenditures of Wealth", "Slaves", "Private Munificence", "Marriage, Divorce and Childlessness". It all bears most modern flavor. History repeats itself. This book bristles with proof of it and with interest to men of culture and thought.

Dr. Thorne's Idea. Originally published as "Georgia Victis". By John Ames Mitchell. Illustrations by Balfour Ker. New York. 1910. Life Publishing Company. Received from the George H. Doran Company.

A novel illustrating the depths of depravity, influences of heredity and redemptive interest and power of the Christ in sinners.

Deep in Piney Woods. By J. W. Church. New York. 1910. Thomas Y. Crowell Company. 12mo. cloth. 354 pages. Four illustrations by M. Power O'Malley. \$1.20 net.

A stirring and well-written novel of love and adventure in the everyday life of the turpentine plantations of Southern Georgia. It is meant to give information about the relations of Southern Whites and Negroes, the feeling of Southerners towards "Yankees" and concerning the Vodoo worship of Negroes. In all these three important items the work is so exaggerated as to prove a cartoon rather than a picture of actual conditions.

Out of the Night. By Mrs. Baillie Reynolds, author of "Broken Off", "The Supreme Test", "A Phantom Wife", etc. 1910. Hodder and Stoughton. New York. George H. Doran Company. vi+390 pages. \$1.20 net.

This is a vigorous novel with emotion, action, tragedy and vital interest. It deals with telling directness and conviction of the sacredness of marriage and the moral and social evil of divorce and all marital unfaithfulness. The problem and moral element are introduced with such skill as not to leave the effect of preaching or burdening the reader with heavy moralizing. There are some mistakes in proofreading and the author experiences great trouble in handling the third personal pronoun indefinite, handling it badly.

A Chip of the Old Block. By Edwin J. Houston, A.M., Ph.D. Illustrated by H. Weston Taylor. Price \$1.25.

The Land of Drought. By Edwin J. Houston, A.M., Ph.D. Price \$1.25. The Griffith and Rowland Press, Philadelphia, Penn. 1910.

These two books belong to "The Young Mineralogist" series and combine instruction with a good story. The lessons are wholesome and the books are entertaining. Boys in their teens will read them and be helped by them.

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THE SUFFICIENCY OF THE GOSPEL ETHIC.

BY REV. ROBERT J. DRUMMOND D.D., EDINBURGH.

The subject of this article, "The Sufficiency of the Gospel Ethic as Furnishing the Principle of the Moral Life", might be put as a question, "Does the Gospel Ethic need to be supplemented?" Why should such a question be asked? What objections can be raised to the Gospel Ethic? Four objections suggest themselves. Its sufficiency has been challenged, for one thing, on the score that it bases morality on religion, finds the call to righteousness in the will of God. For another, it is objected to as too exclusively individualistic and as affording no sufficient guidance as to social ethics. Again, it has been challenged for ignoring what are called the Tentic virtues. In other words, it is too tame for healthy animal natures. And once more, it is said to be drafted on a false view of life, with a false perspective of the end of the world. In other words the Christian Ethic has been attacked, on the one hand, from the side of a purely materialistic view of the universe in which man is treated as simply the creature of heredity and environment. It has also been attacked, on the other hand, from what has been supposed to be the necessary result of certain views of New Testament interpretation and a theory of the Person of Christ based thereon, all under the

spell of the recrudescent militarism of our day. I propose in this paper first to criticise these impeachments, and then look at abiding reasons for believing in the sufficiency of the Gospel Ethic.

1. First of all as to the objection that Christianity bases ethics on religion.

The most popular form in which that objection is stated is in a book entitled, "Not Guilty: a Defense of the Bottom Dog", by Robert Blatchford, the editor of the "Clarion," a recognized leader of the more aggressive Anti-Christian Socialists in Great Britain. It is simply a popularisation of the kind of objection raised by Haeckel and those of his school. But no apology is needed for looking at it under this popular form. The book came into the hands of the writer from a man who had fallen under its spell and who thought it unanswerable. The book is to be found lying in the rooms of young working men living in lodgings. It is in its popular form that such an argument requires answer. The argument is of the crudest description, but is set forth with all the arrogance, finality and cock-sureness which an appearance of severe logicity imparts. There is a plausible directness and simplicity about the style, which tells that it is written with all the skill of a practiced journalist. And let it be frankly admitted, the author is an earnest man. The line of attack is very much this. As man is entirely the creature of heredity and environment, it is unreasonable to hold him responsible for any of his actions. Hence to talk of a duty of obedience to a law of God is to talk of that which cannot be. Man is what he is, and he can be no other. To speak of retribution for abuse of his life, for disobedience to God's law, is to proclaim the injustice of God, because again man is what he is, and he can be no other. "Therefore the Christian religion is untrue, and man is not responsible to God for his nature nor for his acts." "All laws, human or divine, which punish him for his acts are unjust laws." "There is no such thing as sin." These three sentences are quotations.

When a man arrives at results like these as the outcome of his theory of ethics he ought to see it is not simply the re-

ligious basis of ethics that he has swept away, but ethics itself. He has indeed succeeded in his defense of "the Bottom Dog", as he calls the habitual criminal. But he has also destroyed every reason for criticising that type of life, or for the putting forth of any effort on the part of either the man himself or any one else to effect any change in him. It is not so much that the environment cannot be changed, but why should it be changed? Why should the Bottom Dog theory and method of life not be accepted as equally desirable with that of the Top Dog? Or if ethics still survive, and there be one life more conducive to the public good than another—for that is what ethics is resolved into—how has this differentiation come about? By what evolution from savage ancestors and debasing surroundings have any elevating influences begun to operate? Every dog is justified in his own position, and there is no reason or right why anyone should seek to shift him to another. The author of the "Defense of the Bottom Dog" should deal severely with the author of "Merrie England" (another of Mr. Blatchford's books). Nobody is to blame for the wealth and tyranny of the wealthy any more than for the sloth and slavery of the rest. Men are as they are, and nobody is responsible. Heredity and environment have played their game and the pieces are where they have placed them. The truth is that in exploiting heredity and environment to get rid of religion and moral responsibility, Mr. Blatchford has left the man himself out of account. The inborn sense of moral distinctions and the sense of moral responsibility, the whole apparatus of conscience, is too strong for the reasoner's logic. Here are self-assertive elements that reappear, and the relation between them and religion assumed in the Gospel Ethic is not invalidated by a criticism which really drops them both. What passes for ethics and its sanction in this system of Mr. Blatchford reminds me of what is called Right Reason in "Bushido", the Ethic of Japan. And Professor Nitobe's criticism of it seems apposite here: "It is a secondary power in ethics; for as a motive it is infinitely inferior to the Christian doctrine of love. I deem it a product of the conditions of an artificial society . . . and it

has often stooped to casuistry." Japanese experience of an ethic on a non-religious basis does not seem to commend the substitution of this new for the old.

2. Another challenge of the Christian Ethic is on the score that it is too individualistic. Now on the surface it looks as if there were something in that. Neither our Saviour nor the writers of the Epistles enter at all fully into the laws which ought to regulate such a complicated social system as exists among us today. And that is not to be wondered at. For one thing the social conditions of those days were nothing like so complicated as ours are. But the criticism means more than this. It means that the Gospel Ethic never seems to look at the mutual relations of bodies of men towards one another — companies towards trades unions, say, or the state toward other states, or towards syndicates, co-operative companies, or native races. And in one way this is true. And yet broadly, has any one any doubts as to whether a particular policy on any one of these matters will bear the test of the application of Christian principle to it or not? State the case fully. Submit it to disinterested Christian men of the most diverse ecclesiastical types. Let them answer without prejudice; and I venture to say there will be very little divergence between them. The Gospel Ethic is equal to the task.

But there are these two considerations which carry us further and lead us to modify the admission made at first. For one thing, it is very apt to be forgotten that the Gospel Ethic includes a purified and refined, a deepened and spiritualised Old Testament Ethic. There many of the problems for whose solution we look in vain in the New Testament itself are fully treated and God's will on them adequately expressed. The books of the Law, the historical books, above all the teachings of the prophets abound in ethical teaching on intricate questions of the social life. We know from the Sermon on the Mount how to adjust these to the atmosphere of Christ. There is room for a "but I say unto you" in reference to many of them. But read in the light of the Spirit of Christ, they become unmistakable landmarks on the right way of the Gospel

Ethic on many matters not directly dealt with in the New Testament. Besides, it will not do to forget that Christ's fundamental conception of mankind is a constituted kingdom, the Kingdom of Heaven. He had social relations clearly in His range of view. And when the character of that Kingdom is properly understood, as certainly having a locus in the world though neither confined to one spot nor yet of the world, it is wilful blindness to stamp the Gospel Ethic as having regard to the individual at the expense of the social side of things.

3. Two other sets of objections to the sufficiency of the Gospel Ethic have been stated by Mr. H. W. Garrod, a Fellow of Mertoun College, Oxford, in a book, published not long ago, called the "Religion of All Good Men". After perusal one is tempted to think a fitter title would be, "What Passes for Religion with Many Bad Men". The one set of his objections is that the Gospel Ethic ignores the Teutonic virtues. In a chapter called "Christian, Greek, or Goth", he contends that neither Christian nor Greek has done justice to the virtues of chivalry and honor. These had come to their own among the Teutonic nations before they came in contact with Christianity or Hellenism. So when these peoples became Christian, they carried these virtues with them, and in spite of the Christian glorification of humility and meekness, they clung to these manly graces as possessions too good to be surrendered even for all the boons which Christianity could bestow. But what a purblind view of things this involves! What Mr. Garrod really gives us here is the snarl of the animal nature in us when Christianity refuses to bow the knee in adoration of bullying self-assertion and brute force. True chivalry, true honor, true patriotism have only come to their own, when the spirit of Christianity has been poured upon them. What are we to think of chivalry and honor as understood and applauded by this author, when he can say this of them? "Chivalry and honor are two great principles which it is to the interest of mankind to keep always alive at whatever cost." And then he tells us how great is the price he would be willing to pay. "Though I should see those two principles, employing as their

instruments lust and bloodshed, destroy a whole nation of men, I could none the less say, 'let us go forward; that is the price we must expect to pay for these two precious things' ". Is this sense or raving lunacy? How can true chivalry and honor ever use lust or bloodshed as instruments? When men give way to lust and bloodshed, chivalry and honor are left behind. Or, rather, this is not progress; this is degeneracy. They are left behind, but those who have left them have turned their back upon the light and are in full march back to the night of savagery.

Of course, it is not difficult to understand why talk of this sort should appear in the present day. It is the resource of a blatant militarism that finds it difficult to reconcile itself with the precepts of Christianity. It is the outburst of the natural man showing that the offence of the cross is not ceased. But Christianity is not seriously affected by such an attack. And perhaps the most apposite exposure of this sort of thing was provided in anticipation by Coleridge long ago in his criticism of the Spanish Don Juan play. Of one scene in it he says: "It is susceptible of a sound moral; of a moral that has more than common claims on the notice of a far too numerous class, who are ready to receive the qualities of gentlemanly courage and scrupulous honor (in all the recognized laws of honor) as the substitutes of virtue instead of its ornaments. This indeed is the moral value of the play at large, and that which places it at a world's distance from the spirit of modern jacobinism. The latter introduces to us clumsy copies of these showy instrumental qualities in order to reconcile us to vice and want of principle; while the 'Atheista Fulminato' (the old Spanish Don Juan play) presents an exquisite portraiture of the same qualities, in all their gloss and glow, but presents them for the sole purpose of displaying their hollowness, and in order to put us on our guard by demonstrating their utter indifference to vice and virtue, whenever these and the like accomplishments are contemplated for themselves alone." The same may be said of Mr. Garrod's plea for the Teutonic virtues as conceived by him. It is suspiciously like an excuse for loose living, so long as it

is combined with hauteur and daring. I freely admit that the Gospel Ethic would require considerable readjustment to comport with that. But if such adjustments were made, it would less than ever furnish the principle of the moral life.

4. Mr. Garrod's other objection is that the Gospel Ethic does need modification in view of the fact that modern criticism of the New Testament has made it plain that Jesus formulated His theory of life under the conviction that the end of the world was immediately to ensue. This belief he regards as determining His teaching as to the kind of principles and lines on which men should regulate their lives, principles which he maintains, though quite appropriate under such conditions, are not equally binding or equally appropriate when there is a wider horizon and a more distant vista.

Now there are three distinct assumptions here, none of which is necessarily to be granted. There is the assumption that our Lord was mistaken as to what was to be the interval between His lifetime and the end of the world. I for one am not prepared to admit that this is a necessary result of the acceptance of the most extreme views on the literary criticism of the Gospels, and still less that these views are themselves well established or entitled to recognition. I do not stop to argue the question on the literary side. It would take us too far afield and there is the less need to do so, because a second assumption implied here, namely that the supposed mistaken outlook into the future attributed to our Lord necessarily involves a modification of His ethical teaching, is itself repudiated by some of the most advanced members of the critical school referred to. Here is what Professor Schmiedel says in his introduction to Neumann's "Jesus": "There is one point in which Dr. Neumann has not associated himself with the particular form of eschatological thought which is so largely represented in Germany at the present day. Proceeding on the indubitably correct observation that Jesus regarded the end of the world as quite near, it is often taken for granted that this thought was a regulative one in all His utterances, and gave them a onesided character which made them no longer capable

of practical application to our present, with its outlook upon an illimitable future of fruitful activities for the human race. Dr. Neumann has perceived—rightly as it seems to us—that this is true only in a limited degree, and that Jesus would have given to most of His religious and moral teachings substantially the form in which they now run in the Gospels even had He never had any thought of the end of the world. This is the side of the activity of Jesus, accordingly, in which He discerns with greatest clearness His enduring importance for every age.” That paragraph, from such a source, seems a sufficient answer to this second assumption.

But there is a third assumption lurking in the background and that is that the elimination of the thought of an impending future and its bearing on our conduct here, and the concentration of our attention on the present, will modify substantially the principles by which we order our life. Probably this is true, and for the individual the substitution of a long vista of unfolding ages for the speedy coming of the day of the Lord is practically the concentration of his attention on the present to the neglect of the future. And what is the moral effect of that? It is dwarfing, crippling, the very reverse of what we are asked to suppose. It is a reversion to the earth-limited view of life that is so frequent in the Old Testament, the chief offset and counteractive to which was the prospect of a future of earthly glory for Israel as chief at last among the nations. That, however, did comparatively little for the individual, whose interests seem so often as though they were bounded by the grave. It is noteworthy that our Saviour says comparatively little about death or the grave, and the moral effect they may produce. Instead you have His eschatology, and near or far it is chiefly an insistence on the certainty and the impendingness for the individual of the coming of the kingdom. But the kingdom is no earthly world monarchy but a great spiritual inheritance to which he must bend all his endeavors to make good his claim by living as a member of it now. Christ brings the spell of the future into the present, and while parables like the leaven and the tares show that He

was under no mistake as to the gradualness of the progress of things He has certainly succeeded in pressing the spur of urgency into the flagging sides of human endeavor. That is the true significance of our Lord's attitude towards the future, and its real bearing on the character of the Gospel Ethic.

So much for the criticisms which I mentioned at the outset. Let me now state briefly four positive considerations that point towards the sufficiency of the Gospel Ethic.

The first of these is the very assertion for which its sufficiency was challenged. It recognizes the intimate, indissoluble connection of morality and religion. No theory of humanity that deliberately ignores any of the spontaneous instincts of human nature or that tries elaborately to explain them away will be permanent. And just as little will any theory that tries to keep these apart in watertight compartments. From many of the most diverse type there is concurrence on this point. Stopford Brook, for instance, criticising those who are censorious in their judgment of the failures of others, exclaims sympathetically, "There is no morality without love, and none which is not founded on the forgiveness of sins." But when he has said that, he has passed beyond the narrower limits of morality into a wider sphere. Richard Le Gallienne, a litterateur, in his "Religion of a Literary Man", which is very much an exposition in tasteful language and under a play of imagination of the religion of the man in the street, says quite firmly, "Moral teaching without spiritual significance is of little force." And Professor William James in his own breezy way says this: "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 of 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. . . . relative immunity from. . . . zymotic disease, etc. This is all too finite, we say; we see too well the vacuum beyond. It lacks the note of infinitude and mystery, and may be dealt with in the 'Don't care' mood. No need of agonizing ourselves or making others agonize for these good creatures 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 mountain eagle, "*qui parle precipice, et que le gouffre entend*", and the strenuous mood awakens at the sound. . . . 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 a satisfaction of merely finite need." It is true that in the present day, there is an apparent strenuousness about the advocates of the latter which seems to contradict the view expressed in the quotation towards its close. But the strenuousness is more apparent than real, and save in a few enthusiasts is more in word than in deed. For the rest, Professor James rings true. The higher the religion, the stronger the moral life.

A second consideration is that the very idealism of the Gospel Ethic is a plea for its sufficiency. There is a tendency to resolve the essence of Christianity into the Sermon on the Mount, label it "perfection", and then put it on the shelf of the utopian. A late interesting series of papers in the "British Weekly" from Professors Dods and Denney and Dr. Moffatt supply a fair answer to that mode of treatment. But the truth

is that the very excellence of the Gospel Ethic is that it is not embodied in cut and dried maxims and laws of conduct, but presented in parable and paradox, and in living practice by Christ among men. Christ Himself is the commentary on, and illustration of, His Ethic, showing that the ideal is, not the desirable but impossible, but the supremely desirable and possible to him that believeth.

Then, again, the sufficiency of the Gospel Ethic seems established in the fact that it has discovered an adequate unifying principle namely, Love. Under the guidance of Christ and His apostles men have learned to say, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." But Christianity has done more than find the principle. It has interpreted it. Love was in the world, in the hearts of men, before its far-reaching power was laid bare by Christ. But what love really was had been woefully obscured by many a meretricious counterfeit, and its power prostituted and despised. Christianity has given us a corrective the great exhibition of the Fatherly love of God in Jesus Christ. It has led men to the gracious ways of God, and has said, "This is Love." God is Love. Love in its patience, perseverance, and potency is seen in its full grandeur. This love in practice is seen to be the power which binds society together, and is at the same time the great dissolvent which can remove the jealousies, divisions, rivalries, and antagonisms that hold peoples asunder. Once the significance of this unifying principle is understood and accorded free play, it seems beside the mark to quibble as to whether Christian Ethic has emphasised the individual at the expense of the social. This is a principle which is essentially social in its aims, knows no limitation to its range, and it is simply the task of Christian intelligence to discover how it should apply as between groups of men as well as between man and man.

But Christianity has done more than find the principle that brings all morality to a bearing. The Gospel Ethic has found a moral dynamic, a motive power, strong enough to set this principle in operation. And that is the crowning claim which

it has to be regarded as sufficient. The late Principal Shairp rendered a permanent service to Christian Ethics when he brought to the front as its superlative excellence this, that it supplies a moral motive power. That is the most original, the unique thing in the Gospel Ethic. Other systems were aiming at the idea of love, or something like it, as the fundamental relationship that should subsist between man and man. But where all came short was in their inability to secure that men should not be content to know, but that they should pass from knowing to doing. It was very easy to say, love, but how impart its spirit, how engender it? Christ did that by His cross and His resurrection, and the last word in praise of Christian Ethics is that this is true of it, "the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." And it explains in what way they are to live unto Him: "In as much as ye do it unto one of the least of these, ye do it unto me."

CHRISTIAN SCIENCE.

BY THE REV. O. P. GIFFORD, D.D, BROOKLINE, MASS.

“God, having of old times spoken to the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in a Son,” writes an unknown defender of the faith in the early church. May we expect another message? Is the silence of God to be broken again? The Son promised to send another Paraklete, but His mission is limited, it is to glorify Christ, to take of His things and show them unto us, He is to lead into all truth but this Son is Truth. As the electric current flashes the pictured slide on the waiting canvas, so the Paraklete flashes the Son of God on the waiting soul, but it is a silent process. As the south wind, saturated with warmth breaks down the frost and frees the sleeping seeds, so the Paraklete applies the warmth of the Sun of Righteousness to sin-bound souls, and starts the seed of the Word to growth and harvest. Has the mind of God been fully uttered, has He made His last utterance? The churches abide by the Book, and seek to be subject to the Spirit. This abiding and subjection seek and find utterance through unnumbered pulpits, and books seeking to explain the message spoken centuries ago.

All preachers and writers are like members of an orchestra—the music is furnished, the leader wields the baton; instruments differ, temperaments differ but all seek to render the same music under the control of the Spirit. In 1866 a new voice broke the silence of the centuries. A new Deborah sat under a new palm tree and prophesied; the prophecy is not an interpretation, but a revelation. The new prophetess writes in the “Sentinel”, May 23, 1901: “Science and health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor,

is man in the image and likeness of the Father-Mother God, man the generic term for mankind." We have a new score and a new leader. Preachers and teachers simply hold up a prism to analyze the white light that came from Christ; here is a new flood of light from the uplifted countenance of God. Not a witness to Christ, but a co-equal witness with Christ.

The new testimony is the key to Scriptures; a locked treasure is not treasure; the key is as essential as the chest and treasure. As Christ carries the keys of death and hades, so this book carries the key to all that prophets and Son have spoken.

We have the Prophetess and the Prophecy.

THE PROPHETESS.

Little is known concerning the birth, training, appearance of the prophets through whom God spoke to the fathers. Very little is known concerning the birth, training, habits and personal appearance of the Son. The message is much, the man is little; "He is the true and faithful witness", the testimony, not the personality of the witness, convicts or frees. The witness is the way, the door, the ambassador. We know much of Mrs. Eddy—birthplace, parents, home, early training, suffering, escape. From cradle to grave she has been in the lime-light. "This thing was not done in a corner;" the X Ray of publicity lays bare the hidden structure of the woman and her message.

She was born July 16, 1821, at Bow, N. H., five miles from Concord. Her father, mother, brothers and sisters were well known and highly esteemed. The Baker family held a high place in the town, measured by the double New England standard of character and property. The grandfather was the heaviest tax payer in town; her father and uncle lived together on the inherited farm. Mark Baker, Mary's father, was a justice of the peace, a deacon in the Concord church, a school-committeeman, and for many years chaplain of the state militia. The first of the family came to Charlestown in 1634. Her mother was the daughter of Deacon Nathaniel Ambrose, who gave the money for the first Congregational church in

Pembroke. Filtered blood ran in Mary's veins. Blood will tell in human as in brute, else there can be no advance in civilization. The flesh-born is flesh, yet there is one kind of flesh of beast and another of man, and many kinds of human flesh. Three brothers and two sisters, born within ten years had exhausted the vitality of the mother, and Mary was mortgaged to sickness from her birth. She was born without the birthright of physical health. Moses was spared because he was a goodly child. Mary was spared because she had Christian parents. Her want of health barred her from the public school; mother, grandmother and brother Albert taught her by turns. The brother shared with her during his vacations what he had learned during the college term. Latin and metaphysics were favorite studies. Under his instruction she took up moral science, natural philosophy, Latin, Greek, Hebrew. Like Samuel the prophet, she heard voices, and often replied to her mother. Answering as Samuel did, the voices ceased.

The father was a devout and active Christian, the pastor a frequent visitor to the house; his visit was her opportunity. Her Bible was her chief literary companion. When she read that Daniel prayed often daily, she followed his example and made record of her prayers. Her letters to her brother in college were girlish imitations of Bible style. When she was twelve years of age her father proposed membership in the church; she objected, not being ready. A severe quarrel followed; she had her way, and he had his say, declaring she had ten devils. When Mary was thirteen the family moved to Tilton; at fifteen she had prolonged theological discussions with the past, finally joining the church. Here she attended a private school, studying rhetoric.

In 1843 she was married to G. W. Glover, of Charleston, S. C. She was a widow within a year, and soon after his death a son was born. The next five years she spent with her father and sister, sick most of the time, teaching a little, writing for a New Hampshire paper. She became interested in spiritualism and magnetism. Living with her sister she became a confirmed invalid, suffering from severe spinal com-

plaint. In 1853 she married a Doctor Patterson, a traveling dentist. Denied the presence of her son, she mourned the denial deeply. In 1862 she went to Portland, Me., to be treated by Dr. Quimby, a mesmerist and psychologist. "His theory was that the mind gives immediate form to the animal spirit, and that the animal spirit gives form to the body as soon as the less plastic elements of the body are able to assume that form. Therefore, his first course in the treatment of a patient is to sit down beside him and put himself *en rapport* with him, which he does without producing the mesmeric sleep. He says that in every disease the animal spirit, or spiritual form, is somewhat disconnected from the body, that it imparts to him all its grief and the cause of it, which may have been mental trouble or shock to the body, as overfatigue, excessive cold or heat, etc. This impresses the mind with anxiety and the mind reacting on the body produces disease. With this spirit form Dr. Quimby converses and endeavors to win it away from its grief, and when he succeeds in doing so it disappears and reunites with the body. Thus is commenced the first step toward recovery. This union frequently lasts but a short time, when the spirit again appears, exhibiting some new phase of its trouble. With this he again persuades and contends until he overcomes it and it disappears as before. Thus two shades of trouble have disappeared from the mind and consequently from the animal spirit, and the body already has commenced its effort to come into a state in accordance with them." (Bangor Jeffersonian, 1857.)

When Mrs. Patterson visited Dr. Quimby he had dropped mesmerism, had added faith cure, and now convinced the patient that he was a mediator between her and God.

She spent three weeks with the doctor, copied his notes, talked with him for many hours. She returned home cured. For a time she praised the doctor highly, then denied that she owed her system to him. Her sister visited the doctor and declared the whole thing "bosh".

Going to live in Lynn, she slipped on the ice, sought medical treatment, was given up by the doctor, and discovered

Christian Science, walking down stairs and declaring she had found the secret of health.

In 1873 she secured a divorce on good grounds, and lived around among friends. In 1870 she issued her first pamphlet on "The Science of Man", and began to teach two students the new Science. In 1875 she issued her first edition of "Science and Health", and bought a house in Lynn where she opened a school and held her first church service. In 1877 she married Mr. Eddy, her business manager. In 1878 she opened her work in Boston. The next year, at nearly sixty years of age, she moved to Boston. August 23, 1879, she incorporated the "Church of Christ, Scientist", with twenty-six members. Now there is a membership of many thousands, a property worth millions, a daily paper, a board of directors, and a guaranteed future for many years.

II. THE PROPHECY.

Standing in a cathedral, in the dim religious light that falls through windows richly dight, one sees figures, crosses, crowns, anchors in color. The white light of the Scriptures falls upon the Christian Science worshiper through the teachings of Mrs. Eddy; so long as the members of the church are willing to worship behind her interpretation of Scripture the church will persist. The Koran keeps the Mohammedan faith intact. His thoughts mold the Mohammedan world. The Golden Bible keeps the Mormon church solid. The Roman Catholic interpretation of the Bible keeps the church intact. Protestantism smites the prism of denominationalism and each group chooses its own color. So long as "Science and Health" is held between the Bible and the worshiper the cult will endure. The book is called "Key to Scriptures", but what is the key to the book, the "Key"? What is the ruling thought in the scheme? "Home Sweet Home" is played with variations, but there is a controlling theme. Gothic architecture has many modifications, but however modified we see the Gothic scheme. The American Republic is made up of many states, but all are under one flag and one constitution. Mrs.

Eddy denies that she is indebted to Dr. Quinby and well she may, for she denies what he affirms. He gave her a quarry, she gives the world a complete temple, and as the cross dominates St. Mark's in Venice, so one thought dominates "Science and Health". Gargoyles do not destroy Gothic architecture, though they divert attention from its stately beauty; the curious statements in the system do not affect the controlling principle.

In her thinking Mrs. Eddy stands beside God and looks out upon the universe. We stand on the footstool and look toward the throne; she stands by the throne and looks out, not only at the footstool, but into the palace. We think with the earth as a center, we have shadows caused by turning; she stands in the sun where there is no shadow caused by turning. She assumes God's point of view. The Assumption of the Virgin Mary is based upon the apocryphal tradition. The assumption of Mary Baker Eddy rests upon her own assertion. The prophets assumed to speak for Jehovah. The Son asserted that He spoke for God. Mary Eddy assumed to speak from God's point of view. We may challenge the assumption, but need to understand it to get her point of view. She says "God is the Great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal; Principle (because Person implies limitation, all the persons we know are limited); Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence. God is one God, infinite and perfect, and cannot become finite and imperfect." "In Divine Science man is the true image of God." "I, or Ego-Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal mind. There is but one I, or Us, but one principle or Mind, governing all existence, yet man and woman are unchanged forever in their individual characters, even as numbers never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material." This great truth is illustrated

by an analogy. The Master was always likening the Kingdom of God to visible things, speaking parables, drawing parallels; *like* was often on His lips. This Great Original and His Image, is like this. Here is a great mirror, a man stands before it, his image greets him, duplicates his motions, advances, retreats, moves to and fro. It has no real being aside from his being. If he were not, it could not be. So God is eternal Being, and man is His eternal image. Man shares God's eternity—is the spiritual reflection of an Eternal Spirit. God and man are thus co-existent, and these two are all there is in the universe, to God.

From the beginning Man was content to image God, had no consciousness of self. Suddenly, he came to self-consciousness, lost God-consciousness; became as the gods. Lost God and found self. But God did not lose man; the child's dream is no reality to the watching mother; she sees the child, the sleeping child sees the dream figures. The delirium of the patient is unreal to the nurse, she sees the patient, the patient sees his own world. The child awakes, the dream fades, the mother is the one great reality; the patient is healed, the insanity passes, he sees the real world, outside himself.

So God sees only His own reflection, or image; this dream, this delusion are not real to God, so not really real. The fog which the sea sends up is real to the sea, so real that it shuts out the stars and sun, the sea rolls in the dim grey light, but the stars and sun shine on, by and by the fog dissipates and the sea comes back again to the light. The darkness on the side of the earth turned from the sun is not real to the sun, it shines right on, pours its stream of light steadily forth; when the earth turns back again it gets what the sun had all the time been giving. God sees His own Image through all the fog and darkness, and by and by man comes back to God. The entire system of Mrs. Eddy is based upon this assumption, that she shares and states God's point of view. When she says matter is unreal, suffering is unreal, sin is unreal, she means to God.

Man, the Image and Reflection, losing God, finding self,

asserting self, becomes in turn a creator. The image of man has no power, the Image of God has well nigh God's power. He is Intelligence, Mind, Soul, Spirit.

Dr. William Hanna Thompson says: "The truth is that man is as little included in the limitations of animal life as an archangel would be if he visited this earth. Man is already equipped with an archangel's powers, as he would prove if only he had the *time* to do so, instead of merely the few and ever-hampered years of his earthly existence."

This Image, endowed with the powers of an archangel creates his own body. The body is the reflection of man as Man is the reflection of God. Horace Bushnell has a sermon on "The Dignity of Human Nature shown from its Ruins". He points out the mighty ruins of cities, kingdoms, religions, the awful passions, the mighty ambitions of man. We need to recall the fact that all buildings, literature, art, music, architecture, forms of government, come from the mind of man, as all rivers come from the sea. All things were put under man, we see not yet all things put under him, but we see Jesus, and Jesus is the Son of Man, and all He is we may become, all He has we may share for we are "Heirs of God, and joint heirs with Jesus Christ". He is the Vine, we are the branches. He sits on the throne with God, we are to sit on thrones with Him. Mrs. Eddy claims that all this power is now and here, has been as long as Man has been, eternally, that the human body is the expression of Mortal Mind. As the seed builds up a tree by using the soil, sunlight and rain, man builds up his body out of himself. The spider spins its web out of its own body; man spins his body out of his own stuff. It is real to man, unreal to God. The man God made is spirit; the man man made is flesh, and so unreal. Then man made the earth as the sculptor makes the pedestal to set the statue on, or the railroad manager constructs the road-bed to run the train on. The man made the visible universe; it is as much the expression of Mortal Mind as the body itself; God is man's heredity, but he makes his own environment.

The building is an expression of Mortal Mind, the bricks

are the expression of Mortal Mind; this we can understand, for they embody thought, and were not until man made them; but the clay is also an expression of Mortal Mind. The artist paints the picture, man weaves the canvas, makes the brushes; but man made the cotton, and the paint, everything that appeals to the senses is the output of man who is the expression of God. Man is as eternal as God; matter is by man, for man, and has no reality to God. Hence it follows that the life lived in matter is unreal to God; then all suffering in the flesh has no reality to God. An aviator can feel the rhythm of the air-ship, and knows by feeling whether the machine is working aright, for man made it. The earth is a great airship, made by man, launched by man, managed by man, but unreal to God. Hence the suffering in the body is unknown to God, and what is unknown to God is really unreal.

Whatever truth there may be in this teaching, this we all recognize: matter is not to God what it is to man. Matter in its present form is not eternal, it was not what it is, it will not continue to be what it is. Nature is that which is always coming to be, being born, *Nanciscor, Natus*. The will of God was the womb of matter and the will of God will be the tomb of matter. Matter is to man a condition, a limitation. You wish to make a call on a man, you do not know whether he is in, you ring the bell, ask the maid, she replies that he is; you are shown to a room, take a seat, the man enters. You do not know what he is thinking; when he speaks words may tell, may mask thoughts. You do not see each other, "this mortal coil" hides, and yet displays the current of thought. The current turns to heat, light, power, or is shut off through words. He may speak his mind, may not. You do not know your own mind, much less his mind. In thinking, as in weather, you deal with probabilities. You may change your mind, rather your decision. The wall shuts you from knowledge as to his being in the house, the walls of flesh shut you from knowledge as to what is in the mind. Not so with God. He knows whether a man is in a room or not; He knows the thoughts and intents of the heart. His word pierces to the dividing

asunder of joints and marrow, discerns the thoughts and intents of the heart, but His word could not do that if He had not known before He spoke the word; the thought or knowledge put into the word must first have been in the mind of the speaker. The wireless operator on shipboard knows the message that is unknown to all others on board the same ship. God knows the thought-waves that beat out and out through the universe. He knows the thoughts of the heart before they have come to human consciousness. Christ knew what was in man. If matter is not to God what it is to man, what is it? Is it anything to Him? Man's interpretation of matter is his own, the seed interprets the universe into the life it has, and expresses that interpretation in its own limitations. Is man's interpretation of the universe its creation? To him, yes. The pumpkin seed and the kernel of corn are planted in the same bit of earth, warmed by the same sun, moistened by the same rain, each builds up its own body, creates its own expression, neither can understand the task of the other. They root in the same hill, one builds a straight shaft of life, the other a creeping vine; if you could find the thought of each, you would find it could not understand the other. Take man, in the image and likeness of God, spiritually; can he also make his own body, his own earth, his own universe? If he can, will it be real to the Being whom he images? If the body, earth, universe are not real to God in the sense they are to me, what do I know about their reality to Him? If the body were real to God as it is to man, He could not see through it to know the thoughts. The same life crawls a caterpillar and flies a butterfly. The same soul has a psychic and a pneumatic body. "There is a psychic body, there is a pneumatic body." But God is not a psychic; the psychic is the image of the pneumatic. Can God, the Great Pneuma, know anything about the matter that cribs, cabins and confines the soul? What is matter anyway? A mode of motion, of what? No man knows. Heat is a mode of motion, light is a mode of motion, electricity is a mode of motion, and the same unknown force passes from one to the other by increased rapidity of motion.

The most solid matter becomes fluid and gas in turn, subjected to heat, ice, water, vapor, invisible gas are all the same in changing form.

Rock is very solid, water is fluid, air is a gas. The bed of the Niagara Falls is rock, the water falling upon it gains solidity enough by rapidly falling to wear it away, and wind rushing up the gorge gets solidity enough to push the water back and hold the cataract in leash. A western cyclone is air in motion; moving rapidly enough it destroys a town. Matter is a mode of motion.

A steel rail is very solid, but it is made up of atoms of matter in rapid motion; electricity is a mode of motion, touching the solid bar it turns it into tears of shining metal. The most solid form of matter may be vaporized and sent below the horizon of sense by the touch of an electric current. Once we were taught that the atom, the indivisible bit of matter, was the unit of value—the brick, that built up with other bricks, made the wall of visible matter. This atom was never found outside the mind of man but as the coral reef becomes visible when enough insects die, and the outcome defies the wearing tide of the sea, so when you put enough atoms together, the reef of matter rises above the sea of thought. But now, we find the atom inhabited, the tenant is the *ion* of electricity. What the punctuation point, the period, is in the City Hall, the *ion* is in the atom. And this *ion*, like the earth, has a north and south pole; neither Cook nor Peary has found it yet. When motion ceases will matter end? If matter is a mode of motion, yes. The story of Dr. Cook's sufferings in the far north, is most tragic; what he knew and what he thought are curiously confounded. But he is as wise about the pole as we are about anything material. Our interpretation of matter is certainly mental; did the mind of man create matter? Who knows. The sword that will behead Mrs. Eddy's body of thought is not yet forged in the shop of material science. How do we know what the universe is to God? Do we know that it is at all? Do we know what it will be to us when the caterpillar finds his wings, and the psychic becomes

pneumatic? Granting that man is the reflection, the image of God, that the present material universe, body and earth, and heavens are the interpretation of mind, and to all intents and purposes the creation of mind, the rest is easy. "Sin is a moral madness." The assertion of self, in place of the reflection of God. In an office-holder it is perversion of a public trust to private gain. In Judas, it was the following of Jesus to Gethsemane for thirty pieces of silver; in man it is denying the Allness of God and assertion of the somethingness of man. Sin ceases when man turns again to God. Sin is Ptolemaic, with man at the center. Righteousness is Copernican, with God at the center. Sin is States rights, seceding from and rebelling against the central Republic. Righteousness is the oath of allegiance and loyalty to God—Prayer. "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in word and deed." "Prayer cannot change the Science of Being. A request that another may work for us never does our work. God is Love. Can we ask him to be more? God is Intelligence. Can we inform the infinite Mind, or tell Him anything He does not comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which already pours forth more than we can receive? Who would stand before a black-board and pray the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? That work was finished long ago; and we have only to avail ourselves of God's rule in order to receive the blessing; to understand God is the work of eternity, and demands absolute consecration of thought and energy."

"Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe Him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to Himself, but also in mercy to

mortals—to show them how to do theirs, but not to do it for them, or relieve them of a single responsibility. The atonement of Christ reconciles man to God, not God to man; for the Principle of Christ is God, and how can God propitiate Himself? How can the Christ-heart reach higher than itself, when no fountain can reach higher than its source? Christ could conciliate no nature above His own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of His teachings, which would redeem man from under the law of matter by this explanation of the law of Spirit."

Alfred Farlow, Chairman of the Christian Science Publication Committee, thus describes the treatment given to Mrs. Eddy: "An effort to possess a clear consciousness of divine power and presence, with the understanding that when the consciousness of the individual is illumined by a realization of what God is, that realization overcomes the disease as the light dispels darkness." That attempt is made whenever a believer in Christian Science tries to change the mind of the sufferer, forgets self and realizes God. And the Master said: "If any man will be my disciple, let him deny *himself*, take up his cross daily and follow me."

God is, Man is, Matter is not, save to man. Sin is assertion of self, and turning from God. Atonement is denying of self and returning to God. Prayer is surrender to God to know and do His will. Sickness is real to the man who is sick, not to God who knows nothing of the body in which man believes his sickness is. Sin and sickness are the results of self-assertion and realization. Holiness and health are the results of realizing God. Christian Science is an attempt to realize here and now what Christianity promises for there and then.

What shall we say, then? That Christian Science, like the

centaur of antiquity, is a myth, a creature of the imagination, unlike anything in the heavens above, the earth below or the waters of the sea? "There is one flesh of man, another of beasts;" the body and limbs of a horse cannot unite with the body, arms and brains of a man; the mouth of a man could not prepare food for the body of a horse; the mind of a man would override the instincts of a horse. Christianity is on one level, science on quite another; science is organized knowledge, dealing with facts and phenomena. A Christian may be a scientist, may not be. A scientist may or may not be a Christian.

Christian Science is unorganized speculation. It reminds one of Hamlet's cloud, shaped like a camel, or weasel, or whale as the fancy serves. The "Key to the Scriptures" does not fit the lock. Mrs. Eddy bears the Bible away, as Samson bore off the gates of Gaza, she does not open the Scripture; she removes them, the hinges are not left. The "Key" would mean just as much without the Scriptures as it does with them. Her system of thought has no more to do with the Bible than the air ship has to do with the field on which it casts a flying shadow, or a barnacle has to do with the ship to which it clings. It is more remote from the Bible which it claims to explain, than from Dr. Quimby's system which it denies. It is a world-view as Idealism and Materialism are world-views. One man assumes that the mind is the source and spring of all that is. Another assumes that matter is the egg from which mind takes its winged flight. Admit the assumption of either and you are borne on to the conclusion. Either assumption is a toboggan; once in and started, you can only cling, gasp, and go. Admit Mrs. Eddy's assumption, that she presents the universe from God's point of view, and the rest is easy. Granted that, she is the only one to guide the airship. God is all, man is the reflection of the Allness, all else is a cipher, conjured up by the mind of man, an imaginary line around nothing.

I deny the assumption. Man creates language, language is the expression of thought; man fills words with thoughts as the bee fills the cells with honey, cell and honey are both made

by the bee, language and thought are both created by man; they express and nourish the mental life.

Matter is God's language, God's cell. Life is God's honey in the cell, thought in the language. Matter is as real to God as the cell is to the bee, or words are to man. But honey is the real treasure to the bee, thought to the man, life to God.

That we do not understand matter and life as God does is no proof that they are not real to Him. To the child learning to read, the words and sentences are everything, the thoughts nothing. To the man, words and sentences are nothing, the thought everything.

The child sees only the printed page, the man sees through it to the thought beneath. We are learning to read; bye and bye we shall see the thought, as God sees it.

Matter will become to us what it is to Him. In the meantime, with grammar and lexicon, let us master our lesson in the school of life, learning to think His thoughts after Him, till we know as we are known.

HENRY DRUMMOND.

BY PHILIP L. JONES, D.D., PHILADELPHIA.

Two knightly figures rise to greet the student of the religious history of the last half of the nineteenth century. You have already called their names—Robertson of Brighton, and Drummond the cosmopolitan. They were not unlike. In person, in character, in experience, they might have been more nearly related than as being brothers in a common faith. Martial in bearing, manly and sincere to the very heart of them, independent in thought and yet loyal to the least revelation of truth, open to the cruelest suspicion and subjected to the keenest suffering yet bearing both without a murmur and with a smile upon their lips. Of marked influence while living but with an ever-widening circle of it when dead, the one departing just as the other had come, they stand together opening to us a field for study and presenting to us an example to copy.

Henry Drummond was born in Stirling, Scotland, in 1851. Scotland, inhospitable in climate, and for the most part barren of soil, has discharged its debt to the world by giving it men. Among these Drummond occupies no inconspicuous place. It is not worth while to dwell on his early life. You have read George Adam Smith's biography of him, worthy of a place among the best, and you know it as well as I. He was not remarkable as a boy. He had none of that precociousness whose light is usually eclipsed almost as soon as discovered. He was more forward on the playground than in the class-room, although when he chose he was a rapid learner. He had the Scotch camminess for a bargain and kept his pockets full of knives, marbles, etc., the staples of the boy's mercantile exchange. He was fond of fishing and of games and so would have died young had he lived to be a hundred instead of passing away at the early age of forty-six. When he was twelve he entered an academy at Crief, at which he spent three years, leaving it with "prizes for Latin and Eng-

lish and for an essay on 'War and Peace.'" In the following autumn, at the age of fifteen, he matriculated at Edinburgh University. His habits of chaffering went with him and, haunting the auction rooms, he made bargains which would have been great if he had had any use for the articles he acquired. This hints at the strain of bohemianism that went with him through life and shows how little removed he was from the plane of common humanity. "Partly," his biographer says, "through a dislike of classics he took an erratic course through arts." He gained the fourteenth place in a class of one hundred and fifty, and though trying twice he failed to pass the "Bachelor of Science examination and left the University without a degree". But, like some others, he was taking a course of his own meanwhile. He became a member of one of the literary societies and was not the first college student of those days who found more stimulus and advancement here than in the regular curriculum.

In them he cultivated his powers of observation and laid the foundation of that inimitable literary style of which he afterward became so consummate a master. He began to form a library at this period and an acquaintance with the immortals in our literature. About this time he delivered an address before his society on conversation and reading as a means of gaining knowledge, in which he expresses sentiments similar to those put forth by Mrs. Edith Wharton in a recent "North American Review" on "The Vice of Reading". He says: "Books are the great delusion of the present age; we find them everywhere. Nature is mocked and put in the background. * * * Most neglect the great end of reading. The thing to be sought is not what you will get in an author but what the author will enable you to find in yourself." "The great danger of reading is superficiality. Many read far too much." If he said this in his day I do not know what he would say in ours, when the masters are pushed aside and the ephemera occupy their place.

During his arts course Drummond had formed no plans for the future save to think more or less indefinitely of entering

the Divinity Hall of the Free Church of Scotland. His hesitation suggests the thought whether we do not make a mistake in exacting from our ministerial students a definite pledge at so early a point in the period of their preparation. He began the study of Hebrew and passed the examination of the Board. He was only nineteen when, for the summer, he took a tutorship at some distance from his home, and at this time he became conscious of his first distinct religious experience. "I think," he says, "that the chief desire of my heart is to be reconciled to God and to feel the light of his countenance *always* upon me." As to this, Smith says: "This religious crisis happened to Drummond in the form which we should have expected from his upbringing." Later, in talking of sudden conversions, Drummond was asked whether he had passed through one. "No," he said, "I cannot say I did. But," he added, "I have seen too many ever to doubt their reality."

In November, when he was just passed nineteen, Drummond entered New College, Edinburgh, the divinity school of the Free Church of Scotland, and was the youngest student in his class. It was a strong, influential institution then as it is today. Dr. Davidson was then a tower of strength and during a portion of Drummond's course Robertson Smith was an assistant. James Stalker and John Watson were his class-mates. It was an elite company, but Drummond showed his worthiness to be accounted one of it. His first bent toward a ministry for the lowly was received here. The college maintained a mission in one of the needier portions of the city and he took a "share in this with great heart". His life was getting its trend. In the early seventies Dr. Davidson started the great movement of Old Testament study, which has characterized Scottish theology for the last thirty years. It broke up for Drummond and for others "the mechanical ideas of inspiration which then prevailed in the churches" and placed biblical study upon a rational basis. A little more than ten years before "the most important contribution to the literature of Apologetics which the nineteenth century produced", Darwin's "Origin of Species", made its appearance. It made a profound

impression on the young student and though he at some points took issue with the great naturalist, his work was one of the potent agents giving shape to Drummond's later years. At this time Drummond "accepted orthodox Christianity", and, as Dr. Smith says, "not after any passionate struggle towards the contrary, nor with any strength of original thought, but upon a full knowledge of the issues, and after serious consideration".

It was during his seminary course, at the end of the summer of 1873, that two Americans landed in Liverpool and began what proved to be one of the most remarkable evangelistic campaigns in history. They were Dwight L. Moody and Ira D. Sankey, the first and greatest of their order in our more modern days. They came without credentials, and at first their success was not marked. Even in Edinburgh, to which place they were invited, the beginning was not auspicious. Mr. Moody was too ill to speak at the first meeting, and Mr. Sankey's organ had broken down and he did not sing. But God was in the movement and it grew. The swell of it caught Drummond and soon he was borne upon its crest. Before the evangelists came he had startled his associates by an essay on spiritual diagnosis. Dr. Smith says: "He contrasted the clinical work of a medical student with the total absence of any direct dealing with men in a theological curriculum, and maintained that a minister can do far more good by 'button-holing' individuals than by preaching sermons." This missing factor of personal work in religious endeavor he found with the American evangelists, though just how he first became associated with them his biographer cannot say. "His accent, his style, his tastes, were at the other pole from that of the evangelists". But they had that the want of which he had felt in the current work of the churches and he joined them. On Mr. Moody's side there was the want of some one to whom he could entrust the work among young men, and it is a tribute to his insight "that he chose Drummond, who was soon in the thickest of the fray". Their intercourse was not only the association of laborers but the knitting together of friends. It was a friendship that did not weaken on Moody's part when the

stress of opposition was heating up against the younger man. At Northfield, twenty years later, a deputation of those who would combine repression with expression, fearing lest the Lord cannot guard his own, waited on Mr. Moody and asked him not to allow Drummond to speak. The great evangelist asked a day to think it over. At its expiration, and when the deputation returned, he said that he had "laid it before the Lord and the Lord had shown him that Drummond was a better man than himself, so he was to go on". He did go on, but, as he himself said, he did not have a happy time. There is not space nor does it fall within the scope of this paper to follow him in this evangelistic work. Suffice it that he went to Ireland and England with the Americans and often found himself in charge of an independent work. Everywhere he was successful; constantly he grew. Everywhere he drew the sinful and heavy-laden to him. His presence constituted a confessional for them, and he shared in the burdens that rested on their souls. To the end of their campaign he continued in this work, sometimes by the side of the evangelists, often alone, but always effective. During this period, from 1873 to 1875, when he was twenty-three, he composed the first drafts of most of the discourses for which afterward he became famous. The volume called "The Ideal Life", and published after his death, grew out of this period or the years immediately subsequent. Some of his more famous single discourses, such as "The Greatest Thing in the World" and "The Changed Life", also owe their existence to the impulse of this period. Better material to put into the hands of those who would master the art of clear, forceful, direct speech cannot be found. The character of the material shows the thoroughness of his preparation. He spoke without notes and freely, because he had prepared carefully. His Lowell lectures, delivered in Boston in 1893, and which were practically his "Ascent of Man", he wrote twice, the second time after he had begun the series. His power over men in his ministry of help to them was marvelous. He was clear-visioned, kindly, courteous, sympathetic and always the gentleman. "Men felt he was not a voice merely, but

a friend, and on his arm they were lifted up." Dr. Smith says: "One man said to me only the other day, 'Since Drummond died I have not been able to help praying to him.'"

From all this triumph, by means of which almost any door might have opened to him, Drummond quietly returned to college to complete his course. At twenty-four he had gained an experience few men achieve in a lifetime. But his permanent task had not been assigned him yet and his future was not clear. His success as an evangelist seemed to beckon him to become one permanently, but there were formidable objections. The settled ministry held out its hands to him but he was unwilling to assume the task of knocking "together two sermons a week". He was not the first, nor will he be the last, to draw back from a work so exacting. He remained in this condition of uncertainty up to and beyond the time of his graduation in 1876, although meanwhile he was evangelizing and preaching, and the latter for a time as a stated supply. It may be said here that Drummond persistently declined to be considered a minister and this even after in order to qualify for his professorship he was compelled to be ordained.

In 1877 the door opened to his life-work. The lectureship on Natural Science in the Free Church College, Glasgow, became vacant and Drummond applied for it. He was first appointed for a session and afterward, permanently. The period of uncertainty was not without fruit, however, as his list of maxims on God's will amply testifies.

We cannot follow Drummond at any length in his career as an instructor. It was foregone that he would be an inspiring one, as testimony declares he was. Such a personality as his, with such aims, could not be otherwise. He was an *e*-ducator. He drew out as well as pumped in. He knew that the teacher most helps the student who most teaches him to help himself. At the same time he "did his students a host of good by teaching them of the general principles which underlie all science, and by making them feel that truth is indivisible, whether it be of science or religion".

Drummond entered upon his career as a teacher about the

time that the storm-center of theological thought in the Free Church gathered about Robertson Smith and his views on the Mosaic authorship of the Pentateuch. At first his own mind was not very clear. But he was impressed by the speeches made in defense of Prof. Smith and came afterward to sympathize with him. "The Assembly of 1880 decided by a narrow majority in his (Prof. Smith's) favor and Drummond rejoiced at the decision." George Adam Smith says of this: "The truth is, it was not so much the trial of one man which was proceeding, nor even the trial of one set of opinions, as the education of the whole church in face of the facts which biblical criticism had recently presented to her." A broad and general truth may underlie the remark. A man or men may be questioned when essentially it is the epoch that is arraigned.

In 1883, after he had occupied his lectureship about five years, Drummond went to sleep one night comparatively unknown and awoke famous. A junior professor in an obscure Scottish theological school became in a day a citizen of the world. At once the creator and herald of his fame was "Natural Law in the Spiritual World". It has been dethroned somewhat from the plane of pre-eminence which at a bound it attained, but pulsations of its influence are felt even yet and will be for many a day. Few books of the last century inspired more sermons and probably there is no one of us who has not one or more directly traceable to its marvelous fascination. Some may have been misled by its fallacies but far more have been helped by the direct and legitimate application of natural law to spiritual experience, and by its suggestiveness and its almost inimitable and rhythmic style have been impelled to loftier endeavor.

It is only by way of reminder that I speak of its origin. While lecturing to his students during the week, Drummond ministered to a congregation of lowly people on Sunday, as it was his delight to do. Naturally the thought of the class-room could not be wholly absent from the sermon of the chapel. There was no need that it should. Any thought may be presented to the humblest, provided only that it be properly

dressed. But let Drummond himself tell how it came about, as he does in the Preface of his famous book: "For a time I succeeded in keeping the science and the religion shut off from one another in two compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow and finally their waters met and mingled. The great change was in the compartment which held religion. It was not that the well there was dried; still less that the fermenting waters were washed away by the flood of science. The actual contents remained the same. But the crystals of former doctrine were dissolved, and as they precipitated themselves once more in definite forms I observed that the crystalline system was changed. New channels also for outward expression opened and some of the old closed up; and I found the truth running out to my audience on the Sundays by the work-day outlets. In other words, the subject-matter of religion had taken on the method of expression of science and I found myself enunciating spiritual law in the exact terms of biology and physics." The result was a series of sermons such as the congregation at his chapel had never heard before nor has heard since, and a book for the world that will live. It may be that Drummond was fascinated by the term, "life", and fancied for it an identity in the natural and spiritual realms he could not establish. He undoubtedly did posit a continuity which obtained in his imagination rather than in fact. He mistook analogies for compelling principles and so carried his argument too far. He himself in some measure lost faith in it and grew away from the positions he so boldly and confidently laid down. And yet he had written a book that will abide and help to usher in the fulness of the reign of Him he so ardently loved.

We must pass over Drummond's travels to this country and to East Africa, on the latter of which he wrote so valuable a monograph, and which put a tinge of sadness upon all his after-life. Neither can we do more than refer to the Grosvenor House addresses, delivered in the West End of London under the auspices of the elite of the English aristocracy. The invi-

tation for the second series bore such names as Lord Aberdeen, Arthur James Balfour, and George N. Curzon. One more humble than Drummond might well have been elated somewhat by such a call, and even one more richly gifted than he might well have dreaded the ordeal, as he did. It was a triumphant one for him however, and the old message found a new voice and unwonted ears. The topics of the last series of three addresses will indicate the bent of his mind at this time, 1886. They were: "Evolution and Christianity," "Natural Selection in Relation to Christianity" and the "Programme of Christianity", which last has formed one of Drummond's most effective pamphlets. The student movement must also be passed with just a glance. "Started at Edinburgh in 1884 * * it took him to many other colleges of Great Britain, to Germany and America and Australia." Up to the end now it remained his chief burden. His work among the students he regarded as the work of his life, and his success was magnificent. Everywhere manly fellows turned toward the Light and Life at his beckoning. And they are carrying on his work while reverencing his memory today. In answer to the question, "How have Drummond's men stood the world?" his biographer answers, "In every British colony, in India, in China, in Japan, converts or disciples of his movement who gratefully trace to it the beginnings of their moral power are laboring steadfastly and often brilliantly in every profession of life."

And how he worked during these ten years. "I am working like a tiger," he said on one occasion. "Germany is taking shape and I must work, work work." And how thorough he was. A Quarterly Review article should be written three times he said—once in simplicity, once in profundity and once to make profundity appear simpler. His Lowell addresses, now "The Ascent of Man", he wrote twice, the second time after they had begun and when he had seen his audience. And nothing could turn him from this work that absorbed him. An invitation to enter parliament was not sufficient inducement, though given and emphasized by Mr. Gladstone him-

self. Robert Barber, one of those with whom he was most intimate, tells of a flying visit he had from him about this time. Drummond rushed in upon him with the cheery way that was his wont. They had a walk across the moor in the bracing Scotch air, a talk before the open fire, a solemn word of prayer, and then Barber says: "The Bird of Paradise spread his wings and I saw him no more."

Perhaps this is as good a point as any at which to speak of the opposition aroused against Drummond about this time. It arose from various sources and to the writer seems as unjustifiable as it was cruel. It began shortly after the publication of "Natural Law", and was based on a misunderstood passage respecting the basis of religion. Men with whom he had worked withdrew from religious associations of which he was a member and refused to speak from the same platform. They debated whether he should be invited to conferences and conventions and some societies cancelled their engagements. In addition to the criticism aroused by "Natural Law" was that created by certain of his addresses, such as "The Kingdom of God" and the "Programme of Christianity", and those bearing on the "Naturalness of Christianity as the Crown of all Human Evolution", and the Christian evolution of the world. His biographer says of the persecution there caused: "Some of the misrepresentations from which the addresses suffered were willful: bits torn from their context by a young prig or two in his audience and flung to the repacity of certain of the lower-class religious papers who followed the author of "Natural Law" with insatiable suspicion." Afterward it was found that those suspicions were unfounded and they might have been so found at the time had his opposers been so minded. In the face of this opposition, which, in some respects, reached the degree of persecution, he preserved his serenity. He seems never to have lost his poise. Sometimes he treats it lightly, but again it seems to have reached his heart. On one occasion he calls his traducers "assassins of character", and in writing to Mr. Sankey in 1892, he says: "The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me."

In 1893 he delivered the "Lowell Lectures", now practically embodied in his volume entitled "The Ascent of Man". In these he has frankly, possibly too unreservedly, accepted the doctrine of evolution. But, as you know, beside the principle of struggle for existence finding its goal in the survival of the fittest, that is the strongest, he emphasized what he did not profess to have found, a companion principle, the struggle for the existence of others. Altruism, finding its goal in the survival of the best made so by the imperial law of sacrifice. Standing room was at a premium when the lectures were delivered and they were afterward repeated for the benefit of those who were turned away. With them, perhaps, his fame culminated and on them it may be it will chiefly rest.

And now the end was approaching. In the spring of 1894 he had intimations of the disease that finally killed him. This was a "malignant growth of the bones that caused him intense agony". He was only forty-four, but his hair whitened and he was made so sensitive that he could not bear the grasp of a friend's hand. At first he could move stiffly about, but in a short while he was imprisoned immovably on his couch. His intellect, however, remained unclouded and his cheerfulness was as the sunshine. His sense of humor never left him, and his room became a kind of pool for new stories that were passed on among his friends. His friendships did not fail him and he reaped the harvest of love, the seed of which he had so bountifully sown. And so he sank slowly down to the brink of the gulf from which he could rise only on the farther side. On the Sunday before he died, among others, they sang at his side the hymn:

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his cross
And honor all his laws."

When the hymn was done he said: "There's nothing to beat that, Hugh. It is a paraphrase of the words of Paul, 'I know whom I have believed, and am persuaded that he is able to

keep that which I have committed unto Him against that day'." Three days after the "bird of paradise" spread his wings and was seen no more.

I have taken so much of your time that I ought, perhaps, to stop just here. I cannot, however, refrain from an additional word or two.

How shall we account for such men? It used to be the fashion to attribute them to some moral obliquity. These divergencies of faith were rather of the heart than the head, it was said. We would hardly say that now I think. As a matter of fact, the men who were the sympathizers with Robertson Smith were as devout men as were in the Church of Scotland. The same may be said today of many of the men who share the views of Drummond on inspiration and the Atonement, and the method of the world's formation, and rally generally about the new movement in the theological domain. Rather than say an enemy hath done this, shall we not believe that these men are like the wise men of Issachar of old, "that had understanding of the times"? Being so, with deeper insight, keener vision than most of us possess, may they not be our seers, our pioneers, our leaders along the lines of essential progress? We do not have to approve of all that a man is or does in order to avail ourselves of that in him which can contribute to our service.

How, then, shall we treat these men? What shall be our bearing toward them? Shall we seek to cast odium upon them, as did a good Christian woman in my presence not long since upon Drummond himself? "Well, Moody," she said, "was not quite up to the mark; he had been infected by Drummond." Infected by Drummond! Listen: In 1892 Mr. Sankey, then in Scotland, came across some words of Drummond's uttered some years before, and wrote to him asking if they were really his. His answer was: "These *are* my words and there has never been an hour when the thoughts which they represent were not among my deepest convictions." The words are these: "The power to set the heart right, to renew the springs of action,

comes from Jesus Christ * * * The freedom from guilt, the forgiveness of sins come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. These brought about how you will are supreme things to aim at, supreme losses if they are missed." Not up to the mark, because infected by a man who could use words like these!

Shall we seek to suppress, then, these men who are like Drummond, silence them, neutralize their efforts? And since we can no longer use the prison or the rack, shall we resort to the heresy trial or what may be just as effective? And shall we do it on the plea that no effort for man's good is better than one fashioned on lines other than those which we can approve? But who has discrimination enough, who is sufficiently deep-*visioned*, who has enough of the Spirit of the Master for such a task?

Behold what seems to me a more excellent way. "The thing to be done at present," said Dr. P. P. Munger, in a recent "Atlantic", "is not to crowd upon men a system conceived in some way to be true, nor to bind them down to a hard, literal, undiscerning inception of texts, but to set forth the identity of the faith with the action of man's nature in the natural relations of life; to show that the truth of God is also the truth of man. Perhaps these men are seeking to show that the truth of God is also the truth of man, an excellent thing to do. Let us work with them as we are able, and when we can go no further, let us leave them. But do not let us throw stones at them; they may be right; let us wait and see."

Just before the hour of noon each day, in the National Observatory at Washington, the proper official takes his position. All the equipment of the place in men and machinery is made to wait on him. Three minutes before noon in every office of the Western Union Telegraph Company all other business is put aside, and connection is made with the observatory. The instant the sun's meridian and the other needful observations declare the hour of noon, the message of the fact is

flashed throughout the land and the clocks receive the standard time. There are many messengers but one message. Many administrations but one spirit; so the message of God's truth comes to men devoutly seeking to know His will. They may differ from one another, as do you and I, and their speech may differ from yours and mine. But if the one Spirit whose office it is to guide into truth, is presiding over the transmission of the message, should ultimately be one there need be no fear for the result.

**He shall reign whose right it is, and what
We fancy hindrances may be made to aid.**

CHRISTIANITY IN AWAKENED CHINA.

BY THE REV. R. E. CHAMBERS, CANTON, CHINA

Through more than three millenniums of authentic history the Chinese race remained almost stationary in the chief elements of its civilization. An extended inquiry into the explanation of this unique phenomenon would be full of interest. But the purpose of this paper is to attempt a partial analysis of the present unparalleled transformation of one-fourth of the earth's population, and especially to show something of the past and present relation of Christianity to this change.

The Chinese have been grossly caricatured. Individual peculiarities have been overdrawn and called characteristics. No people have been more thoroughly misrepresented by too hasty generalization. Chinese differ from other races, but in many respects only superficially. They are sons of Adam and thoroughly human. A Chinese gentleman, who was surprised when told that all foreigners were not alike in appearance, was greatly amused when told that in America most people thought that all Chinese were alike. These people are of a distinct general type, but the important fact to seize upon, if we are to understand them, is that they are essentially like us, of one blood with us.

The important racial characteristics, products of centuries of isolation, are not easily segregated. The Chinese, as compared with other races, are pre-eminently patient, unemotional, peaceable and industrious. There are, however, impatient, quarrelsome and lazy Chinese, millions of them. Confucianism, especially its veneration of elders and worship of ancestors, is sometimes said to be the cause of China's "arrested development". It has been rather the preserving element in her civilization. Respect for authority, submission of younger to elder, the desire to preserve inviolate the ancestral inheritance, and other things inculcated by the great sage, have naturally developed the special Chinese traits. While Confucianism has,

in some respects, cursed, it has also conserved China. In so far as ancestral worship has usurped God's place and opposed the truth, it has stood in the way of China's progress, but in so far as it has prevented the ingress of baser forces, it has been a power for good and should not be hastily condemned wholesale. China's "arrested development" is to be explained more by the absence of certain forces, or a certain force, than by the presence of any particular cult.

The fact is that China's civilization for millenniums remained static because she was hemmed in by inferior races; she was thrown back upon herself, and settled down for her long period of national contentment, with justifiable contempt for the inferior races that surrounded her.

I.

The nineteenth century saw many breaks made in the cordon of darkness that surrounded China at the end of the eighteenth century. The events of recent years have been scarcely less than cataclysmic. China's erstwhile pupils and dependents are becoming her teachers. Chinese institutions and customs, products of the day of haughty exclusiveness, are giving way to those more in keeping with the new day. There is evidence, not merely of the fact that China is awake, but that she realizes some of her new responsibilities and opportunities.

The haughty Confucian scholar, at the top of China's social scale, is now willing to join hands with the merchant, who is at the bottom of the scale, and even with the soldier, who formerly was reckoned unworthy of classification. Members of the Hanlin Academy, China's choicest scholars, are put upon various boards whose special duties are to develop the country's resources. The first railway was torn up and transported to an island in the Yellow Sea, and there left to rot and rust. The 200 miles of China's railways of fifteen years ago are now more than 5,000. The Imperial and Provincial governments are fostering commercial enterprises of all kinds. Hankow-Hanyang-Wuchang, really one city, divided only by the waters of

the Yangtze and Han rivers, is rapidly becoming one of the greatest manufacturing centers of the world. The Hanyang Iron Works together with associated mines, employs over 20,000 men. In the city of Canton, half a dozen tall chimneys have recently risen over the great semi-government cement and brick works, that cost half a million dollars. A mere catalogue of similar establishments, and plans for the development of China's untold resources, would take us far beyond the limits of this paper.

The buildings of the Government Normal School in this city would rank high even when compared with those of our great American and English educational centers. Only five years ago on their site stood 7,500 old examination stalls. The Imperial edict of September, 1905, was the signal for the destruction of these, as well as of many tens of thousands in other parts of China. Was there ever a more revolutionary edict? It was potentially the intellectual awakening of four hundred millions of people. For one-half of the four hundred millions it was creative rather than revolutionary. Schools for Chinese women and girls! "*Mirabile dictu!* - *Mirabilissima octu!*"

The people are coming to have a voice in the government of China. Unlike the movement in Japan, reform here commenced with the masses. Like a tide it rose and would have swept away the Manchu throne if the astute old Empress Dowager had not, in the eleventh hour, realized the futility of further resistance. She lived to sanction edicts more radical than those of the ill-fated Kwang Su, which precipitated the *coup d' état* of 1898. Provincial assemblies have already been held. A national Assembly was convened last month (October, 1910). A parliament has been promised. The danger is not from the reactionary party, but from the ultra-progressive. The Manchus have crossed their Rubicon, not willingly, but forced over by the clamoring throngs whom they claim to rule. With the changed attitude of the Confucianist towards the soldier, due to the stress of circumstances, and with awakening patriotism, due to the enforced changed attitude of the foreign Manchu dynasty, the Chinese are preparing to give a good account of

themselves as soldiers. Alas that a revival of militarism must follow the impact of Western civilization!

Probably no country on earth, no race of people since the creation of man, has changed so much, so rapidly, or so radically, in the same length of time, as China and the Chinese have changed during the last decade. No phase of life remains unaffected. Means of communication and transportation, social relations, politics and religion, all already bear the impress of the new order. There are many crudities in this rapid transformation, but it is scarcely possible to exaggerate the significance of one-quarter of the human race coming suddenly into possession of the products of the ages, wholesale, good, bad and indifferent, without having to pursue the slow and painful paths of invention and discovery. One often compares these people to children with toys. But although they have many traits of childhood, they are virile, and intellectually not to be despised by even Anglo-Saxons. They are awake. They are emerging from the darkness of age-long isolation. Their country, in natural resources, is probably the richest on the globe. Whither now? Will the Chinese get, are they getting, the civilization of the West without its throbbing, vitalizing heart? Are they embracing Christianity? Will China become a Christian country?

II.

What aroused China? Why has she cut loose from her age-long moorings? Why is she turning her back upon customs and institutions, the origin of which lies back of authentic history? The China-Japan and Russo-Japanese wars, and the Boxer movement, synchronized with and accelerated China's awakening. But we must get back further and go down deeper to find the cause of the awakening of this great nation. A most alert, intelligent Chinese scholar recently said with the emphasis of profound conviction: "All the transformation of China is due to Christianity." Secondary causes of China's transformation are legion. As one would explain the progress of the West so he would explain the awakening of China.

China's awakening and the impact of the West upon her civilization are contemporaneous. Do certain conditions in China and America, in old China and new China, vary with the knowledge of the true God? The situation is far too complex to admit of a mathematical demonstration, but the things that are apparent form a cumulative argument in favor of a positive answer to the question.

There is something about every man from so-called (alas!) Christian lands that marks him as in some respects superior, and this superiority is felt by the Chinese, with mingled contempt. It is easy to point out how evil lives have made missionary work more difficult, but it should not be forgotten that much of what even wicked men do counts on the right side. Sewing machines and railways, spool cotton and cotton cloth, clocks and condensed milk, wire nails and kerosene, telephones and rubber shoes, all have indirect relation to the missionary's work, as well as a direct relation to his comfort. Christian civilization produced these things. Some business men in China have done, and others are doing aggressive Christian work, and some have also contributed liberally to mission work. Many foreigners in China are adventurers. Almost all came here with no higher purpose than that of making money. Military and naval men, diplomats and other government officials, represent a less selfish type of motive. Some foreigners in the employ of the Chinese government have wielded exceptional influence for good. All foreigners have contributed to the awakening of this country. But the special points to be emphasized are, (1) that the element of enlightenment brought by non-missionary foreigners is distinctly Christian, and (2) that few, if any, have come here with the purpose to help China.

Morrison came to China to bring Christianity to the Chinese, and his successors have constantly aimed to make China a Christian nation. Probably not one missionary of the appointees of regular missionary boards has come to China with even the secret purpose of making money. Some who have made considerable money here, have spent it freely as they have

spent their lives for the enlightenment of these people. All the substrata of this nation's life are being affected by Christian ideas. Only a few of the outward manifestations may be mentioned.

Since the coming of Christian missionaries, many purely native societies have been organized, to run hospitals, and various eleemosynary institutions, and to care for distressed people in times of fire, flood, famine and pestilence, and much valuable work has been done by them. The Chinese assistant editor of our Baptist magazine, "True Light", secured a copy of the constitution of each such society in Canton, and traced the origin of all, step by step, back to a semi-Christian organization in Hong Kong, and to another society in Shanghai, the organization of which was due directly to missionary influence. There were no such organizations prior to the coming of missionaries.

The Anti-Foot-Binding Society, organized and fostered by the Christian wife of a business man, largely successful mainly because encouraged by missionaries throughout China, may be put down as a by-product of Christian work. Likewise, too, we may speak of the anti-opium movement, for it is most indebted to the Anti-Opium League which was organized by missionaries.

As Paul elevated and ennobled the Greek language—witness what he did for one word *ἀγάπη* in the thirteenth chapter of First Corinthians—so here the missionaries from Morrison down, the Chinese preachers and native Christians, have put a new spirit into many degenerate words of this language. The Chinese words for love, faith, truth, and righteousness, and many others, mean more because of the preaching of Christianity and the circulation of Christian literature. Of all the foreigners in China only the missionaries have purposely pursued a course that must inevitably produce such a result. The "Peking Gazette" is probably the oldest periodical in the world, but modern Chinese periodical literature, both a product and a factor of the new order, owes most to missionaries.

The great Viceroy, Chang Chi-tung, became acquainted with the work of women missionaries at Canton, Nanking, and

Wuchang, and when Viceroy at the latter place, about ten years ago, he expressed to his secretary the wish that the Chinese government might engage large numbers of foreign women to teach Chinese girls and women, but it was agreed that it was not then expedient. It is significant that soon after Chang Chi-tung is found at Peking as a close adviser to the Regent, an edict is issued ordering the establishing of schools for women and girls throughout the Empire. Here is a tangible connection between missionary work and one of the most radical reforms in China.

The introduction of Western medicine and surgery into China is due almost entirely to Christian missionaries. Hundreds of hospitals have been built. The parent one of all was established in Canton in 1838. Unnumbered sufferers have been relieved and many thousands of lives have been saved. The virtue of quinine is appreciated probably in almost every hamlet of the Empire. Vaccination is very generally practiced. Much has been done and is being done independent of missionaries but almost all has come as the result of missionary work. Preaching and healing were united by Jesus. Both are works of salvation. The preacher in China has no more powerful ally than the doctor-surgeon, whose work is quickly appreciated by the practical Chinese. This is still the greatest field for medical missionary work in the world.

The church and the school are closely related here as everywhere else. Christian schools, ranging from primary to the beginnings of universities, have been established in many parts of the Empire, and the total number of pupils must now be written in six figures. Some missionaries hold that mission schools should aim primarily to serve the Christian constituency; others that they should aim chiefly to influence non-Christians. The two opinions shade into each other. The writer's growing conviction is that Christian schools can most effectively influence non-Christians by aiming primarily to serve the Christian constituency. They can be, and should be, the best in China. They cannot be their best without being openly and distinctly Christian. Some missionaries and mis-

sion advocates in America deplore the fact that the Chinese government refuses to recognize graduates from Christian schools. But is this an unminged evil, if an evil at all? The highest service for Christian educators here, as in America, is not in government schools, but in Christian schools. Our special concern should be to provide sufficient teachers for our own schools. We should press direct evangelistic work among government students, rather than aim to educate men for government positions. The missionary educational situation in China demands, and offers, unsurpassed opportunities to Christian educators of the best type—the best type, both of Christian and educator.

It would be difficult to overestimate the value of the great volume of literature that has been prepared and circulated by missionaries in China. The titles of tracts and books now go into thousands, and include, besides the Scriptures, which, of course, lead, evangelistic tracts, commentaries, theological and educational treatises, books for Christians, and numerous textbooks for schools, translations, adaptations and original productions. The influence of the swelling streams of literature has flowed and is flowing from mission presses, breaking up into innumerable rivulets and brooks, flowing not as water, but up and into every town, village, hamlet, high up into hidden mountain homes, penetrating where neither missionary nor native evangelist could enter, even into the palace of the emperor, into studies of the haughty "*literati*", and into the huts of the humblest students, into monastery and nunnery, into the inner courts of women, and into official yamen, everywhere silent, everywhere efficient. These streams have probably done more than anything else to stir in the Chinese the discontent that makes for progress. Probably most of the Christian literature in China is transient, but the sum total of that which will abide is already considerable. The influence of the whole is greater today than ever. One definite influence of Christian literature is that books in the language of the common people are coming to be held in honor. The exigencies of the present call for much new Christian literature.

Agnostic and anti-Christian books are pouring into China, especially by the way of Japan. Chinese, driven out of the trenches of superstition and idolatry, will retire into the fortifications of Confucian agnosticism. Western materialism will serve to strengthen them in their new position. Confucius was not a materialist. Christianity in China needs a new apologetic literature. It must ultimately come from Chinese. But there is a large place here for consecrated foreign talent of the highest order to prepare, and for consecrated money to print, the needed literature.

The foolishness of preaching has demonstrated in China, as elsewhere, the wisdom of Him who ordained it to be *the* method of extending His Kingdom. There are probably ten thousand buildings in China set apart for the preaching of the gospel. Most of them are small, ill-built structures, many of them are rented stores, but, even at that, they are usually the cleanest and most attractive houses in the villages and towns. A service of some kind is held almost daily—often several services a day—in every one of these buildings, and the audiences vary from a half-dozen or so up to hundreds, occasionally a thousand and more. The living Word, throbbing with the living faith of the speaker, comes to Chinese hearers with the same peculiar effectiveness that it does to American hearers, and did to Paul's hearers. Think of the streams of people that flow through these chapels in a day! Multiply the 10,000 by the 100 souls, on an average, and then by 300 days, and what is your total for the year? Not only in the 10,000 buildings set apart for that purpose, but under the trees, outside countless villages, in front of temples, in the market places, from the deck of native house-boats, to throngs on shore, at rest-sheds on pedestrian thoroughfares, to fisher folk mending their nets, to farmers in their fields, the message has been delivered by foreign missionaries and native evangelists. Christianity in China, as in Palestine, is much out of doors, as it should be everywhere. All this preaching means information, inspiration, agitation and stimulation. It is an unspeakable delight to see souls, often even upon the first hearing, respond to God's message.

The direct aim of all Christian missionary work here is to win Chinese to Christ. Mark the words, "to win", and "to Christ". No Protestant missionary wants unwilling or insincere converts. Probably a quarter of a million Chinese are now members of Protestant churches. At least a million more are so related to these that they may be called adherents. They are scattered unevenly all over the Empire. The Christian leaven in this land is now of no mean proportions. The majority of the members are poor. Most of them are farmers, tradesmen and laborers, but almost every class and condition is represented. The large majority are men, though more and more women are joining the church in recent years. The curve of increase of the Christian membership in China has risen rapidly during the last two decades. We are entering the reaping stage of missionary work here. There is a spirit of expectancy everywhere. The dynamic condition of civilization has taken the place of the static and opens wide the door of opportunity. A momentous work of preparation has been done through the past one hundred years. It is probably safe to say that a score of million people are familiar with the simple facts of the gospel and are favorably impressed by the spirit of Christianity.

The special situation for Baptists in China can be sketched only very briefly in this paper. (1) Conservative missionaries agree that probably half of the non-Catholic Chinese converts have been immersed. This includes the great majority of converts connected with the China Inland Mission and Christian Missionary Alliance Missions, all converts of the Disciples' Mission and of several other societies that practice only immersion, and many converts of other denominations. Missionaries seem to be of a type of mind that makes them more loyal to the natural meaning of God's Word. The victory for immersion will probably be consummated on the mission field. (2) Baptists have stressed the direct study of God's Word. They have done less than other denominations to give God's Word to the heathen, but they have done relatively more than others to make their converts familiar with its teachings. This and

their insistence upon a regenerated church membership accounts in the main for the fact that the piety of Chinese Baptists averages high as compared with the membership of other denominations. (3) Baptists allowed other denominations to get ahead of them in medical missionary work, and we are still behind. But we now have some well equipped hospitals. We need more. (4) Some denominations have gone to an extreme in establishing schools far beyond the needs of the Christian constituency. Baptists seem to have swung sometimes to the other extreme. We have lost some of the fruits of our work on account of the superior school advantages of other denominations working in the same centers with us. (5) Baptists have done less than other denominations in the preparation and circulation of literature, including the Scriptures, and have lost much thereby. Non-Baptist denominations have worked mainly through the great Bible societies and tract societies, and hence the disparity on our side. But on the whole Baptist missionaries probably have made the best use of the means placed at their disposal. Preaching to the unevangelized and teaching the converts have made up by far the major part of their program. The results are distinctly a justification of these methods. Our work needs strengthening at the points indicated, namely and in order, as to literature, schools, and medical missions.

Baptists seem to have some special opportunities in China, and these confer special obligations. (1) We gain much and lose nothing by the growth of the spirit of Chinese independence. We aim to increase the self-respect of the individual. The Baptist type of Christian is individualistic and independent. This means an opportunity for the other person as well as for oneself. China is a peculiarly inviting field for just such a doctrine. (2) China, especially because of her long isolation and resulting divergence from other races, needs the living spirit of Christianity, and not set forms of words fashioned by men. Baptists have an advantage in coming to the Chinese with the Bible which they are invited to study for themselves. (3) Buddhism, the very name for whose priests is a term of

reproach, Taoism, which has degenerated into demonology, and Confucianism, which consists of ineffective precepts, have all failed to bring the race into right relations with God. The immediateness of the religion of Jesus Christ, set forth in universal terms, and with such skill, in the Epistle to the Hebrews, is its supreme excellence as compared with other religions. It brings men into direct relation with God through the man Christ Jesus, who is Himself God. Baptists stand, and almost alone, for this immediateness in its scriptural simplicity. These things give us advantages which we are under obligation to use. They should stimulate us to greater activity. They must determine our attitude to the much talked of union movement. Our message, faithfully delivered, will do much to establish New Testament Christianity in China. Denominations with intricate forms of church government, hampered by sacerdotalism, or involved in the inconsistencies of the union of church and state, meet peculiar difficulties in China. The day of the people is the day of Baptists. Baptists are hastening, must continue to hasten, the full meridian splendor of that day.

China is awake. Christianity is here. Idolatry and superstition, creatures of darkness, must die in even the imperfect light of Western material civilization. Confucianism, tested through the most extended and stupendous experiment in the history of the human race, is struggling with renewed energy to obtain a verdict in its favor. The deduction from the experiment must be the condemnation of Confucianism so far as its adherents claim that it is a vital religion. With unchallenged opportunity it failed to uplift China. The urgent call of the hour is to every follower of Christ to do his duty. We should covet these millions and their country for our Christ, and be irresistably jealous for Him as opposed to Confucius. Christianity will win one of its greatest victories here. This is Christian optimism, the optimism of the New Testament, and it is supported rather than challenged by the situation for Christianity in China today.

China needs Christ, not Americanized or Anglicized Christianity. China needs Christ, the living Christ, not formal,

lifeless creeds. China needs Christ, the crucified, risen Christ, in all His marvelous sufficiency for humanity's failings and frailties. Every individual in China needs Christ to take away sin and death. He is life, and brings life. He is light and beauty. He shall touch, yea is touching, the "hills of Tang" with His countless rays of infinite hue. The beauty of the Celestial City shall rest upon the Celestial Empire. Come, Lord Jesus! Come quickly!

EXPOSITORY PREACHING—A CRITICISM.

BY T. P. STAFFORD, TH.D., CANYON CITY, COLORADO.

This paper is concerned mainly with the question, *What is expository preaching?*

James M. Hoppin, in his "Homiletics", treats the question of expository preaching under the general topic, "*Analysis and Composition of Sermons*", and under the special head, "*Development*" (page 399f.). He makes the expository sermon co-ordinate with the historical sermon, the biographical sermon, etc. (p. 403).

He says: "Expository preaching ends in making a passage of Scripture plain to the hearer's mind and heart, *i.e.*, not only in making the ancient truth clear, but in bringing it into the living present, in drawing out its varied lessons to the soul. It is not simply exposition but it is the expository sermon or the real use and adaptation of the truth that has formed the subject of exegesis."

Then he gives two classes: one, a sort of running commentary on certain clauses of a passage long or short that may or may not have unity of thought and with no concern to show any connection of thought between them. I would call this simply a bad kind of expository sermon, if any at all. The other kind is a "setting forth, after exposition of the whole, of the definite truth or truths which the passage thus explained conveys, especially in the way of practical observations and lessons. This comes nearer than the other mode to the topical form of discourse, but it requires a lengthened exposition, which really forms the body of the sermon". This differs from the former kind, it seems, in having the practical observations and lessons reserved for the last and bunched together in one place.

These two classes arise from the way in which an expository sermon may be managed and this classification by Prof.

Hoppin throws very little light on the question, "*What is expository preaching?*"

But that he thinks of the expository character of the sermon as belonging to the *substance* of the sermon rather than to the *form* is evident from this sentence: "It (the expository kind) is, therefore, a good change from the logical method, when the form often tyrannizes over the substance" (p. 403).

Prof. Austin Phelps, in his "Theory of Preaching", thus explains the expository sermon: "Explanatory sermons, as the name indicates, include all sermons the chief object of which is explanation. It may be an explanation of a text; then the discourse is technically an expository sermon." This candle shines very dimly.

Dr. Herrick Johnson, in "The Ideal Ministry", a new work on Homiletics, discusses the subject of the expository sermon under "*Kinds of Discussion*", and under the more specific topic, "*Explanatory Discussion*" (p. 243ff.). He says: "This preaching (expository) is based upon a somewhat extended section of Scripture. But while the chief business of expository preaching is explanation, it is always explanation in order to persuasion. It is not mere commentary. Commentary is simply for information, may stop here and there without regard to completeness of thought, explains with equal care and fidelity any part of Scripture text, runs on from verse to verse and chapter to chapter, and is utterly indifferent to oratorical arrangement. On the other hand, the expository sermon has what Vinet calls 'a mother idea' running through it from beginning to end as in a parable" (p. 244f.).

This definition distinguishes an expository discourse from the exposition of a commentary but does not distinguish an expository sermon from any other kind of sermon. "A mother idea" is nothing but the unity given to the sermon by the main idea and this every sermon should have. If an expository sermon has not this it is a poor expository sermon, but it may still be an expository sermon. In order to be an expository sermon must it be a perfect one? This definition also gives us little light.

Prof. Pattison, in his work on Homiletics, "The Making of the Sermon", treats the subject somewhat as does Dr. Broadus in his "Preparation and Delivery of Sermons", making the expository sermon co-ordinate with the topical and the textual; his principle of distinction between them being the "way in which the text is treated" (p. 53).

He further explains: "These are: the topical sermon, in which the theme is especially prominent; the textual sermon, in which more regard is paid to the words of the text; and the expository sermon, in which, as a rule, a *longer portion* of the Bible is taken as the basis for the discourse" (p. 53). In this definition he agrees with Prof. Johnson in making a "somewhat extended section of Scripture" necessary for an expository sermon.

In answering the question, "What is an expository sermon?" he mentions three varieties, one of which is a sermon based on some one word of Scripture as it may occur in different places in the Bible. Another kind is a sermon based on a phrase of Scripture, the treatment of which may be for example, "to select some topic, doctrinal or practical, and trace its history along the lines of revelation", it being understood that such topic or doctrine is really in the phrase. In this he departs from his statement above, that, as a rule, a "longer portion of the Bible is taken as a basis for the discourse". It is very difficult to see how one word may be called a "longer portion of the Bible". In this attempted explanation Dr. Pattison betrays confusion, such as was in a brother's mind who cited, as an example of an expository sermon from a short text, an expository discourse upon the entire twenty-third Psalm from the brief opening statement, "The Lord is my Shepherd." But it will be evident, upon a second consideration, that in such a performance the whole psalm is really *the text* and that this brief opening sentence is *his pretext*.

On the subject of *What an expository sermon is*, I get no more light from Prof. Pattison.

Once I thought Dr. Broadus was very clear in his treatment of this subject, but now it seems to me that he, too, is confused

as to what an expository sermon is. I will follow him closely and quote accurately his language as it is in the twenty-third edition of his "Preparation and Delivery of Sermons". He has two classifications of sermons, one based on the materials that enter into them to form the substance of the sermons; the other based on the arrangement or treatment of these materials.

The different species of sermons in this second classification are three: Subject, Textual and Expository. Dr. Broadus puts emphasis on the point that this classification has to do with the "*homiletical structure*", while the other classification has to do with the subject matter (p. 306).

So, then, with Dr. Broadus the expository feature has to do with the *form* and not the *content* of the sermon, not with the thought, doctrine, or substance, but with the way these are treated. We are absolutely certain this thought was in his mind when he wrote the sentences referred to above.

How, now, does the treatment of materials for the expository sermon differ from the treatment of materials for the subject or text sermon?

He explains that "the distinction between subject sermons and text sermons has to do simply with the plan of the discourse especially with the source of divisions". "Subject sermons are those in which the divisions are derived from the subject, independently of the text, while in text sermons the divisions are taken from the text." (P. 307.)

One would think now that when Dr. Broadus comes to define the expository sermon he would continue this *fundamentum divisionis*, and say that it is that kind of sermon that not only gets its subject and main divisions from the passage of Scripture but its subdivisions also. But I do not find such a definition. If the text sermon differs from the subject sermon in the matter of the degree of its dependence on the text for its divisions or treatment, it would seem that the expository sermon would differ in the same way, that is, its subdivisions as well as its main divisions must be gotten out of the passage that is being preached from. Otherwise his principle of classification is defective. But Dr.

Broadus does not say this. If the first kind is represented by the form of the body and the second by the form of the body plus the form of the arms and legs, the third kind should be represented by the form of the body plus the form of the arms and legs plus the form of the fingers and toes. But instead of this conception, which the language above would suggest, his treatment shows that, in the case of the expository sermon, he is not thinking of the form of the fingers and toes but of the *flesh of the arms and legs*. This is a logical inconsistency.

Dr. Broadus felt no doubt, that he could not carry this principle of classification through; for such a defining of the expository sermon would have excluded almost all sermons counted everywhere as expository.

Dr. Broadus' statements are perplexing. On page 317 he says: "The name of this species of sermons is derived from a peculiarity in their materials, namely, the fact that they are mainly occupied with exposition. But their homiletical peculiarities belong to the matter of construction."

But on page 322 he says: "An expository discourse may be defined as one which is occupied mainly, or at any rate, very largely, with the exposition of Scripture." Without controversy great is the confusion here.

But how occupied with the exposition of Scripture? So as to give character to the structure of the sermon or to furnish materials for it? Dr. Broadus' treatment of the expository sermon, as also the second of the above statements, shows that he has in mind the latter. In his discussion he does not show, in a single instance, how the *structure* of an expository sermon differs essentially from that of the text sermon.

Of course, it is evident that content may modify form, that the materials may determine to some degree the structure, but the question here is, *With which are we primarily concerned in deciding what an expository sermon is?*

One may be concerned mainly with the exposition of Scripture in a subject sermon.

Dr. Broadus realizes that he cannot distinguish clearly between an expository sermon and a text sermon and says that

"one may pass by almost insensible gradations from textual to expository sermons" and that nearly all that he has said about text sermons applies directly to expository preaching (p. 322). And when he says that an expository sermon may be "devoted to a long passage or to a very short one, even a part of a sentence", my confusion increases. How long must this sentence be, a part of which may do for an expository sermon of average length? Suppose the part of the sentence is only three words in length?

Summing the positions of these various homiletical teachers, I would venture such a definition as this: The expository sermon is a variety of text-sermons; it is a text sermon in which considerable place is given to the explaining of the words and phrases of the text and the application and enforcing of its meaning, the special phases of the meaning that are therein found. The expository feature would then belong not to the structure of the sermon but to its subject matter. According to this view there would be only two kinds of sermons in respect of *homiletical structure*: topical and textual sermons.

This is not according to Pattison's view nor according to one view of Dr. Broadus, but is permitted if his other view is accepted, and fits the views of some others whose definitions I have given. It seems to be in harmony with the general view of expository preaching. Expository preaching should not be defined in so general a fashion as to include all kinds of sermons and it should not be defined so strictly as to exclude almost all kinds. If we take one view as expressed by Dr. Broadus, namely, that it has to do with structure simply and is to be distinguished by this principle from textual preaching, then where will we find such a sermon? We probably can find a few, a very few, specimens. I am not sure that I have ever read such a sermon from Dr. Broadus himself. I never heard him preach such a sermon. I cannot recall one such from Spurgeon. It may be we can find a few from Maclaren. Biblical preaching or such preaching as gives Bible truth, preaching that is filled and characterized by Bible conceptions and arguments, Bible illustrations and language, is not by virtue of this fact expository preaching.

Spurgeon was such a preacher but I would not call him an expository preacher, and when he commends expository preaching to his students he means, it seems, biblical preaching, preaching that proclaims, enforces and applies the doctrines of Scripture. Would Spurgeon urge so earnestly a method that he himself did not practice? Maclaren also is such a preacher and is also the prince pre-eminent of expository preachers.

With this idea of expository preaching ought we to urge that it be practiced? If we have the idea that expository preaching is simply biblical preaching, then, of course, there should be no other kind. And this, it seems to me, is what is commonly in the mind when it is so highly commended. For example, Dr. Maclaren said on one occasion, in speaking to young preachers, that his one aim in preaching from the very beginning of his ministry had been to interpret and apply the Word of God. But who would be so rude as to infer that he was here advocating his method of sermonizing rather than Mr. Spurgeon's, or any other man's method?

If we have one of the views of the expository sermon expressed by Dr. Broadus, namely, that its character is determined by its peculiar "homiletical structure", then it is a question whether such a sermon should be attempted by any one, unless he should by chance hit upon a text that flashed such a treatment immediately into his mind, as for example, Drummond's treatment of I Cor. 13.

If we have the view of expository preaching, as I have ventured to define it, should we attempt such preaching? Should we try to preach such sermons regularly?

The kind of audience would have something to do with it. The expository sermon is confessedly more suitable for educated audiences than uneducated. Robert Hall said he had better success with this kind when preaching to cultured people.

But one's own character of mind has more to do with it. Some can do it better than others. Such preaching was what Dr. Maclaren was pre-eminently gifted in and fitted for. It was not the kind for Spurgeon, Beecher or Moody, though Spurgeon was pre-eminently a biblical preacher.

Should the average preacher ever attempt it? Of course. Should he attempt to preach this kind regularly? Hardly. It is not the popular kind. It is the most difficult kind. A very little exegesis is enough for the average sermon and in an expository sermon one is in constant temptation to make burdensome the exegetical explanations. To know how to give just enough and not too much exegesis is a harder task than the making of another kind of sermon. Life is short and a week is much shorter. Two sermons are to be made and many other things to be done.

Dr. Broadus quotes Alexander with approval as arguing that it is the "primitive and ancient method". I suppose he means the method of the Fathers. But there is a more ancient method than theirs and that is the method of Christ and the apostles. And the New Testament does not give us a single example of expository preaching as herein defined, much less an example of an expository sermon as determined by its structure. To argue that we have an example in the case of our Saviour, when He read from the 61st chapter of Isaiah in the synagogue and then declared to His audience that that Scripture was fulfilled in His own person, is to read into the narrative more than is there or than is fairly suggested.

Our Lord honored the Old Testament and often argued from it and exalted it, but what discourse of His has any expository character? And we have many of them. All of them are topical. The Sermon on the Mount is a good example. We have several discourses of Peter, Stephen and Paul in the Acts, and not one of them is expository as to form. All are topical. If Paul had given an expository sermon in structure from some passage of the Old Testament, the fifty-third chapter of Isaiah for example, to the Athenians instead of the topical discourse, which he did give, it is safe to say that there would have been even fewer disciples made there and more mockers to call him a babler.

The case of Ezra and his assistants (Neh. 8:7f.), reading the Law and giving the sense as they proceeded, has been given as an "ancient example of expository preaching". It is certain

we have in this an "ancient example" of *something*, but not of expository preaching; as it will occur to most people, that are acquainted with that event, that the Law was then in a language that few of the people, if any, understood. It is an example of not reading to people in an unknown tongue without explaining the sense and not an example of expository preaching at all. It may be used against a Catholic priest who reads to the people in Latin but not against a Baptist preacher who takes the Sermon on the Mount and Paul's address at Athens as his models and talks in English.

Two exhortations seem pertinent. Many who commend expository preaching should be more careful to have clear in their minds what they mean by this expression. There should be more preaching of this kind, good or bad, or less commendation of it.

THE APOCRYPHA, A SOURCE OF ROMAN CATHOLIC ERROR.

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The Apocrypha excepting "Maccabees" and "Ecclesiasticus" are spurious books. They pretend to be written by persons mentioned in the Bible. As John Geffcken says of the New Testament Apocrypha, "They all bear a false title and furnish a new understanding of the Canonical Books." Jewish apocryphal books were written by the score from 200 B. C., before the revolt of the Maccabees, to 135 A. D., the time of the revolt of Bar Cochba against the Emperor Hadrian. The enemies of the Jews, the Greek and Syrian Gnostics, continued the business of making counterfeits and within one century they had sent out as many as the Jews had struck off in three. In the fourth century, after the conversion of Constantine, Roman writers found it in the interest of their order to counterfeit for a while longer. But most of the Apocrypha appeared from 200 B. C. to 200 A. D., being furnished for three centuries by Jews and for one century by Gentiles. They appeared in the four centuries in which Rome was spreading her dominion over the East. What happened to the Jews happened to all eastern races. They all passed under the Roman yoke, but none resisted so bitterly, so fanatically as the Jews and none suffered so much as they. The victory of Roman arms over them was a shock to the religious faith of this most religious people. It seemed as though Jehovah, in whom they had trusted, had forsaken and forgotten them. At first compensation for present distress was sought in the glories of the history of Israel and in the consolations of the philosophy of Greece. This is the noble aim of the author of "Ecclesiasticus", a genuine work and regarded by F. H. Scrivener as one of the noblest of uninspired compositions. The brave but fruitless struggle of the Maccabees against the Syrians called forth a genuine account of the desperate conflict in first "Maccabees",

a work that Coleridge found inspiring enough to be inspired. Below these genuine works stands "Judith", grave and elevated in thought and expression in Scrivener's estimation, yet sacrificing chronology, geography, and history to its story, which Keil calls a fable. On the same low level stands "Tobit" with no historical value in G. Rawlinson's opinion, and "Wisdom", which is a weak solution of Plato's philosophy. Now begin to appear magic, marvel and monstrosity, that run riot in the apocalypses. From the book of "Enoch" onwards the remaining Jewish apocryphal books are apocalypses. Throughout these centuries of despair the chief comfort which the masses of the people found was in these supposedly new discoveries of ancient prophecies. In these prophecies the enemies of Israel were to be trampled under foot while the Jewish people was to be crowned with glory and honor. They breathe the spirit of hatred and scorn for the foreign despot. These books were written by exiles or by men who were strangers on their native heath. They cry out against their oppressors. Still they indulge in fervid hopes and in their fever they dream of deliverance.

The mind of the race demanded relief from the strain of centuries of abject servitude and it found in these apocryphal books surcease of sorrow. In them was diversion with legend, myth and romance, with symbols, types and numbers, with angels and demons. Truth was discarded for fable, and faith gave way to superstition. They were foolish rather than wicked; yet foolishness in the realm of religion is wickedness. Despairing in turn of the Hebrew prophet and the Greek philosopher, they turned to the oriental wizard and sooth-sayer. Otto Trevelyan describes the meschianza, which Major André devised to divert the British army occupying Philadelphia, as a medley of amazing rhodomontades and fantastic sham chivalry absurdly inaccurate to a genuine and sturdy antiquary. Such a medley, changing form and color like a kaleidoscope, were the apocalypses.

Such literature could not be popular except in a decadent age among "a people scattered and peeled". It was a parasite

that attached itself to the decaying trunk of Judaism. It was like not flowers and fruit but mould and mildew, indications not of life but of death.

It belongs to the category of the eccentric, the bizarre and the abnormal. It has not foundation either in Scripture or in reason. It calls not for thinking but for the indulgence of the fancy. Such literature marks no advance. It forms but an eddy and back-water in the stream of progress. The writers were like sailors who had thrown away or lost overboard chart, compass and anchor. All they could do was to drift, with no thought of reaching any haven. If there is anything new in them it is not true. Even their errors are not original. They are but echoes of pagan voices.

At last the Jews ceased producing apocrypha, but hardly have they penned the last one when Greeks in Alexandria and Syrians in Antioch succeed to this business.

The Jews wrote for diversion or to gratify their hate for the Gentiles. The Gentile Gnostics wrote partly to antagonize the Jews and partly to impose on Christianity their peculiar opinions.

Two ideas possessed the Gnostics. One was that matter is inherently evil. Therefore Jesus could not have been perfect if he had possessed a material body. Therefore while our Lord seemed to have a body, the body He had was a phantom. This is Docetism which the Apostle John condemns in those whom he calls Antichrists, because they denied that Christ had come in the flesh.

The other prominent notion of the Gnostics had to do with the emanation from the supreme being of a hierarchy of æons. Under this notion there was a large place for angels and arch-angels and other powers intermediary between God and man. They taught, as L. Diestel says, not the highest reverence of the true God but true reverence for the highest god. The Old Testament Jehovah, the Creator, they denominated the Demiurge or evil intelligence.

These two ideas, docetism and emanationism, originated from the mingling of Greek idealism and Persian dualism in

the schools of Antioch and Alexandria. In the second century, the classical age of the Gnostic apocrypha, there was a revival of Pythagorean magic, of the occult arts, and of the Eleusinian mysteries. It was the century when Apollonius of Tyana was magnified as a miracle worker, and when new Sybilline prophecies appeared, prophecies that seemed so wonderful to those who did not know that they were written after the event.

In this century the gods of Heaven were discarded for the gods of earth and the under world, and national shrines were abandoned for foreign cults, for Isis of Egypt, the Great Mother of Phrygia, the *dea Syria*, and Mithras of Persia.

Vespasian had been elected emperor by the legions of Asia and later emperors surrounded themselves with Asiatics. Lucian, a leading writer of the second century, represented old Olympus as invaded by a legion of barbarian deities that disputed the ground with Jupiter himself. Nebulous fancies kept floating in from the east. Europe was never so near becoming Asiatic as in the second and third centuries.

The people had itching ears. They listened eagerly for the sensational. They sought pleasurable excitement in the titillation of the nerves. The more incredible the story the more popular it became. As Paul says, "they turned from the truth to fables". They luxuriated in fancy but, as A. Neander says, "fancy is nothing but unconscious representation. It is only the intellect that leads to conscious development." The Greeks sought wisdom and the Apocrypha have the outward form and terminology of wisdom. The Jews sought a sign and the Apocrypha abounded in signs and wonders.

While, as J. B. Lightfoot says, the gnostic writings were "more than the ravings of religious fanaticism, yet they are not to be compared with the productions of Neoplatonism, which has been described as "that cloud-land in which the sun of Greek philosophy set". The Gnostics tried to express the gospel in the terms of current opinions. Out of the wreck of thought and feeling in the second century they threw together a disjointed and unsubstantial mass of symbols and mysteries that could not possibly hold together long. They attributed

power to symbols, a power which, of course, does not exist in such figments of the brain.

Henry Osborne Taylor of Columbia University, well says: "To conceive an object or a fact to be a symbol of something else is different from conceiving it to embody or to effect or to be something else.

To confound the two conceptions must be regarded as wilfull. It was a confusion to which human beings abandoned themselves after periods of clear thinking among their ancestors Roman, Greek and Hebrew". The condition of the times and of the public mind was favorable to their quasi-science and philosophy.

They tried hard to save their pagan notions in a vessel which, as far as technical phraseology and external apparatus were concerned, was Christian.

Irenæus said that their innumerable writings sound Christian and biblical. The aim of their gospels, acts, epistles and revelations, was to enlarge, to surpass, to displace the New Testament Scriptures.

As Ephræm Syrus says "the Gnostics wrote the Apocrypha that, by means of the apostolic miracles that they describe, they might write in the name of the apostles ungodly notions against which the apostles had contended." This old verdict is confirmed by the latest, that of Ira Price, who says that "there were palmed off on a credulous public works which were intended to promote some religious or philosophical idea".

In other words, to justify their pagan notions they invented books and then quoted these books as authority for their innovations.

Irenæus wrote five volumes against the Gnostics, and Tertullian joined in the combat. These two Church Fathers succeeded in checking this evil, for the followers of Basilides, Valentine and Saturnilus, the Ophites, the Marcionites and the Marcosians soon disappeared.

The Gnostics disappeared but not their legends and their methods. Their popular stories purged of docetic poison reappeared in orthodox hymn and homily. Even the method

of spreading doctrines by the manufacture of apocryphal books was adopted and "the gospel of Nicodemus", and "the gospel of James" and "the assumption of Mary" and other spurious books appeared from the hand of Roman Catholic authors.

The common mark of all apocryphal books, whether Jewish, Gnostic or Roman Catholic, is spuriousness. The authors of these books, if not commended are defended, in their use of pious frauds to this day. These defenders of the apocryphal method were never more distinguished than today. Dean Farrar considers that, in those days, the use of false names was perfectly legitimate. E. H. Plumptree and Samuel Davidson regard the use of another's name, under the circumstances, a justifiable expedient. W. H. Simcox says the readers did not distinguish between the sentiments of the author and the sentiments of his history.

But Lord Acton asserts, on the contrary, that "the *chronological* plea does not allow of our saying that such a man did not know right from wrong unless we are able to say that he could not know right from wrong." "The inflexible integrity of the moral code is to me," he says, "the secret of the authority, the dignity and the utility of history."

J. S. Candlish also asks for *proof* that the ancients could not distinguish between the true and the false.

There is a great difference between a fiction and a fabrication, between a historical novel and a deliberate falsification of history. Forgery in letters is as villainous as forgery in notes and bonds. To use an honored name, a holy name, as an endorsement and guarantee in order to get a hearing and a market is a pious fraud. A pious fraud, as Neander defines it, is "the use of a palpable falsehood to put certain statements in circulation." Paul characterizes it as "speaking falsely in hypocrisy" and he warns the Thessalonians against receiving spurious letters as coming from him.

These books lack the peculiar air and tone of sincerity. They are produced not in the bracing atmosphere of candor and simplicity but in the stifling air of the den of the counter-

feiter. They fly a false flag, pirates as they are. They pass themselves off as old books just come to light. The use of an ancient name casts discredit on any book. The difference between a believer in a falsehood and the man who made it is of little credit to either of them. For, if the one is foolish, the other is infamous. These clumsy counterfeits, these Munchausen tales formed the reading matter of the people for several centuries.

The Apocrypha are the product of an age that the gospel could not redeem. They present ideas that maintained themselves side by side with the gospel, that survived the Renaissance and the Reformation, and that continue their baleful influence in creed and ritual in the twentieth century.

The great influence of the Apocrypha was due in the first place to the fact that thirteen of them were included in the rolls of the Greek version of the Old Testament. The Hebrew manuscripts did not contain these thirteen books. What influence the Apocrypha had on the "Talmud" and especially on the "Kabbala" it is outside the scope of this essay to consider.

Philo, a resident of Alexandria, makes no reference to these books, and Josephus definitely excludes them from holy writ. The apostles, who used the Greek version, nowhere cite any of them. Yet the oldest manuscripts of the Old Testament extant, the Sinaitic, the Vatican and the Alexandrian, include not only these thirteen books but later apocrypha, like third and fourth Maccabees, the Prayer of Manasseh and the Epistle of Barnabas, that are not found in the Septuagint version. Having found a place in the Greek manuscripts and in the versions made from the Greek text, it is no wonder that the Apocrypha were read in the churches and thus obtained an ecclesiastical standing. The exposition of Papias and the visions of Hermas expand the book of "Baruch". The apostolic fathers and Clement of Alexandria and Irenæus quote them as they do canonical books. Cyprian uses them freely and Augustine found them so entrenched in the affections of the people that, in opposition to Jerome's *caveat omnia apocrypha*, he secured,

through the councils of Hippo, 397 A. D., and Carthage, 399 A. D., action favorable to the use of several of these books.

Just before the outbreak of the Reformation, the great Cardinal Ximenes raised his voice against paying such honor to the Apocrypha but, when the Reformers took up the same position as the Spanish cardinal, the Council of Trent came to the defense of the Old Testament Apocrypha and definitely raised them to the rank of holy Scripture. H. Hævernick attributes this action to "blind hate of Protestantism".

Indeed, Campian charged Luther with opposing these books because they favored Roman Catholic views. Nevertheless the Church of England in its thirty-nine articles declares that the Bible consists of "the Old Testament, the Apocrypha and the New Testament", adding this qualification, however, that "the Apocrypha are for an example of life and instruction of manners but do not establish any doctrine".

The Puritans in the days of Elizabeth feared that the people would not discriminate between canonical and apocryphal books, and a thousand clergymen protested to James I at his accession against the retention of the Apocrypha. Bishop Lightfoot exclaimed with indignation, "The two testaments would sweetly join and kiss each other but that the wretched apocrypha doth thrust in between." He adds: "Cast out the bond-woman." The Prayer Book of 1662 had lessons in the church calendar from September 29 to November 23 taken from the Apocrypha.

Until the year 1825 these books were printed *with* the canonical books, not *mingled* with them as in Roman Catholic lands, but by themselves at the end of the Old Testament. In that year Robert Haldane, the wealthy Scotch Baptist, began an agitation against the further publication of the Apocrypha with the Bible. The British and Foreign Bible Society was induced to exclude them first from English Bibles and finally from all Bibles receiving its support and imprint. The "Oxford movement", with its reverence for tradition, felt the need of the support of the Apocrypha and advocated its retention in editions of the Bible. The "Society for the Propagation of

the Gospel" will not assist those versions of the Bible from which it is omitted.

In the year 1905 the "Journal of the Apocrypha" was founded to raise these books to honor once more.

King Edward refused to receive a costly Bible that was presented to him because it did not contain the Apocrypha, which must be found in the official and legal Bible of England.

When the revised version was made the Apocryphal books were not included in it, although references to them were allowed to remain in the margin.

The Old Testament Apocrypha, over which a two thousand years' war has been waged, are responsible for certain errors that crept into the Roman Catholic Church from the reading of these books in the public services. These errors have no place in Scripture. They found their way into the Apocrypha from the schools of Alexandria where most of these books were written. For instance, the worship of angels as mediators naturally became a custom among the people after they had heard from "Tobit" (12:15) Sunday after Sunday of Raphael, "one of the seven holy angels which present the prayers of saints". Prophets also were regarded by the people as mediators, for does not the book of "Maccabees" (2:15, 14) declare that "Jeremiah, the prophet of God, and a lover of the people, prays much for the people and for the holy city?" This error that the dead pray for the living was indorsed by Origen when he said: "Do not pray for the dead; they pray for us."

But these two false notions are hard to separate and as they occur side by side in "Maccabees" they recur in Roman Catholic tradition. Judas Maccabeus is represented (Maccabees 12:45) as "making reconciliation for the dead that they might be delivered from sin. He sacrificed for those fallen in battle. If he had not hoped that they that were slain should have arisen again, it had been superfluous and vain to pray for the dead." E. C. Bissell regards this passage as a proof text of Roman Catholics for the doctrine of purgatory and of prayers for the dead. There is no trace of this false doctrine in Justin,

Ignatius, Irenæus, Clement of Rome, or "The Teaching of the Twelve", but Tertullian advocates prayer for the forgiveness of the sins of the dead, and Arnobius defends the churches as places where prayers are offered for the living and the dead.

There are two fountains, both in the Apocrypha, that send forth, as bitter water, the false opinion that works merit salvation. In "Ecclesiasticus" (3:30) occur these words: "Water quenches flaming fire and alms-giving makes atonement for sin." In "Tobit" (4:7) the same extra-biblical teaching is found: "Give alms of thy substance and the face of God shall not be turned away from thee."

Justin, and after him, Irenæus, quotes from an apocryphal vision that "God remembered His dead that slept in the dust of the earth and descended to them to bring to them the goodness of His salvation". This is the germ of the doctrine of Christ's "descent into hell", which, as T. H. Holtzmann says, "found a place in the church creed after it had been cultivated by the syncretist Gnostics". "Hast thou preached to them that sleep?" the gospel of Peter says, is a question that was asked of Jesus as He hung upon the cross.

Schaff follows A. Neander in tracing to the gnostic Marcosians the practice of extreme unction.

From the gnostic teaching that matter is evil and that the soul must free itself from the contamination of the body, there naturally grow up asceticism. Instead of hating sin, which God did not make, the Gnostics hated the world which He did make. Saturnilus and Tatian, the Gnostics, forbade marriage. The "Acts of Thecla", that had a great influence in glorifying virginity, declared that the married would have no share in the resurrection. All the gnostic gospels lauded celibacy and this widespread literature produced a state of mind or rather a tendency that could not be resisted. It was this perverted gnostic teaching of the evil of matter and of marriage that filled the caves of Egypt, the desert of Sinai and finally monasteries and convents everywhere with unmarried devotees.

When monks and martyrs were canonized as saints and saint days were appointed, it was necessary to find a miracle

performed by each candidate for sainthood and they found them, one after another, R. A. Lipsius says, in the apocryphal "Acts". J. Geffcken designates the "Acts of Peter", which has recently been found in Egypt, as a pandemonium of wonders. It was gnostic phantasmagoria that supplied the Roman Catholic demands for thaumaturgical legends of the saints.

"Up to a certain time," Edwin Hatch says, "there is no evidence that Christianity had any secrets. The simple gospel was preached openly to the world. After a time all is changed. Mysteries have arisen in the once open and easily accessible faith. The elements which are found in the later and not in the early form of baptism are elements which are formed *on to* Christianity." Justin is the first to call baptism the "enlightening", a word which is taken from the Greek mysteries. This word, Adolph Harnack says, is "probably taken from the Greek mysteries". In Professor G. Anrich's opinion the Gnostics "expressed forms that appeared again later in the Roman Catholic Church, but as unconscious rather than as deliberate additions." Dean Stanley thinks that the Roman Catholic mysteries were "the effect of the same vast wave of superstition which produced the charms and invocations of the Gnostics". "There was connection," H. O. Taylor says, "between pagan mysteries and the initiations and doctrines of the Gnostics, and between gnosticism and the growth of mysteries in the Roman Catholic Church, but the connection is obscure. The terminology of the pagan mysteries certainly passed into the Christian, and yet it does not follow that the development of Christian mysteries was connected with any ancient pagan rites."

Prof. A. V. G. Allen surmises that "converts from heathenism may have translated Christian rites into heathen equivalents". Cardinal Newman finds "an affinity between magical rites and the Christian *disciplina arcana*."

All of these writers agree that the Roman Catholic rites were very much like the earlier gnostic ritual. The only difference between these authorities is as to the degree of assurance which they have that the later was deliberately borrowed

from the earlier. The exorcism of evil spirits, the consecration of the water, the anointing after baptism, the cakes, the wine, the milk and the honey, the white garments, all appeared alike in the Gnostic and the Roman Catholic ritual. "The sacraments," as A. Harnack says, "became more and more solemn and impressive until they rivalled the most imposing ceremonies of the ancient pagan cults, and the most momentous result was the gradual assimilation of the entire Christian worship to that of the ancient mysteries." Following the gnostic terminology the Lord's supper was called an "offering" and the Lord's table an "altar", and the bread and the wine were declared to possess magical power. All of these radical changes in the use of baptism and the supper were justified by the secret tradition of the apostles which had been handed down by the Gnostics in their spurious "Acts" and "Epistles".

Mariolatry is a late error. In the third century all the apostles were declared to be martyrs, and martyrs were glorified, but Mary was not a martyr. In the fourth century nuns were canonized but Mary was a mother. Until the year 300, it was a mark of orthodoxy to believe that Mary was the mother of a large family. The *gnostic* gospel of Peter, a fragment of which has recently been found in Egypt, affirms that the brothers and sisters of Jesus were born to Joseph not by Mary but by a former marriage. This perversion of the gospel record was made by the gnostics to preserve the virginity of Mary and the immaculate conception of Jesus.

But the early Church Fathers in their eagerness to overthrow the gnostic position insisted that Mary was the mother of the whole family. So it happened that saints were multiplying fast but Mary was not among them. Feast days were established and churches were dedicated but none of them in honor of Joseph's wife. If she appears in an early fresco, she is never alone, as if honored for what she was in herself. There are symbols of Jesus in the catacombs—the fish, the lamb, the vine—but none of Mary. She may have attracted private devo-

tion before the year 300, but no public worship was paid to her.

Docetism in time disappeared and it was no longer necessary to argue that Mary had so many children. Then the gnostic, the heretical, view of Mary as ever virgin became the orthodox conception. It appeared in homilies and in hymns, in new expurgated editions of the gnostic "Acts", especially in an enlarged edition of the "Gospel of James", which appeared near the end of the fourth century, an edition of which more than fifty manuscripts, in many languages, are extant. It is this book that gives us the names of Mary's parents, Joachim and Anna, and tells us that she herself was immaculately conceived. The day of Anna's immaculate conception of Mary was fixed on December 8, her nativity on September 8, and her presentation in the temple on November 21st. All of these days are holy days in the Roman Catholic calendar. Epiphanius said no one knows how Mary died; but soon afterwards another apocryphal book, the "Assumption of Mary", appeared. The argument for the assumption of Mary is borrowed from another apocryphal book, the "Assumption of John", which says that when John's tomb was visited nothing was found in it but his sandals. This led to the naive inference that he must have ascended to Heaven. The feast of the Assumption and the other feasts of Mary, one after another, began to be observed after the appearance of this apocryphal legend. It is this book that is the direct source of the worship of Mary. It lifted her from her former obscure position to become first Queen of Heaven, and then soon after, by decree of council, the Mother of God.

While the apostolic fathers were fighting gnostic heresies they thought it advisable to centralize authority in a diocesan bishop. This is H. Weingarten's explanation of the rise of Episcopacy in the second century.

G. Solomon ("Infallibility of the Church", p. 360) says that the real inventor of the story of Peter's Roman Episcopate was an editor of the Clementine romance, the spurious epistle of James. Later developments in the hierarchy in the fourth

century were hastened by the publication of apocryphal "Acts" in favor of such development.

It thus appears that to the Jewish Apocrypha are traceable four errors, viz.: the worship of angels, the intercession of saints, prayers for the dead and works of merit.

To the gnostic Apocrypha are due seven errors, to wit: the doctrine of the descent into hell, the practice of extreme unction, the movement toward celibacy and monasticism, the miracles that are pleaded for the canonization of saints, the mysteries that formed the *disciplina arcana*, the theory of the perpetual virginity of Mary which led to mariolatry and the rise of the Roman Catholic hierarchy.

THE PREACHER AND BIOLOGY.¹

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II. THE DOER.

However great truth-seeking may be, however glorious truth-finding, this glory cannot surpass when the final assizes are closed, the quite simple matter of truth-doing.

"The sole aim of Christianity is to make good men. . . . The aim of Christianity is ethical, and it has no other aim whatsoever. Good men constituting a good society, living in league with all goodness human and divine—this is the Kingdom of Heaven, mentioned oftener in the four gospels than any other subject, and forming the central idea in the teaching of Jesus."²

These words of President Faunce are startlingly clear. I have said the same thing, perhaps, but when I read it from another, it flings itself upon me like a challenge. I can walk out on the brink of the precipice and look calmly down the awful perpendicular, but for another my head grows dizzy. For myself I feel no sense of danger, I know my poise. And this is the way with most of us. We are not afraid for ourselves. But why should this seem like a challenge or a daring approach to a nameless fear? Can it be that we have invested our religion in abstruse metaphysic, mystic ritual, the phylacteries of the temple service, till the great central life and veracity of it surprise us when we meet it face to face? Can it be that the aim has been obscured, or lost, in the multitude of means to attain it? Can it be that sometimes the main matters sit in the rear of our churches, and the Kingdom of Heaven on earth becomes a remote consideration? Have we lost our social sense and mission in the personal pursuit and acquisition of a selfish Heaven? Have we forgot, or have we lost the power to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven?" How is it that too often selfishness rules in our standards of piety and in our appeals, and we pass by on the

¹The Gay Lectures for 1909-10.

²President Faunce, "Educational Ideals in the Ministry".

other side, leaving to alien hands the ideals of Jesus and the ministry of healing? These questions convict us and turn our thoughts somewhat into social channels.

In this lecture, we have the Doer, the second of Emerson's children, otherwise described as the love of good. Does biology destroy, or tend to destroy, the love of good, the making of good men, the practical ministries of life—feeding the hungry, visiting the sick, clothing the naked, setting the prisoners free, preaching the gospel to the poor, living in league with all goodness, bringing in the Kingdom of a new social order, making "right reason and the will of God prevail"—in a word, fulfilling the particular mission and doing the particular work Christianity has set us to do?

This Doer, this love of good, has latent in it, according to Emerson, the love of truth and the love of beauty. The supreme religious sense is the sense of behavior, is ethical; and ethics is indissolubly joined to truth and to worship. I do not mean to say that doing good is all of religion. I am just saying that it is not; that religion cannot be supremely ethical without the intellectual and emotional, without truth and poetry and vision. Thought, we cannot escape it, marks itself upon the life. If to one the world was created and set adrift, somewhat alien and despised, the antipodal of its Creator, rival and hostile, a sort of perversity and mistake; to another the charm and manifestation of the indwelling, divine Personality, beneficent and beautiful—if to one Christianity, an abstract thing, was finished long ago and is now delivered ready made by the priest to the elect, external and compulsory; to another a coalescent process, the possessor participating in the pain and the purpose, in the joy and insight and uplook and all, inwrought and vital—if to one duty be a tyrant's task imposed upon the helpless from without; to another a joyous spontaneity gladdening our daily labors by the paths of peace, then these two men of widely different intellectual attitudes toward the finality of things cannot be ethically the same. Many things, indeed, many important things, are either subconscious or unconscious, but every noble deed, and true, is conceived in conscious

volitional intelligence and quickened in the womb of feeling. Life is one. It is involved in the veracity of human reason, the reliability of the senses, the trustworthiness of the emotional tides whose moral force breaks high upon the shores of human conduct and, with mighty sweeps of storm, commands the sea of human activities and human destiny.

The cries in our streets are tragic; there is to-day a great unrest; the deep disillusionments threaten our political and industrial order; the ferment is brewing in our social vats; the violent, as of old, threaten to take the Kingdom by force; the tides run wild; the storms break fearfully on the high seas; the great deep is broken up; the clouds are black, and turbulence and deep darkness cover the sky. Men are being lost in the wild waste of waters. And yet I do not speak with the voice of a pessimist. This is a period of more or less rapid transition. There is lack of adjustment, but there is lack of adjustment in all periods of progress. The public grafter is taking the place of the private thief because wealth is being massed and becoming corporate. The city government occasionally becomes immensely corrupt and crime, beastly crime, sits in the seats of power and laughs at our calamity. But for all this the issue is drawn, the issue of social and civic righteousness, the central word of Hebrew prophet; and my faith is, that after toiling all night long against contrary winds, about daybreak we shall see Jesus walking in the shadows on the sea; and as the light falls across the moor we shall find Him close to us. Jesus walks in the midst of the centuries bearing the Shekinah of progress in heroic hands; and hope renews the face of the morning.

I am not afraid of progress. That which eliminates nothing but the false and seeks nothing but the true, though it see but dimly through half-awakening eyes in the twilight of its uncertainties, shall bring us into larger ports with fuller sails borne by happier breezes—shall bring us to larger tasks and more fruitful fields. Christianity will not get ahead of Jesus, but it will get ahead, a long way ahead, of its own past as it approaches Jesus.

The time has come when we, at the command of the Master, shall launch out into the deep and let our nets down. With a wider knowledge we may loose anchor from our marginal moorings and set sail for the open sea. Our faith, our life, our religion are not static, but dynamic; our God a living God; our work progressive. Upon the silver crest of the rising tide, for the tide is rising, must stand the preacher in the forefront. He has the mightiest work to do, the most inspiring, the dearest, the most heroic in the wildest tides, the deepest sacrifices and the highest achievements, I know. The strength and the manhood and the heroism that asks no reward but a chance to lay down one's life are his. It is the strongest appeal ever made to noble natures, the chance to lay down one's life. It is the highest pay and the sweetest sacrifice with endless love in a priceless cause—the cause of humanity. Doing things for men. Sacrifices so noble as to draw all men to them. I sometimes crave your chance. I sometimes long to join the ranks of men with prophet-hearts, the ranks of the ministry—true, sincere, heroic, in the breach of the world. What a chance to be like the Master, to live His life all over again, and what a time for such a task! The appeal of an easy life and soft raiment a noble nature spurns. It is the hard task and the battle-cry that summon men—men really, not shadows of men—to the ministry. Only the ignoble and the camp-follower and the salary-hunter asks for an easy place. To endure hardness and to serve men, this is the law of the Kingdom and this is the law of life. There are none but strait gates to life-crowns.

But not so far am I removed from you. Dr. Dawson says that "biology and the Christian religion are one in their innermost aims". "Both naturally find their more obvious relationships in moral and social concerns of civilization—such as the struggle against disease, poverty, and vice. . . . crime, insanity, and other forms of mental and moral degeneracy, and all other problems involving the perpetuity and amelioration of human life."³

But some one says that so far from having a common aim,

³*Homiletic Review*, November, 1909.

biology discredits the very authority of religion itself, and so disrupts its power at its central source. If authority mean power vested in some superior person or counsel or church to enforce its commands by excommunication, by torture, or the stake, or other forms of violence, then that kind of authority is just what we escaped when we won the right of private judgment in matters of religion and the freedom of conscience. No man nor set of men, can annul the primacy of private judgment and personal responsibility directly to his Maker. No man stands between. There is no place for pope or Inquisition or test or credal orthodoxy tipped with fire and writ in blood. If a religion without authority mean a religion without veracity, then it is no religion at all worthy of a moment's notice. Even President Eliot did not mean that. If authority mean moral obligation arising out of relations of truth and *rightness*, then such authority is forever binding and yet entirely consistent with freedom. Everywhere this authority of truth takes hold upon us. The latent soliciting spirit of things makes its appeal to those who will turn aside to see; and, even out of the wonder and reverence of the desert, like Moses, we may receive a divine enlargement and enthusiasm and a divine message and mission, or rather commission—a work to do. Not to believe in nature, not to have faith in truth and its strange healing and vigils with the angels, not to be subject to its appeal, and its final imperative, whatsoever its source, is the last depravity and profanation. The wayside becomes a divine mercy seat; out of the desert shall spring forth rivers of water; the highways and hedges shall furnish the guests for the King's feast; and biology and theology shall mingle together at the gates of the temple. Every humble spot or truth is regal in a good man's life. To know from the humblest quarter that a thing is true and right is as commanding as if it had dropped down out of the sky or was known to be the verbal edict of God and had subscribed His personal signature and autograph and seal upon it. For if it be true the never-to-be-doubted God's signature and handwriting are already upon it and vouched for by that fact. We do things not because we

are commanded to do them or because there is authority outside of us for it, but because, commanded or not commanded, they evidently ought to be done and we feel that we ought to do them. The issue is lodged within us. The commandment may bring us the clear information of what we ought to do, but, knowing that, we need no further compulsion, save the inner impulse to do what is right, and this impulse is constitutional to the Christian. Jesus abdicated the throne of external authority in order to be incorporated in the *will to know and to do what is right*. The ethics of Jesus disappear as statutory compulsion from without to reappear as moral imperative from within. Religion, and this is a point to be guarded among us, tends from age to age to become mechanical, and in so far as it does become mechanical, it becomes irreligious. It tends to follow rule rather than impulse, and in so far as it does follow rule and impulse is wanting, it becomes a solemn mockery. It tends to conform to authority, and in so far as that conformity is not a personal conformity to felt truth and duty in the warmth of its spirit, it becomes a whited sepulchre full of dead men's bones. That one to whom truth does not make an authoritative appeal and awaken joyous responses from within, even if it were forced upon him from without, would be still a pagan and a slave. Whoever does not follow truth from an inner impulse as a joyous response of a right heart, will never and can never follow it at all. There is no other way. Christ taught as one who had power, and as if truth were its own voucher. He didn't appeal to Rabbi this and Rabbi that or any other. It was not His method. No truth did He ever impose on anyone. He exposed it, made it visible, got men to see it, to accept it, to fix their allegiance to it, to be partisans of it, and then they were free. They did right; they wanted to do right not because they were forced to do it or were afraid not to do it, but because they willed it and truth flamed through their deeds from inner fires of sacred divine heart-altars—not mechanical but biological, not legal but vital.

Religious authority, then in the sense of compulsion, is

located in the heart, and, in this sense, it is and can be located nowhere else whatsoever; in the sense of reliable veracity and source, it resides alike in the truth of the Bible and of nature. They are both indispensable; but for the individual or the community this truth becomes authority recognized, or authority effective, exactly as fast and no faster than it is rightly learned and understood and sealed with experience. As to the right to command or to be heeded, truth is always and everywhere supreme; but its influence upon the centres of personality the one thing altogether indispensable, the throne of executive and administrative power in the Christian scheme, and the only one consistent with biology and character, is a pervasive indwelling.

This is a missionary doctrine and compels missionary enterprise wherever men are brothers. It puts upon us a mighty responsibility.

It has been charged that biology has destroyed the distinction between sacred and secular; and that is just what it has done; but while it has changed the relation, it has exalted it, too.

"I but open my eyes—and perfection no more and no less,
In the kind I imagined, full fronts me, and God is seen God .
In the star, in the stone, in the flesh, in the soul and the clod.
And thus looking within and around me, I ever renew,
With that stoop of the soul which in bending upraises it too,
The submission of man's nothing perfect to God's all complete,
As by each new obeisance in Spirit I rise to His feet."⁴

Biology is one with theology in its acknowledgement of authority in true religion and in the insistence upon its obligation and finality. The only point of difference that could arise in this restricted territory would be the seat of its administration. The biologist naturally takes the vital point of view, makes the individual supreme in religious matters, and allows no compulsion from without as being both futile and perilous.

This does not prevent organizations from holding definite views, opinions, dogmas, and restricting the membership to

⁴Browning, "Saul".

such, and such only, as hold the same views, opinions, and dogmas. This it presupposes. The world is big outside and free. Everyone may go to his own where he can find fellowship.

But some one says there are a number of things in the Christian religion which we must obey without reason—not because they are true, but because they are commanded. To them it is an impertinence and disloyalty to ask the reason why. To my mind the source is sufficient to convince us that the commands are reasonable and true. But, beyond this, I confess, I want to *see* the reason and *know* the vital significance. For I believe there is always a vital significance in every divine matter and that commands are never obeyed well when obeyed blindly. On the contrary, they are properly obeyed only when they are obeyed intelligently—feeling the significance, entering into and co-working consciously with the spirit and intent and purpose of them. This is why your seminary work is so important, that you may see and lead others to see these shining vistas along the paths of duty. Baptism, for example, is no formal rite to one who observes it intelligently, but a beautiful and significant and magnificent profession that should set all the world aglow with new fires. To-morrow can never look the same with that profession on it; and upon to-day Heaven opens to justify the mighty tasks assumed. It is needful enough that the proper form shall be observed, for without it the significance is lost; it is needful enough that it shall be properly administered by a right administrator that it may suffer no depreciation; but it is infinitely more important, following the form truly that we shall enter into its spirit intelligently, that there shall be no pretence or sham or blindness or illusion in the one who assumes so much and promises so much, calling on God and men to witness. It is a day when the old and the new life meet and prophesy and part. A grave, a resurrection, and new paths of light; such is the profession. The lack of co-operative intelligence, the habit of shutting the eyes and taking the church pill blindly, accounts for many fearful lapses in intentional obedience which are yet without the semblance

of significance or the most remote fulfillment of an altogether rational and intelligent purpose.

The final reliance for the love of good, for ethical conduct, for Christian character, for good men, is the capacity in man to respond to truth, to all nobleness, to high sacrifice, and to dauntless, heroic fellowships. This Jesus relied on. His mighty truths were delivered to the naked hearts of fishermen. He kept no record; He wrote no line. Speaking as never man spoke His words trembled a moment on the breeze and fell away like the noises of the street. One might have thought Him careless or heedless of their value. This poetry and song and wealth of the world pitched about the waste places of Galilee, but not to be lost. A deep philosophy with a subtle sense of permanence invested its treasures in human hearts. Never a teacher trusted so much with so little safe-guarding. He never doubted its safe deliverance to the future. To men's receptivity He appealed, to men's ministry He committed His teachings. Such abandon of faith the world had never seen before. He believed in truth and He trusted it to men. He flung it abroad without a guardian. It was magnificent.

Lincoln once said, "You can repeal the Missouri Compromise and the Constitution of the United States, but you cannot repeal the moral constitution of man." And I say, you may deny the authority of the Bible, you may count it nothing that it was written by inspired men, you may quibble about what truth is, but you cannot abolish the "moral constitution of man"; and so long as the moral constitution of man responds to truth, the great details of the Bible, ageless and timeless and immortal, by their own authority, the authority of truth, the self-evidencing power of truth, shall lead the conquest of the world and set free and make strong and give life and light and peace till the world's end.

I may be wrong; but I think truths are more effectively taken one by one and fixing them so in our life, going by the way of experience—until, at last, we can say they are all true, for we have tried them and proved them and the volume which contains them is the treasure-house of God. The other way

of professing the Bible whole, with such absolute confidence as to make interest negative and knowledge unnecessary, and denying every separate commandment in conduct, does not much commend itself to me. Step by step, going by way of experience this is better, and this is the biological way, and this is the way of life.

I do not mean to say that these are the only alternatives, but I do mean to say that knowing the truth to do it lovingly and enthusiastically in all brotherly consideration is the chief thing in the whole round world.

The first need of the Doer is to have the truth and the first duty of his neighbor is to preach it to him—preach it directly, dissociated, so far as possible, from all other complicating perplexities; preach it simply, leaving ultimates, for the time being, and theories and finalities out of account, leaving truth, naked truth, with its native affinities for heart-flesh and brain-tissue. It will get itself into deeds; for truth has a genius for behavior.

Natural law reinforces ethical demands. Although Huxley found no moral quality in organic processes, so great a thinker as John Fiske says, "Subtract from the universe its ethical meaning, and nothing remains but an unreal phantom, the figment of false metaphysics."⁶

"The rude surgery of nature" amputates the disharmonies of life. Those things out of harmony, individual or social, in purpose or act, are out of harmony with God who made life and fixed its conditions. That which is out of harmony tends to be eliminated, that which is in harmony tends to survive. This is true not only in the strengthening of the stock by the survival of the strongest, but also in the strengthening of the mind by the survival of the keenest witted and the most resourceful intellects, and in the strengthening of the moral nature by the survival of the strongest social alliances, the possibility of which alliances is inherently involved in ethical considerations. No society can be founded on a purely selfish and

⁶John Fiske, "Through Nature to God".

non-ethical basis. Social relations are of necessity moral relations, and the worse tend to be eliminated through and by means of disqualifying anti-social factors. Now, the highest and supremest functions of the Christian religion and of life are social, and the Kingdom of Heaven, the Kingdom which Christ came to set up, and the Kingdom which he did set up and which shall some day sweep the world, is a Kingdom of social ideals to be lived out and to be realized among men. Morality is planted in the heart of the universe. "The stars in their courses fight against Sisera."⁶

Lest some philosopher put himself to much trouble to distinguish religion from ethics, I say with John Fiske that "the notion of ethics is inseparably associated with the notion of religion",⁷ and with Rauschenbusch that "God demands righteousness and He demands nothing but righteousness". "The prophets were the heralds of the fundamental truth that religion and ethics are inseparable and that ethical conduct is the supreme and sufficient religious act;"⁸ and with Harnack, in the sense of its central love, "Religion may be called the soul of morality, and morality the body of religion",⁹ and with Sabatier that "it is precisely this deep unification of religion and ethics which constitutes the most striking feature of the gospel There are no longer two laws: a divine law over against the human conscience; nor two truths; a supernatural truth over against natural science; nor two powers; nor two societies",¹⁰ nor two ways of living, one ethical and the other religious. There is one world and one life and one way of rightly living it. Within this world, the biologist stands with the preacher in his search for truth, in his ministry to men, in his life of the spirit. This over-emphasis of the ethical, if it be such, never tends to practical exaggeration. So I am not careful to hedge against misunderstanding.

For the sake of clearness, however, lest we forget, remember

⁶Judges 5:20.

⁷"Through Nature to God."

⁸"Christianity and the Social Crisis".

⁹"What is Christianity?"

¹⁰"The Atonement."

that Jesus disengaged His righteousness from the "good works" of the temple ritual and made it coincident with deep morality, and morality to be ethical springs from the heart, is lighted by love, and issues in service.

Turning now to the practical side whatever has been the history of the Church, and it is not ideal, it is certain that the history of Jesus proves the inclusion of the healing of the body in pure Christianity. And yet there are those who deny that the mission of Jesus was in any sense social. "Jesus," they say . . . "took a personal interest in the poor, the sick, the miserable; but His purely religious teaching and His saving activity were in no way directed to any improvement in their earthly position; to say that His objects and intentions were of a social character is to secularize them."¹¹

Over against this view, in the Gospel of the Hebrews, stands the story of the rich young man, which is somewhat different from that given by Matthew, Mark and Luke and closes with this reply from Jesus: "How canst thou say: I have kept the law and the prophets, as it is written in the law, love thy neighbor as thyself? Behold many of thy brethren, sons of Abraham, lie in dirty rags and die of hunger and thy house is full of many goods, and nothing comes out of it to them."¹²

"You observe," says the great Harnack, "how Jesus felt the material wants of the poor, and how He deduced a remedy for such distress from the commandment, 'Love thy neighbor as thyself.' People ought not to speak of loving their neighbors if they can allow men beside them to starve and die in misery. It is not only that the gospel preaches solidarity and the helping of others: it is in this message that its real import consists . . . Its tendency to union and brotherliness is not so much an accidental phenomenon in its history as the essential feature of its character. This gospel aims at founding a community among men as wide as human life itself and as deep as human needs."¹³ And I say the conflicting, competitive social inter-

¹¹Harnack: "What is Christianity?"

¹²Harnack: "What is Christianity?"

¹³Harnack: "What is Christianity?"

ests must yield to the co-operative community of social good and the love of one another if we are to save the remnant of Christianity yet among us. Christianity has a social mission; deprive it of that, and it is bereft of its power. And with Rauschenbusch, "Whoever uncouples the religious and social life has not understood Jesus. Whoever sets any bounds for the reconstructive power of the religious life over the social relations and institutions of men, to that extent denies the faith of the Master."¹⁴

It isn't the counting of our beads in prayer, it isn't the tithing of all we possess, it isn't the punctiliousness with which we are always in our church pew or do our so-called church duties—these ought not to be neglected—but it is the "weightier matters": how many heart-hungers and flesh-hungers, sorrowful spectacles, have we passed by in our streets and paid no heed to?

It is as curious as it is instructive, that Levite and priest, the professional and ceremonial officers, brought us no great reform, no great literature, no great life. It was the prophets who came out of the ranks of the people and fought the battles of the people against oppression, against priestly irreligion, against idolatry. They were the agitators, the social reformers, the statesmen emphasizing the essentials of mercy and truth and justice and freedom and manhood and heroism and patriotism, and treating with noble scorn petty details and empty ceremonies and aimless formalities. These with the Judges and Moses, the great wilderness-taught Moses, on the side of action, brought us our Bible. The poetic side will be considered in another lecture.

Wherever ceremonial and professional religion takes the place of humanitarian, worship and men degenerate; the temple rises, the priest fattens, the worship fails. Golden altars take the place of consecrated hearts. Beauty I love; art I love; mellow lights of magnificent windows divine with the glories of great painters upon them seem to carry me a little nearer to Heaven as I worship, but this gorgeous detail is not the essential

¹⁴Rauschenbusch: "Christianity and the Social Crisis."

product of the society of Jesus. It may be a means to worship and it may be madness. The essential product is men and help of men—not grand altars, not great domes which overshadow the simple pastoral life of the Galilean Jesus. We are in danger of isolating ourselves from the very people whom Jesus came to save, if, my brothers, we have not done it already—the laboring men—we in our fine houses and our fine clothes and our high ways and our fixed fashions and our unjust wages, while the people rot in our tenements and die in our streets. The truth, the deep personality of Jesus, was so simple, so direct, so unpretentious, so social—at a wedding, eating at a publican's house, violating all the Jewish notions of propriety, mingling with sinners and disregarding all their ceremonial cleansing, taking no heed of first families or the four hundred and paying no attention to church or Philistine respectability, boating with fishermen, healing the sick, blessing children, talking to a Samaritan woman, in the wilderness or by the sea-side preaching, teaching in the crowded streets as men elbowed past to their business, on the farm-ways or in the temple at Jerusalem, up in the mountain or down by the sea—none were too high and none were too low for His divine society. *He was all men's brother.*

Would one seeing us, our kindly ways and simple, the sharing of our life with others, our brotherly interest, our cordiality to truth and our hospitality to strangers—would one seeing us reckon that we had been with Jesus?

In our industrial wars the bitterness breaks all bounds and fratricidal cruelty flows thick and black with great clots of blood. What would Isaiah say? How long, my brothers, before we shall help every man his neighbor; and everyone say to his brother, Be of good courage; and the carpenter encourage the goldsmith and he that smootheth with the hammer him that smiteth upon the anvil.¹⁵

Living on the dreadful abyss and pauper border, no higher standard of life to hope for, no educational efficiency, with haggard darkness shrouding the future—with Carlyle, there rises

¹⁵Isa. 41:6, 7.

a spontaneous, passionate cry: "Alas, was this, too, a breath of God; bestowed in Heaven, but on earth never to be unfolded!— That there should one man die ignorant who had capacity for knowledge, this I call a tragedy."¹⁶ Not only the low wage but the income is diminished by enforced periods of unemployment. In 1900, six and a half millions of laborers were out of employment part of the time, two millions half of the time, a half-million all the time.¹⁷ Shorter hours, higher wages, steadier employment, sanitation and protection will help but will not heal this industrial distemper. Until men become brothers and the sharing of their work and their life leads them to want to help one another, however good our laws, the ideal will stand remote and apart from the actual world.

It has been estimated that about 10 per 1,000 die each year among the well-to-do, 15 per 1,000 among the higher class of laborers, 35 per 1,000 among the lowest class, or the very poor. In Glasgow among certain tenement houses 55 per 1,000 died annually; but after renovation the death-rate dropped to 14, while in the neighboring tenements it was still 53. This and other like experiments, proves the responsibility of the tenement owners.

In Paris the death-rate from consumption among the poor is three times as great as that of the well-to-do. In Hamburg it is the same, while in New York it reaches the frightful figure of fourteen to one. And in the worst "double-decker" tenements the death-rate among children reaches 204 per 1,000, or 1 to 5; four times as great as that of the average child.¹⁸ Disease multiplies frightfully from contagion, and bad habits, and impossible food, and crowding, and filth, while the immoralities are monstrous in certain localities. From this quarter the infection spreads and lays its death grip on fair forms, be they never so clean. The only hope of a sanitary world is a social hope. No life is safe with a neglected class as a menace to health and morals. In sheer self-defence a brotherly interest will sweep us into social service.

¹⁶Sartor Resartus.

¹⁷Robert Hunter, "Poverty."

¹⁸Robert Hunter: "Poverty."

Four millions of people in the United States are supported at public expense. Four millions more, it is estimated, bear their misery in silence. The income of ten million more is altogether inadequate to maintain their physical efficiency for work, and the race degenerates. One million and seven hundred thousand children who ought to be in school are forced by poverty to earn a livelihood, and five million women are wage earners.

WHAT IS THE SOLUTION?

To some it was thought to be simply relief; but experience proves that public or private charity is only an expedient. It has helped some, but it has hurt more than it has helped. It is better to suffer and be a man than be on the charity list and be a pauper with the loss of self-respect. To Carlyle it was work, sacred, divine life-labors. "A man perfects himself by working. Foul jungles are cleared away, fair seedfields rise instead, and stately cities."¹⁹ To live the simple life, to abandon luxury, to serve the public need, to sympathize with the poor, and these all emblazoned with a bewildering fire—this was the program of Ruskin. He placed the wealth of nations in men. "There is no wealth but life; life, including all its powers of love, of joy, of admiration. That country is richest which nourishes the greatest number of noble and happy human beings." And as to luxury, he said: "Consider whether, even supposing it guiltless, luxury would be desired by any of us if we saw clearly at our sides the misery that accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all and by help of all; but luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfolded."²⁰ These both demanded work—work for the rich and work for the poor—an honest day's labor for an honest day's wage; for to them there was no alternative, it was either work or steal.

Biology has made possible the alleviation of the tenement evils, the slum with its vile thoughts and foul gases, the vagrant

¹⁹"Past and Present."

²⁰Unto This Last.

problem, the unsanitary shops which preserve and spread our contagions; and when we remember that unless we redeem these dens of vice and these open distempers our own homes shall whiten with the leprosy that smites them to death, a new apostolate whose zeal is religion shall arise to the needs of the hour.

Biology has made possible the operation on practically all the vital organs, including the heart; and the modern surgery of the brain, the banishment of malaria, and the abolition of yellow fever are already under way. In compound fractures it has reduced the mortality from 65 to 1 per cent.: and in ovariectomy from 66 to 2 per cent.; diphtheria to one-third of its former havoc and hydrophobia to less than a half of 1 per cent.; while the plague of "black death" is swept bodily away from all sanitary shores. It has reduced the mortality in spinal meningitis from 80 to less than 30 per cent. and that of the great "white plague" (tuberculosis), the greatest single scourge of the world, has fallen 50 per cent. It has increased the average life from 25 to 43 years, and the death-rate in the great cities of the world has fallen from 60 per 1,000 to 18.

"And what shall I more say?" using Paul's great peroration with all truthfulness. "For time would fail me to tell of Koch, Pasteur, Reed, Lazear, Manson, Ross and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of the aliens. Women received their dead raised to life again."²¹ But it has been provided "that they without us should not be made perfect". And so to-day we face the problems they left: to abolish the pestilences that beleaguer the human body, poverty and squalor that destroy human hope, crime which undermines human health and brutalizes human life, injustice and oppression which bow down and degrade the human spirit; to relieve the poor without increasing poverty, to help the weak without making them helpless, and to open the way of opportunity to every born child.

²¹Heb. 11:32-35, 40.

Sanitaria rise in all lands for the healing of the nations; campaigns against disease, crusades against consumption, the battle of the slums, preventive sanitation, hospitals, state, private and denominational, asylums for the insane, schools for the defective, public education, Christian colleges, and state institutions show how the biological achievements and the Christian principle are mingled with the activities of the people; but we are not yet grappling sufficiently the problem at its springs. O, my brothers, there is work to do.

Poverty and misery and orphans and insanity, life's legion of evils, hand-made and society-made and inevitable. To these biology brings its leaves of healing, but futility shall wrap them in her selfish garments unless the divine life, tonic and tender, lay them upon the sores of society. Making men able without making men good will never heal our social infirmities. No remedy without Jesus shall ever solve the industrial problems of our nation, or any nation; no remedy but the deep personality of Jesus planted in the breasts of men.

The saloon, the unbrotherly inhumanity that takes a man's money and damns him with bad liquor; the unbrotherly employer who takes, for he can take it under our competitive tyranny, a man's labor and holds back part of the wages; the "white slave" traffic for whose accomplices the world has yet to invent a mean enough name; the wretchedness and misery born of passion and culpable with crime which vaunts itself in the palace and crouches in the hovel, for which there is no help and no healing and no hope of healing but Jesus. The biologist and the preacher, the ministers of Jesus, and the helpers of men, must seek and find and recover the world.

Carlyle did not find the solution; Ruskin did not find the solution; Matthew Arnold did not find the solution; democracy is not the solution, labor unions are not the solution, biology is not the solution; the religion of Jesus, ethical and persuasive, including and interpenetrating all the rest, is the entirely only solution of the ills of life and the only hope of its entire up-building.

Instead of biology's destroying or tending to destroy the

love of good, it becomes one with it, and instead of its being biology or religion, it becomes biology and religion, "one and inseparable, now and forever", in the mightiest task ever left to men.

It doesn't make so much difference about the weapon—that is important—but it does make a world of difference about the manner and the spirit of our going into battle.

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and sword
Shocked upon sword and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!' he snapped and flung it from his hand
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."²²

²²Edmund Rowland Sill.

BOOK REVIEWS

I. PRACTICAL THEOLOGY.

Der Bahnbrecher der Modernen Predigt, Johann Lorenz Mosheim, in seinem Homiletischen Anschauungen Dargestellt und Gewürdigt. Von Martin Peters. Leipzig: A Delchert'sche Verlagsbuchhandlung Nachf. (George Böhme). 1910. 4.80 M.

The author's claim that Mosheim was the path-finder of modern preaching is interesting. The especial justification of this claim is that he sought to base his theory of preaching on psychological grounds more completely and definitely than any homiletician who had preceded him, and in so doing was opening the way for a new and more vital treatment of the subject. Mosheim's views as to preaching are not set forth in a complete and systematic form in any of his writings. His "Anweisung" is chiefly relied upon as a source, though the author has made a thorough search of all his writings for every possible trace of his ideas on the subject. Mosheim's views as to the Church, as to the ecclesiastical office, as to worship, as to man's psychological constitution, as to different classes of hearers, as to the personality of the preacher, as to the content of preaching, as to the structure of the sermon and its style—his views as to every thing remotely connected with preaching, are laboriously gathered from his rather voluminous writings and skilfully organized for one's reading; and the whole makes one of the most systematic contributions to the history of preaching that has been written.

One may question whether Mosheim's views as to homiletics are of sufficient importance to justify so much labor; but it is only by means of such patient and minute investigations that a thorough history of the theory of preaching will ultimately be written. In that history Mosheim's place is a distinguished

one. In grounding that theory upon psychological laws he led the way in establishing it upon a scientific basis, and gave a great impulse to a movement in the study of preaching which has not yet reached its culmination, and the further development of which is destined greatly to enrich homiletics.

C. S. GARDNER.

Attention and Interest: A Study in Psychology and Education.
By Felix Arnold, Ph.D. New York. 1910. The Macmillan Co.

This book has several excellencies. In the first place, its conclusions are based upon the accumulated results of experimental psychology; and doubtless psychological experimentation has been nowhere more fruitful than in the particular sphere of experience which this book covers. Again, the writer has inserted a great deal of illustrative material, which is of value in helping the reader to understand the abstract statements. To many readers this will prove especially helpful, although there is nothing very difficult or abstruse in the author's statements. In fact, clearness of statement may be mentioned as one of the noteworthy features of the book. Moreover, the author shows a thorough acquaintance with the literature of the subject, which is extensive, and has brought together the results of the best thinking along this line. We have, therefore, in this book a very up-to-date and satisfactory treatise on this phase of psychology.

It is small criticism, but one's literary conscience cannot pass over an expression like the following without a protest: "If the time remains constant, then facilitation is shown if there are less errors in the result", etc. Four times on two pages the author uses the word "less" where he should have said "fewer". But such carelessness is not characteristic of the book.

I should say that preachers and teachers ought by all means to read this book, which treats of matters that are of the utmost importance to them and treats of them in a very satisfactory way.

C. S. GARDNER.

The Efficient Layman, or The Religious Training of Men. By Henry F. Cope, General Secretary Religious Education Association. Philadelphia. The Griffith and Rowland Press. \$1.00 net.

That men are not thoroughly trained for religious work and are only partially enlisted in the establishment of the cause of Christian truth, is evident to all who observe and think. Dr. Cope, the efficient secretary and vigorous writer, shows why men are not fully and gladly devoting their best energies to the work of the church, and suggests various ways for securing attendance on religious services and attention to the Christian life. A true psychology will study not only childhood and adolescence but also maturity, and indicate methods for the continuous equipment of adults for the perpetual duties and complex relations of private and public life and for multiplying activities which enhance individual and social welfare. The author deals with the principles of masculine development in moral and religious life, and with the problem of winning men to the church, and suggests how the church should provide avenues for the expression of a virile Christianity.

Dr. Cope pleads for an extensive and well trained lay ministry, and discusses the Sunday school as a mighty force for winning men to the study of the Bible and of the various problems of modern life in the light of truth and duty. The Adult Bible Class movement is considered a hopeful sign of the times, and four chapters are devoted to a discussion of Christian Brotherhoods—their organization, plans and policies, how they function in the equipment of the layman and how they provide fields for fruitful endeavor. The Young Men's Christian Association is commended for doing what the churches should do but, to a large extent, have failed to accomplish or even to undertake. A wise and vigorous emphasis is laid upon the necessity for religious training in all our colleges, by direct instruction when this is possible, and by a wholesome atmosphere always and everywhere. Social settlements, lodges and fraternities receive a sympathetic treatment. The church is exalted above all other organizations but the religious life, as a constant and ever-developing

reality, is considered supreme. The church should administer effectively to all persons and to all of life, and then men will see the need, the greatness and the worth of the Christian religion and devote themselves with a holy enthusiasm to its universal extension.

BYRON H. DEMENT.

The Ascended Christ. A Study in the Earliest Christian Teaching. By Henry Barclay Swete, D.D. New York and London. 1910. The Macmillan Company. Pages 168. 80 cents net.

Dr. Swete has written a volume parallel with and supplementary to his *Appearances of Our Lord After the Passion*. The book is devotional in the best sense of that word though thoroughly critical also. Dr. Swete is loyal to the great Christian verities and the present lordship of Christ is not with him a meaningless phrase. There are numerous notes on the Greek words which add much to the value of the book. Dr. Swete properly observes that with Paul and all the Apostles generally the ascended Christ is the great fact. They do not stop with the earthly life of Jesus, but glory in the living Christ at the throne of God. The subject is not merely important from a theological point of view, but is of direct value in its bearing on the spiritual life of the individual Christian. It means much to each of us how we regard Christ to-day. The whole theme is covered with all of Dr. Swete's scholarly care and spiritual elevation. It is a tonic and a joy to read such a book.

A. T. ROBERTSON.

The American City: A Problem in Democracy. By Delos F. Wilcox, Ph.D. New York. 1909. The Macmillan Company. \$1.25 net.

The Citizens' Library of Economics, Politics and Sociology, which the Macmillan Company are giving to the public, makes a worthy addition to its notable list of books by the publication of this volume. Since the author's first book on "The Study of City Government" appeared in 1897 an immense literature dealing with the various phases of the general subject has sprung into existence; but he feels justified in making an addition to this literature because of the nature

of this volume. His concern here is, not to present an exhaustive array of facts and theories, but to discuss the fundamental principles of the American city problem, and to point out its real relations to the great problem of human freedom as it is being worked out in American political institutions. In carrying out his purpose he has rendered a real service to the citizen as well as to the student of democracy and city life in America. He shows that the first settlers of the New World were not for the most part adventurers—four noble motives stand out as characteristic of them:

First—The desire for religious liberty.

Second—The desire for political freedom.

Third—The desire for opportunity to make an honest living; and

Fourth—The desire to conquer a new continent for Christianity and civilization.

It was these motives that gave them courage to conquer and that gave them clarity of vision to see and establish the fundamental principles that have since been characteristic of American democracy. These principles, not perfectly worked out or applied at first, but forming now the foundation of our political institutions, the author here attempts to define and discuss, especially as they stand related to the city problem and to the greater problem of human freedom. The spirit that pervades the book may be suggested by a quotation from the first chapter: "The real character of our national mission is inconsistent with mere self-seeking. Freedom, democracy, equality of rights, all speak of brotherhood and coöperation and prophesy that human nature, so cruel and selfish in its ancient and primitive manifestations, is being changed to something benevolent and social". But the author frankly admits that the expansion of American life in population, and industry, the colossal growth of our cities, and the almost unlimited encouragement of immigration have not been altogether favorable to our political experiment, and make the problems we have yet to solve, national and municipal, complex and difficult in the extreme. These he faces.

however, squarely and bravely and not without high hope of ultimate success in their solution. He is not blind to the characteristics of degeneration found in highly-civilized society, here as elsewhere, but he is persuaded that, properly trained, human nature in cities develops a wider social consciousness, a heartier spirit of coöperation, a more refined appreciation of the arts of life, a keener sense of responsibility to the future, and all those other characteristics of progress that are the hope of evolution and the justification of social effort. In two noble chapters on "Civic Education, or The Duty to the Future", and "A Program of Civic Effort", he presents an ideal of civic education and effort worthy of study and of the honest endeavor to realize it by American citizens in general and American Christians in particular.

GEO. B. EAGER.

Christianity and Social Questions. By Rev. W. Cunningham, D.D. New York. 1910. Scribner's Sons. 75 cents net.

This volume by the former arch-deacon of Ely, fellow of Trinity College and lecturer at Harvard University, comes as a rather startling exception to the common run of books of the day on this subject. He frankly avows that he does not think that preachers and church authorities ought to dabble in social and civil affairs. He makes a careful survey of contemporary society in its various aspects, dealing discriminatingly with its economic life, social ranks and distinctions, and its various and vexing problems between capital and labor and other contestants; but he declines to accept the theory that it is the church's business to take a hand directly in the solution of these problems. Her specific office is that of transforming and moulding personal character and influencing individual lives. But by doing this, he maintains, she will be applying the most effective remedy and bringing into play the most effective forces for removing social ills and bettering social conditions. This office or ministry of the church, he maintains, is eminently practical. The development of the Christian spirit and the influence of Christian character and ideals will inevitably react upon these

various problems and perplexities. And the elevation of human character through some spiritual agency, some agency specifically concerned with spiritual values, is of supreme importance for preventing the pressure of the material and external from overwhelming and degrading individual character. "We need some living guidance", he says, "to help us to thread our way among the respective claims of regularity and independence, of the present and of the future, of the individual and the mass; and Christianity so far takes account of each and holds the balance between them". In regard to all such questions there is, in his judgment, only one court of appeal for Christians—the mind of Christ, as set forth in His teaching and in His example—especially in the Sermon on the Mount. But he insists that the whole idea of Jewish morality, which had aimed at securing a divinely ordered society, was abandoned by Christ, and His appeal is immediately to the individual heart and conscience. He repudiates the contention that the church has not given sufficient attention to the secular life. From the days of ancient Judaism to the present he finds evidence of persistent effort to make the church, or Christian society, a divinely instituted mundane theocracy. But the higher office of Christianity has been menaced and must ever be menaced by such identification of it with civil institutions of any particular time and place. It is refreshing to find a high official of the Church of England so pronounced and clear on this point. He boldly hangs out the red light of warning lest personal initiative, intelligence and character be obscured and hindered by the trend of thinking in the direction of worshipping the State in some such manner as the Emperor was once worshipped.

The book, while disappointing in that it gives so little encouragement to Christian efforts, is sane and sagacious, judiciously assigning to Cæsar the things which are Cæsar's, but insisting on faithfully rendering unto God the things which are God's. Whether it compels our agreement with all its views or not, it will commend itself to the thoughtful student of social questions everywhere by its saneness and

sincerity, its philosophic grasp and practicality, and by its steady look at a side of the shield which modern thought and modern philanthropy have been too prone to neglect.

GEO. B. EAGER.

Twenty Years at Hull House. By Jane Addams. New York. 1910. The Macmillan Company. \$2.50 net.

This impressive autobiography is a great contribution to the sane literature of social reform and philanthropic altruism. "Do you know you have undertaken a century job?" the Commissioner of Labor asked the ardent woman who had laid the plan of the newly-formed Consumers' League before him. "We do," was the quick reply, "and we have no time to waste." So the consuming sense of responsibility for the world's affairs, the intelligent insight into the needs of the "other half", the sublime courage and superhuman patience required to undertake her part, make Jane Addams a wise guide along a better road than most reformers have yet found.

"On the theory that our genuine impulses may be connected with our childish experiences, that one's bent may be tracked back to that 'No Man's Land' where character is formless, but nevertheless settling into definite lines of future development", we are introduced in the early chapters of the book to the child who afterwards "launched deep into the stormy inter-course of human life".

"So distinctly was my father the dominant influence,— the cord which not only held fast my supreme affection, but drew me into the moral concerns of life, later affording a clow to which I wistfully clung in the intricacies of its mazes, that it seems simpler to string these first memories on that single cord". The story of her relationship to that grave father of whom she says:

"He wrapt me in his large

Man's doublet, careless did it fit or no",

reads like an epic poem. With exquisite simplicity she tells of the childish sins, perplexities, confessions, so wisely dealt with, of the girlhood stendied by his strong character, of the

learning from him the true meaning of patriotism and integrity, and the relationship that large hopes and like desires will bring between men who may differ widely in nationality, language and creed.

The years she spent in getting ready for the work which revealed itself as her portion, in her early life, she deals with in a telling chapter entitled the "Snare of Preparation", a phrase from Tolstoi. This he charges is often spread before the feet of young people, hopelessly entangling them in curious inactivity at the very period of life when they are longing to construct the world anew and to conform it to their own ideal. Miss Addams says that she realized that she had lulled her conscience by a dreamer's scheme, and that a mere paper reform became a defense for continued idleness, and so determined that, in spite of the problems that she faced, she would at least know something at first hand and have the solace of daily activity.

How she and her friend, Miss Starr, "provided a center for a higher civic and social life, instituted and maintained educational and philanthropic enterprises, investigated and improved industrial conditions" in the great city of Chicago, is a vital story and of incomparable interest in the history of settlement work.

Her breadth of sympathy, her tolerance of the ideas and suggestions of others, while she held to the essential principles and scheme of life deeply rooted in her own convictions, reveal a wonderful poise and a remarkable personality. The development of the work must prove an inspiring call to many to use their privileges in such patient, effective, far-reaching service.

It has been charged that there is no religious teaching at Hull House. This is true as to dogma. Miss Addams frankly says that the settlement movement is one of the great humanitarian manifestations which endeavor to embody themselves, not in sects but in society itself, and that in America—in Chicago, if you please—there are those, who without much speaking or philosophizing, are bent on giving expression to

the spirit of Christ in social service and in terms of action. She truly says that the impulse to share the lives of the poor and make social service irrespective of propaganda, express the spirit of Christ, is as old as Christianity itself—that Jesus' doctrine was that all truth is one and the appropriation of it is freedom—and He Himself called it a revelation, a life. Paul's formula "of seeking the Christ which lieth in each man and founding our likenesses in Him" she confesses is the simple formula that appeals most strongly to her and her co-workers in the settlement form of Christian activity.

ANNIE C. EAGER.

The Essence of Religion. By Borden Parker Bowne. Boston and New York. 1910. Houghton Mifflin Company. \$1.50 net.

Dr. Bowne, for thirty-four years a Christian teacher and an author of note, was also a preacher of rare power. It was not strange that he was urged to publish his sermons in book form, and that he had made ready for the press a group of sermons when he was suddenly taken away by death. These select discourses, under the title *The Essence of Religion*, with a tender and appropriate preface by his wife, are now given to the public. Here, as in his life, his aim is to show that the essence of religion is not theoretical but vital and practical, that it lies in the filial spirit, in the desire and purpose to serve and please God, and in the daily life pervaded by this spirit, offered up in service and worship. Opening with a sermon on the supremacy of Christ, which he preached on a visit in the Orient, we are told, to crowds of eager listeners, the volume contains also sermons on such vital and timely subjects as "Religion and Life", "Righteousness the Essence of Religion", "The Church and the Kingdom", and "The Christian Doctrine of the World", and closes with a sermon of great significance and force on "The Miracle of the Resurrection". "If", as he himself says, "the great end of religion is a developed soul, a soul with a deep sense of God, a soul in which faith, courage, and resolution are at their highest", then we may well believe, what his wife testifies, that the

author in his life entered into all he taught to others. Singularly clear and illuminating, touching life at many points, and everywhere spiritually quickening, this volume of discourses ranks among the really important books of the year.

GEO. B. EAGER.

World-Wide Sunday School Work. Published by the Executive Committee of the World's Sunday School Association. Edward K. Warren, chairman, 140 Dearborn street, Chicago. Price \$1.00.

Those who desire to keep in the gulf stream of the modern Sunday school movement should read the official reports of the great Sunday School Conventions. These reports reflect the spirit and methods, the history and the outlook of the Sunday school enterprise. "World-Wide Sunday School Work" is the title of the official report of the World's Sixth Sunday School Convention, held in the city of Washington, D. C., U. S. A., May 19-24, 1910. Statistics from one hundred and twenty-six countries and groups of islands show a total enrollment in Sunday school of 28,011,194, a gain of 2,973,358 since the convention met in Rome in 1907, or nearly a million a year added to the Sunday schools of the world. It is quite remarkable that the average enrollment per school is only 98. A large amount of valuable information is found in this volume of 630 pages.

Life in His Name. By David McIntyre, Flinniston United Free Church, Glasgow. Author of "The Hidden Life of Prayer", "The Upper Room Company", "The Spent in the World", "Waymarks of the Pursuit of God", etc. New York. 1909. A. C. Armstrong and Son (now George H. Doran Company). 339 pages. \$1.25.

This work dealing intimately with the various phases and stages of progress in the spiritual life connects itself with the words of Jesus' prayer in John 17:19, in three parts: I. I sanctify Myself. II. For their sakes whom Thou hast given Me. III. That they themselves also may be sanctified in truth. The chapters cover the ground of sanctification in the sanctified and sanctifying Christ, the content of sanctification as relates to sin and all the positive elements of fulness of

life and the discipline and means by which sanctification is to be attained.

In the School of Christ. By William Fraser McDowell, one of the Bishops of the Methodist Episcopal Church. Fleming H. Revell Co. New York. 1910. Pages 303. Price \$1.25 net.

Bishop McDowell delivered the Cole lectures at Vanderbilt University and this volume constitutes the result. It is a most attractive piece of work. It is written in the free and easy style of public discourse, but not slovenly. The author's delightful personality is manifest throughout the book. He is all aglow with the dignity and greatness of his theme. There is not the depth and grasp of Bruce's *The Training of the Twelve* and no effort at display. But the author has insight and sympathy and genuineness of soul. The direct simplicity of his treatment is seen in the outlines of the lectures. The apostles are "chosen by the Master

"I. To Hear What He Says.

"II. To See What He Does.

"III. To Learn What He Is.

"Sent Forth by the Master.

"IV. With a Message.

"V. With a Program.

"VI. With a Personality".

There are pungent comments all along. In the discussion of "Program" Bishop McDowell compares the Methodist creed with the teaching of Jesus.

Habit-Formation and the Science of Teaching. By Stuart H. Rowe, Ph.D., head of the Department of Psychology and Principles of Education, Brooklyn Training School for Teachers, Brooklyn, N. Y.

A careful study of habit-formation as related to education. Its design is: "First, to present in scientific form the relation of habit to education; and, secondly, to treat the subject of habit-formation in a way that will render practical assistance to the teachers, the supervisor, the parent and the clergyman". It is of value to these classes.

The Problems of Youth. A series of discourses for young people on themes from the Book of Proverbs. By Rev. Louis Albert Banks, D.D., pastor of Trinity M. E. Church, Denver, Col., author of "Hero Tales from Sacred Story", "My Young Man", "Sermon Stories for Boys and Girls", "The Christian Gentleman", etc., etc. New York and London. 1909. Funk and Wagnalls Co. iv+393 pages. \$1.30 net.

This remarkably versatile and prolific author is nowhere happier than in dealing with the young. No greater storehouse of wisdom for the young could be found than Proverbs. In thirty discourses with striking topics, appropriately drawn from strategic proverbs we have a highly valuable set of discourses touching varied problems, interests and incitements of the youthful mind and heart. And none is too old to learn from them.

The Girl in Her Teens. By Margaret Slattery. The Sunday School Times Company. Philadelphia. Price 50 cents.

By common consent Miss Margaret Slattery is eminently qualified to speak and write on vital Sunday school problems. She appears at her best in thought, observation, analysis, insight, sympathy, wisdom and style in this delightful and inspiring little volume of ten chapters and 127 pages. All who wish to influence aright the girl in her teens—parent, teacher or pastor—should read what Miss Slattery has to say about her.

Social Questions and Socialism. By Frank Ballard. London. Robert Culley. 1910.

This is "part five of a selection from more than 2,000 questions asked and answered at open conferences following lectures upon Christian foundations". The questions asked are pointed and significant, striking at the heart of the perplexing problems of social life and applied Christianity. The answers exhibit intelligence and discrimination, and are always interesting if not always convincing. A good book.

The Duty of Altruism. By Ray Madding McConnell. New York. 1910. The Macmillan Company. \$1.50.

The author undertakes to find the ground or cause of the

obligation to altruism. He examines the theological, metaphysical, logical, psychological, and other theories of altruistic obligation and finds them all defective. In the last two chapters he sets forth his own theory. He accepts Schopenhauer's doctrine that the fundamental thing in human nature is "the will to live". It is from "the will to live the largest life", including the social life—the will to live in and through others—that the ethical obligation to altruism is developed. In this way the author reconciles egoism and altruism. It is doubtful if this theory accounts for the fact of altruistic obligation any better than some of those which he criticises; but the book is, at any rate, thoughtful and thought-provoking.

How Two Hundred Children Live and Learn. By Rudolph R. Reeder, Ph.D. New York. 1909. Charities Publication Committee.

An interesting description of the management and educational methods of the New York Orphanage, at Hastings-on-Hudson, together with many judicious observations on the discipline and education of children, by a man of large experience. Especially valuable to those interested in the development of children.

Women and the Trades. By Elizabeth Beardsley Butler. New York. 1909. Charities Publication Committee.

This is the first, we believe, of the six volumes in which it was planned to publish the findings of the "Pittsburg Survey", a truly great enterprise undertaken on the Russell Sage Foundation and accomplished in 1907-8. This volume contains a wealth of facts as to the economic activity of women in that most thoroughly industrialized community in America—facts of great value for those who are making a study of this phase of practical sociology.

The Beauty of Every Day. By J. R. Miller. New York. Thomas Y. Crowell & Co. 65 cents net.

In twenty brief chapters full of the honey and marrow of truth Dr. Miller throws a charming glow around many of life's common tasks. The mere mention of a few of the

titles of chapters will sufficiently indicate the nature and scope of the author's purpose: *While We May*, *The Glory of the Common Life*, *What to do with Doubts*, *Things that Hurt Life*, *The Lure of the Ministry*, *Caring for the Broken Things*.

The Face of Jesus. By the Rev. Prof. David Smith, M.A. Cincinnati. Jennings and Graham. Price 15 cents. Pages 46.

A beautiful book of devotion suggested by the looks of Jesus as recorded on various occasions. There is spiritual tonic in the little volume.

Quiet Talks About the Tempter. By S. D. Gordon. New York. Fleming H. Revell Company. 75 cents.

Mr. Gordon is still himself in this new book. He has the same directness and spiritual intuition that characterize his previous volumes. There is a good deal of repetition and dilution, but evidently not more than the popular mind likes since over half a million copies of his books have already been sold. The masses get good out of his writings.

Paul, the All-round Man. By Robert E. Speer. 50 cents.

Victorious Manhood. By Howard Agnew Johnston. 75 cents.

Here are two books from the Revell company that may be considered together. The best interpreter of Paul's manhood, it has been well said, is one whose manhood has been developed and dominated by loyalty to Paul's principles of life, and such a one is Robert E. Speer. As elsewhere so here he shows rare spirituality, clarity of vision and constructive imagination in placing before us in lifelike portraiture, Paul the Pharisee, Paul the Roman, Paul the Christian, Paul the Bible Student, Paul the Friend, Paul the Orator, Paul the Missionary and, lastly, Paul the All-round Man.

Dr. Johnston, in the dozen addresses that make up his volume, tells of the measure, the meaning, the marring, the making, and the marks of true manhood, in discourses that deserve a larger audience than the Men's Club of his church who first heard them; for, as Dr. Ira Landrith says in the foreword of the book: "These are some of the things for which

the modern men's movement in and among the churches stands'. This manly preacher, no less than Robert Speer, has sounded forth to the men of America a ringing call to the making of manhood through faith in the Christ, the Man of Galilee.

Normal Evangelism. By Rev. O. O. Green. New York. 1910. Fleming H. Revell Company. \$1.25 net.

This admirable book is to appear in a second edition. The first edition of 1,000 copies seems insufficient to meet the demand.

The Creed of Creeds. A Series of Brief Expositions of the Apostles' Creed. By F. B. Meyer. New York. Fleming H. Revell Company. \$1.00 net.

In the well-known author's best style and breadth of spirit. He admits, of course, that the so-called "Apostles' Creed" cannot be credited to the Apostolic age, as there is no trustworthy trace of any definite summaries of Christian belief till the age Irenæus and Tertullian. But it has always captivated the Christian imagination and heart, because of its simplicity, brevity and freedom from elaborate theological phraseology, and for this reason, as well as because he thinks more Christians of all churches and sects could unite in reciting it than any other statement of Christianity in existence, the author ventures to term it and treat it as "the creed of creeds". Taking up its several clauses, he tests and interprets them in the light of nature and the revealing light of Scripture, and shows that the whole stands forth as the expression of the highest Christian consciousness and faith.

Gates and Keys to Bible Books—Kings and Chronicles. By Rev. Leonidas Robinson. Shelbyville, Ky. 1910. Robinson and Son. Pages 32. Paper.

The Eternal Purpose. By Rev. Robert V. Miller. Charles C. Cook. New York. 1911. Paper. Pages 31. 10 cents.

A scheme of history and prophecy, wherein the two are shown as balancing each other in corresponding stages.

The Devil's Mission of Amusement. A Protest. By Archibald C. Brown. New York. Charles C. Cook. Pamphlet. Pages 30. 3 cents.

The Imminency of the Rapture. An essay by Edward G. Rowland. Printing department of Berea College, Berea, Ky. 1910. 32 pages.

The imminency is evidenced by the fact that man has nearly exhausted both the opportunities for improvement and the means for deepening his sin. The time is ripe for a new "age".

Stories—Short and Sweet. By H. M. Wharton.

The charming booklet, "Stories—Short and Sweet", which our dear friend, Marvin Wharton, the pastor-evangelist, sent forth on its mission of light some months ago has doubtless been enjoyed by his hosts of friends everywhere as by this reviewer. One that has known him and heard him preach can almost see his winning smile or his tear-wet face and hear his tender and musical voice as he reads these characteristic and inimitable "stories". One wonders if it isn't time for him to get out a new edition "revised and enlarged".

G. B. E.

II. PHILOSOPHICAL AND APOLOGETIC.

A Pluralistic Universe: Hibbert Lectures at Manchester College on the Present Situation in Philosophy. By William James. Longmans, Green & Company. New York. 1909. Pages 410. \$1.50; postage 14 cents.

The reviewer heard these lectures in Oxford in the spring of 1908. It was true then, as a part of their impression, as the author says in his last lecture he fears will be true in the reading that they seemed "rambling and inconclusive enough". He meant only that they should be suggestive. With keen analysis and a good deal of sarcasm he attacks the age-long demand for a principle of unity in explaining the universe and claims that for the sake of this unity the philosophers have thinned down the intellectual apprehension until it really

includes but little of the empirical knowledge of the nature of concrete being.

Dr. James then pled for a pragmatic view of the universe, since we find plurality and not unity in the actual experiences of life why be enslaved to a demand for a unifying principle that has never worked and that cannot work so long as men rely on their experiences and not on mere metaphysics? After showing the current types of philosophising, the author shows the principles and the weakness of monistic idealism and denies that the idealistic "absolute" of Hegel is "God". Fascinating outlines are given of the personality and teaching of Fechner and Bergson, who prepared the way for the Pragmatic, or Humanistic, assault on the monistic philosophy.

Dr. James does not give us any outline of his pluralistic philosophy but only pleads for a recognition of the principle and argues that it is more rational than the Monistic principle. What is the nature of this pluralism or what system is to be found in it he does not undertake to define. Indeed it would seem that one must remain agnostic as to these things.

He does insist that the God of our world must be finite, in a certain sense concrete. He is not omnisciently coconscious with us, nor necessarily immediately related to us. With much of the world's experience its God is only relatively related. It is for human spirit to develop into direct relations with God. If our God is finite and relative, there will then be other gods. Perhaps so. But since the term polytheism is not in good repute in either philosophical or religious thought we will discard that term. It does not seem, however, that the author will give us any hope of discarding the idea. He seems to hold to but one (finite) God for our world but other gods for other sections of the pluralistic universe. Whether there might be ultimately one supreme God for all these plural gods we are not informed in these lectures. In the spoken lectures it was intimated that this might be true, but in the very nature of the case it is quite beyond our present ken.

With all their brilliance these lectures only add to the feel-

ing that so far from being a philosophy Pragmatism is essentially a repudiation of philosophy, and a call for a suspended and vague confidence in an empirically attested world which remains unexplained.

W. O. CARVER.

The Right to Believe. By Eleanor Harris Rowland, Ph.D., Associate Professor of Philosophy and Psychology in Mount Holyoke College. Boston and New York. 1909. Houghton Mifflin & Company. xv+202 pages. \$1.25 net.

There are all sorts of apologetics now-a-days. There is too little of the sort in this book. To the plain, practical, human problem of religion as it arises in the mind of the man or woman who wants religion and is not sure of his right to have it in our modern world this author brings a very practical, plain and human answer for the questions the mind proposes to the heart. In the face of modern skepticism, with a familiar acquaintance with the claims of learning, this book tells the religious heart that it not only may but must have faith, that it has a right to believe in God and in Jesus Christ, that the problem of evil is the heart's own problem and cannot be brought forward as an indictment against the goodness of God; and that the prayer way to God is not blocked by any rational thought of Him or any practical understanding of ourselves.

All the way, the appeal is to the man who wants to be religious. If one wants to run away from God he will not listen to this voice calling him to God. If one does want God this guide will help see the God who is not very far away.

W. O. CARVER.

Plain Answers to Religious Questions Modern Men are Asking. By Samuel Charles Black, D.D., Presbyterian Pastor and Instructor in Hebrew, Boulder, Colo. Introduction by Howard Agnew Johnston, D.D. Philadelphia. 1910. The Westminster Press. Pages 208. 75 cents; postage 8 cents.

For the most part this work deals with questions that are practical rather than critical and from the viewpoint of the evangelist rather than of the scholar. It must be added that

in this case the evangelist is evidently scholarly. Critical questions come to the front in chapter III, "How can I know that the Bible is the Word of God?" Chapter V, "Can I not be a Christian without believing that Christ is the Son of God?"; and chapter VI, "What are the proofs for the resurrection of Jesus?" But the answers are popular rather than critical. The work is a useful one for personal work and for suggestion as to treatment in popular address. There is sometimes confusion of thought, e. g., concerning "the Unpardonable Sin" and as to the church membership of Jesus in the discussion of the question, "Is it Necessary to Belong to the Church to be Saved?" Usually, however, the thinking is clear and the statement forceful.

W. O. CARVER.

Religious Certainty. By Frances J. McConnell, President De-Pauw University. 1910. Eaton and Mains, Jennings and Graham. Pages 222. \$1.00

A vigorous practical apologetic; a common sense appeal for a life of faith. Such is this work. But that the author would probably resent it, one would say that this is the pragmatic apologetic for Christianity. He contends against the pragmatist and repudiates Pragmatism. Yet the work is essentially pragmatic in its method and in its material. Pragmatism, however, holds the agnostic attitude toward reality and this work undertakes by the pragmatic method to lead to Christian certainty in all essential matters. The argument is clear and strong and is enlivened and enriched with a quite remarkable wealth of pertinent and convincing illustration. The plain man who takes things as they are and seeks to make of life and the world what it ought to be will find this book useful. If the paradox may be pardoned, we have here the philosophy of Christianity for the man who is not a philosopher. And let us add the philosopher who thinks Christianity not tenable with his philosophy will be convicted of folly and sin against his soul if he will read honestly what is here written down, with cogent, common sense reasoning.

W. O. CARVER.

The Basal Beliefs of Christianity. By James H. Snowden, D.D., LL.D., author of "Scenes and Sayings in the Life of Christ", "The World a Spiritual System", etc. New York. 1910. The Macmillan Company. xi+252 pages. \$1.50 net.

This work is written for the Sunday school teachers, Christian workers and other lay readers, and is intended to be popular in form, although scientific in matter. In thirty short chapters, carefully analyzed, the main doctrines are presented with a lucid style, a good degree of completeness, and a recognition of difficulties that will naturally arise in a thoughtful mind. The position is that of a modern scientific mind holding still to the transcendent power and activity of the immanent God working redemptively in history through Jesus the divine Christ. The doctrine concerning the Bible is presented with too great emphasis on the human element and with a confused idea of the principle of progress in revelation. So of the miracle, the form of statement goes too far in the effort at removing the difficulty of the miracle for current thought. In the main the book is very acceptable and will clarify the thinking of its readers in the matters of Christian belief.

W. O. CARVER.

Man's Partnership With Divine Providence. By John Telford, B.A. Jennings and Graham, Cincinnati. Eaton and Mains, New York.

God's sovereignty and man's free agency are separately and conjointly themes of both philosophical and practical interest.

The chief sources from which Mr. Telford draws the material for his comprehensive and suggestive treatise of 346 pages are Nature, the Bible, History and Human Experience. God is supreme, yet man is an intelligent being created in the image of God, hence the Creator and the creature are to co-operate in matters of racial welfare.

The Bible is a book of Providence, since it was providentially given and records the providential unfolding of super-human plans. The working out of God's great purpose concerning man may be seen not only in the one true religion,

Christianity, but also in the various earnest efforts of great founders of the many ethnic religions. The God of the Bible is the God of Providence in its universal and perennial sweep. Man is the chief agent in the execution of God's plans, and his greatest honor is found in hearty and humble co-operation with the personal God and the forces of nature. God's hand is manifest in the rise, progress, decline and fall of nations, whether they serve Him or reject Him. He keeps His eye and hand upon the chess-board of the nations and determines every movement in His own gracious and mighty way without infringing upon man's moral prerogatives.

In the extensive and ever-enlarging fields of racial life, God's will is being carried out, so that all history is but a record of His Providence, which combines but not annihilates the providence of man. In the highways of church history and missionary service the ways of God are in an especial manner made known to the minds of earnest men.

The individual life is the garden spot where the seeds of Providence bring forth a rich harvest near at hand and easily discernible by the eye of faith. Thus the books of nature, of the race, of the nation, of the church and of the individual are all pamphlets on the Providence of God. God works through general laws and special events. His method is adapted to the nature of the agent involved in the realization of His purpose. He regards both physical and psychic laws. He does not treat mind exactly as He treats matter. Through the law of the Spirit man is to be as obedient to God as the spheres are to the law of gravity. The problems of sin and suffering cannot be fully solved with man's limited reason amid earth's dim shadows, yet the doctrine of a Biblical Providence can alone throw sufficient light upon them to enable us quietly and patiently to suffer and grow strong. The ethical and religious value of suffering are worthy of general and profound consideration. Many of the grounds for criticising the Providence of God are really due to the sins and failures of man in his partnership with God.

Perhaps half of the book consists of well-selected quota-

tions from leading historians, philosophers, scientists and theologians. The author expresses himself in clear, vigorous English, and, in this volume, gives to the world a valuable treatise on a vital subject with flash lights from many points of view and with emphasis on the true Bible doctrine of divine Providence.

BYRON H. DEMENT.

The Moral Life: A Study in Genetic Ethics. By Arthur Ernest Davies, Ph.D., Professor of Philosophy in the Ohio State University. Review Publishing Co., Baltimore. 1909. Pages 179.

This is the first volume of the "Library of Genetic Science and Philosophy", instituted by the editors of the *Psychological Review* and intended to include such acceptable essays as are too long to be included in their *Monograph Series*.

By the genetic method, which the author seeks to follow, is meant "the quest for the constant conditions under which, in the empirical world, specific results are known to occur". It is not a search for absolute beginning. "There is no material for ethics, genetic or other, except in an already morally organized community," or, it is an attempt to determine "what are the factors which constitute a moral situation moral". On the execution of this task the author has written a very interesting, and, in some respects, illuminating book; and, when not illuminating, he is always vigorous. It is not the fashion in the review of scientific and philosophical books to place emphasis on style, but in this case it should be said the style is almost a model for philosophical writing, midway between the ostentatious display of learning by the use of abstract terminology and the condescending simplification which discredits the intelligence of the reader.

Especially interesting and important are the chapters on "The Moral Ideal", "Motive", and "Moral Freedom". The ideal is the construction of the imagination. Ideal developments in general are possible and demanded only "when empirically given data are no longer adequate or available for the purposes of life". The moral ideal is built up in the effort to solve moral situations which are problematical, in which

the customary standards and reactions are inadequate. He defines the ideal, therefore, as "any content of experience which serves as a means for the growth of experience at the same time that it determines the direction in which growth takes place". Motive, the discussion of which constitutes a very considerable portion of the book and, perhaps, its most distinctive feature, he defines accordingly as "the moral ideal functioning in human life for its complete moralization". At first it functions as the memory *image* of the end required of the individual by society; with the advance of intelligence it becomes the *idea* constructed by the imagination out of the elements of past experience, and may be a variation from the socially accepted ideal as embodied in institutions. It is by means of these variations that society progresses in its moral standards.

As the motive develops from the memory image to the individually constructed idea of the end, the individual attains to moral freedom. Freedom is not absolutely unconditioned, unregulated; but is personal. The individual personality as organized in the social progress "has the consciousness of ability to effect results which are of social consequence". The author very acutely remarks that, if in the decision of the will it is not the motive which is chosen but the free choice of the motive, which is the antecedent of moral behavior, "this seems only a rather shame-faced way of saying that motives have nothing at all to do with the matter". While he has, of course, not solved the age-old problem of freedom, he has helped to glorify the theory that moral freedom lies midway between the two extremes—mechanically caused action, on the one hand, and absolutely unconditioned, incalculable and inexplicable action, on the other.

This discussion, however, though interesting and illuminating, has certain manifest faults. One is the labored and finally unsuccessful attempt to establish a clear line of demarcation between the provinces of sociology and ethics. He vigorously resists and one might say resents the claims of the sociologists, especially as represented by Small, that ethics must

be included as a department of sociology. In resisting this absorption, he limits the province of sociology to the consideration of the *structure* of society. But if sociology be concerned with the social *process*, or with the evolution of the social structure, the genesis of social forms, then his own method is a conclusive demonstration that ethics must be included within it. Simmel, who has insisted above all others that sociology is properly limited to the study of social forms, maintains that the subject matter of ethics should be divided between the sciences of sociology and psychology. But why should the author so seriously concern himself about this question of delimitation? There is some confusion of boundaries, unquestionably. It is the inevitable result of our rapidly expanding knowledge. Let each one contribute what he can, and cease to concern himself as to whether his contribution is to receive its final classification under the head of sociology, psychology or ethics.

But one other defect must be noted. The author introduces much confusion into his discussion by the antithesis which he sets up between personality, as the embodiment or organization of that which one has in common with others, and individuality, as that which differentiates one from the common life. Such an antithesis it is quite impossible to maintain with any consistency, as is clear from his definition of personality. "To be a person means that the larger life, the common, shared life of the group, comes to a particular expression in each of its members in such a way that the originality of the expression does not subvert, but conserves the fundamental and primary meaning of the constitution which confers the rights, and sets the limits of personal activity." Is not individuality included as an element of personality in this definition? Contrasted with personality as here defined, individuality has no meaning; unless we should understand by a person a single member of the social body which conforms to the common or general type, and by an individual a single member of the group which did not conform. But this cannot be the author's meaning; because he

speaks of the personal and the individual as different aspects of the constitution of the single member of the group. The distinction, as drawn, is a most confusing one. What he has in mind is the distinction between that which is generic and that which is specific in personality.

C. S. GARDNER.

An Introduction to Protestant Dogmatics. By Dr. P. Lobstein, Professor of Theology in the University of Strassburg. Translated from the original French edition by A. M. Smith, D.D., University of Chicago. Chicago. The University of Chicago Press. \$1.62 net.

The translator of this able volume states in his preface his belief that Dr. Lobstein has made a valuable contribution toward the removal of the misunderstanding between the traditional churchman and the scientific theologian who differ more in method of treatment than in the essentials of Christian truth.

The traditional conception of dogma is subjected to a close scrutiny which by philosophical analysis, differentiates dogma from popular preaching and from moral and practical decisions; by psychological analysis, shows the development of religious sentiments into a collective compactness and supreme authority; and, by historical analysis, indicates how the Christian faith crystallized into a dogma which is "obligatory belief decreed by an infallible Church and sanctioned by an absolute State".

But the traditional idea of dogma is in direct contradiction to the religious principle of Protestantism as shown in the Protestant idea of faith, the Church and seat of religious authority. The development of doctrine and its scientific statement becomes necessary for the spiritual welfare of the Church, for the practical ministry of the pastor, and for the settlement of doctrinal and ecclesiastical disputes. Thus it was inevitable that Protestantism should have a dogma which is the scientific expression of the Protestant Church at a given time. This conception of dogma gives intelligent solidity to doctrine, and permits a vital and progressive flexi-

bility and adaptation to the scientific formulation of faith in successive generations.

The Gospel is both the source and object of the systematic exposition of the Protestant faith. As a science Dogmatics contributes to the edification of the Church not by presenting to it a rigid and unalterable creed imposed by an external and legal authority but by formulating for it a scientific expression of "the religious content of the Christian consciousness, the child of the Gospel".

The source of Protestant Dogmatics is not subjective experience independent of revelation and segregated from the social consciousness of the Protestant community. To be the source of Dogmatics faith must assimilate the essence of the Gospel and draw "its nourishment and substance from the rich soil of the evangelical revelation". The author considers the name of dogmatics as equivalent to authority in matters of faith. He eliminates the legal authority of the confessions of faith issued by the churches in various ages, and reflecting the conflicts and agreements of the time wherein they had their origin, and without needing revision as the historic order changes. He also rejects the legal authority of the Holy Scriptures which are an indispensable but not a verbally inerrant record of the Gospel. The true norm or authority is therefore not the Bible as a book but Jesus Christ as Saviour and Lord. The authority is not external and legal but internal and spiritual. "The religious authority of Jesus is limited to the spiritual experiences which He would communicate to the consciousness of His followers."

The author thinks it would be a reflection on Jesus to assert that he believed in the "historical reality of the traditional figures of Adam and Eve, of Abraham and Isaac, of Jacob and his sons". It was not the mission of Jesus to explain the origin of the Old Testament Scriptures nor to advance any theory of inspiration, but to reveal God's love and to save men from their sins, and to impart to them a new life and to work in them a spiritual transformation. To establish a dogma is more than to gather a vast number of proof

texts; more than to collect the teaching of the Apostles, using as they did language more readily understood by ancient Judaism than by modern Christianity; more than an aggregation of symbols of thought or even Apostolic interpretation of the Old Testament and of the mission of Jesus Christ. To establish a dogma is to show that it is "the authentic translation of the experience of Jesus".

While the methods of Protestant Dogmatics is historical it is also psychological and experimental. "The experience which the dogmatician attempts to analyse and translate is the collective experience of the Christian community, the experience of which the consciousness of Jesus is at once the source, the material and the norm." Protestant Dogmatics is therefore "the scientific expression of the experiences accessible to Protestant consciousness". The author contends that "religious experience, determined by the Gospel, is an experience *sui generis*, inaccessible to the natural faculties and produced by a Divine factor of a different order from that of the theoretical concepts which depend upon philosophy".

Christian Dogmatics presupposes a new birth, or inner life derived from Christ and maintained by faith in the ever Living One. The highest and most authoritative proof of the Christian faith is not verbal and theoretical but personal and experiential. Dogmatics has little convincing power with a stranger to Christian experiences. Dr. Lobstein gives a brief and discriminating history of the principal methods of dogmatic classification adopted in the Protestant Church in the progress of its history, and then attempts a positive solution by advocating the Christocentric classification as the logical result of the Protestant principle of the supremacy of Christ and the believer's personal and intimate union with his Saviour and Lord.

"The proper object and the substance of Protestant Dogmatics is the fact of salvation through Jesus Christ: that central truth is the real good in the organism of theological thought, the essential thing, the only necessary thing."

The doctrines of Salvation, of God, of Creation, of Provi-

dence, of Anthropology, of Christian Experience, of Eschatology, which is the completion of redemptive processes, are all made to center in Jesus Christ, who is the perfect embodiment of all excellencies and the source of all data for the formulation of Protestant Dogmatics.

For depth and vigor of thought, for strength and perspicuity of expression, Dr. Lobstein stands high in the scale of authorship. Though a staunch advocate of the new theology and the Higher Criticism, he considers the kernel of revelation full of fatness still, and the reality of Christian experience as priceless as ever.

BYRON H. DEMENT.

Kant and His Philosophical Revolution. By R. M. Wenley, Professor of Philosophy in the University of Michigan. New York. 1910. Charles Scribner's Sons. xi+302 pages. \$1.25.

To select Kant as one of "the world's epoch makers" needs no explanation. Every informed man knows that Kant made an epoch in philosophy and that from his day unto this we rejoice in his revolutionary contribution to thought and labor under the limitations of his method. Aside from the interest in him as an epoch maker there is peculiar fitness in a present day study of Kant. It is a matter of first importance that current thought shall evaluate Kant if it is to free itself for a new constructive period in philosophy. The subjectivity of Kant has been a vicious element in most of the thinking since his day, even when it has been contributing very greatly to advance in scientific thought.

Professor Wenley has proceeded in a thoroughly scientific way to an estimation of Kant. He gives a full discussion of his environment, his development, his system, his influence on subsequent thought. It is a good volume for any student of philosophy.

W. O. CARVER.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. I. Ancient and Mediæval Philosophy. Boston. 1910. Houghton Mifflin Company. xxi+406 pages.

It is good to see a new interest in the history of philosophy. This is essential for any recovery of philosophy from the chaotic condition in which it has been for half a century. A little while ago we had Alexander's splendid volume. This work, of which we have the first volume, is intended for the college student; and careful analysis, specific definition, memory helps and painstaking care for clear statement mark its adaptation to such readers. At the same time the author introduces suggestions and intimations from the sphere of thinking more mature than that of the college student. While there is an advantage in the application of strictly modern terminology to the thinking of the ancients, as is done here, it is a serious question whether this will not mislead the student into supposing that the thought forms of earlier times were more similar to our own than the facts warrant. An elaborate syllabus and a full index are useful additions to the volume.

W. O. CARVER.

The Signs of the Times. By I. M. Haldeman, D.D., pastor First Baptist church, New York city. New York. 1911. Charles C. Cook. Pages 455. \$1.50 net.

Five of the fifteen chapters in this volume have previously been published as pamphlets and noted in this Quarterly. The volume considers many fads and phases of current religious life and activity. With his characteristic vehemence, dogmatic manner and finality of interpretation, Dr. Haldeman exposes Romanism, Emmanuelism, Socialism, Christian Science and other "isms" and discusses Zionism, the Faith, etc. It is all from the pessimistic standpoint of the premillennarian prophet whose eschatology looks to the triumph of wickedness in this age and finds its optimism in the triumph of Christ over the age in His second coming in the power of wrathful judgment. All the "signs of the times" point to the imminence of "the Rapture" and send the rays of hope to toilers in the gloom of this decadent eventide of the age of human pride and iniquity.

There is fiery eloquence, earnest exhortation and violent

denunciation that mark the prophetic fervor of one with the conviction of speaking finalities. The expositions of Scripture are often fanciful, frequently forced and shift from extreme literalism to extreme symbolism with a facility that is bewildering to a plain mind.

W. O. CARVER.

Wie Werden Wir der Christlichen Wahrheit gewiss? Von Prof. D. L. Ihmels. Leipzig. Deichert'sche Buchl. 1910. Pages 41. 60 pf.

This address on Christian certitude has reached a second edition, and justly so. It is a clear, popular presentation of the thought that Christian certainty comes by way of experience of communion with God, helped by Scripture. It is also pointed out that many views that pass for scientific are only *Weltanschauungen*, world-views, which are determined by other than scientific considerations, and have no claim to the title of scientific.

The Facts of Faith. By Charles Edward Smith, D.D. Boston. 1910. Sherman, French & Company. Pages 98. 80 cents net.

A brief, vigorous summarized argument for the orthodox beliefs of Christianity, and refutation of many of the claims of modern critics. There are several chapters dealing with essential features of Christianity. Each paragraph is introduced by the phrase "*It is a fact that*". Arguments are used and citations from an extensive and varied literature. The "facts" are some times only opinions but the work will be found strong and useful as a summary of the argument for the orthodox faith.

From Talk to Text. By Addison Ballard, D.D. Boston. 1911. Sherman, French & Company. Pages 200. \$1.00 net.

A series of brief striking stories, illustrations and arguments interpretative as demonstrative of Christian teachings and defending Christian faith. They are bright, fresh and suggestive. Some chapters deal with more profound and critical questions, such as "Comparative Religions", "Miracles", "The Resurrection".

Writing on the Clouds. By Arthur Newman. Boston. 1910. Sherman, French & Company. Pages 90. 90 cents net.

The title is taken from the first of the thirteen chapters which are brief, fresh, original and delightful sketches, stories and expositions calculated to inspire to Christian activity, calm doubts of Christian faith, encourage despondent souls.

The reader feels that the author "sincerely and out of a full heart" tells what great things he has found to help in God's word, and in the gospel of Jesus Christ our Lord, and will often pause to thank him for the telling.

The Authority and Person of Our Lord. By John A. Hutton, M.A. New York. 1910. Fleming H. Revell Company. Pages 111. 50 cents net.

In the very extensive apologetic literature of our day nothing is more vital, vigorous and convincing than this little volume which contains two lectures given at Northfield on "The Voice of the New Testament Concerning the Person of Our Lord", and an "introduction" chapter on "The Nature of Christ's Authority". It is one of those rare works that carries the magnetism of great personal conviction and profound personal experience into print. It arrests attention with the fresh and vigorous thought, it holds attention with its clear, forceful style and it somehow brings the authoritative Christ face to face with the reader, and a reverent adoration fills the soul.

The Coming Creed. By Parley Paul Womer. Boston. 1911. Sherman, French & Company. Pages 88. 80 cents net.

The author pleads for the "absolute surrender" of the "dogmatic ideal as a basis of church life". He is sure that such an abandonment of dogmatic creeds is already far on the way and that the movement for Christian unity will succeed along the lines of a creed that is distinguished by "emphasis upon unity of spirit rather than intellectual statement or form". So think many. It is very easy to go beyond reason in cherishing a sentimental hope. Men will not reach a worthy union in Christ by ceasing to define the objects of their faith. Christianity must have some form and the ideal form which con-

tributes to the complete realization of the kingdom cannot be wholly a matter of indifference. The author's distinction between a church and a sect is very suggestive. The proposed creed is in the main very worthy and very acceptable, only that it avoids telling the truth about man's sin and generalizes the function of Christ until it is hardly workable. The creed of Christianity must ever be a creed of conquest and not merely a formula of faith. The work is worthy of careful study and will repay it well in thoughtful, independent readers.

Behind the World and Beyond. By Henry A. Stimson, minister of the Manhattan Congregational church, New York city. 1910. Eaton and Mains, Jennings and Graham. xvi+291 pages. \$1.25 net.

Here are twenty-five sermons that may well serve as a model for such as would learn how to preach the essential doctrines of Christianity in an age of questioning. The author says his sermons are not apologetic. In the narrow sense they are not, but in the truest sense they are apologetic. They belong to that growing evangelistic apologetic which is the only sort in which one ought ordinarily to engage. We need apologists of the chair, but far more we need apologists in the pulpit, who can lead men out of the wilderness of uncertainty in which so many are lost. The preacher must have his note of certainty and authority, his note of sympathy and understanding, his call of God in Christ. These sermons are evangelical but not dogmatic, modern but also timeless in the truths they present. It is a good volume for the preacher who wants to make the eternal Gospel full of power.

Der Religiöse Wahrheitsbegriff in der Philosophie Rudolph Euckens. Von Lic. Karl Bornhausen. Göttingen. 1910 Vandenhoeck & Ruprecht. From Lemcke & Buechner. New York. Pages 90. Paper. 1 M. 60.

A brief critical discussion of the subject with full use of literature representing current views on the truth content of religion and philosophy. Eucken is one of the most influential thinkers of our time. The author thinks that Eucken has

gone so far in making religion philosophical as to do violence to the essentially Christian ethical principles in the Atonement and personal experience in forgiveness, and so in the essentially Christian principles of life.

Urchristliche Apologie. Die Älteste Auferstehungskontroverse.
 Von W. Baldensperger, Professor an der Universität Giessen.
 Strassburg. 1910. J. H. Ed. Heitz.

A significant address vigorously setting forth the initial struggles of Christianity for a place in the world while antagonized by Jewish and heathen thought. In the first period the Personality of Jesus, His resurrection and His church were antagonized on much the same grounds as now, and the victory then has great value for the present crisis. Notes give citations from various sources.

III. RELIGIONS AND MISSIONS.

The Land of the White Helmet: Lights and Shadows Across Africa. By Edgar Allen Forbes. New York. 1910. Fleming H. Revell Company. Pages 356. \$1.50 net.

Mr. Forbes is peculiarly gifted in the two qualities requisite for a writer of travel stories: he sees accurately the more important things and he so sets them down as to make you see them. But he is far more than a merely descriptive writer taking his reader on a holiday jaunt. He is a keen student of world affairs and while he constantly jostles you with a sly humor and amuses you with moving pictures of life's pageant in the Dark Continent, he interprets for you the political schemes, social principles and moral tendencies that are at work. He traveled in French Africa and he undertakes to tell of what he saw and what he learned about it. But no part of a continent can be known without some knowledge of all of it. The position of the French cannot be understood in Africa apart from the possessions of the other powers. All this Mr. Forbes knows and he has made splendid preparation for his task. He writes with an easy indifference to the

demands of elegance of style but always with the readiest facility for putting effectively his thought and his picture. He is the reporter and is not even afraid of a slang phrase if it will make more vital the idea.

than rewarded". When an author works in that spirit the

A most entertaining and instructive volume is the outcome and with it the managing editor of *The World's Work* will add a host of new friends to those who already knew somewhat of his powers of insight and description. It is not a missionary volume but sounds the ethical note at every turn and does fitting honor to the missionaries.

W. O. CARVER.

Persia and its People. By Ella C. Sykes, author of "Through Persia on a Side-saddle". With twenty illustrations. New York. 1910. The Macmillan Company. xi+356 pages. \$2.50 net.

The author has made two trips to—and through—Persia, occupying some three years. She has read to good purpose the best works on Persia. She has had extensive personal intercourse with notable men intimately acquainted with the country. Best of all she has a genuine enthusiasm for Persia and for the story she has to tell of it. When you read the book you enter into fullest sympathy with the statement in the preface: "If the public finds half as much pleasure in reader is sure to sit at a feast."

A good survey of the history, the topography, the ethnography help to get a setting for the more personal and vital reading my book as I have had in writing it I shall be more features of the work. There are descriptions of all sorts and classes of the people, their occupations, pastimes and pleasures; their religions, morals and immoralities; their education, culture and ignorance; their foibles, follies and filth. We have accounts of travel and pictures of scenery. All in all it is a book to delight in and learn from.

W. O. CARVER.

Les Religions Orientales dans le Paganisme Romain. Conférences faites au Collège de France par Franz Cumont. Deuxième édition revue. Paris. Ernest Leroux, Éditeur. 1909.

Cumont was already well known in the study of oriental religions in the Roman world. His two works on the religion of Mithra are specially noteworthy. The present work consists of a series of lectures delivered in 1905 before the College of France, and soon afterwards further developed on the Hibbert Foundation. In the book they retain something of the popular lecture form. The author's aim was to produce a fairly complete and adequate view of the oriental religions in the midst of the old Roman paganism of the western world. His conception of the importance of the subject is seen in the statement that "the propagation of the oriental cults is, with the development of Neoplatonism, the capital fact of the moral history of the pagan empire" (VIII). This religious influence, it is claimed, is but one phase of the much wider influence of the Orient on the culture of the Roman empire, for "in this regard the history of the empire during the first three centuries of our era can be summed up as a 'pacific penetration' of the Occident by the Orient" p. 4. The Orient affected profoundly the political ideals and institutions of the empire, its law and science, its literature and its art, architecture and industry. "It appears manifest to-day that Rome gave nothing or almost nothing to the Orientals but on the contrary received much from them" p. 11. Indeed, the author is inclined to deny to the Romans any originality or independence in the field of culture, admitting only the power of assimilation and development.

The history of religion under the empire was developed, it is claimed, along similar lines. The Romans were from the earliest times a religious people. Every detail of private and public life was more or less regulated under religious ceremonies and ideals. But it was a cold, formal, ceremonial, unemotional religion. It ministered little warmth or hope to its devotees. Moreover, a widespread skepticism had deeply affected the West. These are the conditions which made possible the rapid introduction of the warmer, more emotional and hopeful oriental cults. These religions were international and consequently personal, reaching the individual rather than the

community. They "better satisfied primarily the senses and the feelings, in the second place the intelligence and finally the conscience" p. 43. Their introduction was neither a mark nor a cause of decay as is so often affirmed. It cannot be denied that society was decaying, becoming grosser, more superstitious and barbarous. But "if the triumph of the oriental cults takes sometimes the appearances of a reversion to savagery, in reality, in the evolution of religious forms, these cults represent a type more advanced than the ancient national devotions. They are less primitive, less simple, provided, if I may so speak, with more organs than the old Greco-Italian idolatry" p. 40. It was, therefore, no accident, but the intrinsic superiority of the oriental over the Roman religions, that gave them such easy access to the western peoples, for "never did a people of such advanced culture have a religion so infantile" as the Romans, p. 48. "The worship of the gods of Rome was a civic duty, that of the foreign gods is the expression of a personal faith" p. 68.

In broad and brilliant outline the author rapidly sketches the introduction of the gods and goddesses of Asia Minor, Egypt, Syria and Persia into the western world. It is a wonderful story of missionary devotion, suffering and progress, which must touch and thrill the Christian heart, itself possessed with the missionary idea. The propaganda was carried on by merchants, soldiers, travellers, slaves and priests, and often entailed suffering and death. Often the government resisted and then surrendered. The book is fascinating, illuminating, stimulating. Nowhere else has there been such an attempt to set forth the pagan side of the religious history of the Roman empire. It is based upon the written sources, Christian and pagan, and on the inscriptions and monuments of the period. In his treatment of the sources the author admits their inadequacy. Great spaces have been filled out by the author's vivid imagination, and one cannot escape the feeling that the conclusions are sometimes too large for the premises. Surely oriental culture and religions could not have afforded so large an element in the life of the Roman empire without that fact

being discovered before this. The author admits that the Christian polemics, like Augustine in his "City of God", do not agree with him, but he holds that they got their knowledge from books and not by a study of current conditions and hence were mistaken as to the real religious conditions about them. Such a charge is hazardous, and yet too little is known of the subject treated to declare that the author is wrong. The book ought to be translated at once, for it is worthy of the most careful study by all who are interested in the history of religion.

W. J. MCGLOTHLIN.

The Unity of Religions. A Popular Discussion of Ancient and Modern Beliefs. Edited by J. Herman Randall, D.D., and J. Gardner Smith, M.D. New York. 1910. Thomas Y. Crowell & Co. ix+362 pages. \$2.00 net.

Twenty-two lectures on various religions and aspects of religion delivered by different speakers to the Bible School of the Mount Morris Baptist Church, New York city. Of course there is no consistent viewpoint and no common method in the addresses. The speakers were sometimes advocates, sometimes having only a scholarly interest in their subjects; they were sometimes eminent authorities and sometimes relatively unknown students. With this understanding the reader will get a useful presentation of some aspects of various religions and applications of religion. The chief editor, the pastor, has reserved for himself the discussion of "The Religion of the Future". He is at pains to be very broad and general. He is sure that religion is to be one of ideals and that "as the partial and mechanical gives way to the universal and spiritual in our thought of Jesus, we shall see that he differs not in kind from other men, but only in degree". Jesus is a Teacher and inspirer. Religion will be more social but for the reason that we shall discover that only thus "can the individual life reach its highest ideal"—a sort of Buddhistic refined selfishness!

W. O. CARVER.

The Task Worth While, or The Divine Philosophy of Missions. Seminary Lectures (1909-1910). By Henry Clay Mable, formerly Corresponding Secretary of the American Baptist Foreign Mission Society; author of "In Brightest Asia", "Method in Soul-Winning", "The Meaning and Message of the Cross", "How Does the Death of Christ Save Us?", "The Divine Right of Missions", etc. Philadelphia. 1910. The Griffith & Rowland Press. xx+343 pages. \$1.25 net.

Combining the title and the sub-title we may state in a sentence the main argument of this work; "The divine philosophy of missions makes this pre-eminently the task worth while". The author grounds the redemptive Gospel in the eternal love and purpose of God. The Christ is the inevitable expression of the plan of the ages and is not merely historical but cosmic. A career of universal ministry is inevitable in a church in which resides the Spirit of Jesus Christ. In all the historic development of the Gospel campaigns "providential factors" are evident. The missionary and, indeed, Christianity as a whole, must reckon with the ethnic systems. This it is eminently fitted to do and to demonstrate its own "finality in religion". The achievements of missions in modern times serve to hearten and guide the Church in the face of "modern thought" which, so far from destroying the right and duty of Christian missions, may properly be so interpreted as to give added value to the enterprise. There is a new "twentieth century fullness of times".

Besides the general discussions Dr. Mable has also other lectures dealing with the qualifications of the missionary, the distinctive functions of home and foreign missions. Thus the lectures that proved popular and valuable when delivered in the several Baptist theological seminaries last winter are made available for the reading public. They place the great work on its proper base and interpret it with a profound insight and with genuine enthusiasm. W. O. CARVER.

The Revolution in Constantinople and Turkey. A Diary. By Sir W. M. Ramsay, with episodes and photographs by Lady Ramsay. London. 1910. Hodder and Stoughton. xvi+323 pages. 10-6 net.

Dr. Ramsay is peculiarly well equipped by long first-hand acquaintance with Turkish affairs, by keen insight, by familiarity with Turkish languages, to interpret the remarkably significant movements in the Turkish empire within the last three years.

Upon learning of the impending effort to effect a change in reform government in the spring of 1909, Sir William, together with Lady Ramsay and their daughter, cut short other plans and engagements and hastened to Constantinople so that they might be on the ground and study the progress of affairs. Sir William kept an elaborate diary in which he set down events, conversations and impressions as they transpired. He included also interpretations of events, both his own and those of others, rumors, predictions, suspicions, etc., whenever they seemed to his informed mind to have value in the ultimate understanding of the new era in Turkey.

These items he has given us in this volume, with only such modifications and notes as are needful to prevent a wrong impression or a false conclusion in the light of the issue of the struggle. Certain descriptions and some other matters of interest are from the pen of Lady Ramsay, who has also enriched the volume with nearly three dozen splendid photograph plates.

Throughout Sir William had an eye to the political relations of England and Germany with the Turks and in their wider relations to world politics. The work moves leisurely and deliberately and gives one the benefit of reflections on the recent history of the empire and some worthy estimate of the forces making the future of this people. It is a notable volume for students of Turkey and of European politics.

W. O. CARVER.

The Old Testament Among the Semitic Religions. By George Ricker Berry, Ph.D., D.D., Professor of Semitic Languages, Colgate University. Philadelphia. 1910. The Griffith & Rowland Press. Pages 215. Price \$1.00 net.

"What features of the religious teachings, or theology, of the Old Testament are to be considered common to the He-

brews and other nation or nations, and what features are distinctive?" This is the question which Dr. Berry tries to answer in his valuable monograph. The author thinks that the influence of Egypt upon the Hebrew religion was comparatively slight; and he feels at liberty to ignore any possible influence of the Persian religion upon the Old Testament. He institutes a comparison between the Old Testament and the other Semitic religions.

Dr. Berry's discussion is modern, sane and scholarly. He calls frequent attention to the extravagant claims of the Pan-Babylonian school, and appeals to the known facts as a check upon radical criticism. He is perfectly fair and open-minded. His mode of approach must commend itself to students who use the inductive method. All the known facts concerning the Semitic religions are taken into account and used in this comparison. At no point does the Old Testament religion appear as inferior to the religions of Babylonia, Egypt, Syria, Phœnicia and Arabia. Dr. Berry is careful to maintain the distinction between the Old Testament religion as taught by the organs of revelation, whether patriarch, prophet, priest, psalmist or sage, and the notions and superstitions prevalent among the people at different periods. He does not hold the Old Testament religion responsible for what it uniformly condemns. He recognizes progress from lower to higher within the Old Testament itself. Apart from a few details that go to make up the personal equation, we rejoice to find ourselves in hearty accord with the author's conclusions; and his method of treatment is admirable.

After a comprehensive comparison of the Old Testament with the religions of the adjacent peoples Professor Berry groups the points of comparison under three heads: (1) features in which there is substantial identity, as in the teaching concerning sacrifice, sin, and the future life; (2) features in which the contrast is especially marked, as in the teachings concerning the divine unity and spirituality, the ethical completeness of Jehovah, the conception of salvation apart from sacrifice or incantation, and the doctrine of the Messiah; (3)

features in which there are marked resemblances but with differences of great significance, as in the teachings concerning the divine attributes whether metaphysical or moral. Even in the first group, the Old Testament religion, while gathering up into itself much that came from a common Semitic inheritance, is decidedly superior to other Semitic faiths; for the Old Testament limits the application of the sacrificial system to sins of error and human weakness, proclaims through the prophets the true nature of sin, and relates the rewards and punishments of the future to conduct and character. In the second group the Old Testament soars far above its competitors; and in the third group of features its superiority is assured.

How, then, did the Hebrews come to such exalted religious conceptions? They were inferior to the Babylonians in education, in civilization, and in material prosperity. Their Semitic neighbors were all religious, both in action and in thought. "There seems, then, to be no *human* cause for the result that is clearly evident. What could be expected from human nature at those times and under those circumstances is shown by the religions of the other Semitic nations. The marked superiority of the Old Testament teachings in reference to that which is most fundamental indicates clearly, then, that here a new cause is in operation. That cause, it seems evident, is the unique presence of God, the illumination of God-giving perception of spiritual truth, that which is usually called, and fitly, the special revelation of God."

JOHN R. SAMPEY.

The Decisive Hour of Christian Missions. By John R. Mott. New York. 1910. Student Volunteer Movement for Foreign Missions. Pages 239. Illustrations; map. \$1.00.

Those who read the nine volumes reporting the Edinburgh conference of 1910 will want this book to summarize the impressions of the study of the conference. Those who do not get the time to read the full report will want to read this volume as the best substitute for such reading. It is the first

textbook of the Laymen's Movement study classes and will be wanted by the study classes of other movements. Mr. Mott is so simple, direct and calm in all his dealing with the problems of the world task of Christianity that he sometimes hardly impresses the reader with the magnitude and importance of what he is saying to him. A prepared public will find here a statesmanlike call to the best manhood of the Church of Jesus Christ. It is a call to the test that challenges the highest motives and deepest impulses of redeemed men; and it is a call with the rational hope of real success in the effort to make Christ effectively known to all mankind. Thinking business men, who are men of God, will respond to the call of the facts, arguments and appeals of this work if they will read it and ponder it. It is a work on kingdom strategy of a very high order. Every pastor should have it at once.

W. O. CARVER.

The Unique Message and the Universal Mission of Christianity.
By James Franklin Love, D.D. New York. 1910. Fleming H. Revell Company. Pages 256. \$1.25 net.

The announced purpose of the author "is to show that the fundamental and saving doctrines of Christianity are peculiar to the Christian religion, to secure larger rights for the message which these doctrines constitute and to help fulfill the universal mission of Christianity". He has brought to his task extensive reading, not always of the later works, and serious reflection. He speaks with conviction and enthusiasm.

In Part I we find a general discussion of man and religion. The main discussion falls in Part II where the "Unique Message" is outlined under seven headings that are so incisive and suggestive as to give the author's interpretation of Christianity better than many sentences could. Here they are: "A Self-verifying Revelation from God—The Old and New Testament Scriptures"; "A Personally Revealed Deity—The Doctrine of the Incarnation"; "Deity Suffering on Behalf of Humanity—The Doctrine of the Atonement"; "The Moral Transformation of the Individual—The Doctrine of the New Birth"; "The

Moral Invigoration of the Individual—The Doctrine of the Holy Spirit"; "Immortality Demonstrated—The Resurrection of Jesus"; "A Rational Futurity—The Christian Doctrine of Heaven and Hell". It will thus be seen that we have here a work in systematic theology and also in apologetics. It may be a defect that the social aspect of Christianity and its institution for organic life find no place in the argument. No doubt the author felt that these were secondary features, growing out of those which he discusses as constituting the essential content of our religion.

The work is a profound and stimulating one and should contribute vitally to the end in view. There are some rather deplorable oversights in proof-reading, and such words as "dispensator" and "Deityhood" rather challenge the dictionary.

In general there is a little too much of the tendency to controversy and antagonism for the best effect on the average reader, and Christianity is presented too much in its exclusive characteristic. It is hardly axiomatic, to say the least, that "the peculiar merit of any religion consists in its distinctiveness" (p. 9).

For Chapter III in Part I the author had little heart and would "take time here for reference to these common elements in religions" only "to satisfy such" as make much of such matters and "to add insight to the great doctrines" which he was setting forth in the main body of his work. It is not to be wondered at that his discussion of this topic is, therefore, disappointing. It has in it so many errors and is so unscientific that it is a pity he yielded to the demands of those who might want such a discussion. It mars a good book.

W. O. CARVER.

Missions and Modern Thought. By William Owen Carver, M.A., Th.D. 1910. The Macmillan Company. Pages 324. Price \$1.50 net.

One is reminded by this title of *Christianity in the Modern World*, by D. S. Cairns; but in the range of topics and apologetic value the present volume is much the fuller of the two.

Indeed, we have here, to speak in military terms, a survey of the whole world-field. It is a discussion of the question of a universal religion, and frankly inquires whether Christianity is likely to become the religion of all men.

In such an inquiry there are two main lines to be pursued. One leads into a discussion of the essence of Christianity as a type of life and body of truth and of its practical results in those portions of the world where its influence is most extensive. The other line leads into a study of the non-Christian religions, their nature and claims and their practical effects in society. On such a theme an author might take the course of the special pleader, give little attention or none to the darker aspects of Christian history, and little attention or none to the nobler features of the non-Christian religions and peoples, and so make out his case for Christianity as the universal religion. Dr. Carver does nothing of the kind here; he is too well informed and too well poised for this, and he feels too keenly the gravity of his undertaking. He sees that the fate of all mankind for all time to come is involved. And yet one is pleased to note that he is not depressed by the enormity of his task. On the contrary, he carries himself with a certain ease of manner—at times almost playful—in the presence of the strongest of his opponents. The thunder of the heaviest battalions does not frighten him. Indeed he goes near with the intention of drawing their fire, and he is ready to answer shot for shot. This composure, which is a marked characteristic of the whole treatment, will do much to reassure timid readers who tremble for the Ark of God.

Enough has been said to indicate the scope and purpose of the volume. It is another of the welcome proofs that Christian men are seeing that the Christian task is the work of giving "true expression to the nature of God in relation to our race". No narrower conception of it will do for these times, and Dr. Carver has succeeded in setting forth with excellent judgment this so comprehensive program.

EDWIN M. POTTEAT.

From Servitude to Service. American Unitarian Association.
Boston. 1905. \$1.10 net.

The Old South lectures on the History and Work of Southern Institutions for the Education of the Negro get what they deserve, a permanent and attractive form in this volume. Robert C. Ogden, in the introduction, indicates the spirit in which he thinks the book ought to be studied by this quotation from the late Bishop Galloway, of Mississippi: "We must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purpose of an all-wise and beneficent Providence". The dramatic conditions of a great political crisis and the vast military operations of the Civil War having faded into distant perspective, the sentimental and heroic situations are replaced now by obligations of simple duty and fairness to a great mass of plain and not always well-behaved people. Even descendants of abolitionists under present conditions are heard saying, "Let the Negro take care of himself. Our fathers wrought for and secured his freedom, now let him work out his own salvation—we have no further duty in the matter"!

He thinks there is a tendency both North and South to dismiss the whole question to the limbo of indifference, or leave it to the active earnestness of a small, righteous remnant.

This book, therefore, pleads for a renaissance of the national conscience in respect to the Negro. One of the writers represented in its pages has well said that the Negro problem needs for its solution a triple alliance—an alliance combining the best intelligence and conscience of the South, the North and the Negro. The situation demands the truth clearly stated about Negro education—its progress and its prospects, its failures and its successes, its mistakes and the wisdom that may be harvested from them. The valuable symposium here given comes as a response to that demand. Experienced men of both races contribute these chapters—not theoretical enthusiasts, but thoughtful workers of the second generation in the field of Negro education. Enjoying the confidence of the best Negroes, trusted in the North, and now everywhere re-

spected in the South, these men may well be allowed to tell the stories of the several institutions which they represent. Their stories are worthy of credence and consideration and rightly read certainly point the pathway of duty leading to the goal of honorable peace and coöperation between the races.

GEO. B. EAGER.

Negro Life in the South. Present Conditions and Needs. By W. D. Weatherford, Ph.D. With a special chapter on the economic condition of the Negro by G. W. Dyer, Ph.D., Vanderbilt University. New York. 1910. Young Men's Christian Association Press. Pages 190. Cloth, 50 cents net.

This is a mission study textbook, produced with great care by two Southern men who feel that the "Negro problem" is pressing and depends for its solution upon the fair-minded, statesmanlike Christian college men of the country, and mainly of the South. It ought to be studied all over the country and will promote the application of Christian ethics and evangelistic purpose wherever studied. It deals with the more vital and comprehensive aspects of the Negro life in the principles of Christian statesmanship. Facts are brought forward in full array and principles for dealing with them boldly presented.

W. O. CARVER.

China and the Gospel. Illustrated Report of the China Inland Mission. 1910. Philadelphia. China Inland Mission. Pages 168, besides map and illustrations.

A detailed story of the work of this mission for the year with elaborate tables of results and of finances and showing the income from the beginning of the mission amounting to about seven million dollars. It is a full, fascinating story. There are now 933 missionaries with more than 20,000 communicants. The work is discussed as a whole and reported by provinces.

Round the World in a Hundred Days. A Visit to China's Missions. By the Rev. F. S. Webster, M.A., Rector of All Souls', Langham Place, W., one of the Keswick deputation to the missions in China. Preface by Walter B. Sloan, of the China Inland Mission London. 1908. Robert Scott. Pages 160. 2-6 net.

A delightful little book of missionary travel. It leads via the Trans-Siberian Railway, traverses very much of China. It is told in a splendid, free style and illuminated with kodak reproductions. This Keswich missionary does not neglect his main business nor does he fail to keep an eye out for what is passing.

The Shinto Cult: A Christian Study of the Ancient Religion of Japan. By Melton S. Terry, D.D., Lecturer in Comparative Religion in Garrett Bible Institute. Cincinnati. 1910. Jennings & Graham. Pages 98.

The author holds that Shinto is not only a religion but rather emphatically the religion of the Japanese. He gives a very clear account of the system, so far as it is a system. While in one section he clearly recognizes that Confucianism and Buddhism have influenced the native faith and gives some recognition also to Animism, in the body of his discussion the author confuses Confucian and Buddhist elements with Shinto and so presents a picture of a composite set of beliefs rather than the Shinto system. We have, however, a very vital picture of the historic faith of the Japanese people.

The Christian Movement in Japan. Eighth annual issue. Edited by D. C. Greene and E. M. Fisher. Tokyo. 1910. The Conference of Federated Missions. Pages 685.

This edition of the Missionary Annual of Japan has the unusual value of containing the principal papers and addresses before the semi-centennial conference commemorating the planting of Protestant Christianity in Japan. These papers have not been published together in any other form. No other publication gives the full survey of Christian work in Japan.

IV. BIBLICAL LITERATURE.

Commentary on the Gospel According to Matthew. By Prof. A. T. Robertson, A.M., D.D. New York. The Macmillan Company. Pages 294. Cloth, 60 cents.

This attractive volume belongs to "The Bible for Home and School" series which is under the general editorship of

Professor Shailer Matthews. This series seeks to put within the reach of preachers and Sunday school teachers the results of the best recent scholarship in compact form and in a spirit of "loyalty to the Scriptures as a foundation of Christian thought and life".

Six other volumes have already appeared, "Genesis" and "Isaiah", by Professor H. G. Mitchell and John E. McFayden, respectively; "Acts", by Professor Gilbert; "Galatians", by Professor B. W. Bacon; "Hebrews", by Professor E. J. Goospeed, and "Ephesians and Colossians" by Rev. Gross Alexander.

The comments are brief and the point scholarly and judicious. The introduction, which covers fifty pages, is a capital piece of work. Abreast of the most recent work on the sources of the Gospel, the author leaves you with the impression not that the Gospel is an uncertain mixture of uncertain sources, but a thoroughly reliable history by one who possessed full knowledge and wrote with purpose and power. Two appendices complete the book, one on "The Testament of the Twelve Patriarchs" and the other on "The Language and Style of the Gospel of Matthew", both of which show the same mastery of the material and the same good judgment as the rest of the work.

This would be an invaluable series if all the volumes should prove as accurate in scholarship, as clear in exposition, and as conservative in conviction as this. J. H. FARMER.

Some Elements of the Religious Teaching of Jesus According to the Synoptic Gospels. Being the Jowett Lectures for 1910. By C. G. Montefiore. Macmillan Company. New York and London. 1910. Pages 171. Price 75 cents.

The author is one of the foremost modern Jewish philanthropists and leaders. He is quite aware of the fact that much of the importance of his discussion is due to his standpoint. It is a tragedy that a modern Jew comes to the study of the teachings of the greatest Jew of all time, to say no more, as a stranger and an outsider. Mr. Montefiore is the author of a Commentary upon the Synoptic Gospels and does not assume

the hostile tone toward Jesus once so common among cultivated Jews. Mr. Montefiore regards Jesus as Unitarians do (p. 164), not as the orthodox Jews do (p. 116). He considers himself thus apart from both those orthodox Jews who glory in their law and the Christians who glory in Jesus. The real Jew thinks as much of the law as the Christian does of Jesus. By "law" he means also "tradition". That is exactly the charge Jesus made against the Pharisees. They put their traditions in place of the commandment of God. Mr. Montefiore says (p. 6): "The Cross of Christ, with all which it implies, is a proverbial stumbling block to the Jew; but no less is the law with its delights a stumbling block to the Christian". There is some force in this contrast, but our trouble with the law is not that we do not like it, but that we cannot keep it. Jesus frees us from the curse of the law. Mr. Montefiore says: "But then this Jew was the founder of the new, rival, and very soon the persecuting, creed" (p. 7). It is true, sadly true, that Christians have persecuted Jews. Mr. Montefiore lives under the shadow of that awful fact. But he should have been fair enough to have stated that Judaism began the persecution. The names of Jesus, Stephen and Paul ought to suffice for that aspect of the matter. On the whole Mr. Montefiore has not achieved the impossible. He has given a sympathetic appreciation of the ethical teachings of Jesus. He speaks kindly of the Messianic claims of Jesus. He looks at Him admiringly, but stops short of a full acceptance of Jesus as Messiah and Lord. He hopes both Christian and Jew are near the Kingdom.

A. T. ROBERTSON.

Pictures of the Apostolic Church; Its Life and Thought. By Sir W. M. Ramsay, D.D., D.C.L., LL.D., Litt.D. Philadelphia. 1910. The Sunday School Times Company. Pages 420. \$1.50 net.

Dr. Ramsay wrote the Sunday school exposition for 1909 on the life of Paul in the Sunday School Times. These were done with Dr. Ramsay's accustomed skill and scholarship. They are more popular in style, but none the less accurate. No living man knows Asia Minor and its bearing on the career

of Paul as well as does Sir W. M. Ramsay. There are not so many novel suggestions and contributions in these chapters as in the earlier books for the simple reason that they have already been made. But here, better than elsewhere, the average man can get the results of Dr. Ramsay's researches in simple language and popular form. The book thus has a value all its own.

A. T. ROBERTSON.

Researches in Palestine. By L. L. Henson, D.D., pastor of Cranston Street Baptist church, Providence, R. I. Boston. 1910. Salem D. Towne.

In substance this treatise was originally written as a thesis for the University of Chicago after a journey of several months through Egypt and Palestine under the direction of Professor Herbert L. Willett. As the work of excavation in Palestine has made great progress since his visit, he attempts to bring the work done in the thesis down to date and to make it of greater interest and service in this form. While various articles and books have appeared of late in our own and other languages, giving the results of exploration here or there in Palestine and dealing pretty thoroughly in a fragmentary way with the work done at this place or that, no work in English has appeared hitherto essaying to give in a single volume the results of researches in general in Palestine. So there was need of a small book that would give the inquiring reader an adequate idea of the progress made in the last quarter of a century in the exploration and study of the Holy Land. As Professor Lewis Bayles Paton, of Hartford, says in the foreword, Dr. Henson has undertaken this task, and has achieved it with conspicuous success. He shows a mastery of the literature, a recognition of the fundamental problems, and an ability to decide on the basis of the evidence that is not often found in works of a popular character. The little book may well be commended as a trustworthy introduction to the science of Palestine archæology.

GEO. B. EAGER.

The Days of His Flesh. The Earthly Life of Our Lord and Savior Jesus Christ. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. George H. Doran Company (Hodder and Stoughton), New York. 1910. Eighth edition. Revised. Pages 549. Price \$2.00 net.

The revision consists in the correction of clerical errors and in some additions to the notes. The book has had a phenomenal reception and deserves it. The first edition appeared in September, 1905. It is a wholesome sign when a volume of such solid merit maintains such a steady sale. The book is large enough to cover the whole ground in a most satisfactory manner. There is abundance of Jewish learning and use of the early Christian writers without the overloading of the Talmudic material as in Edersheim. The careful work of modern commentators (like Bruce, Broadus, Zahn, Allen, Swete, Plummer, Westcott) was not at the service of Farrar and Geike. Prof. Smith is a thorough student and alive to all the real problems, but he does not get swamped in detail nor is he carried away by mere rhetoric. He has a vivid imagination which is kept within due restraint. His standpoint towards the Gospels is critical, at points a trifle too critical, but he is wholly loyal to Jesus. The book is therefore a splendid combination of qualities necessary for the great task. The public has been quick to see that here was a book on the greatest of themes that meets the demands of the modern man who loves Jesus Christ and wants to know all about Him that the books can tell. Dr. Smith wrote this great book while pastor in the little town of Tulliallan, Scotland. The book has carried his fame all over the world.

A. T. ROBERTSON.

The Resurrection Narratives and Modern Criticism. A Critique mainly of Professor Schmiedel's article, "Resurrection Narratives", in the *Encyclopaedia Biblica*. By Thomas James Thorburn, D.D., LL.D. Kegan Paul, French, Trübner & Co., Dryden House, London, England. 1910. Pages 217. Price 6s net.

We have here a very able, clear and satisfactory piece of work. There is perfect candor in facing squarely all the

facts. The difficulties and discrepancies in the testimony concerning the resurrection of Jesus are carefully examined. The objections of Schmiedel are patiently analyzed and clearly refuted. The Subjective Vision Theory of Schmiedel is shown to be as unsatisfactory as the Objective Vision Theory of Keim. All the other theories which discredit the report of a real bodily resurrection are passed in piercing critical review, such as the Swoon Theory, the Apparition Theory, the Telegram Theory, theories of Fraud (Theft of the Body by the Disciples, Conspiracy Theory), Theory of Roman Interference, Mythological Theory. The weakness of each of these hypotheses is set forth in strong light. The objection to resurrection on the ground that it is supernatural is shown to be thoroughly unscientific, Huxley being witness. Paul's theory of an exchange of the "Natural Body" for the "Spiritual Body" is explained and contrasted with the resurrection of Jesus. Dr. Thorburn carefully discusses each of the manifestations of Christ and the total result is an eminently sane and powerful exposition of the great fact. The book is not long, but long enough. It keeps on the main track all the time.

A. T. ROBERTSON.

The Secret of the Lord. By the Rev. W. M. Clow, D.D., Glasgow. New York and London. 1910. (Geo. H. Doran Company) Hodder and Stoughton. Pages 353. \$1.50 net.

This third volume from Mr. Clow is more than welcome. He is following the same rich vein that he worked in "The Cross in Christian Experience" and "The Day of the Cross". It is the death of Christ that is the "Secret of the Lord". Mr. Clow begins with the withdrawal to Cæsarea Philippi where Jesus tests the Apostles concerning His person and mission. After the transfiguration Christ begins to disclose to the disciples the fact of his death. It is in truth the great secret of Christianity and it is the tragedy of His life that the disciples could not understand Him till it was too late to gain comfort from them, nor indeed were they at all prepared for the great catastrophe. The same penetration, spiritual insight, depth of feeling, elevation of sentiment, direct-

ness of statement characterize this new volume from Mr. Clow and guarantee for him a still wider hearing.

A. T. ROBERTSON.

Der Stil der Paulinischen Predigt und die Kynisch-stoische Diatribe. Von Lic. Rud. Bultmann, Repetent a. d. Universität, Marburg. Vandenhoeck und Ruprecht, Göttingen, Germany. New York. 1910. S. 143. 1 M. 25 pf.

The late Dr. Blass held (against Deissmann) that Paul had received some impress from the Asiatic rhetoricians of his time. There are rhetorical elements in Paul's addresses and epistles that can be paralleled in the stylists of the period. This is amply shown by this treatise of Bultmann. This monograph is a fine piece of work and gives a careful list of the rhetorical figures in Paul's writings such as antithesis, paradox, personification, etc. One does not feel quite sure that Paul has been himself a student of rhetoric in the technical sense of the term. Certainly he was not an Atticist. He used the vernacular *κοινή* though with the flavor of a man of culture. Most of the figures of speech in Paul's writings may be due to the passions of his soul which burst the bonds of formal rhetoric or to the play of his brilliant imagination when on fire. It is doubtful if Paul often made conscious use of rhetorical artifices. But Bultmann's book is a most excellent piece of work.

A. T. ROBERTSON.

Der Apostel Paulus und Sein Werk. Von D. Eberhard Vischer, Professor an d. Universität in Basel. B. G. Teubner. Leipzig, Germany. 1910. S 143. 1 M 25 pf.

This little volume belongs to the "Aus Natur und Geisteswelt" series. The author sketches the condition of the Roman world and the standpoint of the current Judaism. Then he describes the conversion of Paul and his propaganda for Christ. Half of the book is devoted to a treatment of the churches, the epistles, and the gospel of Paul. This is done with clearness and ability, though with necessary condensation and brevity. A Baptist is naturally interested in the author's discussion of Rom. 6:4-6. He says that modern thinking has

some difficulty (p. 77f) in getting Paul's point of view, but he proceeds to interpret Paul correctly as giving "a symbolic meaning" to baptism as a "picture" of the experience of "a new life" which he has begun. He admits also that baptism was immersion, though he notes the modern sprinkling (besprengen). On the whole it is a very useful handbook indeed and one who wishes to have a summary of present-day German thinking will find it helpful. The author's style is flowing and interesting.

A. T. ROBERTSON.

Expositions of Holy Scripture. Fifth (and last) series. By Alexander Maclaren, D.D. New York. 1910. A. C. Armstrong and Sons. Eight volumes. \$10.00 net.

With these eight noble volumes the great task of Alexander Maclaren is concluded. It is a source of great joy to know that he was allowed to live long enough to complete so gigantic an undertaking. It is not, of course, a commentary in the strict sense of the term, since he does not comment on every verse nor always on every chapter. But the great passages come in for luminous exposition. It is done with all of Maclaren's charm and spiritual insight. The scholarship is thorough, but is subordinate always to the purpose of expository discourse. I have had occasion to make careful use of a large part of the sermons on Second Corinthians and have found them exceedingly helpful. The eight volumes cover the following portions of the New Testament: I and II Corinthians, Ephesians, Galatians, Philippians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, the Catholic Epistles, Revelation. Happy the preacher who can have them all.

A. T. ROBERTSON.

NOTE—In the January number on page 125 the author of *The Living Atonement*, Rev. John B. Champion, M.A., B.D., appeared as "Chapman". Also on page 157 *The Junior Republic* was disguised as "*The Jewish Republic*".

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THE ATTITUDE OF BAPTISTS TO CATHOLICISM— ROMAN AND GREEK.

BY THE REV. JOHN CLIFFORD, M. A., D. D., LL. D., LONDON, ENG.

What is it that gives such special importance, at this moment, to the question of the attitude of the Baptist churches of the world, towards the Roman Catholic and the Greek or Eastern churches?

Three facts, from amongst others, may be cited.

First, there is the emergence of what is called the Baptist World consciousness. The language is new; and it is descriptive of an experience that is also new, in its intensity, wide range and special developments. It is only within recent years that it has found voice, first in the denominationl newspapers, then more audibly in the Baptist World Congress held in London six years ago; next in the response of Baptists all over the world to a remarkable awakening of spiritual life in Russia and Southeastern Europe; again at the gatherings of the Baptists of Europe in Berlin in 1908; and once more in the assembling of representatives of Baptist churches from all parts of the earth in a second Congress at Philadelphia.

Surprising as it may seem that the birth of the conviction of belonging to a Catholic or Universal Church is so late, the historical student knows how to account for it. It was so with

primitive Christianity. The first disciples of Christ went forward with their work without realizing the universality of their principles, and the catholicity of their religion. Professor Ramsay says, "The Church gradually became conscious of the real character of the task which it had undertaken. It came gradually to realize that it was a world-wide institution, and must organize a world-wide system of administration. It grew as a vigorous and healthy organism, which worked out its own purposes, and maintained itself against the disintegrating influence of surrounding forces; but the line of its growth was determined by its environment."¹

Ideas inherent in a social organism may have to wait long before they find the conditions favourable to their development. It has been so with the Baptist churches. Their governing principles are intrinsically catholic. They build on universal foundations; on the rock of truth and not on the accumulated moss of tradition and custom. They assert the absolute, sufficient and exclusive authority of the Lord Jesus Christ in and over the individual Christian, and in and over the community of believers. That is central to their faith, and it is catholic. They hold that the New Testament contains the will of the Head of the Church, that each Christian must have free and unrestrained access to it, and be unfettered in his interpretation of and obedience to it. They contend for the essential principle that the Church of Christ is only built according to His will when it consists of those who are consciously His disciples, and have personally experienced the transforming influences of His spirit. They stand for a spiritual church. That carries all the other principles of their faith and practice.

Now these principles and their logical corollaries were the stock of original Christianity, and held full sway in the Christian churches of the first century. In the century that followed, "The church was" in the language of Professor Harnack, "lifted out of its original environment and plunged into Hellenic modes of thought, that is, into the syncretism of

¹The Church in the Roman Empire before A. D. 170, by Prof. W. M. Ramsay, M. A., LL. D., D. C. L. p. 361.

the age and the idealistic philosophy."² Still, an intractable element remained outside. The transfer was resisted. There was a revolt against the surrender. For ages a protest was maintained; partly by individuals, partly by communities of Christian men who constituted an unceasing witness for the ideas and principles which form the soul of the Baptist faith and life.³ But the individuals were few, and the societies sporadic. The resistance was unpopular, and those who made it were persecuted. They were driven into the holes and corners of the earth; had to fight for their lives, and often fell in battle. Grateful if they were allowed to exist at all, nothing seemed more remote than that they should cherish dreams of filling the world with the harvests of their toil.

But in these later years the Baptist churches have been coming to their own; only to a very slight extent at present on the continent of Europe; to a larger degree in Britain, and to the fullest measure in the great Republic of the West. The bounds of freedom have been widened. Governments have taken a neutral position towards religious organizations. Facilities for travel have increased. Inter-communion has been multiplied. The churches have become acquainted with one another, and with their dispersion over the earth, and thereby they have discovered not only that they are in possession of the vital and vitalizing principles of a true Catholic Church, of an eternal religion, stripped clear of the blighting and burdensome accretions of the ages; but also that they have a capacity for taking the lead in furthering the religious life of mankind; a capacity inherent, not in any mere mechanical organization, or in the personalities of any period, but in those central and catholic ideas and principles in which, as churches, they live and move and have their being.

II.

The second fact is not less significant. It is the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusive-

²The Constitution and Law of the Church in the First Two Centuries, by Prof. Adolph Harnack, p. 254.

³Barclay's "Inner Life of the Religious Societies of the Commonwealth," p. 12.

ness and uncompromising intolerance. Since 1870 the classical land of Italy has been in revolt against the venerable Church. Portugal is expectant of release from its grip. Spain seethes with distrust and hatred of its sway. Crowds have left "the faith" in Austria. "Modernism" is eating like a canker at the heart of Rome, and taxing all the skill and patience of the Curia and of the Pope to limit its ravages. Therefore the forces of Roman Catholicism are now directed to the conversion of the Anglo-Saxon race. That is the goal of the policy of the Pope. With absolute devotion and splendid zeal the leaders and representatives of Rome are dedicated to the capture of the progressive peoples. Enormous sacrifices are being made. Nothing is held back. No effort is too great. No expenditure of time and money is regarded as too costly to win the young from their allegiance to Protestantism. The machinery of education is worked with sleepless vigilance. Superstition is welcomed. The arts of magic are employed to win the unreflecting, and a low morality follows in their track; for as Lecky says, "When credulity is inculcated as a virtue, falsehood will not long be stigmatised as a vice."⁴ It is an hour of special danger to the gospel of Jesus Christ, a menace to the spirituality and power of religion.

The third fact, though the most recent, is certainly most prophetic. It is the spiritual and intellectual renaissance now proceeding amongst the races dominated by the presence of the "Holy Oriental Orthodox Catholic Apostolic Church," or using the briefer designation, "The Eastern Church." That church did not share in the Reformation.⁵ It is only just emerging from the Middle Ages; the stagnation of centuries is broken up. The church, which according to Dean Stanley, has always "been ready to die, but never surrender the minutest point which Council or Father has bequeathed it," and is as remarkable for its immobility as for its faithfulness to the Creeds, is astir with apprehension of, and aflame with indig-

⁴"History of European Morals from Augustus to Charlemagne," Vol. II, p13, Prof. W. E. H. Lecky.

⁵The Greek and Eastern Churches, by Walter F. Adeney, M. A., D. D., p. 160.

nation towards, the Baptist communities, that have sprung up straight from the pages of the New Testament in Russia and Servia, Herzgovina and Bosnia, Bulgaria and Hungary, and other parts of the southeast of Europe. The sleep of ages is ending; the winter is passing; the warm breath of the new spring is blowing healthily; the songs of the birds of freedom are heard, and the flowers and fruits of Russian non-conformity are beginning to appear. These events of the wonder-working Spirit of God have brought us face to face with new problems, new privileges, and new responsibilities; and together with the tactics of Rome have compelled the Baptist churches to realize more vividly the universal sweep of their principles and the catholicity of their ideas.

III.

For both these churches are great, venerated, and venerable. Their roots strike deep and far into the soil of the world's life. Great men have enriched them, and true saints have hallowed them. Their martyrs have exultantly gone to prison and death and their missionaries have poured out rivers of self-sacrificing toil for the extension of their sway and the increase of their numbers. Millions upon millions owe them allegiance, and look to them as the one way of salvation. Both are sacerdotal and sacramental. Both defend the magical interpretation of the ordinances, and offer a richly ornate, spectacular, dramatic and sensuous worship to the people. In each episcopacy is vital; and each asserts its superiority to the State in which it dwells. Both are exclusive, each of the other, and each of all other churches. In fact no two churches have so many points in common as the Oriental and Occidental, and yet no churches are so strongly averse to one another. But the exclusiveness springs in the Greek Church from an inflexible fidelity to orthodoxy; whilst in the Roman Church it is due to Papal absolutism and the necessity for a rigid resistance to anything approaching to insubordination. Thus Catholicism, both Roman and Greek, challenges us to combat. We can not escape. Our ideas

and principles force us on to the field. Whoever declines the contest, we can not. Loyalty to the Lord Jesus compels us to assert a third catholicism, a catholicism not of the letter but of the spirit, not of external form but of inward and personal experience; not exclusive but inclusive of all who in any place, and in or out of the churches, accept Christ Jesus as Saviour and Lord; and possess a faith in Him that works by love and keeps the commandments of God.

Cardinal Newman affirms that the ultimate question between Catholicism and Protestantism is one not of history or of individual doctrine, but of first principles. That is not wholly true, nor is it all the truth; but it is accurate to represent the conflict between Catholicism, Roman and Greek, and Greek, and the catholicism that is Protestant, as at bottom a conflict of ideas and principles, that like fire and water, are in eternal collision. It is no mere war of this church and that. The real encounter is between ideas and the systems they create for their embodiment. On all sides men are honest and sincere, devoted and zealous; but the warfare is far deeper than the men, though it proceeds through the men and by the men. The men are but the visible garniture of the ideas; the collision is in the constitutive and regulative ideas of the Roman and Greek Churches on the one side, and the Baptist and their sister Protestant churches on the other—ideas that mould the character of the individual, fix the form, and determine the activities and influences of the ecclesiastical society created, and regulate the relation both of the individual and of the society to the State. The conflict is, (1) of different conceptions of Christian unity; in what it consists, how it can be secured and maintained; (2) of deeply opposed interpretations of religion; what it is, and how it is meditated to the souls of men; (3) of antagonistic conceptions of faith; its object and exercise, its nourishment and life; (4) of contrary and contradictory ideas of the ministry of the Church as to whether it is sacerdotal, episcopal, and exclusive, or personal, catholic and free, and (5) of alien notions of the relations of the State to religious Societies. These are the forces in conflict; and it does not appear to me to be more than the truth

to say that on these things the Roman and Greek Churches are not only at war with us, but with the mass of men outside all churches, in all lands, with the advancing life of the world and with the true Catholicism of the Church of Christ.

IV.

On nothing is the difference between these churches deeper or more decided than on the subject of catholicism itself. Roman and Greek Churches agree in asserting their claims to catholicism, and in maintaining an absolutely exclusive attitude not only towards all Protestant Churches, but also towards each other. Each proclaims itself the one and only true church; the one center of unity. Each claims that it stands where it was placed by Christ on the rock, endowed with the prerogatives He bestowed, enriched with all supernatural grace, and against her the gates of hell shall not prevail; and each contends that its genesis, ecclesiastical organization, and the New Testament are all part of one and the same divine growth.

The latest expression of the Roman doctrine of the church is given by Sohm, and expounded by Harnack. According to Sohm, the Roman Church is the logical and necessary consequence of primitive Christianity. It is the one ecclesiastical entity. There is no church outside it. It has no "sister churches." There is no "invisible church." There is no "people of God" beyond the bounds of the mighty and august institution of Rome. It is the primary and eternal unity, and out of it come the Papal monarchy, Papal infallibility, and the entire Papal system.

Now all this is in direct antagonism to the documents on which we depend for our knowledge of original Christianity. There is not so much as a trace of it in the apostolic gospel. Our "sources" paint an utterly different picture of the organized Christian life of the first hundred years. There we see "churches" meeting in Corinth and Rome, Thessalonica and Ephesus, acting as self-contained units, sovereign within their own area, independent of each other yet in loving fellowship, embracing all those who "are called to be saints in Christ Jesus" wherever placed, and irrespective of the race to

which they belonged or the social position they occupied, and forming altogether that religious "entity", (of all the most sacred and transcendent) "the body of Christ", "the habitation of God through the Spirit." It is the realized presence of Christ in the hearts of trustful and loving disciples as they meet together, that makes a church. Harnack bears witness that "the independence of the individual community was at its greatest about 150 A. D., although every community may have considered itself as an embodiment of the One Church;" for "this view and complete independence do not exclude but rather postulate one another."⁶ The thought of the unity of all believers in Christ was always present, binding these far-sundered societies into a glad fraternity; but the reality, completeness and independence of the individual communities was assured and acted upon without question and with a progressive efficiency.

That is the catholicism of the churches of the New Testament. They do not constitute a formal and visible unity. They have a brotherly but not a corporate relation; a real but not a mechanical oneness. They are not staked off and hedged round by unreal creeds, or the ascendancy of one supreme ecclesiastical person. No doubt the cast-iron unity of the Roman and Greek Churches has increased their domination over men, enforced their claims to universal sovereignty, given to it majesty as an institution, kept its forces together, made it invincible as a persecutor, multiplied its members and increased its successes. But what a prodigious price these Churches have paid for the retention of this false notion of ecclesiastical unity! They have saved their Churches, and lost religion. Christianity has been slain by those who professed it, and it would have passed from amongst men but for the Reformation. The gospel has been betrayed. An idea of God has been taught contrary to that revealed by Jesus Christ. The mind has been put in fetters; originality has been stifled; initiative quenched, superstition nourished, immorality promoted, compromise fostered, equivocation encouraged, justice

⁶The Constitution and Law of the Church in the First Two Centuries, by Prof. Adolf Harnack, p. 234.

denied, freedom refused and even wars created in the name of religion, and for the sake of the church.⁷ The tactics, the ideas that organized the Roman and Greek Churches are not those of the Christian religion. They come from other sources. They do not express the policy of the New Testament. They are its opposite. They are imperial and political supremacies transferred to the empire of the spirit.

V.

To secure this formal and mechanical unity, the Oriental and Occidental Churches have insisted upon an inflexible orthodoxy on speculative and subtle points of theological belief, and not on personal trust in, and union with, the Lord Jesus as the basis of Christian fellowship. They start the Christian life in a sacramental and theological sphere, not in that of conscious discipleship to the Saviour. They agree in giving a primary place to the acceptance of an archaic intellectual and sacerdotal system of faith, and not to a fresh and living experience of the grace and power of Christ. Accordingly the Church is identified with a philosophical body of doctrine claiming to rest on revelation, but "developed," that is, increased, restricted or expanded from age to age by Council and Pope, and then imposed as the one condition of salvation.

But as if to demonstrate the utter folly of this test and basis, it is on this very subject that the two Catholicisms split. Centuries ago the quarrel began, and today it still goes on, as to the *filioque* clause of the Nicene Creed; i. e., as to the question involving the profoundest mysteries of the nature of God, whether men should affirm their faith in a "single procession" of the Holy Spirit from the Father (as held by the Eastern Church), or in a "double procession of the Holy Spirit from the Father and the Son, as is maintained by the Church of Rome. True! the controversy was not solely due to an

⁷"But the most hopeless barrier to Russian progress is her Church, the Greek Church. From the Greek Church it is impossible to see how she will escape. Wherever the Greek Church has become paramount, it has proved infinitely more sterilizing in its influence than has the Roman Catholic Church." Dr. Emil Reich's "Success Among Nations," p. 200.

unbridled eagerness to fix a subtle point in the definition of the Trinity! It was not about mere words. It went deeper. It sprang from many causes, some of them racial, others political, and again others due to the rivalries of the Patriarchs of Rome and Constantinople. But the radical mistake was the insistence on intellectual agreement upon the mysteries of the Divine Nature as requisite for salvation; thereby turning the Church of Christ into a school of theology under professors and masters, instead of a brotherhood of disciples of the One Lord and Master, Jesus Christ. At the center of the Christian faith there was placed a certain speculative and philosophical definition of the Christian idea of God, instead of the simple sufficing revelation of the Father, in Christ reconciling the world unto Himself, not imputing to sinful men their trespasses. The Church was built on logic, not on the soul's experience of Christ Jesus as Saviour and Lord. Battles raged over the unavoidable differences of human judgment on the contents of revelation and the difficulties of apprehending the doctrines of theology, when peace ought to have been found by recognizing the fact that varieties of intellectual opinion may subsist side by side with a common realization of salvation by faith in Christ, and a complete unity of subjection to His authority.

The results of this controversy have been most deplorable. Not only has it separated the Catholic Churches of the East and West; but it has produced sterility of thought, poverty of effort, and degradation of morals. Lecky says, "It introduced among men a principle of interminable and implacable dissension, but it scarcely tempered in any appreciable degree their luxury or their sensuality. . . . A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions."⁸ Would that had been all! But it is not. Nothing has done more or is doing more now, to hinder the progress of the gospel than this demand for the acceptance of theological propositions as if acquiescence in

⁸History of European Morals from Augustus to Charlemagne, by Prof. W. E. H. Lecky, Vol. II. pp. 14, 15.

them were the "faith" of the New Testament and the new life depended solely on exercises of the intellect. It has misrepresented the teaching of Christ, given men a false idea of God, blocked the way to peace, thrust men into a prison house of despair and dejection, quenched the springs of joy, and sapped the sources of moral strength.

Not that Articles of Faith, Confessions and Creeds are without value. By no means. "There can be no religion without thought; for a man must conceive an object before he can sustain any natural relation to it;" but God is larger than all our creeds, religion is too rich and vast to be set out in a few phrases, and Christianity is so completely centered in personal acts of mind and heart and will towards the personal Christ, that it is fatal to offer the gospel to men inseparably bound up with a view of history and of the world, of God and of life, derived from the past and divorced from the living present, instead of carrying men into the presence of the crucified and risen Christ Himself as the one and only Saviour and Master and Lord of His people.

VI.

But far more destructive of the Christianity of Christ Jesus is the claim of these two Churches to circumscribe, control, and limit the action of the grace of God towards men. The Eastern and Western Churches are supersaturated with sacerdotalism and have created a colossal priestly order, a great official class, a clerical tyranny, shutting out God and His Son Jesus Christ from the souls of men. The priest lays claim to a magical character and power, asserts that he alone is able to secure the forgiveness of sins and the life everlasting, gives to the "ordinances" of Christ a magical interpretation, and through them becomes God's substitute; an intermediary, who with his instruments and ideas robs religion of its spiritual immediacy, ethical breadth and spiritual intensity. Canon Newbolt voices the teachings of the sacerdotalists of all churches when he says "Baptism is the initial force which is brought to bear on the soul born by nature in sin."⁹ The

⁹Religion, by Canon Newbolt, p. 60.

priestly administrator mediates the new life through the water he has consecrated, and then sustains the life which he has created by "the bread and wine," now become the actual "body and blood of Christ" by his consecrating act. Thus the simple institutions of baptism and the Lord's Supper are converted into vehicles of grace over whose dispensing the priest has full control, so that he can say to men, "You must come to me before you can get to God: and accept my services in order to be sure of entering into His favor." So these Churches carried the ancient Pagan faiths with their degrading priestly ideas over to the simplicities of the gospel of God, and changed the glory of the revelation of God in Christ into a profanation of the Divine Name and an appalling calamity to the human race.

For there is not the faintest tincture of sacerdotalism in the religion of Jesus. He never called Himself a priest. Living face to face with a priestly religion, He was the open foe of the priesthood, and designedly shut it out of the plans He gave for His new religion. He will have none of it. Nor does it obtain even the slightest recognition in the Church of the New Testament. "Disciples," "apostles," "prophets," "pastors," "teachers" are all there; but no "priests" as they were known in other regions. Nothing is more decidedly alien to the spirit of Christ than that priesthood which has been the great enemy of God and man.

VII.

The main support of sacerdotalism is the doctrine and domination of the Episcopate. "The supremacy," says Cardinal Newman, "of Apostle or Pope or Church or Bishop is the essence of Revealed Religion." "No bishop, no church," is the pivotal dogma of the Catholicism of East and West. The monarchical and imperial idea reigns with unchecked sway both at Rome and Constantinople. Each Church is a hierarchy; its center is the bishop; and naturally and logically the issue is the Papacy of the West, and the Patriarchates of the East. Government is centralized. The Church consists of bishops,

priests and deacons. They rule. The laity have no place. The stately fabric of papal and patriarchal power, built up through centuries to its present prodigious height, withstands all change, and defies every attack. Itself a depotism, episcopacy abets tyranny. "Representative government" it will not endure. "Modern civilization" it denounces. Arrogance and intolerance it feeds and to superstition it gives strength. It makes individual freedom impossible, denies the right of private judgment, thwarts social ameliorative effort, and stands right across the way of human progress.

That surely is not the New Testament polity. There is no bishop in the modern sense within its covers: and all we read about him consists of hints and warnings against permitting his appearance and domination amongst the followers of Jesus Christ. "The kings of the Gentiles are their masters, and those who exercise authority over them are called benefactors. **With you it is not so; but let the greatest among you be as the younger, and the leader be like him who serves.**" (Luke xxii., 25, 26.)

It follows from these hierarchical and sacerdotal ideas that wherever Roman and Greek Churches are, they claim supremacy. They set themselves above every earthly power. Either they enter upon a contest for precedence, or the State accepts the control of the Church. In Russia State and Church are one, and in effect the Church is that one. The Roman Church is a rival and potent State within the State. "It is a political creation." . . . "It is just as essential to this Church," says Harnack, "to exercise governmental power as to proclaim the gospel It employs all the means of which states avail themselves, including therefore, crafty diplomacy and force." It interferes in the affairs of nations; is courteous to some and hostile to others; persecutes openly where it dare, and subtly where it is not easy to show its hand; dictates or warps policies, supports or checkmates dynasties, negotiates with the parties in power, claims diplomatic rights, creates wars, and subordinates all things to the supposed interests of the Church.

Like the Scottish Covenanters, Baptists give their witness

to "the covenanted work of the Reformation and Christ's kingly government of His House." They stand for the complete neutrality of the State towards all religious Societies, for the full and equal rights of citizens as citizens in the government of the State, irrespective of theological belief or ecclesiastical relationship. Their motto is a Free Church in a Free State.

Baptist catholicism is thus committed to the task:

(1) Of completely eliminating in all lands the hurtful policy which makes Commonwealths subordinate to Churches on the one hand; or subjects the Churches to the patronage and control of parliaments on the other.

(2) Of excluding the monarchial or episcopal idea and method from the ministry of the churches; destroying the division between laity and the clergy, and making a free course for the use of all the gifts with which the Head of the Church enriches His people.

(3) Of ejecting the last traces of magic from the exposition and use of the ordinances of the Christian religion.

(4) Of restoring conscious discipleship to Christ, and personal experience of the grace of God in and through Christ Jesus, to the place from which it has been so long dismissed by a misleading intellectualism; and

(5) lastly, of bringing in that true catholicism which secures the unity of the Church by embracing all the redeeming action of Christ Jesus and all the renewing work of the Holy Spirit in the hearts of men.

BAPTISTS IN THE MODERN WORLD.

BY PRESIDENT E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

The modern world is a world of profound interest to Baptists on many accounts. One of the most vital and searching of all tests which could be applied to a religious denomination is the power of adaptation to the world in which it seeks to do its work, and in its ability to grapple successfully with the conditions which confront it. Some of the characteristics of the modern world we may briefly enumerate simply by way of reminder to the reader.

That which has done more than any other one thing to change conditions in the modern world is physical science. Invention and discovery have revolutionized the industrial world. Scientific methods and principles have changed the type of thought in the intellectual world. A new philosophy has arisen on the basis of scientific discovery. As a result, there have come changes in a number of directions. The influence of science in reorganizing the industrial world has awakened a very widespread social unrest, and the prevalence of scientific methods of investigation has deepened the sense of mystery in religion led many to questionings unknown in past ages. And yet there has been remarkable missionary activity and a deepening of religious conviction on the part of a large element of the modern Christian world. Democracy in modern times has made unparalleled strides forward. Baptists in England are exerting an increasing influence upon the public life of the community, and all over Europe and particularly in Russia a Baptist movement is in progress, while in the United States of America, Baptists are the most numerous body of Christians and equal to any in equipment for work. In Canada also Baptists are a progressive and vigorous people, pushing forward to greater things. Baptists have become in a sense never before true a genuine world force. I invite the attention of the reader to a consideration of:

The problem of adaptation which confronts Baptists in the modern world. Life is defined in terms of correspond-

ence between internal and external relations. The power of the organism to adapt itself to an environment and utilize the environment for its own ends is the measure of its vigor. Vitalism is a form of philosophic thought which conceives of the universe as being in a process of change. The philosophy of becoming, under the influence of the evolutionary hypothesis, has seized strong hold upon many modern thinkers. Indeed, it has been carried to a wholly unwarranted extreme by those who wish to exalt it as the supreme category of being. That which is characteristic of life, however, needs no proof, and that adaptation to environment is a fundamental necessity of all living things cannot be gainsaid. This must not be understood as excluding the element of the permanent. Reality, on the contrary, contains both the permanent and the impermanent. The problem of adaptation, therefore, presents itself to Baptists as to all other peoples. The truths of theology, insofar as they are final, of course do not change. Christianity is the final religion, and its truths are ultimate. But human conceptions of the meaning of Christianity inevitably undergo change. Theologies written seventy-five or a hundred years ago fail to touch many vital issues which present themselves in modern times, not because the theologies were necessarily false, but because the controversies have shifted to new ground. Ritschlianism, for example, in modern times, is a theological and philosophical expression of the modern scientific point of view, and it has given rise to a controversy of a totally new kind. Adaptation to environment, therefore, theologically, involves the meeting of this and other issues which have taken their rise in our day.

Again, adaptation is called for through changes in human relationships, giving rise to new ethical problems. Moral principles remain unchanged, but concrete conditions change. Modern business has given rise to a large number of ethical questions not previously known. The trust, as an instrument of commerce, is in itself a great ethical problem. The claim that many are making that morals are transient in principle and that right and wrong vary with the age is essentially an unsound position. Conditions affect relationships. The devel-

opment of the social organism gives rise to new relationships, and it is in the application of moral principles to these new relationships that adaptation is called for.

Again, in denominational organization the problem of adaptation arises. The unity of the denomination, our increasing numbers and wealth, opportunities in the mission field, the collision of forces in denominational work, the necessity for effective forms of denominational and religious organization impose the necessity for thoughtful and careful attention to forms of organization. With Baptists the problem here consists of the necessity for preserving the genius of our denominational life and at the same time to achieve efficiency. There are other directions in which the problem of adaptation presents itself, but these will be sufficient for our immediate purpose.

Let us note, in the next place, the opportunities and duties of the Baptists in the modern world. The missionary opportunity is the greatest which has ever confronted Christendom. This is a commonplace which needs no emphasis. In the pagan nations rapid development is in progress and a wide door of opportunity is open. But for Baptists there is a very special and peculiar opportunity in the present situation in Europe. It is interesting to observe that in Europe there is a revival of the Anabaptists, which became a spent force in the age of the Reformation. The principles of the Anabaptists were too radical for the age in which Anabaptism exerted its influence. It was without political or governmental backing and without any of the forms of governmental or physical power, and as a consequence it was soon driven off the face of the earth in Europe. State churches arose in the Reformation countries, and in Roman Catholic countries of course such a movement was predestined to fail. But during the last century democratic government has made great strides in European countries, and in many of them there are popular assemblies representing the people and passing laws for their government. Education has been diffused much more widely, the circulation of the Scriptures has gone on apace, and while religious liberty in the full sense is not known as yet, toleration has made great

strides, and throughout Europe a Baptist movement of very profound significance is in progress. In Russia especially do we see the movement gaining great momentum. Under modern conditions the Baptist movement in Europe is bound to go forward. American and English Baptists, who enjoy a much larger measure of religious freedom, and who have grown in numbers, influence and power until they are able to do anything which they undertake, should give heed to the loud call which comes from Europe in the present course of events.

In the social and political sphere throughout the earth, Baptist principles are making rapid strides forward. If the general principle is true that social development has as its fundamental principle religion, then we may conclude that the Baptist type of religion is most fundamentally in accord with the ongoing of the world toward democracy. This point of consanguinity between Baptists and modern democracy in the political sphere constitutes one of our very greatest opportunities, and it would be calamitous to the social and political development of the world, as well as to the Baptists as a people, should they, in this age of the triumph of the principles of democracy, abandon their own ideals of individualism and independency. There is, therefore, a great opportunity for Baptists to demonstrate to the world the efficiency of democracy in church life. To this end, of course, unity is called for. Voluntary co-operation is the only principle on which ecclesiastical efficiency can be achieved among Baptists, unless we change radically our ideal and conception of our mission to the world and our function in society.

It follows from the above that a supreme duty resting upon Baptists is in the direction of education. Spiritual life which is unintelligent can never achieve the highest results. A people great in numbers, great in wealth, great in principles, must needs have the very best educational equipment in order that it may supply leaders for the work it is called upon to do. There is, therefore, confronting Baptists an opportunity for unified effort through intelligent leadership such as we have never known in the history of the world. This does not

necessarily mean the merging of existing organizations in one another. But it does mean intelligent co-operation and fraternal adjustments upon the great world field.

I note in the next place the perils of the Baptists. Here, again, we shall consider the matter from the point of view of the church itself, of Christian doctrine and social and political life. We note, first the perils of the Baptists ecclesiastically. These may be summed up in two general statements. The first is the peril of over-emphasis of the ecclesiastical side of our life to the detriment of the spiritual and missionary and practical. The other peril is in the direction of an under-emphasis of the ecclesiastical in behalf of the other interests. Let us note, next, the dangers of over-emphasis. The democratic and simple organization of a New Testament church is inevitably placed at a certain disadvantage in comparison with a great hierarchy. Being without ecclesiastical dignitaries clothed with authority, the local church seems to be a feeble thing. There is, therefore, a sort of natural tendency on the part of many to make up for the absence of a great ecclesiastical organization by accentuating the simple forms of ecclesiastical organization. The sense of danger impels in this direction. And yet, of all peoples in the world, Baptists need to guard against the perils of ecclesiasticism. It is altogether possible for their true message to suffer total eclipse where the energy and genius and scholarship of the denomination are concentrated exclusively upon the effort to prove the validity and Scripturalness of the polity and the ordinances. The attitude of over-emphasis in this direction invariably fails in its appeal to the great masses of men, and give rise to a tendency to isolation and insulation from the currents of life round about. Ecclesiasticism in all its forms is at a discount in modern times, and false ecclesiasticism among Baptists is fatal to growth and progress.

On the other hand, there is a danger of an opposite kind. The reaction against the ecclesiastical conception may swing so far that our church life will be destroyed. I think Christian history is conclusive on the point that Christianity as a historic force requires an external organization in the form

of a church. Without such an organization it is very likely that Christianity will evaporate into intellectualism or mysticism. Somehow, it seems to be true that the characteristic truths of the gospel require external symbols for their propagation in the earth. A church and ordinances which symbolize the essentials of Christianity are therefore of the greatest possible value in practical effort. Baptists hold to the minimum of ordinances and church organization. It is scarcely possible to reduce Christianity in this respect to lower terms. We are already almost a disembodied spirit. To abandon our plea for a legitimate church life and for the Scripturalness of the ordinances would be to weaken our position greatly. Baptists, therefore, would seem to be called upon to avoid the extremes in both these directions.

Christian union is becoming one of the burning questions of the times. Baptists are naturally, of course, opposed to such forms of Christian union as tend to exalt ecclesiastical authorities to a position of lordship over the churches. Instinctively, we look to the kind of union which is voluntary and spiritual rather than that which is organic and official. We cannot, however, afford to ignore movements for Christian union. There are many ways in which we may practically co-operate with other religious bodies without the compromise of our principles. As a practical matter this is being done now and will continue no doubt in increasing measure. It is an interesting fact that nearly all forms of interdenominational Christian coöperative effort are Baptist in form—that is, voluntary. The tendency, therefore, and movement toward Christian union is in a very large degree a Baptist tendency. Baptists have not presented programs of Christian union because they have felt that Christian union would come as the result of growth, rather than through contrivances, ecclesiastical or otherwise, looking toward that end. They are not without the utmost interest in means for Christian union, but they believe union will come along lines of individualism and the voluntary principle.

Doctrinally there is also a peril which needs to be considered by Baptists. We live in a scientific age. The supreme

criterion of truth is that of causation, and this principle is taken from the sphere of physical science. The whole intellectual movement of modern times has been in the direction of reconstructing all doctrines and all systems of truth in obedience to this principle of physical science. There has been to a very large extent an ignoring of the personal and voluntary principles in the conception of truth itself. The intellect alone has been taken as the measure of humanity, whereas the will is as vital and essential as the intellect. The peril doctrinally, among Baptists, lies not so much in the modifications of particular doctrines which are taking place within evangelical limits, as in a passion for reconstructing all conceptions of doctrine in a manner which ignores the religious side of experience. The fundamental distinction here is that between Christianity as intellectually and Christianity as religiously conceived. Doctrine is not the result of the activity of pure intellect. It is the expression of the life of the spirit in religion. Doctrine can never be economized and modified purely in the interest of a criterion of truth taken from physical science without fatal results to religion itself. Christ is the center of Christianity, and any view which robs Him of His central place will be fatal to the religious interests of mankind. Baptists, with their fondness for freedom, are exposed to the danger of intellectualism. We need to give increasing emphasis to the conservation of religion itself as revealed to us in and through Jesus Christ.

In the direction of social life there is a peril of a twofold nature. First, there is danger that Baptists as a rule will fail to correlate truth with life. We have been eminently successful as an evangelistic force, and have grown tremendously in numbers and influence. We are called upon today to exert our proper influence in the social sphere as well. And yet, there is a corresponding danger in the other direction; namely, that we will lose the truth we have in the effort to discharge our social obligation. The urgency of the social question is felt increasingly by large numbers of the finest spirits among us—men whose spirits revolt at the wrong and injustice of the modern social order, and who are deeply convinced that

Christianity is not discharging its full obligation in the matter of guiding the social development. Certainly religion was designed to affect life at all points, and as a denomination Baptists will fail of their mission unless they seek to share in the solution of the great social problems of the age. There is not space here to unfold even a tentative program. Our Presbyterian friends have established a social propaganda which seems to be doing excellent service. In any event, the denomination which sees clearly and grasps firmly the opportunity for social service will find a great sphere of usefulness awaiting it in modern life. At the same time, if we lose the evangelistic note and an individualistic message, we will inevitably lose our ground.

In closing it is sufficient to add that Baptists in the modern world face a marvelous opportunity for service. The sense of unity which is beginning to pervade our life everywhere ought to result in the setting in operation of a large number of very helpful influences. The Baptists of the world are a great and mighty people who are coming to a consciousness of their power.

THE ATTITUDE OF BAPTISTS TO THE
NON-CHRISTIAN WORLD.

BY THE REV. HENRY CLAY MABIE, D. D., BOSTON, MASS.

In order clearly to treat our subject we need first to ascertain what a Baptist ideally is—wherein he represents the Christian norm. This determined, we may proceed to inquire what he signifies to the non-Christian world, and so what his attitude should be.

In attempting to answer this twofold question it is not assumed that the body of Christians designated Baptists are, as they exist, the ideal for all others. The aim rather is to state what religious contribution this people on their principles are adapted to make to the rest of mankind. Doubtless other Christian bodies also have their distinctive values to offer to the Christian world at points where Baptists have been deficient. In the end it will probably be found that the full-orbed ideal will be a composite of the best represented by all.

The Baptist in the great body of truth which he holds is at one with all the evangelical brotherhood the world over. He has no desire for its own sake to be singular and apart from his brethren, but insofar as he does not properly belong with any of the families of the Reformed churches, he is left in a class by himself and must bear the consequences. The Reformers, with all the truth that they accentuated in their separation from Mediaeval Romanism, left out some important values and they brought over from Rome some corrupting and mischievous errors, having in them the seed of imperfect forms of church life, if not serious corruption. At some of these points, confessedly minor yet important, the Baptist has a message in part distinctive from others, essential to evangelical Christianity itself and ultimately to the whole world. Hence in answering a question like that at the head of this article, it is necessary to go over afresh the points at which the Baptists are differentiated from other Christians. It is this message as a whole which expresses their significance and attitude

to all to whom they would minister throughout the world that we attempt to define.

In this time when there is a strong appeal throughout Christendom that a united front should be presented to the non-Christian world, it is urgent that Baptists as well as others should make clear their real position; and that all parties should seek to eliminate elements which falsify or even embarrass their case, and that having found the irreducible minimum of the Christian message, they should go forth to the world with it, all saying the same thing.

As for the writer, he avows himself far more concerned to extend an ideal of New Testament Christianity than to persist in any mere denominational propagandism. For the purposes of this paper, therefore, the position of Baptist Christians is presented at its minimum in the hope that in so doing others may be encouraged to act similarly; also it is hoped by lending themselves as cordially as possible to their brethren of all communions, Baptists may help to diminish all fire from the rear and contribute their full share to the most effective campaign possible for the speedy Christianization of the world.

True, the Lambeth Conference of England in 1888 promulgated their famous Quadrilateral and in some other ways have given emphasis to their conception of Christian unity; yet the Presbyterian General Assembly of this country and some other bodies formally rejected that Quadrilateral. It yet remains to be seen if any single communion or even several of them working together can do better.

The late Ecumenical Missionary Conference in Edinburgh, notwithstanding a wide insistence on the desirability of a more formal unity for an efficient propaganda of missions in the future, did not give out a single definite doctrinal proposal to that end.

Now coming to the distinctive position of Baptists, were we to take for granted what the norm of a Baptist is, the idea of most people would be about as definite as the traditional notion of a man born blind, who when asked what the color of red was like, replied, "Like the sound of a trumpet." He

transposed what normally applied to sight into terms of hearing, his acutest sense. So the idea of many Christians respecting essential principles of Baptists or others outside that communion would probably differ as widely as their prejudices and prepossessions. Nor are the Baptists themselves on their part free from fault for these varying misconceptions, when we consider into how many sectional camps they, (as well as sister communions) have become divided.

The writer lately found himself in a waking dream wherein he was being questioned as to what a Baptist is, anyway. Speaking partly from his subliminal self, he apologetically answered, "Well, my friend, you must know that there are but few, if any, **finished** Baptists. Most of them are but working toward their position. The one I best knew, as most nearly attaining to the finished product, went to heaven years ago."

In justice to the people under review, it may be well to remember that the title Baptist by which they are known was originally a nickname, derisively flung at them, which since they could not shake it off, they have at least striven to make honorable.

In general, it may be said that a Baptist is but a New Testament Christian who individually has found himself in relation to Christ, his risen Lord, and who corporately is joined to other newborn souls in such an organism, called the church, as is best adapted to extend the gospel in its elemental purity and simplicity to all mankind. This definition, if taken with its fair implications, would for the writer suffice for the Baptist Trilateral. But to be more explicit, Baptist conviction consists in the five following principles:

(1). **The New Testament as the sole and sufficient authority for all matters of faith and practice.** In general, most evangelical bodies avow this. Yet among them are those who persistently think that they must formulate historic Christian tradition into a credal statement which at points in our view displaces Bible authority itself. In illustration, at the late Morrison Centenary Conference in Shanghai, when it came to the announcement of the doctrinal basis on which the Conference proposed to stand, there was a paragraph which in ad-

dition to the Scriptures of the Old and New Testaments would have committed the Conference to the Nicene Creed as "sufficiently expressing the facts of the Christian faith." For a whole forenoon the matter was discussed pro and con and as the debate continued, the disunity increased. At length it was suggested (and the amendment was from the Baptist quarter) that if any form of creed was to be recognized at all, in deference to those who felt it necessary, it should simply be named with the proviso that such creed only "**substantially**" instead of "sufficiently" expressed the facts of the Christian faith. Whereupon the Conference became a unit and all spontaneously arose and sang the Doxology. Is it too much to prophesy that no future conference of evangelical believers will ever succeed in unifying measures that adds to or subtracts from Bible deliverances? Has not a principal cause of past disunity been the attempt to go beyond this? and are not those who insist on such a step the real schismatics?

It is simply Christian to stand for this and there can be nothing of final value in any confessional statement that departs from it.

(2). **The immediate lordship of Jesus Christ in things spiritual to the human soul.** Christ as the revelation of God is the exclusive master of the soul in all matters of religion and conscience; all others are intruders in this realm. Hence the irrelevancy of all hierarchies or any of their imitations in several communions which derive their types of polity from the same root. It is the central principle of the Baptists that the soul is competent under God to find and know the lordship and saviourhood of Jesus Christ for itself, apart from any human priest, mediator, ritual or ceremony whatever. This has been stated with great fullness, as well as cogency, by President E. Y. Mullins in his "Axioms of Religion." The Christian's relation to Christ is personal, firsthand and immediate. He acknowledges no essential, saving relation to any other person or thing than Christ Himself. He may be thankful for the providential relation to a Christian parentage, but even in the realm of Christian nurture the relation to the Christ, the second Adam, rather than to earthly and fleshly parents, is the

matter to be emphasized. It is this which even the great Bushnell in his work on "Christian Nurture" failed to discern—an error into which many another gifted and devout soul has fallen.

Yet while the supremacy of the divine over human authority in all matters of religion is fundamental, Baptists also stand for the noblest patriotism and loyalty to rulers in the civil realm. "Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's." In mission lands then, whether to the Emperor in China, to the Mikado in Japan, to royal authority in India or tribal rulers in Africa, the Baptists teach loyalty to the civil authorities as compatible with worshipful regard of the one King in Zion.

The Baptist thus occupies a position at the very antipodes of any hierarchy in the Church of God. Hence, monarchically-bred communions, even as represented by the Reformers, have never understood the Baptists at this point nor have they known quite how to reckon with them. Failure at this point has accounted for much historic persecution in Germany, Scandinavia, Russia and other European states. Moreover, because the Baptist doctrine—nay, the New Testament doctrine—on this point is so unique, it has been deemed anarchistic and in Russia, nihilistic, whereas it is really nothing of the sort; it simply insists on the separation in thought and principle of the two realms of Church and State. This principle the new Republic of Portugal and many other ancient States have recently adopted.

(3). **The voluntary principle in the life of the churches.** This point is the logical deduction from the preceding one. If Jesus Christ is the immediate Head and Lord of the individual believer, with no hierarchical or ritualistic go-between, the conscience must be entirely free in its religious choices and activities. The goal of the gospel is the production of a new righteous spontaneity in the soul. But the Christian religion also begins with this principle, expects all disciples of Christ to exercise themselves in the grace of free religious action until it becomes second nature so to do.

To this idea Baptists historically have been devoted. Says

Bancroft in his "History of America;" "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." True, much is assumed by this position respecting the capacity of human nature in the average to exercise this freedom wisely, and there is much in Baptist history marked by great crudity and some folly. Something no doubt can be said for paternal and prelatical systems respecting the propriety of keeping the Church in leading strings during that stage which might be called the minority of particular embryonic churches. It is also a fact that on both Home and Foreign Mission fields Baptists themselves practically do try to build up the smaller companies of believers in process of tutelage into what may be called **dependent** rather than **independent** churches. Perhaps, reckoning with human nature as it is in its untutored states, this may always be more or less necessary, and it would be difficult to draw hard and fast lines between the dependent and independent stage; nevertheless it is believed by Baptists that, taking things all in all, the best results in the end will be reached by training regenerate people from the beginning to exercise the voluntary principle of self-government. It is believed that by so doing also in little companies of local churches rather than by an organized denomination, a multitude of tendencies to corruption, abuse of power and even tyrannies such as have darkened the pages of past history will be best avoided.

The New Testament church, ideally speaking, is thus a pure democracy with no account taken of age, race, sex, education or wealth. All church members are equal fellow-citizens and the majority decides. The local church itself within the realm of its legitimate purposes is the supreme court of Christ's kingdom, and its officers chosen by itself are of only two kinds—ministers, or overseers, and deacons—the first charged with spiritualities and the second with temporalities. "The idea of a metropolitan bishop, having charge of all the churches of a great city or of a diocesan bishop having charge of a province or state, is of post-apostolic origin and subversive of the scriptural idea of the bishop." The free, personal, individual

soul is thus the unit in salvation and of membership in the Christian church.

There follows from this the spiritual oneness of all believers in Christ, the unity of a common life, fruit of the one Spirit of the risen Lord. The first effect of argument respecting liturgical requirements, the insistence on mere opinion, creates a distinct shock to the divinely begotten fellowship which is of God Himself. The idea therefore that the churches of the future in any land, eastern or western, are likely to be helped to spiritual oneness by imposing upon them bands of artificial ecclesiastical contrivance to render them Anglican, Presbyterian, Methodist, Baptist, or what not, is a total misreading of the situation.

(4.) **The place and significance of the two ordinances of Christ's church, viz.:** Baptism and the Lord's supper, exactly as Christ gave them, to be maintained without change "until He come." Note the use of the term "ordinances" and not sacraments. These are mere symbols of living spiritual realities, having no magical or talismanic effect whatever, as the term sacrament generally presupposes. In themselves they absolutely do nothing for the soul, but like the colors or the seal of a state or nation, they **represent** something. They were chosen to stand as the insignia, the sign manual, the heraldry of the Kingdom of God. They are object lessons, both to the participant and the beholder and as such have vast pedagogic value, and it is for this kind of value that Baptists esteem them and so tenaciously adhere to them.

The individual, regenerate soul knows himself in the light of the New Testament and by experience, as spiritually alive from the dead and the younger brother of the Christ who "is the first begotten from the dead." The source of this new life of the disciple is the risen Lord—risen in two senses; first, historically dead and alive again; secondly, as a personal begetter of a new life in the disciple who is spiritually risen.

It is for this reason that the New Testament Christian called Baptist so emphasizes the initial ordinance of the Christian Church. It is distinctly not because he believes in the efficacy of water, even more or less, and applied in any one

of several forms, nor as ritually accomplishing anything in spiritual salvation. The Baptist distinctly repudiates all this matter as savoring of sacramentarianism. It is because immersion, and that only of all conceivable emblems and symbols, so expresses the central element in his faith, namely: that He who once died for him and lives again has also by the Spirit enabled him to die to self and live again, that the Baptist so adheres to immersion. It is on the model and principle of his first act as a believer, namely: that of death to self and living again that his entire Christian life is brought out. Baptism is but the sign of the great foundational truth of Christianity. The Baptist conceives himself as ideally a **Son of the Resurrection**. The pedagogical value of this symbol in teaching spiritual things to all mankind is so great and so indispensable that the Baptist feels bound to promulgate it on all suitable occasions. Take away that symbol from the church and it loses its central object lesson. The very heraldry—the coat of arms—of the new kingdom which Christ himself adopted and enacted at the Jordan is destroyed. The incalculable loss of the impressional influence of this ordinance is ignored and corresponding dishonor is done, however unintentional, to the Christ.

Once throw off this heraldry of the Kingdom and the way is left open for departures even more radical from evangelicalism, departures which have hitherto led to widespread formalism and corruption of the primitive faith, so that in large parts of Europe, even, it has become necessary to re-evangelize vast populations throughout Italy, Austria, South Russia, and even in Germany and Scandinavia, not to instance England.

If therefore the proposal widely made in China since the Morrison Centenary, that mission boards formally consent to the exchange of members in cases of removal of residence in disregard of definite form of baptism were conceded, it will at once be seen how this would bear upon the historic position of Baptists respecting the retention of the ordinances in the form which they believe was divinely intended by the great Head of the Church. It would virtually result in the elimination from Chinese churches of the future of the pedagogic

value and impressional force of the symbol of that which is central in the Christian faith, namely, the atonement of our Lord through His death and resurrection. If the proposition in this light were submitted even to the missionaries, of the non-Baptist communions, in China, we sincerely doubt if they would take up with that position in the Christianity they have to recommend to that pagan empire. Indeed, a deputation of missionaries from a part of China who approached the writer in 1907 on this question, in answer to my queries, replied, "We would not have the Baptist missions in China give up their symbolic ordinance, especially that of baptism, for anything." When further it is remembered that probably one-third of the foreign missionaries in China of various names actually practice immersion for baptism, it will be seen with what reason the brethren referred to hesitated to commit themselves to a conclusion which their interview logically had in mind. Whether or not the matter of unified administrative action also in the conduct of the native churches of the East in the future is within the limit of practicality, is very doubtful.

(5). **The practical obligation upon every Christian to do his utmost for the immediate Christianization of the world in so far as this is practicable with the agencies, divine and human, which are at his command.** It is true that historically Baptists have not always stood for this principle. Indeed that is a part of their history of which they are not proud. Up to the time of Carey in England and Judson in this country, and even afterward, many of this name were radically anti-missionary in their sentiments and doctrinal beliefs. But this was but a mark of that human weakness and narrowness which appertains to human nature as untutored and un sanctified, and since Judson's day that branch of the Baptist people known as anti-missionists and anti-nomians in doctrine, have well nigh gone out of existence. In the light of a better understanding of the Scriptures, including the Great Commission itself, this people have come to see the importance of putting first things first. The first thing in the last commission of our Lord is the command to disciple all nations. Questions of ecclesiastical order and ordinances thus have fallen into their

relative though real place and at this hour it is safe to say that the attitude of this people towards the non-Christian world is in line with the most intelligent, aggressive and forceful bodies of evangelical Christians of every name. Indeed, even as Missions is the resurrection-Errand of the Church, not promulgated until the period of the forty days of the risen Lord, Baptists on their principles are particularly committed to the execution of that Errand, and have with all orientals an immense advantage for getting their message understood. Their present zeal is to ascertain how, with the minimum of obstruction in themselves, their opinions or their practices, they may place themselves in the front rank of those who seek to bring in the kingdom of our Lord Jesus Christ in all its fulness.

If these five principles, then, as embracing what Baptists believe to be fundamental are significant to themselves in order to the complete and normal working out of Christ's scheme, that significance to the non-Christian world will depend on: first, the extent to which these principles will increasingly approve themselves to that world in actual practice, as they have already done to a notable extent; and secondly, the degree in which other Christians also can without violence to their conscientious convictions add their seal to them in untrammelled coöperation, and their own personal fidelity to their principles.

Assuming that some cannot wholly agree with the Baptist position let them come forward with such amendments and modifications as they feel morally compelled to propose, approving so much as they can, consistent with Scriptural elements. The ability wanting to do this, we see no other path open but for the separate branches of the Christian Church which cannot agree to go on doing their best with such convictions as they have, with fervent charity among all parties; and thus to work out the best results possible in partially separate camps, while all abide in the same spirit until the Lord Himself shall come and take to Himself His great power and reign the one King in Zion.

HISTORY OF BAPTIST ORGANIZATION.

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Baptists claim to make the New Testament Scriptures their standard of practice as well as of faith, and if their claim be justifiable, as the writer thinks it is, it should be easy to find the essentials of church organization and some guidance to the inter-relations of local churches in apostolic precept and example. It is generally admitted by scholars of presbyterially and prelatically organized bodies that the New Testament churches were congregational in their polity. Presbyterians find in the plurality of elders, a certain justification for their elaborate system of local church government by elders and its graduated tribunals (sessions, presbyteries, synods and general assemblies). The presbyterial organization of the Jewish synagogues, with their boards of elders that presided over the bodies and the local sanhedrins that exercised disciplinary functions, are supposed by Presbyterians to have greatly influenced primitive Christian local organizations, while the appeal that was provided in local difficulties to the central sanhedrin in Jerusalem is thought to furnish some sort of justification for the general assembly. Without attempting a complete critique of the Presbyterian system, it may here be remarked that Calvin and his followers went much too far, in the writer's opinion, in indentifying the Old Testament church with the New, in seeking to establish a theocracy, in justifying infant baptism as taking the place of circumcision and as a condition of membership in the Christian theocracy, in justifying the infliction of temporal punishments for supposed errors in doctrine and neglect of religious duties, in indentifying the Lord's Day with the Jewish Sabbath, etc. It would be easy to show, furthermore, that many of the harsher statements of divine sovereignty and arbitrariness by Calvin and his more radical followers, while ostensibly based upon expressions in the Pauline epistles, are

really based upon Old Testament conceptions not understood in their true relations.

The organization of local churches in the apostolic age was exceedingly simple. In the Pentecostal time at Jerusalem the apostles as the recognized exponents of the religion of Christ and as men filled with the Holy Spirit naturally assumed the leadership. When owing to the great concourse of converts, many of whom were far from home and without means of support, the equitable distribution of the provisions brought together by those who had means for the common sustenance called for responsible stewards, the apostles requested the brethren to choose seven men, whom they (the apostles) would appoint over this business and upon whom when they had been selected they solemnly laid their hands. There is no evidence that after the martyrdom of Stephen and the dispersion of the other six servers of tables their places were filled by the appointment of others.

It is not a little remarkable that the word "deacon" does not occur at all in the Book of Acts. The term occurs several times in the Gospels but is never applied to a church officer. In Romans 13:4 the word is applied to the civil magistrate, who is called God's deacon or minister. In Romans 15:6 Jesus Christ is designated as the deacon or minister of the circumcision. In Romans 16:1 Phoebe is spoken of as a deacon (deaconess) or minister of the church that is in Cenchrea. In 1 Cor. 3:5 Paul speaks of himself and Apollos as deacons or ministers through whom the Corinthians believed. In 2 Cor. 3:6 Paul speaks of himself and his fellow-workers as deacons or ministers of a new covenant and in 6:4 as ministers of God. In 2 Cor. 11:15 deacons or ministers of Satan are represented as fashioning themselves as deacons or ministers of righteousness and in 11:23 Paul speaks of himself and other Christian workers again as deacons or ministers of Christ. In Gal. 2:17 Paul repudiates the thought of Christ being the deacon or minister of sin. In Eph. 3:7 Paul speaks of himself as having become a deacon or minister in the Lord. In Phil. 1:1 Paul salutes the bishops and deacons or ministers. In Col. 1:7 Paul speaks of Epaphras as a faithful deacon or

minister of Christ, in 1:23 of himself as having become a deacon or minister of the gospel (so also in v. 25). In 4:7 he again speaks of Tychicus as a faithful deacon or minister. In 1 Thess. 3:2 Paul speaks of Timothy as a deacon or minister of God. In 1 Tim. 3:8 and 12 the qualifications of deacons or ministers are set forth after the qualifications of overseers or bishops have been given. In 4:6 Timothy is told that if he puts the brethren in mind of the foregoing things he will be a good deacon or minister of Christ Jesus.

From the foregoing examples of the use of the term *diakonos* in the New Testament, which seems to be exhaustive, it is evident that the term was not much used as a technical designation of a class of church officers, but as a generic term to indicate those who perform any kind of service from the most menial even to the most exalted. We read nowhere of the ordination of deacons except in the case of the seven appointed to serve tables.

On the other hand, the term *presbuteros*, (elder) while in some cases it may have no technical significance and may simply indicate the authority and leadership that naturally belong to mature age, it is undoubtedly employed in many cases to designate the officers of local churches. According to Acts 15 the brethren at Antioch appointed Paul, Barnabas and certain others to go up to Jerusalem to the apostles and elders to consult about the question of requiring circumcision of Gentile converts. "And when they were come to Jerusalem, they were received of the church and the apostles and the elders." Here the elders stand out prominently side by side with the apostles as leaders in the church. After Paul and Barnabas and Peter and James had been heard, "it seemed good to the apostles and the elders, with the whole church, to choose out men of their company and send them to Antioch." Here again the elders stand out as a distinct class. According to Acts 14:23, Paul and Barnabas on their missionary tour appointed for their converts elders in every church. According to Acts 20:17 Paul called to him the elders of the church at Ephesus and in his address to them he speaks of the Holy Spirit having made them overseers or bishops. In 1 Tim. 5:17

double honor is accorded to elders that rule well or are efficient leaders in the churches. This does not imply that there was in the apostolic churches a special class of ruling elders, but that in any given church some of the elders would possess special gifts of leadership which should be suitably recognized in their exercises. In Titus 1:5 Titus is said to have been left in Crete by the apostle with directions to appoint elders in every city.

Another circumstance connected with the organization of churches in the New Testament time is the absence of evidence of the existence of more than one church organization in any city or town. However numerous the Christians may have become in Jerusalem, Antioch, Ephesus, Corinth or Rome, and however many meeting places may have been utilized for the convenience of the membership, there seems to have been no thought of the independent organization of community churches. In the apostolic age there was probably no occasion for such separate organization. During the early post-apostolic age the enlargement of Christian work in the great centers led to more elaborate organization than is contemplated by the apostles. A large board of elders would require a presiding officer and the elder with most of consecrated talent (sometimes perhaps the most aggressive and ambitious) would come to be the recognized leader or overseer (bishop). It became usual to entrust to the bishop the responsibility of managing the finances, that is, collecting what was necessary for the maintenance of the church work and for charity and administering the funds collected. As this function became more and more centered in the head elder or bishop, the importance of the office became greater and greater. Individual presbyters or elders were frequently assigned to local congregations in different parts of the city and suburbs and the bishop would have a general supervision of the work of all the elders. The chief function of deacons came to be to assist the bishop in the collection and the distribution of funds and to give personal attention to the sick and the needy. It is easy to account for the subsequent development of local episcopacy into prelacy and ultimately into papacy without supposing

any deliberate and malicious determination to pervert the apostolic church order. Just when the churches founded by the apostles and those modeled upon these ceased to be Baptist churches it would be hard to determine, so gradually did errors in doctrine and practice do their disastrous work. The early intrusion of the doctrine of baptismal regeneration and of the doctrine that unbaptized infants are excluded from salvation was a calamity. This error brought in its wake the rise and spread of infant baptism with the destruction of the apostolic principle of regenerate church membership and the gradual obliteration of the distinction between the church and the world.

The apostolic age furnished no occasion for the working out of any elaborate system of interrelation and intercommunion of churches. Apostolic men planted churches, revisited them, corresponded with them, conveyed greetings from one church to another, collected funds in more prosperous churches for the relief of the needy. The sending of messengers by the Antiochian brethren to consult with the apostles and elders and the whole church in Jerusalem about the Gentile work, the discussion of the issues involved, the decision of the Jerusalem brethren as to the attitude that they would assume, and the sending of messengers by the Jerusalem church to accompany the Antiochian messengers to Antioch so as to explain in person the attitude of the Jerusalem brethren, furnish sufficient warrant for such an interrelation and co-operation of churches as shall not interfere with their proper autonomy.

It is probable that in Armenia a form of Christianity prevailed from the second century onward that kept closer to the apostolic standard than did any that we have information about in Palestine, Asia Syria, Asia Minor, Greece, Macedonia, Egypt, North Africa or Italy. Unfortunately this old Armenian party, that has been perpetuated to the present time in Paulicianism, when the matter of Christ's eternal sonship and of His co-equality, co-eternity, and consubstantiality with the Father came to be a subject of controversy in Graeco-Roman circles and the fully developed doctrine was formulated in opposition to Arianism by the Nicene Council, refused to rec-

ognize the value and truth of the formulated doctrine and continued to hold to the adoptionist view, propagated no doubt in simple form even in the apostolic age by Judaizing teachers who looked with disfavor upon the teachings of Paul and John respecting the absolute deity of Christ. But their rigorous insistence on believers' baptism and their zeal for converted church membership constitutes them by far the best known representatives of Baptist principles that have had continuous existence from the early centuries to the present time. It will be interesting and instructive to note their views of the church and of its officers. The Paulicians as represented by "The Key of Truth" (a church book of the Paulicians which assumed its present form in the early middle ages but embodies very early doctrine and practice, translated from the Armenian and edited by F. C. Conybeare, Oxford, 1898), did not hesitate to speak of themselves as the "holy universal and apostolic Catholic church," and of the Greek, Roman and Gregorian bodies as "schismatics and heretics," whose father and inspirer is the Devil. They regarded the entire body of true believers in fellowship as the one only church of Jesus Christ and made little of local congregations except as constituent parts of the universal church in which the ordinances are administered and Christian life and work find place. While every ordained man is designated an "elect one" and all the "elect" or apostles have complete authority to bind and to loose, several classes of church officials are designated. A bishop or general superintendent of the entire connection seems from an early time to have guided the entire "universal and apostolic Catholic holy church." Then we have rulers and archrulers, and in addition to these, elders. The head officer of the connection is sometimes called president, sometimes apostle, and sometimes bishop (or overseer). When a local pastor (or "elect one") is to be set apart to the work of the ministry, the elders bring him before the president and the rulers and archrulers pray the bishop or president to lay hands on him ("Key of Truth," p. 106 seq.)

The same is essentially true of the Waldenses, many of whom were antipedobaptist. According to David of Augsburg

(c. 1260), they "affirm that they alone are the church of Christ and disciples of Christ. They say that they themselves are the successors of the apostles and have apostolic authority and the keys of binding and loosing. They say that the Roman church is the Babylonian harlot and that all who obey it are damned." He charges some of these with repudiating infant baptism and denying the real presence in the supper. The local congregations were regarded as constituent parts of the one apostolic church, to which all the active workers belonged. The "elect" or the ordained workers were for the most part celibates and without private property and were expected to devote themselves wholly to itineracy and evangelism. The major or general superintendent was elected by all the elders and deacons and ordained by another major, if such were living or available, otherwise by an elder, all the elders and deacons laying hands upon him, one by one. Elders were ordained by the major, all elders present joining with the major in the laying on of hands. The deacon is ordained by the imposition of the hands of the major alone, and like the majors and elders assumes the obligations of poverty, chastity, and obedience, involving complete devotion to active Christian work, his distinctive function being to provide for the temporal needs of the major and the elders. They held annually, usually in Lombardy, Italy, a great convention, at which reports were given by each of his year's work, collections were brought together, plans were made for the ensuing year, and (probably) the ordination of new members took place.

The Bohemian brethren, historically connected with the Waldenses, adopted at the time of their organization the connectional system with general superintendency or episcopacy as a fundamental principle.

The Anabaptists of the sixteenth century, whenever they had an opportunity to complete their organization and to put in practice their ideas, adopted the connectional system in very much the same form as had been employed by Waldenses and Bohemian brethren. In February, 1527, a number of antipedobaptist brethren under the leadership of Michael Sattler met at Schlatten am Randen to discuss questions that had arisen

among them and to establish a brotherly union by agreeing on baptism, church discipline, breaking of bread, separation from abominations, pastors in the congregation, the sword, and the oath. In the autumn of the same year a large gathering of antipedobaptist preachers met in Augsburg for the purpose, no doubt, of conferring on matters of common interest and agreeing upon points of doctrine and practice with a view to a larger concerted movement for the advancement of gospel teaching. When in about a year and a half, (1526-28) Balthasar Hubmaier gathered a community of from 6,000 to 12,000 antipedobaptists in the domains of the Lichstensten Lords, who themselves became members, there is no indication of any thought of dividing this great body into independent congregations, although there were several eminent ministers in the church. The communistic Anabaptists of Moravia, who at the time of their greatest prosperity had about seventy households with a membership of from 20,000 to 50,000, had a single head elder or bishop, who exercised an almost absolute authority over the entire body. Each great household was equipped with ministers of the word, or elders, and ministers of need, or deacons. The head of the connection was supreme not only in the spiritual realm but also in the secular and shaped the entire policy of the body, with the advice of the other ministers. Missionaries were sent out by him and their work directed by him and reported to him.

Omitting the theocratic kingdom established at Münster with its king, its prophets, and its despotic government, as an episode in Anabaptist history due to a frantic premillenianism, we find that the reorganization of the Anabaptists in the Netherlands and surrounding regions by Menno Simons, as the earlier organization under Melchior Hofmann had been in a more rudimentary way, was strongly connectional. Menno as the recognized head of all the congregations in fellowship associated with himself as head elders or bishops, Obbe and Dirk Philips, Gillis of Aachen, Henry of Vrenen, Antony of Cologne, and Leonard Bouwens, with a view to the widespread propagation of his views, the organization of congregations, and the maintenance of a rigorous discipline. The

local congregations were equipped with elders and deacons. Most Mennonite bodies have up to the present time maintained a partially presbyterial and partially episcopal form of church government.

The Arminian (Socinian) churches that were constituted by Helwys and Murton, who had been associated with John Smyth in his antipedobaptist movement at Amsterdam (1609) and who refused to follow him in seeking union with the Mennonites, made common cause in dealing with promulgators of error and in seeking the moral support of the Mennonites of Holland. It is evident that the little communities at London, Tiverton, Lincoln, Salisbury, and Coventry stood in the closest relations to each other. The confession of faith signed by Smyth and his party after they had been excommunicated by Helwys and his party provides for teachers, elders and deacons. These are to be elected or called by the church, but invested by the elders of the church through the laying on of hands. The administration of the ordinances is assigned to the ministry of teaching. A plurality of elders in the congregation seems to be contemplated. In Smyth's "Propositions and Conclusions" it is stated that "Christ hath set in his outward church two sorts of ministers, viz: some who are called pastors, teachers, or elders, who administer in the word and sacraments, and others who are called deacons, men and women; whose ministry is to serve tables and wash the saint's feet."

The first Calvinistic (Particular) Baptist confession of faith put forth by seven congregations in London in 1644, explains in the introduction or address: "We do therefore here subscribe it, some of each body in the name, and by the appointment of seven congregations, who though we be distinct in respect of our particular bodies, for conveniency sake, being as many as can well meet together in one place, yet are all one in communion, holding Jesus Christ to be our head and Lord." The officers of the local church to be chosen by the members are thus enumerated: "Pastors, Teachers, Elders, Deacons," "for the feeding, governing, serving, and building up of Christ's church."

Before the middle of the seventeenth century the General

(Arminian) Baptists seem to have had ten associations, which met quarterly, semi-annually or annually, and dealt with cases of discipline for immoral conduct, heresy, etc., presented by the churches, the expectation being that the churches or congregations would put into effect the decisions reached. For many years (seventeenth and eighteenth centuries) the General Baptists of England maintained a General Assembly, which constituted a court of appeal from the disciplinary and doctrinal decisions of the churches and associations. To look after the carrying out of the decisions of the General Assembly and to promote the general interests of the brotherhood bishops or messengers (taking the place of the New Testament apostolate) were appointed. According to the Orthodox Creed (1678) "the bishops have the government of those churches that had suffrage in their election, ordinarily, as also to preach the word to the world."

English Particular Baptists, while they never went so far as the General Baptists along the line of connectional organization, continued to work co-operatively. In 1651 four congregations gathered in Wales by John Myles and Vavasour Powell met at Carmarthen to consider the questions of singing psalms and laying-on of hands. Regular associations were soon afterward formed and Welsh Baptists have made much of associations, using them not only for purposes of edification, but also for the determination of questions of doctrine, practice and discipline, the promotion of missionary work, the supplying of churches with ministers, the discountenancing of unworthy ministers, etc. While they have sought to maintain the independence of the churches, they have fully recognized the right and duty of interdependence and mutual helpfulness.

In response to overtures from several Irish Baptist congregations that had been formed through the labors of English Baptists (1653), London Particular Baptists sent messengers to many churches to confer with them about matters of common interest and to arrange for the organization of associations. The Western Association was formed the same year and two years later the Midland. The former (1655) appointed Thomas Collier "General Superintendent and mess-

enger to all the associated churches." Collier was a man of leadership and no doubt his office authorized him to intermeddle in a paternal way in the affairs of the associated churches. The Somerset Confession (1656) probably drafted by Collier sets forth the "duty of the members of Christ in the order of the gospel, though in several congregations and assemblies (being one in the Head), if occasion be, to communicate each to other in things spiritual and things temporal." It also recognizes the duty of the churches through gifted and qualified brethren "to preach the gospel to the world." The obligation of Christians to evangelize the Jews is also impressively stated.

At the close of the period of persecution under Charles II the Particular Baptist ministers of London sent an invitation to the churches of England and Wales to send representatives to London the following May to consult about matters of common interest, especially the taking of steps for the education of ministers. A large number of messengers assembled in London in 1677 and adopted an elaborate confession of faith modeled on the Westminster. Afterwards adopted with some modifications by the Philadelphia Association and known thenceforth as the Philadelphia confession.

A still more complete organization was effected by the Particular Baptists in 1689, just after the Revolution. The constitution of this assembly provides most carefully for the independence of the churches upon essentially the basis on which it rests at present with English and American Baptists. In 1692 the Assembly which had representatives of a hundred churches and twelve associations divided into two, one portion to meet at Bristol, the other to continue meeting in London.

In 1717 we have in London perhaps the first instance of the constitution of a Baptist Board on a financial basis. Every church contributing fifty pounds was entitled to send one messenger with their elder, every one contributing one hundred and fifty pounds, three messengers. These were to be managers of the fund and were to have the liberty to invite any gentlemen who contributed to the fund to act with them as managers.

In 1723 or 1724 there was formed in London a "Society of Ministers of the Particular Baptist Persuasion, meeting at the Gloucestershire Coffee-house." For many years this self-constituted body held itself ready to aid churches in settling difficulties, to raise funds for deserving denominational objects at home and abroad, to recommend worthy ministers and to warn against unworthy ones, to recommend or discourage the erection of church buildings outside of London, to assist in bringing forward and educating young men for the ministry, to use their influence with the government for the redress of Baptist grievances in Britain or America, and in general, to promote the interests of the denomination at large.

In 1792 ministers of the Northamptonshire Association and others organized the Baptist Missionary Society on the basis of interest in the work to be manifested by contributions. It would have been out of the question at that time to secure the united action of all the churches in such a cause.

In 1812 steps were taken toward the organization of the Baptist Union, which since 1832 has been highly influential in unifying, fortifying and directing the religious efforts of British Baptists of various types and in making the Baptist principles effective in the cause of civil and religious liberty. Basis of membership is in part financial and in part representative. The council is made up of former officials, representatives of associations, honorary members appointed by the Assembly, and a large number of members elected directly by the Assembly. The harmonious relations of Particular and General Baptists in the Union led (1891) to the dropping of the party names and the amalgamation of the two denominations. The Union maintains a publication department, a home work department (church aid, evangelization, church extension), an annuity fund for retired ministers and ministers' widows and orphans, education fund for aiding ministers in the education of their children, a home of rest for ministers and missionaries, a ministerial recognition committee, which prescribes courses of study for candidates for the ministry, conducts examinations, and passes upon their moral and spiritual qualifications, a theological scholarship fund, a local preachers' federation,

a young people's union, a chapel property committee, a committee of arbitrators, and a library. Recently the Union has adopted an elaborate scheme in accordance with which the Council is to assist pastorless churches in securing pastors, and churchless pastors in securing churches, to aid in bringing about changes in the pastoral relationship when the interest of the work seems to demand them, to supplement salaries paid by feeble churches through funds contributed by ministers with larger salaries and by stronger churches, etc.

The earliest Calvinistic Baptist churches in America were too few and far between, as well as too stalwartly independent, to effect any General organization. The General Baptist churches, on the other hand, having formed a number of congregations in Rhode Island and Connecticut, began at an early date to hold associations or general meetings. Calvinistic Baptist churches in Pennsylvania, New Jersey and Delaware (1684 onward), in which the Welsh element soon came to prevail, began at an early date to hold meetings for evangelistic and communion purposes. In 1707 it was decided to transform the general meeting into a regularly constituted association made up of representatives of the congregations who should meet annually "to consult about such things as were wanting in the churches, and to set them in order." It was agreed that the association should entertain appeals from aggrieved parties in the various churches and that those concerned should acquiesce in the determination of the associated brethren. The brethren of the Philadelphia were not over-scrupulous about conserving the independence of the churches, but insisted most rigorously upon the conformity of churches and pastors that wished to be in fellowship with the body to the standards of conduct, doctrine, and practice that had been set up. This association early entered vigorously upon missionary work in the more neglected parts of the country and was an inspiring and energizing force at a time when other Calvinistic Baptist churches were inactive and declining. It set an example for the organization of associations in the Carolinas, Virginia and New England, and was the pioneer in promoting denominational education.

The conversion to Baptist views of Judson and Rice (1812), who had gone to India as missionaries of the newly organized American Board of Commissioners for Foreign Missions, thrust upon the Baptists of the United States, now a strong and widespread denomination, prevailing Calvinistic in doctrine, the obligation to enter at once upon the foreign missionary enterprise. After a number of local missionary societies had been formed in different parts of the country and considerable correspondence among leaders North and South had taken place, it was agreed that delegates from these societies should meet in Philadelphia in May, 1814. Thirty-three delegates were present from eleven states. These delegates proceeded to effect a general organization under the name "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." It was arranged that meetings should be triennial, and that it should be composed of delegates of societies contributing not less than \$100 a year to the funds of the convention. A Board of Commissioners of twenty-one was constituted for the "executive part of the missionary concern." The subsequent constitution under the auspices of the convention of organizations for Home Missions, Education, Publication, etc, cannot here be described.

Interest in missions, education, the production and circulation of religious literature, Sunday School work, etc., on the one hand, and determined, even malignant, opposition to all kinds of organized effort and all innovations, on the other, led to the organization of State Conventions, in which membership was limited to representatives of contributing churches, associations and societies, and to individual contributors.

The Southern Baptist Convention was formed in 1845 as a result of friction caused by the slavery question in the Triennial Convention and its Boards. It proceeded at once to constitute Home and Foreign Mission Boards, and maintains besides a Sunday School Board and a fostering relation to the Southern Baptist Theological Seminary. The Boards that were constituted by the Triennial Convention soon after the

withdrawal of the Southern brethren began to meet annually at the same place, the apportionment of time being arranged by the officials, but each society being entirely independent. In May, 1907, at Washington, D. C., the Northern Baptist Convention was formed with a view to co-ordinating and regulating the various Boards somewhat on the model of the Southern Baptist Convention.

The Baptist General Convention was formed (1905) with a view to bringing the Baptists of all parts of America into closer fellowship and promoting an American Baptist *esprit de corps*. Northern, Southern, Colored, Canadian and Mexican Baptists are included in its membership.

In 1905 the Baptist World Alliance was formed at a Baptist World Congress that had met in London for this purpose. A full programme had been arranged for the London meeting. The aim of the organization is declared to be "to manifest the essential oneness in the Lord Jesus Christ. . . . of the churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church and not assuming the functions of any existing organization." The Executive Committee consists of the president, treasurer, secretaries and twenty-one other members, of whom five shall be from Great Britain, seven from the United States, two from Canada, and seven from the rest of the world. General assemblies are to be held once in five years.

The Baptists of Canada have (besides smaller conventions in the West) two great conventions, the one for the Maritime Provinces and the other for Ontario and Quebec. These have adopted the principle of direct representation of the churches on the basis of membership, financial considerations, and ex-officio membership of all kinds being entirely excluded. Each church being entitled to a definite number of representatives may choose representatives from other churches nearer the place of meeting. The conventions made up exclusively of delegates of churches elect Home and Foreign Mission, Publication and Education Boards., etc. There being no organized opposition in Canada to missions, education, etc., the plan works well.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

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The struggle for religious freedom is a part of the age-long conflict between society and the individual. The rights of the respective contestants in religion as in other matters have not as yet been delimited and it is probable that a definitive solution can never be reached. The usual difficulty found in every effort to determine the proper relations between society and the individual is increased in the case of religion because it is religion. The presence of God as a third party to whom both society and the individual are related in a vital way greatly increases the complexity and difficulty of the problem, for the relations of society and the individual to each other are in this question to be determined by their relation to God. It is agreed by all religious men that God's will is supreme, but the content of that will and the channel through which it is revealed are not wholly certain. Men are not agreed as to what God's will is and their disagreement is the cause of the struggle for freedom.

At one extreme stands the view that to society in the form of a church in alliance with the State is committed the duty of determining the will of God and of prescribing for the individual all his religious beliefs and obligations. The sum of his duty is to accept and act upon the decisions of his church, and in case he should fail or refuse to do so it is the duty of the church and State to compel obedience. The church should be free, but the individual has no freedom in the matter. At the other extreme is the view that God's will is revealed through the Bible and other means, directly to the individual, who is then under obligation to believe and do whatever seems to him to be the will of God, and that neither church nor State nor other social agency has any right to compel, hinder or regulate his religion in any respect. Between these two extremes all variations of theory and practice are found.

Religious liberty is, therefore, a very flexible and ambiguous

expression. In the mouth of a Catholic it means the freedom of the church from the control of the State, but by no means the freedom of the individual in the church or in the State. It may mean the toleration of all forms of religion within a given country, but with the State supporting one special form as the State church. In the United States it means that the State neither supports nor compels the acceptance of any form of religion, but leaves the individual free to renounce all forms of religion if he chooses, or to cherish whatever beliefs he may choose and to express them in any way and at any place and time he may choose, not incompatible with good order and public morals. The only point of contact under ordinary circumstances between church and State is, therefore, as to the acquisition and holding of property which is of course subject to regulation by the various states that compose the Union.

Faith is left absolutely to the individual and the tendency is to give the largest possible freedom in worship and other practices and manifestations of religious belief. But religious conviction is not permitted to protect immoral conduct as in the case of the Mormons, nor in any way to interfere with the welfare of society. Religion, in so far as it is faith and religious conviction, is regarded as a relation between God and the individual soul and therefore beyond the regulation of society in any form.

If a religious enthusiast should insist on the erection of his tent and the holding of religious services in the center of a street, the government would instantly suppress him, while the same government would protect him in his religious activities at the proper place. This is based upon the conviction that it can not be the will of God to interfere with the welfare of society. The claim of divine sanction and approval can not be made to excuse an attack upon society. Absolute religious freedom is, therefore, an impossible dream in organized society. Religion has a social side and on that side it is necessarily subject to regulation by society. But it also has a divine side. Is that likewise subject to the regulation of society? In the primitive, tribal and early national organization of mankind it was largely so regarded. Religion was scarcely an affair of

the individual, but rather of the totality of which he was a member. God or the gods dealt in the main with the tribe or the nation. Religion was ordinarily not a matter of personal experience or conviction or worship; it was the affair of the totality of the tribe or nation, and the religion was necessarily coterminous with society. There was no personal or international religion of any moment in Europe and Western Asia until the rise of Christianity. This new religion was first of all personal and could therefore be and actually was from the first moment of its birth international with aspirations at universality. Its propagation therefore raised what was practically a new question in religion—the question of the right of the individual as against society in matters of religion. How far shall the individual be free in the choice and expression of religion?

II.

The Christians of apostolic times as far as we can follow their actions performed their duties as denizens if not citizens of the Roman Empire as others did. They looked upon government as ordained of God and therefore to be obeyed. At the same time they proceeded with the propagation of their religion and the organization of converts as if government were not opposed to them and in fact had nothing whatever to do with that department of their lives. They betray no consciousness of any kind of relation, friendly or hostile, between their religion and the government under which they were living. The two things seem to have been wholly in different spheres of their consciousness. They held no ecclesiastical property, their organizations were local and slight, their worship was simple and informal and private if not secret, they propagated no creed and their manner of life was in no way altered except to be made more moral by their conversion to Christianity. Consequently contact with the State was very slight. Their religion was a matter of relation with God chiefly and with the society in which they lived very slightly.

As time passed, Christianity rapidly expanded and increased in complexity, and points of contact with the State. The church was quickly cemented into a great and powerful or-

ganization, owning property, possessing creedal statements of belief, and practicing more or less elaborate and public worship. It had become a mighty factor in society. The State now undertook to interfere and suppress it, but in vain. After years of struggle by former emperors the greatest ruler of the fourth century saw that it offered him a ready weapon for the accomplishment of his ambitions. He embraced it and marched rapidly to complete success. In granting Christians freedom within the Empire by the decree of Milan, 312, Constantine gave expression to the doctrine of religious freedom for the first time in history so far as known. As a wise statesman he saw that religious uniformity was impossible in the Empire as then constituted, and by reflection on existing conditions he formulated a very clear statement of the doctrine of religious freedom. The pertinent passage from that great decree is as follows: "We resolved. . . to grant both to the Christians and to all men freedom to follow the religion which they choose, that whatever heavenly divinity exists may be propitious to us and to all that live under our government. . . Liberty is to be denied to no one, to choose and to follow the religious observances of the Christians but to each one freedom is to be given to devote his mind to that religion which he may think adapted to himself. . . it being clearly in accordance with the tranquility of our times, that each one should have the liberty of choosing and worshiping whatever deity he pleases. This has been done by us in order that we might not seem in any way to discriminate against any rank of religion." Eus. His. X. V. The motives for this action as stated by the great emperor himself were religious and social. This policy would promote religion by gaining the favor of whatever divinity existed and it would promote internal tranquility and order by placating the religious sentiments of all classes. It is a remarkable statement coming from any source and especially from a ruler of that age. Constantine had identified his interests with those of the Christians who still constituted but a small minority of the people, and it is probable that this exhibition of enlightened statesmanship, fifteen hundred years ahead of its day, is due to the fact that

he was with the minority. Constantine acted upon this principle with a fair measure of consistency throughout his reign. All religions were tolerated, persecution ceased and the men of different faiths stood on a practical equality. But with him the idea perished for twelve hundred years. The Church, enjoying royal favor and increasing in power, forgot the days of its weakness and suffering and picked up the weapons it had stricken from the hands of its heathen enemies. Soon Christian persecuted and oppressed heathen, Jew and weaker Christian as bitterly as Jew or heathen had ever persecuted Christian. Theologians like Augustine worked out a dogmatic basis for the justification of persecution as the will of God and Christ. It was soon tacitly agreed that the State should execute the decrees of the Church, and thus was laid the necessary foundation for the long and bloody history of persecution. Infant baptism, fundamentally violating the first principles of religious freedom, gradually brought the whole of society into the Church, making State and Church coterminous. Being a Christian was no longer the result of free personal choice involving personal conviction and a moral and spiritual revolution. It was rather the result of a social convention imposed upon the child before he came to consciousness, and signified nothing as to personal character and conviction. Like the State the Church became a social bond, and to become a Christian was as inevitable as to be born. Religion ceased to be an affair of the individual soul and became the concern of society as a whole as represented in the Church and the State. The primitive tribal or national conception of religion as the concern of society conquered Christianity, so that the defection of the individual in religious matters was equivalent to spiritual suicide for himself and the worst treason to society. The interests of both religion and society were thought to demand his extirpation. For several centuries this ideal of uniformity was forced upon Western Christendom. However, with the great intellectual and religious revival which began about the middle of the eleventh century dissent from the Catholic Church again rose. The Waldenses and other sects insisted on the religious rights of the individual as against the demands

of uniformity on the part of the Church and the State. But the hand of society was too heavy for them and they were well-nigh exterminated, leaving little evidence of their presence or influence upon the world at large. The Church and the State were as firm in their belief in uniformity and as resolute to enforce it as ever before when we come to the close of the Middle Ages.

III.

At last the reformation burst on the world. It was a protest against the abuses and finally against the doctrines, organization, worship and life of the Church—a repudiation of religious uniformity. Luther and the rest set up new and independent churches, repudiated the old church as utterly apostate and thus shattered the principle of religious uniformity for the Western world. But in its room they set up a new kind of uniformity. The old ideal had been that of a universal, a Catholic Church; the new Protestant ideal was that of a national church with national uniformity. The Catholics had cherished the ideal of incorporating all society in their Church; the Protestants aimed at the incorporation of all society within the nation into the National Church. As the Catholics refused to tolerate dissent from the universal church, so the Protestants refused to allow dissent from the national church within the bounds of the nation. As in the case of the Catholics infant baptism was retained as the means of making the Church and the State coterminous. Moreover, the State used the exigencies of the reformers to compel complete subjection of the Church to the State as the price of protection and support. At the conclusion of the Reformation the Protestant Churches were far more subservient to and dependent on the State than the Catholics had ever been. But Catholics and Protestants alike cherished the ideal of religious uniformity within the territory under their control. By the Peace of Augsburg among the Catholic and Protestant States of the Empire in 1555 it was agreed that Catholics could move out of Protestant States without the loss of goods or honor, and vice versa that Protestants could move out of Catholic States on the same conditions, but neither party dreamed of tolerat-

ing the other or any other religious belief within the territory under its control. Each State was free to choose its religion, but this choice fixed the religion of all individuals who lived in that State. **Cujus regio, ejus religio.** What was true of Luther and his followers was likewise true of Zwingli, Calvin, and their followers. Not one of them dreamed of toleration, much less religious freedom or separation between Church and State.

It is often said that Calvin's principles logically involved a separation of Church and State and ultimately led to religious freedom. And it must be admitted that there are statements in many of the Calvinistic confessions that, taken by themselves, would unquestionably lead to the conclusion that their authors believed in religious liberty. But none of them had any such meaning. Calvin would have repudiated this interpretation of his teachings with all possible decision. What he and his followers meant by the oft repeated statement that Christ alone is lord of the conscience was an energetic repudiation of the claims of the pope and the apostate Catholic Church to lord it over the conscience, and to assert with equal emphasis that the will of Christ as revealed in the Bible, that is the will of Christ as interpreted by John Calvin, must rule the life. If one should presume to reject Christ let the fate of Servetus instruct us as to Calvin's judgment on him; if one would interpret and obey the will of Christ in ways not approved by Calvin let the flying Anabaptists and liberals tell us what he would do. In view of the actual practice of the Calvinists in every land where Calvinism went it is difficult to believe that Calvinistic theology contributed anything to the doctrine of religious freedom. Moreover, an *a priori* estimate of the probable effects of the two great types of theology, Augustinian-Calvinistic and Pelagian-Arminian, would lead to the same conclusion. The fundamental conception of both is the direct access of the soul to God; but the former emphasizes the corruption and inability of each individual owing to his relation to the race, thus depressing the significance of the individual while the latter lays upon the individual chief responsibility for his moral condition. Again the

former places responsibility for salvation wholly upon God who elects such worms of the dust as he chooses to save without any reason in the individual; the latter makes the individual a partner in his own salvation, responsibility for salvation or condemnation resting finally upon himself, thus again exalting the significance of the individual. Such being the case it would seem that the anti-Augustinian would be the type of theology which would most contribute to the religious freedom of the individual in so far as theology had any effect whatever. It is my opinion, however, that theology as such had little or no influence in this direction for both types of theology furnished both persecutors and sufferers for religious freedom. However, it is a historical fact that the earliest and most consistent advocates of religious freedom were anti-Augustinian in theology.

IV.

These were the Anabaptists of Germany and Switzerland. They were the first to embrace those views of personal freedom in religion which are rightly regarded as one of the richest treasures of modern life—not only universal toleration but also complete religious liberty through entire separation between church and state. These views were frequently uttered, but they probably find fullest expression in Balthasar Hübmaier their leading literary representative. In a tract "Concerning Heretics and their Burners," addressed to the bishop of Constance in 1524, he sets forth his views as to persecution with some fullness. A few extracts will suffice to make his position clear. "The Heretic Hunters (ketzermayster) are the very greatest heretics in that contrary to the teaching and example of Christ they condemn heretics to the fire and before the harvest root up the wheat with the tares" Art. 13. "Every Christian has indeed a sword against the godless, that is the word of God, but not a sword against the evil doers," (Article 21). "Therefore the worldly power kills the evil doers rightly (Rom. 13) who injure the defenseless in body. But God's enemy may no man injure, for He so wills it and leaves him to the gospel," Art. 22. "The magistrate judges the evil-doers, but not the godless." These quotations are sufficient to show

that Hübmaier understood clearly the difference between crime against society and sin against God.

Twenty years later appeared **Riedeman's Rechenschaft unserer Religion**, the longest account of Anabaptist beliefs in existence and representing the opinions of the Anabaptists gathered in Moravia. In this they say: "Magistracy is set up and ordained of God for a rod of his wrath wherewith to chastise and punish wicked, ruthless people * * Therefore one should be obedient and subject to them as ordained of God * * in so far as they do not act contrary to conscience or give commands against God * * * But when they command and act contrary to God one must let their command remain unfulfilled and obey God rather than men, for the conscience is free and subject to God alone * * * Therefore wherever magistracy undertakes to attack the conscience and rule over the faith of men, it robs God of what belongs to him. Therefore it is improper to obey in such matters." Quotations to this effect could be multiplied, but these will suffice.

In this attitude they were absolutely and uniformly consistent in all their discussions and actions, unless the madness of Münster be counted an exception. And they were the only advocates of religious freedom on the continent of Europe. Catholic and Protestant alike persecuted to the death. It is true that a measure of toleration was enjoyed by the Protestants in France for a time under the edict of Nantes, granted them by Henry IV, himself a renegade Protestant. Likewise in Holland Mennonites and later Remonstrants enjoyed a limited toleration, but religious freedom and equality was not thought of in either case, and in France toleration was flung to the winds as soon as the government was strong enough to do so.

V.

Let us now turn to the English among whom religious freedom has reached its highest development. In England the same principles of uniformity in belief and practice were the avowed and relentless policy of the Church and the government of the Reformation era. Intolerance and persecution raged as on the continent. Here again religious freedom is the trophy of a

persecuted minority. Dutch Anabaptists had found their way into England as early as 1535 and were numerous in the eastern counties for fifty years or more. From various sources we learn that they continued to be the advocates of religious liberty in this land of their exile. John Knox says of them about 1560 that they affirm "that lawful it is not to the civil magistrate to use the sworde against heretikes . . . Because (say you) external crimes hath no affinitie with matters of religion; for the conscience of every man is not alike persuaded in service and honoring of God, neither yet in such controversies, as God's worde hath not plainly decided."¹ In 1573 Whitgift, afterward archbishop of Canterbury, in seeking to ruin Cartwright by comparing him to the Anabaptists, says: "They taught that the civile magistrate hath no authority in Ecclesiastical matters, . . . that he ought not to meddle in causes of religion and fayth. That no man ought to be compelled to faithe, and to religion. That Christians ought to punish faultes, not with imprisonment, not with the sworde, or corporall punishment, but only with excommunication."² And Richard Hooker in his famous "Ecclesiastical Polity," published at the end of the century, sums up the Anabaptist views in these words: "Their judgment is therefore that the Church of Christ should admit no lawmakers but the evangelists, no courts but presbyteries, no punishments but ecclesiastical censures."³

It is impossible to determine how far these views affected Englishmen, but that they were not unknown among observing men is shown by the above extracts as well as by other evidence.

Anglican and Puritan or Presbyterian were united and equally determined in their opposition to this and all other forms of dissent from the State Church. Presbyterians during the Parliamentary regime were not one whit behind the Episcopalians in intolerance and persecuting zeal.

¹Quoted by St. John: "The Contest for Liberty of Conscience in England," pp. 20, 21.

²Quoted by St. John, p. 22.

³Quoted by St. John, p. 23.

How does it stand with the Congregationalists?

It was exactly in that region where Anabaptists were most numerous that Robt. Browne set up an independent church of Englishmen about 1580, thus becoming the father of English Independency. It is commonly held that he derived at least some of his ideas from the Anabaptists, though he differed from them sharply on other things. Dr. Henry M. Dexter has declared that Browne "is entitled to the proud preeminence of having been the first writer clearly to state and defend in the English tongue the true—and now accepted—doctrine of the relation of the magistrate to the Church."⁴ If this be true he probably derived the idea from the Anabaptists. But is it true? It is exceedingly doubtful and the latest investigator of this subject, Dr. Wallace St. John, does not think Browne was in favor of religious freedom. Extracts from his published works would seem to justify the conclusion that he was not clear in his own thinking on the subject. Some passages look toward religious freedom while others undoubtedly give to the magistrate a large place in the regulation of ecclesiastical affairs. If Browne's position was ambiguous and uncertain other early Congregationalists were perfectly clear in their belief that the magistrate should regulate ecclesiastical affairs. In a Confession of Faith drawn up by the London-Amsterdam congregation in 1596 and representing the whole body of Congregationalists they give expression to views of the authority of the magistrate which are wholly incompatible with religious liberty. Article 39 reads as follows, "That it is the office and duty of Princes and Magistrates, who by the ordinance of God are supreme Governors under him over all persons and causes within their Realms and Dominions, to suppress and root out by their authoritie all false ministeries, volutarie Relligious and counterfeyt worship of God, to abolish and destroy the Idoll Temples, Images, Altares, Vestments, and all other monuments of Idolatrie and superstition and to take and convert to their own civil uses not only the benefit of all such idolitrous buyldings, etc. . . . And on the other hand to establish and mayntein by their lawes every part of God's word

⁴Quoted by St. John, p. 5.

his pure Relligion and true ministerie to cherish and protect all such as are careful to worship God according to His word, and to leade a godly lyfe in all peace and loyalltie; yea to enforce al their subjects whether ecclesiastical or civile, to do their duties to God and men, etc.”⁵ In view of this repudiation of religious liberty it is not surprising that the attitude of the Independents continued to be ambiguous or hostile to religious freedom in England until the middle of the 17th century and that in New England they were the most relentless persecutors of every form of dissent. Freedom of conscience is therefore not found among the Independents even though they were a minority party and proposed to erect independent churches composed of believers.

The next party to come under review is that of the English Anabaptists. They came into existence as a party among the Congregational refugees in Holland. John Smyth had fled with his Congregational Church of Gainsborough to Amsterdam about 1606. Here he came in contact with Arminian theology and the Mennonite belief as to the baptism of believers only. He adopted both and some other Mennonite doctrines beside. In seeking to unite with the Mennonite body he and others signed a statement of doctrine drawn up by Hans de Ries a leading Mennonite pastor. Article 35 contains a clear statement of the doctrine of liberty of conscience in the following words: “Worldly authority or magistracy is a necessary ordinance of God, appointed and established for the preservation of the common estate, and of a good, natural, politic life, for the reward of the good and the punishing of the evil; we acknowledge ourselves obnoxious, and bound by the word of God to fear, honor, and show obedience to the magistrates in all causes not contrary to the word of the Lord.”⁶

A confession published in English by Smyth’s party after his death is even clearer if possible. Article 84 reads: “That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine; but to leave Christian religion

⁵Walker, *Creeds and Platforms of Congregationalism*, pp. 71, 72.

⁶McGlothlin, *Baptist Confessions of Faith*, p. 63.

free, to every man's conscience, and to handle only civil transgressions . . . for Christ only is the king and lawgiver of the Church and conscience."⁷

On the other hand the confession of 1611 also in English drawn up by Helwys, Murton and others who opposed Smyth's efforts to join the Mennonites, is not so clear in its doctrine of religious freedom. They were about to return to England where it was far more important to them at that time that they should recognize the legitimacy of magistracy than assert the principle of religious freedom. They assert, therefore, their belief in the lawfulness of magistrates who "are the ministers of God to take vengeance on them that doe evil."⁸ Religious freedom is implied though not clearly stated. But this was not because they were wavering in their devotion to this principle. For in the year 1614 was published in London from the pen of Leonard Busher, citizen of London and Anabaptist, the first great "Plea for Liberty of Conscience" to appear in the English language and one of the most powerful pleas for freedom that has ever been written in any language. Sixteen cogent reasons against persecutions are stated in vigorous language. This powerful pamphlet was followed by two other similar and supplementary ones on the same subject, all emanating from the same Baptist company within five years. Such an output of literature in favor of religious freedom is without a parallel in any other body in any period. These pamphlets were presented to king or parliament and were reprinted again and again.

The most widely used of the General Baptist Confessions was that of 1660, which was formally presented to Charles II shortly after his accession with a plea for liberty of conscience. The Baptists foresaw that persecution and suffering almost certainly awaited them in the near future, but they repudiated the principle of State control of religion with the greatest possible clearness and vigor. In Article XXIV, they say: "It is the will, and mind of God (in these gospel times) that all men should have the free liberty of their own conscience in

⁷McGlothlin, Baptist Confessions of Faith, p. 82.

⁸McGlothlin, Baptist Confessions of Faith, p. 91.

matters of religion, or worship, without the least oppression, or persecution, as simply up on that account; and that for any authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ."⁹

Nothing could therefore be clearer, more consistent and forceful than the testimony of the Arminian Baptists for liberty of conscience. They were the earliest and most vigorous protagonists of this great doctrine in England.

The Calvinistic Baptists came later, but they were equally as consistent in their advocacy, if not quite so clear and vigorous in their credal statements, of this doctrine.

The English Baptists so far as history can inform us, therefore, were absolutely loyal to the great principle of religious freedom, and persistent and aggressive in their efforts to obtain it, while they remained entirely obedient and loyal to civil government when acting within the sphere of civil affairs. This attitude continued unbroken till Englishmen at last conceded universal religious toleration, though separation of Church and State has not yet been attained.

VI.

Let us now turn to the American colonies. Here the Anglican Church was established in Virginia and some of the other colonies, while the Congregationalists constituted the State Church in Massachusetts and some of the other New England colonies. The establishments were as intolerant as in the mother country; even the Congregationalists who had fled from persecution adopted the policy of uncompromising uniformity. Roger Williams, one of the prominent pastors of Massachusetts Bay, for daring to differ from the authorities on some religious as well as civil matters, was banished. He made his way to Rhode Island where in 1638 he founded a new colony on the basis of absolute religious freedom, the first time in all history that the State renounced both the duty of supporting and the right of controlling religion. It was one of the boldest experiments in human history, dangerous if not fatal, it was thought, to religion, to the peace of society and to the

⁹McGlothlin, *Baptist Confessions of Faith*, p. 119f.

stability of the State. Williams is the first Calvinist, so far as we are informed, to espouse the cause of religious freedom and the first person to realize a separation of Church and State in actual practice. He was then a Congregationalist but with some important deviations from the views of his brethren, and we are not surprised to learn that he soon became a Baptist. The young colony had serious difficulties with unruly spirits who used religion as a cloak to cover ulterior purposes, but it was able to weather its own tempests and at the same time to preserve its standing with the home government. The glory of realizing a separation of State and Church in actual practice is thus the trophy of the Baptists.

The second government to be established with religious liberty was the Quaker colony of Pennsylvania, where freedom was as broad and as firmly established as in Rhode Island. This colony never wavered in its allegiance to this principle. Indeed the Quakers were always and everywhere consistent advocates of religious freedom.

The question now remained substantially *in statu quo* in the colonies for a century. Absolute uniformity could nowhere be maintained, but there was severe persecution in the effort to do so, extending even to the death of some Quakers on Boston common. When the Revolution was over and the question of adopting a Federal Constitution came up the principle of a State Church was still firmly imbedded in some of the states. And yet it was now obvious that a majority of the people in the states as a whole, composed of many different religious sects, were opposed to an established Church. The proposed Federal Constitution provided, that "No religious test shall ever be required as a qualification to any office or public trust under the United States." Article VI. This provision prevented discrimination against any man on account of his religion in so far as Federal offices were concerned, but it did not prevent discrimination on religious grounds in other matters. At least that was the feeling of the Virginia Baptists, who opposed ratification until they received assurances of an early amendment in the interest of greater clearness and strictness in this direction. Accordingly the first amendment provides that "Con-

gress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The principle of absolute religious freedom and equality was thus finally embodied in the fundamental law of the new republic, the first instance in history. Gradually the remaining State establishments were abolished until the last shred of an establishment disappeared from the United States early in the nineteenth century, and it is safe to say that few if any in the great Republic would go back to the old regime. Religion has prospered, the State has been free from harassing religious questions, and, while there has been a greater variety of religious belief than in any other land, still society has probably been freer from religious rancor and strife than elsewhere. As time passed most of the newer countries of the world have followed the United States and incorporated the same principle into their fundamental laws, while separation has come in Ireland, France and Geneva, and religious toleration has been almost universally adopted.

Through all the long struggle the Baptists have been absolutely loyal to the principle of religious freedom and equally loyal to the authority of government in civil affairs. They and the Quakers can justly claim a consistent record in favor of this principle, and no other Christian body can. Why this strange phenomenon? Was it accidental or did it flow from some fundamental principle which made them loyal?

What is the tap-root of religious freedom? Not Calvinism as such. Men who held Arminian theology had been contending and dying for religious freedom for a century and more before the first Calvinist took up the contest. Besides, the fundamental Protestant principle, common alike to both types of theology, is direct personal access to God and His grace. Religious liberty is not the fruit of theology but of other things. (1.) It is one of the trophies of a minority. No majority in the whole course of Christian history has voluntarily granted religious freedom. It has been wrenched from the majority by the sufferings of the minority. (2.) It is the fruit of believers' baptism. Infant baptism is the fundamental denial of religious freedom and liberty of conscience; it tended

to identify society and the Church and to reestablish the conception of primitive man that religion is wholly an affair of society. The only two Christian bodies who have been consistent, unwavering advocates of religious freedom are the Quakers who repudiated baptism altogether and the Anabaptists and Baptists who repudiated infant baptism. The baptism of believers only necessarily implies the right of each individual to choose his religion for himself. On this principle persecution is impossible. Infant baptism has been the fruitful source of all persecution, for it implied the right of society to determine his religion for the individual and is a denial of religious freedom at the very beginning of life.

(3.) Independent, democratic church government has contributed much to the same end. It is, therefore, no accident that religious freedom is the trophy of the Baptists who were the first and the steadily consistent representatives of Christian individualism.

SOME TYPES AND TENDENCIES AMONG AMERICAN BAPTISTS.

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Bibliography has no part in what follows. Observation and experience, not books, furnish the data used. Impressions and inferences, manifestly, are never inerrant and so the testimony herewith presented may be received with a grain of salt. An other reporter, peradventure, with keener insight and wider range of vision or with a better trained logical faculty would give a different and more scientific interpretation of the phenomena considered.

Whatever of worth or worthlessness may lie in the paper is not to be attributed to the slightest drop of bad blood. The writer, by an heredity reaching through a century and a half, as well as by training, inclination, personal choice and conviction, confirmed through years of preaching and practice, is a Baptist upright and downright from core to cuticle. Criticism expressed or implied is kindly. Commendation, though never indiscriminate or unmeasured, aims to be frank and fraternal and helpful.

Substantial oneness of belief and practice among Baptists is admitted by all the world. No highly centralized church government in other Christian bodies perhaps is able to show a more thorough-going solidarity in things fundamental and differentiating. When it is remembered that there is no recognized authoritative creed but the New Testament and that the right of private judgment is everywhere allowed, the result is both remarkable and gratifying. Nevertheless there is a diversity of beliefs among Baptist people. Among the millions they number in their roll of communicants there are many men of many minds on sundry matters of importance. Baptists are human and the best of men are but men at best. Within the brotherhood are clearly recognized types and tendencies which can not fail to modify the denominational life in the years to come.

Liberalistic Type.

First there is a liberal or liberalistic type among Baptists. These are the "Broad Churchmen." They are men of culture and intellectual temper, distinctly the children of the present age. Religions of authority, if by that expression is meant one based, in the one case, on an infallible church, or, in the other, on an infallible Bible, do not hold their allegiance. They avow themselves disciples of the "Religion of the Spirit" to which both the Bible and the Church bear witness. They believe in an infallible God only. All of His communications are made known through fallible men to fallible men. God speaks to them, as they allege, through the Church and through the Bible, but more directly, clearly and authoritatively by the medium of their own Christian consciousness. Their theology, evangelical as any they maintain, has a place for redemption and regeneration because they admit sin and guilt. The emphasis of their preaching usually is placed, not so much on a crisis in religious experience which we call conversion, as on culture of the seed of saving truth let fall in the human heart. They are more pedagogic than hortatory, more effective as teachers than as preachers of the word, more edifying than evangelistic.

Quite a number of this type are cautious, silent men in the denominational assemblies. They recoil from the shock of agitation. Amiable and optimistic, they quietly pursue the course of instructing their hearers, trusting to time to season the people with modern ideas of Christian doctrine and duty. Theirs is a long perspective. They prefer revolution to evolution. The Kingdom is coming along their line they believe, but they would not forget that "with the Lord one day is as a thousand years and a thousand years as one day."

On the other hand there are militant liberals. They are fretting for the fray. Already they throw down a challenge, swing aloft a battle axe and uprear a standard for civil war among the sacramental hosts. Like Mr. Alexander Campbell they advocate the reduction of Christianity to its lowest terms, but they are more radical. According to his contention Christianity, in a nutshell, is the belief of one fact and the perform-

ance of one act, belief that Jesus Christ is the Son of God and submission to the act of immersion in water in His name.

Baptist liberalists would strike out baptism. Christianity, briefly stated, is intelligent and whole-hearted acceptance and acknowledgment of Jesus Christ as lord of conscience and life. The Church should be as broad as the Kingdom. The Kingdom admits all who show allegiance and obedience to the sovereignty of Jesus Christ. Baptists, they insist, have always accorded Christian fellowship to all believers in the Saviour of men. Now let them broaden the basis of church fellowship. Let church fellowship be as broad as Christian fellowship. If baptism be desired by a candidate for church membership administer only immersion. If not desired adopt no substitute or modification of the original rite. Always oppose and condemn any superstitious or sacramentarian view of the ordinance. And of course reject infant christening. At the same time let all the world know that every Baptist church welcomes among its members all honest and earnest followers of Jesus Christ without requiring of them theological definition or creedal statement or any ceremony. A covenant and not a creed, should be the foundation of church organization, a summary of duty and not an elaboration of doctrine or an abstract of theology.

Unquestionably these brethren show a tangential tendency. Quakers, if these be the model for our modern times, are not conspicuously successful in winning numbers to Christ. "They care for no "outward and visible sign of inward and spiritual grace." Marriage among them requires no ceremony to evidence the dignity and solemnity of this holy relationship. Speech itself is not necessary to public worship in the meeting places of the Friends. Surely they of all people have given us the history of broadminded anti-ritualistic disciples. They are as far as possible removed from formalism liable to inhere in an initiatory ceremony. And yet somehow they neither hold their own in point of numbers nor prevent schisms born of heretical doctrine. Organization without initiation of some kind is the road to theoretical anarchy as the ideal state of Christianity. Individualism run mad, to say the least, would be limp and

lifeless as an antagonistic force to the organized hostile agencies of our times marshalled under flaunting banners and with linked shields.

Literalistic Type.

Second, there is a literalistic type among Baptists. Exactness in minor matters concerns them. Loyalty in every detail of New Testament manners and customs as well as precepts and practices is their watchword.

They love to believe themselves strict Bible Baptists. The Bible, the Bible only they affirm, is their rule of faith and practice—the Bible, no additions to it, no subtractions from it, no alterations in it—the Bible, uncovered by human ritual, untainted by human error, uncorrupted by human tradition. They admit and preach the right and duty of personal interpretation of the Bible, but evidence partiality for some conspicuous leader of their school of thought. Usually they analyse the requirements of the Bible into moral commands, evangelical commands, positive commands. Every one of these commands, so far as the weakness of human nature will allow, is to be carried out, not only in spirit but to the very letter. Obedience is the test of love and loyalty to the Lord Jesus Christ and literal obedience in the smallest circumstance its supreme manifestation.

Now by the Bible this type means never the oldest manuscripts of the New Testament in Greek. They are not critical and so do not trouble themselves about questions of canonicity, or authenticity or genuineness of particular books. The Bible for them by common consent and for all practical purposes is the English version prepared by order of King James in 1611. Other translations or versions of the original sacred writings, while not by any means unknown to them, are to this class of the brethren as if they were not.

Proudly they declare: "where the Bible speaks we speak; where the Bible is silent we hold our peace."

Now the Bible is silent about many things considered right and useful by the brotherhood at large. We have no "thus saith the Lord" for church buildings. The Bible does not authorize or even mention such latter day inventions as organs or

other musical instruments, nor Sunday Schools, nor religious newspapers, nor mission boards or societies. There is no distinct New Testament requirement for Baptist Associations, or Ministers' Conferences or State or other Baptist Conventions. Literalists have consistently and persistently fought to the last ditch every one of these post-apostolic expedients for furthering Christianity.

On the other hand it is maintained by the denomination that there are to be found in the New Testament some injunctions that were purely personal and others local and temporary in their obligation. One of these, for example, was the oriental act of hospitality known as feet-washing. Literalists have rigorously enforced this Eastern custom as an ordinance of the church of equal dignity and importance with baptism and the Lord's Supper. Slavery was defended by literalists as a divine institution to be perpetuated, and any attack on it was made, as they believed, in the very teeth of God's command. The women must keep silence in the churches because Paul is clear-cut and unequivocal in his prohibition of this practice. Local church communion has had its literalistic advocates. A minister celebrating the Lord's Supper for a church of which he was not a member would conscientiously refrain from participating in the ordinance. Was not the Supper at Corinth for the church at that place alone? What precept or example therefore authorizing or requiring any other disciple to participate in a strictly church rite? If the brethren neglected to obey the apostolic order to "salute one another with a holy kiss" it was only because forsooth their literalistic consciences had not been focussed upon it by some perfervid champion of literalism. Dunkards, towards whom the literalists tend, are more consistent. They stickle for the holy kiss.

The Ritualistic Type.

Third, there is a ritualistic tendency among Baptists. This is the mark of the High Church wing.

An American Episcopalian, asked to define a high churchman as understood by his sect replied: "A high churchman is not one who thinks high of the Church and low of Christ, as

our enemies charge, but rather one who thinks high of the Church and low of himself." The Baptist high churchman is his heart's brother. He exalts the Church. His definition of the church is a local assembly of baptized believers associated by covenant to maintain the ordinances and preach the gospel of Jesus Christ. As arrogantly as any Anglican or Roman Catholic he dares to speak of the Church meaning a Baptist church. His lexicon has no place for what is known as the church universal or the church invisible. By church he does not mean the Baptist denomination, certainly not the Roman Catholic or any Pedobaptist body. Other Christian fraternities, however excellent in character are abnormal in organization. Societies they are, composed of good people, many of them Christ's genuine disciples, having worthy ends in view, but not churches. No other than a Baptist church comes within the definition of a church laid down in the New Testament. There are no regularly ordained ministers but Baptist ministers. Good preachers others may be, men indeed truly converted and often honored of God's Spirit in winning souls and in the edification of believers, but not Scripturally set apart to the rights and duties of the apostolic ministry. Baptism performed by a Pedobaptist minister is not baptism. Though there be a proper subject and a proper act and a proper understanding and intent, the ceremony is not baptism unless performed by a Baptist minister obeying the order of a Baptist church.

Order is the slogan of this company. The most valiant among the high churchmen conscientiously believe that the evils among the denomination are not so much moral or doctrinal as ecclesiastical. We are not taking the world for Christ as we might, not because of deficient spirituality, or by reason of erroneous doctrine or niggardliness or want of intelligent zeal and aggressiveness, but on account of laxness in ritualism. Stalwart ecclesiasticism alone can save us. "Alien immersion" or baptism by other than Baptist ministers is troubling us. The "open pulpit" and the union meeting are our bane. By an "open pulpit" is meant one to which other than regularly ordained Baptist ministers are admitted. Baptist pulpits, the

high churchmen maintain, must be for Baptists only. The union meetings which they so deprecate are those in which ministers or laymen of other denominations take part in the exercises whether these be held in a Baptist church or elsewhere.

In an interview with a beloved brother of this school I asked if I might not call a man a man even if he were not physically perfect. A man without an arm is still a man, I maintained, or without either arm, or bereft of both legs and both arms. I asked to be allowed to denominate such an one not an extra human being but a man nevertheless. So I said a company of Christ's disciples though ritualistically irregular might be admitted to be a church or assembly of believers as distinguished from a military company or a lodge of Elks. My analogy was scouted as irrelevant and illogical, the mere quibble of a low churchman. "Hold fast the form of sound words" was the solemn admonition, and further reply would have been a work of supererogation.

Pessimistic Type.

Optimism is the *bete noir* of this group. The "Broad Church men" hope to win supremacy in the denomination. So do the Literalists. Of like spirit are the High Churchmen. The Pessimistic wing is content to be a party of protest. Though claiming to be original Christianity they do not look for any world conquest. They are an elect few and willing to become fewer. Their decrease in numbers so far from being a calamity is to them a proof that they are unworldly, an exotic necessarily of feeble growth in alien atmosphere. They are modern Essenes, the world forgetting and by the world forgot. They are animated by a class consciousness, that of the exclusive poor. The one text most often quoted and enjoyed by them is this: "The Common people heard him gladly." They scorn to conciliate or even associate with the rich or the educated or socially prominent though it would seem that they allow themselves to fawn upon the poor, the ignorant and the unprogressive. They are worshippers of the past. The former days were better than these. The first century was the golden age. Since then it has been always and every-

where a down-grade movement. The world grows daily worse and not better.

They entertain orthodox views of salvation but believe it is a rare experience. They do not understand how it can enter the hearts of any but those who manifest a humility like such as they believe theirs to be.

They have not a few passive virtues. As they cherish no hope, however, for the conversion of any large number of the people of the earth they settle down into a dull fatalism which paralyzes all earnestness in evangelizing or progress. Civilization in their judgment, is no aid but a hindrance to piety. It is not by any means under the guidance of a divine will but is rather a daring and diabolic revolt against the simple life of poverty and obedience which the disciples practiced in the beginning of our era. Cities are an abomination unto them. Their moral state is that of Sodom and Gomorrah. Schools are useful if they limit themselves to the "three R's" but if anything more is attempted it is only vanity and vexation of spirit. Missions do not appeal to them, though admitting their lawfulness. God will gather up His own elect at His own time and in His own way. Judgment Day is the Supreme event they await. Salvation is "other worldliness." It is a future possession for the most part. And it was evidently intended for a small number of rural saints of passive virtues included in a quite limited atonement. Their ministers are most moving in their utterances when they expound and apply the words: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Pietistic Type.

These are tangential like the Broad Churchmen but for an entirely different reason. So far from having a rationalistic trend this group is mystical. Their interior life is enriched by impressions they derive directly from communion with the Holy Spirit. They are the present day specialists on the doctrine of the Holy Spirit. They do not question their own inspiration when filled with the Holy Spirit. This "infilling of

the Spirit" or ecstasy is supposed to come after complete consecration which never or hardly ever occurs at conversion.

Names adopted by this party differentiate them from the ordinary Baptist, pure and simple. A few call themselves the recipients of the "Second Blessing." Others prefer to be known as advocates of the "Higher Life" or "Surrendered Life" or "Abandoned Life." Exceptional religious experiences due to extraordinary manifestations of the Holy Spirit avouched to them are declared to be their distinguishing mark. They affiliate with the Keswick movement in England and foregather for mutual edification at Northfield.

The "infilling" to which they attach so great weight is not for their exclusive enjoyment. It is accompanied by what they call "power for service" usually in preaching in revival meeting. They are mighty evangelists.

These brethren are militant premillennialists. They are not the kind of pessimists heretofore described but agree with them as to the hopelessness of the present dispensation. The conversion of the world to Christ by agencies now employed is an idle dream. On the other hand, they believe that after Christ returns to earth He will be more effective than He can be today. By the resurrection of the pious dead the Lord will be reinforced and will then be able to convert nations in a day. Meanwhile, until He comes, it is our duty to evangelize and do our best in a doomed dispensation.

The pietists have no toleration for the Broad Church party and wish them to leave the denomination. Nor are they literalists. Generally they are poetic and oratorical. This section of the brotherhood cares less for the Baptist denomination, apparently, than for their "Higher Life" coterie which has fellows in a number of evangelical bodies. It is not thought inconsistent by the ministers of this party to preside over un-denominational or pedo-baptist churches though without surrendering a personal devotion to immersion as the only Christian baptism. Individualism is their hobby.

The modern so-called "Institutional Church" with its multifiform benevolent activities is preferred by this section of the brotherhood. They are given also to what they designate

"Bible Conferences" in which exegesis or exhortation is brought under contribution to establish the Scripturalness of the "Abandoned Life," the "Premillennial Second Coming of our Lord" and world-wide missions. Of all the parties within the denomination this one is probably the most aggressive at this time.

Suffice it to say for the encouragement of the strictly normal Baptists that they are yet in the majority, and wisely led they can hold the denomination together. It is pleasant to know that all parties among us—the liberalistic, literalistic, ecclesiastical, pessimistic and pietistic—maintain firm grasp on some fundamental doctrines. These are the Lordship of Jesus Christ, the sufficiency of the Scriptures as a rule of faith and practice, regenerated individualism, fraternal democracy and earnest evangelism. It is a question for the future to settle how far the centrifugal forces among us shall gain control. The liberalist must be allowed to exalt the Kingdom of God on earth; the literalist to contend for the finality as well as authority and sufficiency of the Bible; the High Churchman may help us to understand the meaning and indispensableness of symbolism; the pessimist must not be hindered when he shows the dark side of an imperfect Christian civilization, and the pietists serve a good purpose in reminding us of the immanence of God through the Holy Spirit. Each party doubtless represents a truth. Each likewise may have over-emphasized what it regards its specialty. No one party, it may be, thoroughly understands the others. Within the denomination there is room for all if each is willing to be absolutely loyal to Christ. Only time, patience, gentleness, courtesy, consideration and supreme devotion to the unifying love of Christ will bind the brotherhood by unbreakable bonds. And that is our twentieth century task.

Beyond America lies the world. The world has found the Baptists because the Baptists have found the world. The world is waiting to hear our message and test its practical

Diversity of development among Baptists in other countries than America affords a most interesting study. Between the views prevailing in Canada and those in the United States

there is perhaps little dissimilarity. South Africa, Australia, New Zealand and other British colonies reproduce in a large measure the variations of faith and practice prevalent in the homeland. German Baptists and those of Sweden, though geographically nearer to Great Britain, yet by reason of deriving their origin from American preaching, are, ecclesiastically and in the matter of missionary organizations, closer kin to our people. The great awakening in Russia and other parts of Eastern Europe is bringing to the denomination thousands of recruits who are to be drilled according to the Baptist manual of arms. Fortunately these afford a great opportunity as well as supply a tremendous responsibility. Fortunately, too, the denomination has come to a world consciousness. The organ of its expression is the Baptist World Alliance. This high Council, not assuming ecclesiastical authority or forcing upon churches a prescribed creed or indispensable polity, but by furnishing to all throughout the world full information of Baptist doctrines and doings will prepare the way for a survival of the fittest and the adoption of the truest and best.

More than by another agency, some believe, the denominational life of the future is to be modified by the reflex influence of Foreign Missions. Problems clamoring for settlement by our sanest and sweetest thinkers in heathen lands, when so led in the Spirit and after the example of Jesus Christ, will disappear in the home lands also. American Baptists, therefore, while having the right to influence the normal evolution of the brotherhood everywhere, must in turn be open and responsive to new truth and new applications of old truth offered by our co-religionists across the seas. For the first time in all the centuries Baptists are rejoicing in a spiritual unity, which, under the guidance of the Holy Spirit, will express its self in the creed catholic: "In essentials unity; in non-essentials liberty; in all things charity."

THE ORIGIN AND PRINCIPLES OF THE ANABAPTISTS.

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The birthplace of the Anabaptist movement is the city of Zürich in the free country of Switzerland.

The first actual deviation from Roman Catholic teaching and practice, in Zürich, took place in Lent, 1522, shortly after a beginning had been made in the introduction of reforms by Carlstadt, until then Luther's friend and co-laborer in Wittenberg. In April, 1522, Ulrich Zwingli, the leading ecclesiastic of Zürich, published a book denying the right of the Church to make laws in regard to the abstinence from meat. A number of Zurichers, among them the noted publisher Froschower, ignored the prohibition of meat during Lent of 1522. The civil authorities of Zürich did at this time not approve of such deviation from Catholic practice and Zwingli thought it advisable to abstain from meat, although in theory he held the laws of the Church invalid.

As early as 1518 Zwingli preached against Samson, the Tetzels of Switzerland; his sermons however, were not directed against the sale of indulgences, but against certain abuses of which Samson was supposed to be guilty from a Roman Catholic point of view. It is a noteworthy fact that in the same year Zwingli applies successfully for the position of papal court chaplain. As such he received—until 1520—a pension from the Pope.¹ In the year 1522 a number of priests of Zürich married, among them Zwingli; but the marriage was kept secret until a time when the magistracy sanctioned the abandonment of celibacy.

In January, 1523, a disputation was held between Zwingli and his friends on the one hand and the Romanists on the other, on various theological propositions. The magistracy

¹von Bezold, *Geschichte der deutschen Reformation*, Berlin, 1890, p. 600; Moeller-Kawerau, *Kirchengeschichte*, Freiburg, 1899, vol. 3, p. 47.

acting as judges, decided in Zwingli's favor. In October of the same year, another disputation was held to settle certain questions of practical reformation. Among the friends of Zwingli who took part in the discussion were Conrad Grebel of Zürich and Balthazar Hubmaier of Waldshut. It is a noteworthy fact that Conrad Grebel at this time protested against the ecclesiastical precept by which laymen were forbidden to touch the host, or consecrated bread, with the hand. The priest gave them the bread into the mouth and they were warned, in case the host should attach to the roof of the mouth—it being a wafer made of fine flour—not to attempt loosening it with the hand. It was believed that anyone not of the priestly order who would dare to touch it with his hands, would be instantly stricken dead. The great principle of the spiritual equality of the so-called laity with their pastors was involved in Grebel's proposition which was also vigorously upheld by Carlstadt in Wittenberg.

About this time it became fully evidenced that Zwingli's intention was to establish a new State Church; there was unmistakable evidence that he held it the duty of the civil magistracy to regulate matters of faith and practice. He had denounced images and mass as popish inventions that should be abolished, but when the civil authorities—the Great Council—refused to ordain the discontinuation of the Romish cultus, Zwingli took the position that the people should be content with the observation of mass until the government would abolish it.

Zwingli's attitude in this all-important question caused a division of the reform party into two factions. A number of those who until then had been his most ardent supporters refused thereafter to follow in his footsteps. There was a radical distinction in the principles upheld by the two factions. The one party, with Zwingli as leader, advocated the introduction of scriptural worship and practice with the sanction and through the initiative of the civil authorities; they held that the Church must remain united with the State and must content itself with such measures of reform as the State may

permit. The other party, the Brethren, as they called themselves²—they were somewhat later called Anabaptists—while fully agreeing with Zwingli in his proposition that unscriptural practices should be abolished, denied that this should be done by the civil authorities. They held that if mass is a great wrong, as Zwingli admitted, the refusal of the magistracy to abolish it could not make its continued observation justifiable. And if the reformation of the Church was to be brought about by the civil government, if the people had no right to proceed in the matter without the sanction of the authorities, it was evident that in the countries whose rulers were Romanists, the introduction of reforms would be impossible. The Brethren held that State churchism, the distinctly pagan idea that the boundary of the Church is to be identical with that of the State, should be abolished and those who personally had accepted Christ and were walking in His footsteps should unite in the organization of a true New Testament Church, to be established on the voluntary principle.

Had the Great Council been ready to order the abolishment of mass throughout the canton, Zwingli would have been fully willing to comply with the demand of the Brethren for the introduction of evangelical worship. But the civil authorities were of the opinion that the time for practical reformation was not yet, although they no longer prescribed the exact forms for the observation of mass. Now Zwingli took a stand between the radicals and the magistracy. He endeavored on the one hand, to prevail upon the civil authorities to proceed with the introduction of reforms. On the other hand he attempted to persuade the Brethren not to press their demand for reform. Zwingli's endeavors were destined to prove futile for the reason that the Brethren were fully resolved upon the establishment of an independent Church on the voluntary principle. Until they proceeded to introduce the practice of believers' baptism Zwingli entertained the hope of uniting both parties.

²Although the name Brethren has been assumed by a number of Evangelical denominations, there seems to be no reason why it could not be used to designate the Swiss Anabaptists.

Zwingli and his party proposed that the Romish Church was to be reformed by certain improvements to be introduced by the civil authorities. A Zwinglian State Church was to be established in which all the inhabitants of the land were to be compelled to hold membership, even as formerly in the Roman Catholic Church. Either by persuasion or by force the whole land was to be made Zwinglian. The new Church was to be composed of the same people as the former State Church. The idea, on the other hand, that the populace as a whole should be compelled to hold membership in the Church was considered an unbearable mistake by the Brethren. New Testament teaching, in their opinion, is radically adverse to the idea that every inhabitant of the land, saint and sinner alike, should be within the fold of the church. The fact is noteworthy that Zürich was, according to Bullinger's testimony, a notoriously wicked city "as supposedly in Greece was Corinth."³ The Brethren held that those who live in known transgression should be excluded from the church; they were convinced that a New Testament church can not be maintained without scriptural discipline. Zwingli on the other hand, although he had formerly admitted that those who fall into gross sin should be excommunicated,⁴ now took the position of State Churchism, namely that they should not be excluded from the church.

While Zwingli proposed to introduce certain improvements into the Romish Church, permitting the union of the Church with the State and the world to continue, the Brethren insisted that a true reformation of the Church meant more. They proposed to discard Romanism entirely and to build upon no other foundation than the Word of God alone. It was their firm conviction that the reformation of the Church is to begin with the reformation of the individuals—the people. The only way, they believed, in which a renewing of the Church could be accomplished was that, first of all, the people should be personally converted to God. The Church was to

³Bullinger, *Reformationsgeschichte*, Frauenfeld, 1838, vol. 1, p. 373.

⁴Göbel, *Geschichte des christlichen Lebens*, Coblenz, 1849, vol. 1, p. 288.

consist of those who had accepted Christ by the decision of their own free will and were living a life of obedience to Him. These only, they believed, are Christians in the true sense and they should, according to apostolic example, organize themselves into congregations, independent of the State and separate from the world, acknowledging the Word of God as their sole authority.

Bullinger, the friend and successor of Zwingli and bitter antagonist of the Anabaptists informs us that the former co-workers of Zwingli "formed a party and had many private discussions. It did not please them what Zwingli did in the reformation or the way he did it. It was all too incomplete, too superficial for them." They came to Zwingli "and told him with earnest words that he was slow and lukewarm in the things which concern the Church and the kingdom of Christ. But the time was now and the Spirit urged to go forward with greater earnestness, or forfeit salvation. The holy apostle Peter had said to the believers that they should 'save themselves from this untoward generation.' And the apostles had separated themselves from the wicked and went out from the national Church and the believers in Jerusalem formed a congregation. Therefore it was now also necessary to make a separation from others in this city and gather a pure Church and congregation of the true children of God who have the Spirit of God and are ruled and led by Him; and with many other more earnest words."⁵

Zwingli feared that the attempt to separate Church and State would, on the one hand, bring confusion, the civil authorities permitting any doctrine to be taught; and on the other hand it would mean persecution for the reformers. The government opposed the idea of liberty of conscience and Zwingli also did not desire religious freedom. Upon the civil authorities he had decided to rely for the final victory. However that any one could, by an honest study of the Scriptures, conclude otherwise than that the Church should be established upon the voluntary principle, rejecting the authority of the State in matters of faith was to the Brethren inconceivable.

⁵Bullinger, *Der Wiedertäufer Ursprung*, etc., Zürich, 1561, p. 9a.

In order to gain a foundation for State Churchism, Zwingli, moreover, changed his position in regard to a number of points of doctrine. The Brethren were of the opinion that he "had a dread of the cross of Christ."⁶ He refused to give ear to their entreaties and told them that "he was quite opposed to such separation and division." The apostles have separated themselves, but only from those who were known to be enemies of the holy gospel (the indifferent were also excluded from their organization.) But at this time there are many reputable people who do not oppose the word (they were ready to discard Romanism although some of them lived in open transgression) and regarding whom great hopes were entertained, who however through the proposed separation would be offended and fall away. The separation will not purify the Church, there will always be something capable of improvement (this the Brethren did not deny). Besides, if they were now going to separate the tares from the wheat, what would the angels find of tares to gather at the judgment day?"⁷ The Brethren, to the contrary, held that the field on which the wicked are to be tolerated is not the Church but the world, for the Lord Himself, in the exposition of the parable of the tares in the wheat, said "The field is the world." They were of opinion that in this parable, not church discipline but religious persecution is condemned."

The Brethren held the Roman Catholic doctrine of baptism to be a fundamental error which stood preeminently in the way of true reform, "the first and foremost evil of Antichrist." Of infant baptism they found not a trace in the Scriptures—no authority whatever for that practice. Now Zwingli, in the beginning of his reformatory labors had held that infant baptism should be discontinued. "The error," he said, "also misled me some years ago, so that I thought it would be much more suitable to baptize children after they had arrived at a good age."⁸ However, when those who op-

⁶Beck, *Geschichtsbücher der Wiedertäufer*, Wien, 1883, p. 18.

⁷Bullinger, *Wiedertäufer*, p. 9 a.

⁸Heberle, *Anfänge des Anabaptismus in der Schweiz*. *Jahrbuch für deutsche Theologie*, vol. 3, pp. 244, 246. Newman, *History of Anti-*

posed state churchism began to advocate believers' baptism, Zwingli realized that the permission for the abolishment of infant baptism would mean the establishment of a new Church on the voluntary principle. He feared that the organization of an independent church which would not acknowledge the authority of the State in spiritual things would mean the downfall of the principle of state churchism, and hence of the State Church. From that time Zwingli insisted that infant baptism must be maintained; he became one of the most ardent advocates of that practice.

The leading men among the Brethren were: Conrad Grebel, Felix Manz, George Blaurock, William Reublin, Andrew Castelberg. Grebel had been a student in the University of Vienna for about three years; later he studied in the University of Paris. The Grebel family was of the nobility, Conrad's father being for many years a member of the Great Council. Felix Manz also was well educated; he had made a specialty of the study of Hebrew. William Reublin had been priest and preacher at St. Alban's Church in Basel from whence he was expelled for his evangelical views. George Blaurock of Chur, had formerly been a monk.

About the time of the second disputation (October, 1523) the Brethren began to hold separate meetings in private houses. They now declared themselves against the baptism of infants. Zwingli and the magistracy, on the other hand, were determined to insist on the practice of infant baptism. As formerly there had been public debates between Zwingli and the Romanists, so a disputation between the leaders of the State Church party and those who disapproved of the baptism of infants was now arranged by the magistracy. The disputation was held January 17, 1525. Zwingli demanded evidence that infant baptism is unscriptural, when, according to the position taken by him in former debates, it would have been

pedobaptism, Philadelphia, 1897, p. 90. Loserth, Balthasar Hubmaier, Brünn, 1893, p. 78; Egli, Die Züricher Wiedertäufer, Zürich, 1878, p. 17; Rembert, Die Wiedertäufer im Herzogtum Jülich, Berlin, 1899, pp. 50, 211; Simpson, Ulrich Zwingli, New York, 1902, p. 149; Cornelius, Geschichte des Münster'schen Aufruhrs, Leipzig, 1855, vol. 2, p. 28; Göbel, vol. 1, p. 152; Hauck, Real Encyclopädie, vol. 4, p. 420.

his place to show that there is Scripture authority for it. Both parties anticipated that the Council, as in every previous debate would declare Zwingli victorious.⁹ The authorities, indeed, not only decided in his favor, but decreed that the Brethren should no longer hold meetings, and that all unbaptized children must be brought to baptism within eight days.

This decree was not obeyed by the Brethren. Far from being willing to have matters of faith regulated by the State they proceeded, up on the suggestion of Blaurock, to introduce believers' baptism. Blaurock was the first to be baptized (by Grebel) and in turn baptized large numbers. Affusion was practiced at Zürich, while in Augsburg, somewhat later, the candidates for baptism were immersed. Such was the beginning of the Anabaptist denomination. It is worthy of notice that for a long period previous to this believers' baptism was not practiced outside of the denominations of the Bohemian Brethren and the Waldenses.¹⁰ The supposition that Nicolaus Storch baptized in Germany those who had received baptism in their infancy, is without foundation; neither was Thomas Münzer an Anabaptist. Storch, in 1522, declared the baptism of infants upon the faith of their parents or sponsors unscriptural, but did not advance to the practice of baptizing believers exclusively. It is worthy of notice that there were in the Reformation period, beside Storch and Münzer, many other prominent men who at some time expressed themselves unfavorably regarding the baptism of infants, although they never received or practiced believers' baptism, e. g., Wolfgang Capito,¹¹ William Farel,¹² Martin Bucer,¹³

⁹Mörikofer, *Bilder aus dem kirchlichen Leben der Schweiz*, Leipzig, 1864, p. 150.

¹⁰On the Waldenses' view of baptism cf. Keller, *Die Reformation und die älteren Reformparteien*, Leipzig, 1884, p. 90.

¹¹Hulshof, *Geschiedenes van de Doopsgezinden te Stradtsburg*, Amsterdam, 1905, p. 71; Gerbert, *Geschichte der Strassburger Sectenbewegung*, Strassburg, 1889, p. 74 seq; Baum, *Capito und Butzer*, Elberfeld, 1860, pp. 382, 406, 408; Newman, p. 240; Krumboltz, *Zwei Schriften Bernhard Rothmanns*, Dortmund, 1904, p. 34.

¹²Keller, p. 386.

¹³Hulshof, pp. 30, 71.

John Oekolampad,¹⁴ Ulrich Zwingli, Joachim Vadian,¹⁵ Andrew Carlstadt,¹⁶ Sebastian Castello,¹⁷ Eberhard Weidensee,¹⁸ Martin Cellarius,¹⁹ Michael Servetus,²⁰ John Campanus, Sebastian Franck,²¹ Caspar Schwenkfeld. In Strassburg the baptism of infants was, before the rise of the Anabaptists, not insisted upon; in fact, the practice was discontinued for a time in that city.²²

Zwingli was not at all scrupulous in the choice of the means employed in the attempt to check the movement toward separation of Church and State. He not only thought it right that the Anabaptists should be persecuted and their doctrines suppressed by the authorities, but he imputed to them the basest motives. He denounced them as hypocrites and accused Grebel and Manz of immoderate ambition, insinuating that they founded a new church in order to be able to assume the role of leaders and from other selfish motives. Yet Zwingli himself informs us, in one of his books, that these men, before they "began the contention in regard to baptism," often admonished him to organize a church of true Christians i. e., of believers only.²³ Thus he bears witness to the fact that they desired him to take the initiative in the movement.

The ensuing persecution made it clear that as concerns liberty of conscience, the new State Church held the same standpoint as the Church of Rome. Zwingli and the authorities were fully determined that every inhabitant of the realm should be a member of the State Church. A number of Ana-

¹⁴Hagenbach, *Oekolampads Leben*, Elberfeld, 1859, p. 73; Baum, p. 381; Rembert, p. 39; Burrage, *A History of the Anabaptists in Switzerland*, Philadelphia, 1882, p. 134.

¹⁵Cornelius, vol. 2, p. 37.

¹⁶Barge, *Andreas Bodenstein von Karlstadt*, Leipzig, 1905, vol. 2, p. 176.

¹⁷Keller, *Johann von Staupitz*, Leipzig, 1888, p. 392.

¹⁸Barge, vol. II, p. 190.

¹⁹Baum, p. 381.

²⁰Moeller-Kawarau, vol. 3, p. 431.

²¹Hegler, *Geist und Schrift bei Sebastian Franck*, Freiburg, 1892, p. 265.

²²Göbel, vol. 2, p. 544.

²³Egli, p. 14.

baptists were imprisoned, while others were expelled from the country. One of the first martyrs of the Swiss Brethren was Felix Manz, who was executed by drowning in the Limmat, January 5, 1527. In spite of the severest persecution the movement spread not only over Switzerland but all South Germany.

Zwingli inclined to the opinion, so Bullinger states, that the Anabaptists "had no other purpose than to turn the Church upside down and to bring dissimulation and errors into it."²⁴ The Anabaptists were stigmatized, by the Zwinglian party, as aiming at political disturbances and revolution. Today none of the numerous historians who have devoted themselves to research in Anabaptist history believes this charge to have any foundation. But the Brethren denied the right of the State to legislate in affairs of the Church, as well as the duty to obey the State in things spiritual. They taught, so Bullinger informs us that "the civil authorities should and could not meddle with affairs of religion and faith," and further: "No one should be compelled to accept the faith . . . and no one should be killed on account of his faith."²⁵ In various districts the Swiss Brethren were very numerous and had many sympathizers, but never did they attempt a rebellion. In the canton of Basel, outside of the city, e. g., the Brethren and their sympathizers were in the majority.²⁶ In the city, on the other hand, the Zwinglians arose in a revolution, compelling the government to discard Romanism. It has been said that the Anabaptists refused to pay tithes. The fact is that they did pay tithes, although under protest. The paying of tithes, however, was after 1526, out of the question, since after that year all Anabaptists that could be found by the authorities, were imprisoned and either banished or executed. Tithes were exacted for the maintenance of the State Church and it is true that the Brethren believed it unfair that all should be compelled to support the established Church. Zwingli himself, in the first years of his reformatory labors, did not favor com-

²⁴Bullinger, *Reformationsgeschichte*, vol. 1, p. 309.

²⁵Bullinger, *Wiedertäufer*, p. 16 b.

²⁶Burckhardt, pp. 38, 42.

pulsory tithing,²⁷ but changed his position when, in 1523, the Great Council decided that tithes were to be exacted.²⁸

It has oftentimes been asserted that the Anabaptists were communists—believing that Christians should have their goods in common, and should not hold private property—a charge which is unfounded. It arose from a misunderstanding of their teaching that a Christian is set a steward over the earthly possessions which the Lord may entrust to him. Says Bullinger: They taught that “every good Christian is obliged before God out of love and Christian duty to give up all his property for any one of the Brethren, or to deliver it to the congregation into the hands of the Brethren, that they may receive the necessaries of life from it,”²⁹ namely, if the prevailing needs required it, there being in consequence of unceasing persecution many homeless and destitute fugitives among the Brethren. In Strassburg candidates for baptism in the Anabaptist congregation were asked, according to the testimony of an eye-witness “whether they were willing to pledge, if necessity required, all their property for their brotherhood, to be used for their needs, and would let none of them suffer want if they were able to come to his aid.”³⁰ Nowhere did they introduce community of goods and their leading men, e. g., Manz,³¹ Blaurock,³² Hut,³³ also Hubmaier³⁴ and Menno Simons have expressly repudiated the charge that they were communists. The Huterites of Moravia had their goods in common, but believed this system to be practicable among true Christians only. Although on baptism they agreed with the Swiss Brethren, who, in Moravia, were represented by strong churches, there was always more or less controversy between both de-

²⁷Heberle, p. 234; Cornelius, vol. 2, p. 18; Möller-Kawerau, p. 47.

²⁸Heberle, p. 233.

²⁹Bullinger, *Wiedertäufer*, p. 129 b.

³⁰Hulshof, p. 216.

³¹Cornelius, vol. 2, p. 62.

³²Beck-Loserth, *Georg Blaurock*, Berlin, 1899, p. 17.

³³Meyer, *Zur Geschichte der Wiedertäufer in Oberschwaben*. *Zeitschrift d. hist. Vereins f. Schwaben u. Neuburg*, vol. 1, p. 231.

³⁴Losert, p. 140; Vedder, *Balthasar Hübmaier*, New York, 1906, p. 139.

nominations. The Münsterites who in their conception of baptism and a number of other points differed radically from the Swiss Brethren and who must not be confounded with either the latter or the Huterites, made an attempt to establish community of goods, but were only partly successful.

The doctrine of Chiliasm was never officially upheld by the Swiss Brethren. Neither in their writings, nor confession of faith, nor in their hymns did they maintain the idea that there is a millennium to come. At an early date the Swiss Brethren as a denomination, as well as the Mennonites, opposed the doctrine of Chiliasm. They held the principle of non-resistance and undoubtedly found it difficult to reconcile with this principle the idea that Christ is to reign one thousand years as an earthly king. In their opinion, civil government, although ordained by God, and to be obeyed in all things that are not contrary to His word, would be superfluous if all members of the human family were true Christians. It is interesting to note that Luther held the same view. In a book which he published in 1523, he wrote: "Christians need no secular sword or law." "It is impossible that among Christians the secular sword and law should find anything to do, for they do of themselves far more than any law may require."³⁵ Luther as well as the Anabaptists, taught that civil government is ordained by God for the sake of those who are not true followers of Jesus. The Anabaptists, on the other hand, differed from Luther in teaching that it is not for the Christian to administer civil law and use the sword. It must be remembered that the State and the established Church were closely united, being in fact one organization, and it was considered the foremost duty of the State to maintain the State Church and extirpate heresy; hence the only reasonable attitude of the Brethren to the State was one of passive obedience alone. It was further realized by their leaders that the movement would assume political tendencies if the principle of non-resistance was discarded, for in that case the Anabaptists, like other sects, would endure persecution only so long as they were not suf-

³⁵Erlangen Edition of Luther's German Works, vol. 22, p. 66.

ficiently strong to use the sword successfully against their opponents. Moreover, the Anabaptists held war to be an outrageous violation of Christian principles. To take the life of a human being under any circumstances, cutting off his time of grace, was in their opinion, a responsibility too grave to be assumed by man. Malefactors, they held, so Bullinger informs us, should be kept in prison, but not put to death "lest both soul and body perish."³⁶

The Anabaptists have sometimes been accused of ignoring historical development. As far, however, as development is founded upon the Scriptures, they proposed to accept it. They held the New Testament to be the infallible record of the highest revelation of God. The Old Testament, so they believed, is a part of the Word of God—the foundation and ground work for the New; its worship and principles of church government and partly also its rules of conduct have been superseded by the teaching of Christ and the apostles. Christians are to be guided in life and practice by New Testament teaching. Our Lord has given the Mosaic law a new interpretation and has by precept and example laid upon his followers obligations of greater significance than are found in the Old Testament. Grace will do far more for man than the law ever could.

The doctrine of the inner word, in the form in which it was somewhat later advocated by Denck and a few other German Anabaptists, had no place in the doctrinal system of the Swiss Brethren. Grebel and Manz in all probability agreed on this point with Zwingli, who believed in the inner word,³⁷ although he did not accept the radical ideas of Denck and Franck regarding it.

Bullinger's tale of thirteen sects into which the Swiss Anabaptists were divided, is clearly a fable. The Lutheran sects counted by certain Catholic writers of the reformation time, it is interesting to notice, reach nearly the same number,³⁸ but they never existed. In Switzerland all dissenters were classed as Anabaptists. Bullinger admits that "out of all

³⁶Bullinger, *Wiedertäufer*, p. 168 b.

³⁷Hegler, p. 271.

³⁸Keller, *Reformation*, p. 9.

Anabaptists a denomination has come (presumably when baptism was introduced in Zürich) which may be called General Anabaptists."³⁹ This is the denomination of the Swiss Brethren in which Grebel, Manz and Blaurock were the leading ministers.

Much has been sinned against the early dissenters by some of their opponents who circulated not only gross exaggerations and misrepresentations but positive untruths about them. On this theme a large chapter could be written.

Bullinger bears testimony to the piety of the Anabaptists, although he accuses them of hypocrisy: "They led their life in a semblance of a very spiritual conduct, they reprovèd earnestly covetousness, pride, profanity, the lewd conversation and debauchery of the world, drinking and gluttony and said much of mortifying the old man; in short the hypocrisy was great and manifold."⁴⁰ Various charges have been put forth against the character of the Anabaptist leaders at Zürich, by their antagonists. As long, however, as Grebel labored in unison with the Zwinglian party he was second only to Zwingli himself in influence. Many believed that he was destined to become to Zwingli what Melanchthon was to Luther in Wittenberg. Both Grebel and Manz would have been appointed professors in the highest institution of learning in Zürich, had they not left the Zwinglian party. From Bullinger's writings it is clear that Zwingli favored their appointment, but they "became so untractable in the Anabaptist spirit that they henceforth aspired to nothing except to promote their Anabaptism."⁴¹

The Anabaptists have been misjudged and misunderstood. The writings of their antagonists have been accepted almost exclusively as the sources of their history. The result was such as would be an attempt to write Lutheran or Zwinglian history from Roman Catholic sources alone.

³⁹Bullinger, *Wiedertäufer*, p. 16 a.

⁴⁰Bullinger, *Wiedertäufer*, p. 15 b.

⁴¹Bullinger, *Reformationsgeschichte*, vol. 1, p. 238.

THE MORAL SIGNIFICANCE OF BAPTISM.

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Baptists are not in any sense sacramentarians. I suppose that this is generally understood. An intelligent Baptist, if he ever permits himself to speak of "the sacrament of baptism," does so thoughtlessly. In the Baptist estimate of the value of the ordinance we deny its efficacy as a means for the transmission of grace; on the other hand, we insist on its utility simply as a beautiful and expressive symbol of certain basal facts in the redemptive mission of the Lord Jesus Christ, together with certain correlated and dependent ideas. We affirm that the sole value of the rite consists in this. Usually, however, we limit its significance to its symbolism of the historic facts of the Lord's death and resurrection, whereas we need (as it seems to me) to emphasize also its significance as expressive of the truths which are correlated with those facts. While we are accustomed, it is true, to speak of the burial and resurrection of the believer with Christ as a part of the symbolism of his baptism, the emphasis is not, I take it, placed here—that is, on what I may call its subjective import, but on the other, viz: its historic meaning. The conception of this part of its symbolic message is seriously impaired, if not wholly bereft of real influence, in the average mind, by the explanation that the believer's burial and resurrection with Christ are "by faith." For this phrase "by faith" is apt to make the whole idea mystical; and to say that a thing is "mystical" is, as a rule, to say that it is enveloped in mist—in other words, its practical value and its moral value are destroyed. As charity covers a multitude of sins, so this word "mystical" frequently covers up a lot of theological vacuities.

The purpose of the present essay is to bring into prominence this part of the baptismal symbolism. Baptism expresses in a beautiful and unmistakable way the great historic facts on which the entire fabric of Christianity rests, viz: the death and resurrection of Christ, but along with these it also

expresses the two great primal facts of all Christian experience, viz: the death and resurrection in Christ of the individual believer. It is not only the Lord Jesus Christ who in baptism is "evidently (i. e., visibly) set forth, crucified among you;" the candidate is also proclaimed as one crucified and risen. And this not as a fiction but as a fact. This initial rite of the New Testament churches both proclaims those historic truths without which there can be no Christianity, and also those moral facts in the believer's personal experience without which there is no true distinctively Christian life. To this—the symbolism of these two essential facts in all genuine Christian experience—it is herein desired to call attention.

II. The Conception Stated.

It is usually understood—at least so I suppose—that the death and resurrection of the believer with Christ as expressed in his baptism mean nothing more than that in his act of faith he has accepted the death of Christ as having been suffered in his behalf and stead; that in it all demands of law upon him as a sinner have been fully met, so that he is now legally free; and that upon this ground he is entitled to cherish the hope of enjoying more or less fully the new resurrection-life and power of Christ. Stated more baldly, resurrection with Christ to newness of life signifies in the baptismal symbolism the candidate's recognition of his duty to live henceforward a good life, and constitutes his pledge—the baptismal "vow"—to live it. But this good life means simply a moral life with the addendum naturally of church membership and church attendance, and the renunciation of certain things in the way of "worldly pleasures." At any rate we all know that it does not ordinarily signify much more than this. The baptized may be perfectly honest in this profession of his desire, but he does not know that anything beyond this is involved in that new life which is pledged in his baptism. As he understands it, this is the full content of the confession he makes in his submission to the rite in so far as it relates to himself.

But my contention is that this falls far below the Scripture

conception, and is indeed not the Scripture conception at all. The Scripture conception is—we shall refer to its language presently—that the baptized believer is as one actually dead—or rather he stands in the position of one who has actually died and then has subsequently come back to life again as one raised from the dead, in order that he may thenceforward live in the world, as long as it may please God to continue him here, not as men ordinarily live to pursue in it their various secular ambitions, but as one might be supposed to live in it who, after a number of years spent in heaven, should be commissioned by God to return to the world on some special errand. The death and resurrection symbolized in baptism are not metaphorical or potential; they are not presented in the ceremony as that which the believer is to strive to realize subsequently, if he can, and therefore lie wholly in his future experiences; rather they are presented in it as something experienced already—as something which already is, as already accomplished facts, as present realities of his life. In the immersion in the pool when the flood of water hid him from view, when his eyes were closed and his breathing temporarily suspended, he was for the moment actually shut out from the world and from life; he was to all intents and purposes as one dead, and whether he ever emerged again to take his place in the world as a living man depended upon the administrator of the baptism. In the act of immersion the life was apparently extinct, and it would have become actually so except for the emergence, when the candidate re-entered the world as one just raised from the dead, in order that he might henceforth walk in “newness of life”—a life not unto sin, nor yet devoted to the gratification of selfish and secular ambitions, but “unto God.” With him therefore both death and resurrection have become past experiences; he has already passed through the grave; he has become and henceforth he is a “new creature in Christ Jesus.” He has as wholly broken from his past life as the man has who shall be carried today to the cemetery and laid in the grave; the life that he now lives is the life of a resurrected man put back into the world for a few years on a special mission.

Baptism is thus the symbol of the actual death and resurrection of Christ, and at the same time the symbol of the (as it were) actual death and resurrection of the believer. That is to say: his relation to the world, on the one hand, as expressed in his baptism, is the relation of one dead; and on the other hand, his relation to Christ is the relation of one now risen from the dead.

II. The Scripture Teaching.

For this high import of baptism, and for its specially moral significance as the symbolic presentation of the primal facts of all true Christian experience, we are limited to the Pauline Epistles. The symbolism of baptism does not appear to the careful student of the New Testament to have been always the same. The Johannic baptisms were, as Paul indicates in Acts 19:4, prophetic of the Messiah "which should come after him"—i. e. after John himself had closed his ministry as the Forerunner; while those administered by Peter within the sphere of the Judaic evangelism seem to have looked backward to the Messiah as having now come, but whom the nation had rejected and crucified, and who was therefore to come again, and into whose name as many as now repented and believed on Him were baptized with a baptism significant of their entrance into a moral condition indicated by the words "the remission of sins." The baptisms of the Forerunner more remotely, and those of Peter more immediately, were both anticipatory therefore of the baptism of the Holy Ghost. The phrase "the remission of sins," however explained, carries the moral import of both of them. In fact, there is in the records no suggestion that the Johannic baptisms were ever regarded as invalid or unsatisfactory within the sphere of the Judaic ministry. The baptism which the Twelve had received was the baptism of John, and there is no intimation that they were ever rebaptized. Neither is there any intimation that other disciples of Christ who had, like the apostles, previously been the disciples of John and had received his baptism, were rebaptized upon their admission into the church with a bap-

tism distinctively Christian. The only rebaptisms of which we have any account at all are those of the twelve men at Ephesus. But these took place within the sphere of the Gentile ministry of Paul and at his demand. He himself explained that there was a doctrinal significance in these Johannic baptisms which to him in his sphere of work, and in relation to the gospel which he preached, was not acceptable. It is Paul, and not Peter, who stands before us in the history as rejecting the baptism of John "for the remission of sins."

Accordingly the narrative in the Acts prepares us to find baptism in the Epistles of Paul carrying an entirely new meaning. It is, moreover, a far deeper meaning. It is neither "into" nor "for" the remission of sins; it is "into Christ." And this is explained in Rom. 6:16 as a baptism "into His death," and hence into all that that death signifies and involves, so far as regards the consecration of the life unto God. (Col. 2:12.) The peculiar appropriateness of the rite as an immersion becomes immediately evident. It is a burial. In another passage (Gal. 3:27) it is presented in a specially Pauline significance as a baptism into a new relationship with humanity through relationship with Christ, who, though a Jew by race, was in fellowship with all men as the Son of Man, and as the Saviour of the world. All who believe in Him and share His life become, without respect to race or social conditions, equally the children of God and are introduced as such into a universal fellowship. There is now no longer either Jew or Greek, bond or free, male or female, because all have become one in Christ Jesus. Baptism therefore "into Christ," which the Apostle Paul says is a "putting on" of Christ, is at the same time, as a baptism "into His death," a baptism into that new relationship of all men with Christ and with each other such as results from His death, thereby constituting a new humanity and a new brotherhood in the abolition of all social and race distinctions.

According to this the real baptism is not the immersion in water, but the immersion into the death of Christ, of whom the immersion in water is nothing more than the beautifully

appropriate symbol, but a symbol only; and according to this also the emergence from the water is the symbol of a resurrection into a new relationship with humanity such as one might be supposed to sustain who should come back from heaven to earth on some special mission or service of the Saviour—a relationship which would be entirely free from any of those prejudices which are too common among ordinary men, and which would recognize the universal kinship of men in Him, even as Christ himself does who died for all, and to whom the white man and the black, the Chinaman and the American, are alike in their common brotherhood of spiritual destitution and need of salvation.

The various statements of the Apostle Paul which justify this conception of baptism are themselves illuminated by it. He frequently speaks of death as a past experience. In Rom. 6, with baptism and crucifixion for his illustrations, he teaches that the believer can not sin—not "ought not" to sin, but "can not" sin—because his present moral position is that of one who has already died, and as such is freed from sin's power. (See verse 7.) It is with him as it is with Christ: "Death hath no more dominion over him." He has already passed through the experience of death, and his present life is a new life—a life unto God. In 2 Cor. 5:14, 15 the love of Christ is given as the constraining power and distinguishing characteristic of this new life; and the Apostle's reason for thus giving it is that "if Christ died for all, then all died," and the purpose of the death of Christ is said to be that "they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." In Gal. 2:20—a striking passage—we have the thought of a transferred life, and then of a transferred personality as a result or consequence of being "dead to the law and alive unto God" spoken of in the verse preceding. Says the Apostle: "I am crucified with Christ, nevertheless I live (this is the transference of life); yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith (as a vitalizing bond of connection between us) of the Son of God, who loved me and gave Himself for me"

(this is the transferred personality). And how vivid and bold the statement in verse 14 of the last chapter of this same epistle: "But God forbid that I should glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

If it be said that these expressions are merely rhetorical or metaphorical, I reply that Paul was too seriously in earnest to play the mere rhetorician, and that when he indulged in metaphor it was only that he might the more clearly set forth the great truth he had in mind. Death unto sin and crucifixion to the world, the crucifixion of the flesh and the self-life, with the resultant life unto God, were with him actual facts of experience which alone accounted for the nature, and for the moral power, of the Christian life. And we surely have no right in our own teaching to break the force of these statements by round-about explanations which really explain them away, nor are we at liberty to slur them over. The Christian is thought of as a dead man come back to life, and then as one whose present life has its source in the resurrection-life of Christ, which is the guarantee of both its perpetuity and power. "For ye have died," he says to the Colossians, "and your (present) life is (a life) hid with Christ in God." (Col. 3:3.) On this fact he can safely base the exhortation of the fifth verse: "Put to death therefore your members which are upon the earth." (The rendering of the Common Version, "mortify your members," is probably due to Romanistic influences.)

If these Scripture passages are—as before said—illuminated by the conception which they justify, they also throw light back on the statement of Jesus to Martha when she met Him in the street of Bethany on the occasion of her brother's death. He said to her: "He that believeth in Me, though he were dead, yet shall he live; and whoso liveth and believeth in Me, shall never die." The first part of this sentence is in the singular number and is a specific promise of the restoration of Lazarus to life from the tomb; the second part is in the plural number and is a promise of deathlessness (or of the victory

over death) to every believer. It is a promise to all, and a promise for all time. What the Saviour may have meant by it, and how it can be true in view of the fact that believer and unbeliever alike do die—as we say, are questions continually being asked. And they will continue to be asked until we change entirely our present point of view. It may be conceit in me to assume to answer them, and yet I think I can see one way in which the promise may be understood. The bitterness and terror of death consist in the forced sundering of all our earthly ties, the parting from those we love, the being snatched away from the eager pursuit of our favorite ambitions, the forced interruption of all our plans. To a large majority of professing Christians this bitterness of death still remains. And yet faith in Christ, which is the unreserved surrender of one's self to Him, involves of course the surrender likewise of all these things to Him. The most sacred loves of earth, as those of the family circle, are subordinated to the love of Christ—and are then ennobled by it. Business is done in the Christian spirit, and for Christ, in the interest of His Kingdom's extension in the world, and not for self and the accumulation of gain. Influential station among our fellow-men is desired, and when obtained is used, for the promotion of those causes which Christ has at heart and for which He unreservedly gave Himself. In a word, if we have faith in Christ in any such sense as makes us really His and identifies us with Him, then we have become crucified to the world and are now holding all things—even those which are most sacred and precious—wholly subject to His will. We value them for His sake, not for our own sake, nor for themselves. That separation which death ordinarily makes has been already made, so far as we are concerned, by our surrender to Christ. If we have already parted from the world and its attractions, then there is no further parting to be dreaded. If with reference to all earthly things, except as we use them or enjoy them for Christ's sake, we have already become as those who have died, then truly death has no farther power over us or terror for us. He who in his surrender to Christ has already died, shall never, as Christ said to Martha, die again.

The two phases of this experience—the surrender to Christ and the practical living for Christ, the death and burial with Christ and the subsequent resurrection to that life in Christ which is “unto God”—are definitely expressed in the baptismal symbolism, and are so important a part of its moral significance that they should never be overlooked.

Baptism is not a pledge or a “vow” to live so and so; it is the expression of a fact—a confession that the being dead to the world and alive unto God is already our moral status.

III The Practical Value of This Conception.

1. It makes clear the distinction between moral living and Christian living. This distinction is not so clear in many minds as is desirable, although with the prevailing ideas it is hard to see how it can be made clearer. Christian living is moral living—and something more. Of course, we all know and readily admit that morality does not save us—that not Pharisaism but Faith is the divine requirement; at the same time, what is the fruit of faith in the present life other than morality? A Baptist minister was accustomed to say to me that the sole purpose of faith in Christ was the production of upright, pure, and simple living, and that to be sweet-tempered, loving and amiable, honest and true, was the one result aimed at. But is it so? Is this all? One thing is certain, viz: that the profession of faith in Christ and the reception into the church of one who has already been living in the world worthily, and been amiable in his family and social relationships, usually make no appreciable difference in his conduct beyond the mere matter of church attendance. He remains, perhaps, just as anxious as ever to acquire wealth and, as he acquires it, to spend it in ostentatious display. So long, however, as he gets it honestly, and is sufficiently liberal to escape the charge of stinginess, his Christian character and standing are unchallenged. But according to the doctrine of Paul, if I have correctly apprehended it, something more than upright living will distinguish the Christian believer. It is expected that he will become a positive moral force in the world, laboring in

all ways that he finds open to him to promote the interests of Christ's Kingdom. His business and his money getting and his social avocations are to this end. He may have various avocations, but he has only one vocation. Morality is living conformably to the moral law, but the law of the Christian life is Christ. Christian discipleship is evidenced in the conduct by the subordination of everything one has and is to the purpose of Jesus Christ to establish the Kingdom of Heaven in a sinful world. It makes every Christian a missionary and engages him actively in a religious propaganda.

2. Furthermore, it defines the nature of the sin, or the sins, of which Christians are commonly guilty. From the point of view of his duty these are rather sins of omission than of commission. We do not expect, and as churches we would not tolerate, flagrant violations of the moral law on the part of any one professing to be a follower of Christ, but it is woeful how far most of us fall short of fulfilling the divine requirement and the divine expectation in the Christian life. On the other hand, and from the point of view now of the Christian's own personal well-being, sin is moral suicide. It proves itself to be such whether the sin be a wilful transgression or a neglect of duty. By sinning one does in respect of his spiritual life somewhat as I should do in respect of my physical life by taking poison. Sin in the Christian is something more than the violation of perceptive morality; it is the transgression of the law of his own life as a new creature in Christ.

3. The conception herein presented is essential, as it seems to me, to the salvation of the churches and, through them, of society from the dangers which threaten them. The fact of the believer's actual death and resurrection in Christ must be realized afresh in the consciousness of the Church. It alone accounts for the marvellous career of the Apostle Paul, and alone explains the wonderful successes of the churches of the first century. They were indeed "not of the world." Can we truthfully say as much? The Christian faith and life which they exhibited were accompanied by an enthusiasm that braved dangers, made sacrifices, and endured martyrdoms. And

while they thus sacrificed and endured, they possessed an exuberance of joy which made their faith a contagion. Is something such as this not what we need today against the errors of Romanism, the negations of Unbelief, the menace of Anarchy, the paralysis of Indifferentism? We shall not be helped by the multiplication of new organizations. For our salvation is not in them. Yet we are living in what might be called not inappropriately "The Age of New Organizations." The real need is more life from Christ, absorption into Christ, personal identification with Christ. The Church must be rescued from its worship of the idols of Secularism. It must feel once more the charm of the spiritual ideals to which the New Testament points it. I do not deny but most gladly admit the splendid achievements of our National Christianity in church extension, missionary enterprise, educational endowment, etc., but this must not deceive us as to the other fact that when we come to look more closely into the conditions existent in the local churches we find but a minority of the membership possessed of anything like spiritual activity. It becomes apparent that the aggregate results of church work on mission fields and in other spheres of endeavor, though magnificent, are obtained by the effort of these minorities and not by the church membership as a whole. It is not the four or five million Baptists in this country, for example, who are doing our denominational work, but the comparative few who in the various churches constitute their working force. The large majority instead of being baptized into Christ, into Christ's death, and into an entirely new relationship with humanity, are immersed in secularism and are really living for self.

The times demand another presentation of the essential nature of the Christian life, and there is no better text therefor than is found in our own baptismal rite.

BOOK REVIEWS

I. CHURCH HISTORY.

The Development of Christianity. By Otto Pfleiderer, D.D., Professor at the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph.D. Authorized edition. New York. B. W. Huebsch. 1910. Pages 319.

This is the third volume in a series of popular lectures on religion in general, and on the origin and history of Christianity in particular, by the distinguished author. His general position is well known. He is a convinced evolutionist of a very pronounced type. This philosophical conception of history dominates the author's interpretation of every person, event, movement and doctrine. The controlling power of this idea is seen in the following quotation, "In the theory of evolution, the central idea is that things grow from their beginnings by natural necessity," page 12. And again, "'Evolution' I understand to be that *becoming* which moves according to law and strives toward an end, in which everything is fruit and seed at the same time, in which every phenomenon is conditioned by what has preceded and conditions what is to follow. If this is to hold true of history, too, there can be no absolute, perfect point which would be an exception to the general law of conditioning and limitation by time and space. Least of all is it possible to find a perfect thing at the beginning of a development-series", p. 16. Such a philosophic presupposition renders the objective treatment of history impossible. When applied to Christianity it necessarily reduces all Bible history to the position of mythology, makes Jesus a product of the past and a less perfect being than many who now look up to Him as Lord, sees only

good in every phase of all the long story, no matter how dark and bloody some of it may appear to ordinary human eyes. An absolutely consistent application of the principle of religious development is of course impossible. The human mind revolts against it. But the theory is in this book so applied as to empty Christianity of almost all that has been distinctive about it. Pfleiderer returns to the discarded views of Baur and resolutely undertakes to revive them again, against the almost unanimous thinking of his own country as well as the rest of the world. He represents Jesus as He is regarded by orthodox theology as of purely mythical origin. New Testament history, especially that of the Gospels, originated in myth, or was borrowed from heathenism. The accepted account of that period is wholly unreliable. Equally so is the so-called "primitive Christianity" which the modern school of critics are trying to discover and restore. He rejects the views of the Catholics, the old Protestants and the new Protestants and will have nothing but Baur.

He constantly refutes his own theory of development by frequent criticisms of this or that phenomenon in Christianity; for, if everything which is has arisen by the force of an inner necessity, if it could not be except as it is, then it is folly to condemn or praise; then good and bad, right and wrong, true and false, do not happen in human history; then there is no degeneration, but only an ever increasing good. It is needless to say that Pfleiderer does not go that far. He applies his principles of development only where it suits him, and distributes praise and blame with a rather lavish hand.

Pfleiderer frequently misrepresents Scripture. For example he says (p. 43) that Christ prayed (John 17) that His followers might become one "as Christ Himself had *become* one with Him". The idea of *becoming* is wholly absent. Other cases equally as glaring show how philosophic bias leads to perversion of Scripture.

There are a good many mistakes of fact. On page 119 the French king Clovis is placed at an earlier date than Constantine; on pp. 103f Hildebrand is twice called Gregory II;

on p. 228 it is said that the Anabaptists and Anti-trinitarians were closely allied at the beginning, being largely represented by the same men, whereas most of the Anabaptists accepted Nicene theology without question; on p. 237 William Penn is said to have been the first to embody the principles of civil and religious liberty in a political government, whereas Roger Williams had done so in Rhode Island nearly fifty years before the settlement of Pennsylvania; on p. 245 George Whitefield is said to have belonged to the stern Calvinists, while the fact is that he was a very moderate Calvinist.

The work of translation was very well done, but some German terms were retained which should have been translated. Examples are *Kurfürst* (Elector) p. 234, *Mährisch* (Moravian) on pp. 240f; on p. 289 appears this ungrammatical statement: "Schleiermacher begins that the Christian consciousness moves, etc."

The work is especially good in its brief and lucid expositions of recent philosophic and theological work and views in Germany.

W. J. MCGLOTHLIN.

Kurzgefasste Kirchengeschichte für Studierende. Besonders zum Gebrauch bei Repetitionen. Von Lic. theol. H. Appel. Teil 2: Kirchengeschichte des Mittelalters. Leipzig. 1910. A. Deichert'sche Verlagsbuchhandlung. Pages 292. Preis M. 3.80.

The first part of this excellent handbook of church history has already been noticed in these columns. This second part carries the work forward from the age of Justinian to the Reformation. The work is intended for students, as a guide in study and review. It is therefore brief, but at the same time full enough for clearness and scientific accuracy. Truth of fact and statement are not sacrificed to brevity. This kind of work is exceedingly valuable for students who find themselves so overwhelmed with the mass of details in the larger works on church history as to be unable to disentangle the important and follow the progress of the great movements. The book would have been more helpful had there been references to larger works which the student should use. A valuable feature consists of numerous tables in which the eye can take

in at a glance the main facts in an important series of events. It is also provided with maps and carefully prepared indexes.

W. J. MCGLOTHLIN.

L'Affaire Tyrrell. An episode de la Crise Catholique. Par Raoul Gout. 1910. Librairie Critique Émile Nourry. Pages 321.

George Tyrrell was one of the ablest of the so-called Modernists of the Catholic Church. A Protestant by birth and early training, intensely religious and unsatisfied by the Anglicanism which he knew, he joined the Catholics and became a Jesuit early in life. He was soon disillusioned and speedily fell into conflict with his order. A few years of controversy resulted in his expulsion from the order and his ultimate excommunication from the Church. It is the same sorrowful story which could be told of many another Catholic scholar who was compelled to be disloyal to his conscience or suffer the most painful punishment which the Church can in this day inflict.

The story of this affair is, in the book under review, well told, with sympathetic appreciation of the ability and character of Tyrrell and profound feeling for the struggle through which he was called to pass. Several original documents, some of them not before published, are reproduced, the most notable one being a letter of Tyrrell to the General of the Jesuits in which he finally severed his relations to that order. It shows a depth and passion which reveal Tyrrell as a great soul. He did not wish to rend but modify and reform the Church, and died feeling himself a good Catholic.

W. J. MCGLOTHLIN.

Westminster Sermons. By H. Hensley Henson, D.D., author of "Preaching to the Times". New York. 1910. A. C. Armstrong and Son (now George H. Doran Company). 311 pages. \$1.25 net.

Dr. Henson is pre-eminently *the prophet* of the Anglican church in an epochal hour. With clear vision and dauntless courage he proclaims the essential religion of Christ in the midst of a people led aside to an undue emphasis on forms. He is one of the most virile and cultured preachers of modern

times. Any volume from him would be a blessing. This one is especially valuable because of its timeliness. There are three classes of sermons in the volume, with eight sermons (or papers) in each section: Anglicanism, Theological and Ecclesiastical, Social and National. Thus it is seen that we have here besides a message to his own church, an apologetic for the thought of our time and a call to the social tasks of Christianity.

Whether the prophet will be heard by his own people is not for an outsider to say. It is very doubtful whether he is not unduly hopeful. He feels sure that the conception of Christianity here presented "is properly characteristic of the National Church of England, though, in recent years, obscured and generally disowned". He thinks, also, that the "question of reunion. . . . would at once enter a more hopeful phase, if the prohibitive condition now insisted upon by Anglican authorities (in spite of Anglican history which might seem to disallow it as involving self-stultification) were abandoned". That such abandonment is soon to be looked for seems unlikely at this distance. It looks as if a part—a large part—of the Anglican church, especially the clergy, is too blinded by their own exaltation to confess the equality of Christians on a New Testament basis.

W. O. CARVER.

Monasticism: Its Ideals and History. *The Confessions of St. Augustine.* Two lectures by Adolf Harnack, translated by E. E. Kellett and F. H. Marselle. New York. Putnam's Sons. Pages 171. \$1.50 net.

Two of the best known of Harnack's smaller works are here given in English dress. That on Monasticism is one of his earliest productions and has passed through many editions in the German. It remains one of the most stimulating and striking presentations in brief space of the ideals and history of monasticism. The little work on Augustine's Confessions is not so well known, but it is equally worthy of study. It is well that they have at length appeared in English. The work of translation, especially in the earlier pages of the volume, was not very well done. The English is crabbed and some-

times almost unintelligible. Harnack's clear and beautiful German sentences are ruined by a too slavish imitation in the translation. The latter part of the book is much better.

Enchiridion or Hand Book of the Christian Doctrine and Religion. Compiled (by the grace of God) from the Holy Scriptures for the benefit of all lovers of the truth. (By Dietrich Philip. Translated from the German and carefully compared with the Dutch (in which language the book was originally written), by A. B. Bolk. Elkhart, Ind. 1910. Mennonite Publishing Co. Pages 539.

Next to Menno Simons himself Philip was the most important of the early leaders of the Mennonites. He was pious, active and learned. His writings have been highly prized among the religious body to which he belonged, having been translated into German and French but until the present time they have not appeared in English. The translator has, therefore, rendered a distinct service, not only to his own communion, but to all who would know the fundamental teachings of this earnest and godly Christian body. The reviewer has had no opportunity to compare the translation with the original or with other translations; but it is fairly smooth and is no doubt well done. The writings themselves are well worth reading, for, although there is much that is polemical in them, still there is deep piety, genuine religious feeling and wide acquaintance with the Scriptures.

Baptist Confessions of Faith. By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, author of "A Guide to the Study of Church History," etc. Philadelphia, 1911. American Baptist Publication Society. xli+368 pages. \$2.50 net.

Baptists have for a long time professed contempt for "creeds," and most of them have been ignorant of their own confessional history. Yet no facts concerning the predecessors of modern Baptists could be of much more value to them than a knowledge of what was professed by them in various countries and at different times. This information, in a tolerably complete measure, is for the first time here made accessible to

the Baptists and to other people. Heretofore only men of research could know the facts.

Dr. McGlothlin has been at much pains to collect all available material on the subject. The limits of space required the omission of some material that he desired to include; he was not in every case able to reach the original sources; and he modestly bids us to expect errors in detail. The confessions in other than the English language have been translated, but the effort has been made to enable the reader to know the appearance of the confessions as at first published.

A very brief, but highly illuminating "Introduction" outlines the history of creed making in Christianity. Historical introductions and brief expositions set forth the circumstances under which the various confessions were adopted and so the reader is enabled to see the meaning and understand the form of statement where in many cases these would be quite unintelligible or easily misunderstood. Dr. McGlothlin begins with the forerunners of the English and other modern Baptists, giving us in *Parts One and Two* confessions and professions of Anabaptists and Mennonites. *Part Three* treats of English Baptists under the two classes "A" *Arminian*, "B" *Calvinistic*. *Part Four* treats of the same two classes, in the inverse order, of American Baptists. *Part Five* groups "Confessions of Other Nationalities," including German, French, Swedish, etc.

Later editions will call for some revisions and let us hope additions of materials now necessarily omitted; but the publication is epoch-making in Baptist historical literature. Those who essay leadership of divisions among Baptist people will henceforth be criminally ignorant if they fail to study the history of Baptist differences and fellowship.

Baptist confessional history is full of instruction for all those who would rightly apprehend the place of Christianity in the State and the forms of the faith most likely to meet the demands of our modern democratic ideals in civil and religious life. For all such the needful information is now made accessible.

W. O. CARVER.

II. PHILOSOPHY AND APOLOGETICS.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume III, Burial-Confessions. New York, 1911. Charles Scribner's Sons. Octavo, xvi+961 pages. \$7.50.

It has become evident that this Encyclopædia is to be of very great importance. In reviewing Volume II. we called attention to the wide range of subjects discussed. It approaches the scope and proportions of a general encyclopædia treated from the ethico-religious standpoint.

Volume III. is a notable one for the great number of important subjects and their elaborate treatment, amounting in several cases to extensive treatises. While, inevitably there will be inequalities in the matter of space assigned topics this volume is far less open to criticism in this respect than the preceding volumes. The "Puriats" would hardly be expected to occupy seventeen pages, especially when followed immediately by "Burma" with only twenty pages.

The method of having different phases of a subject treated by different writers prevents unity but provides a very useful variety and secures greater scholarship than generally could be otherwise secured. Twenty writers are represented in the eighty pages devoted to "Calendar" and the discussion is remarkably complete.

"Calvinism" is given eight and a half pages by Dr. Orr, who limits his work to an exposition of Calvinism and its earlier developments in the theologies of Protestantism. It is to be regretted that later modifications, the present position and influence, and the general influence of the system in history could not have been included.

The treatment of "Caste" is analytical but leaves much to be desired on the historical side. "Call, calling," is treated from the purely theological standpoint, which really does great violence to Paul's treatment of this important conception. Among the important subjects treated with gratifying ful-

ness are "Children," "Charms and Amulets," "Circumcision," "Communion With the Dead," "Communion With the Deity," "Confessions." "Cannibalism" is explained on the basis of the strictly natural evolution of man. "Church" is treated with fulness but with serious incompleteness and with a measure of space devoted to the "Church of England," utterly beyond reason.

Among the words which one misses are: *Calender, camp-meeting, candle-stick, census, choir*. Some of these may be treated under other headings, but they should appear at least for cross-reference.

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Volume IX. Petri to Reuchlin. New York, 1911. Funk and Wagnalls. Pages 518. Price \$5.00 per volume.

Each volume in this great work has attractions of its own. The constituency of the Review and Expositor will be chiefly interested in "The History of Preaching" by Dr. E. C. Dargan. This notable article covers thirty-two pages and is really a splendid hand-book on the subject, full and fresh and helpful. The longest discussion in the volume is that on Presbyterianism. The Puritans, the Popes, the Plymouth Brethren, all receive generous notice. It is not necessary to give a table of contents, but, among the more notable articles, one can mention those on Philo, Pharisees, Platonism, Philosophy of Religion, Polity, Priest, Portugal, Prussia, Prophecy, Psychotherapy, Pseudepigrapha, Resurrection. The titles will give one some conception of the range of topics covered. The bibliographies are full and useful. There are only three more volumes due.

A. T. ROBERTSON.

The Historic Christ in the Faith of Today. By William Alexander Grist. New York, 1911. Fleming H. Revell Company. 517 pages. \$2.00 net.

This work is a distinct contribution to the critical literature, so abundant now, concerning the reliability of the Gospel story and the historicity of Jesus as the Christ. The author comes to

his task with a wide acquaintance with the critical work of modern scholars, both destructive and constructive. But he apprehends that the facts about Jesus are not to be arrived at by mere cold intellectualism working on a strictly scientific basis. There must be some explanation of phenomena and this involves philosophical inquiry. Then the facts, whatever they are, are personal facts with infinite human interest, and so can be apprehended only in sympathetic approach. It is, therefore, the aim of the author to introduce into the study of Christ Jesus the metaphysical and the human elements along with the scientifically critical. The method is worthy the highest commendation. The author's application of the method cannot be said to be wholly successful. He is too much under the spell of the demands of the critical, scientific attitude of the hour to be quite free. The very effort to adjust the facts to "the faith of today" is a snare; a snare into which we are all apt to fall. Jesus Christ is not to be moulded and manipulated to fit into the passing fancies or conceits of the hour. He has something to contribute to the thought of our time, as to all times. All this Mr. Grist recognizes fully enough in principle, but in practice he hesitates to draw his own conclusions and affirm with apologetic hypothesis what his searching analysis and cogent reasoning has justified him in saying with more definite conviction.

The inconsistencies and other difficulties in the narratives of the Gospels and in the presuppositions of the Epistles are to be frankly recognized, but they are too often exaggerated out of deference to a cold rationalism of doubt and denial.

The author, evidently himself accepts the historicity of the birth stories, the supernatural element in the life, the physical resurrection; but he holds these tentatively and seeks to show that a vital faith in the Christ might dispense with these. One does not find fault with him so much for this admission as for the wavering when he comes to a conclusion to which all his arguments have led with clearness.

As to the deity of Jesus it is recognized that here we have a metaphysical problem beyond our comprehension, and stress

is laid on the human ideal realized in Jesus, but it is not overlooked that His supreme value is to be sought in that in Him God became human. Here the author comes close to the Unitarian exaltation of humanity (p. 59), but guards his statement within the paragraph. The conception and interpretation of Jesus moves on a high plane throughout the discussion. The devout spiritual tone is gratifying. The scholarship is of the first order. The style is noble and the work is in all respects a notable one in its field.

W. O. CARVER.

Protestant Thought Before Kant. By Arthur Cushman McGiffert. New York. Scribner's. Pages 261.

This small volume is altogether admirable. It is marked by a clearness of insight, comprehensiveness and firmness of grasp and lucidity of statement that leave little to be desired. The subject is important and the author's acquaintance with the original material as well as with the most notable works in this field is thorough. The introductory chapter deals with the general characteristics of Christianity in the Middle Ages and the eve of the Reformation as preparatory to the body of the work. The remaining chapters are devoted, one each, to Luther, Zwingli, Melancthon, Calvin, the radical parties of the Anabaptists and Socinians, English Reformation, Protestant Scholasticism, the Pietism of Germany, England and New England, and Rationalism in England, France, Germany and America. The author's treatment of Luther and the Radicals is on the whole the best, while the chapter on Rationalism is much the longest and most detailed. The author's sympathy with this school of thought is very apparent, but he is fair, unusually so, to all parties.

The title of the book is much broader than its contents. It is not a history of Protestant thought before Kant, but of the theological thought in that period. Even in this restricted field the author has confined himself for the most part to the great names in the course of theological development. This was obviously the best disposition which could be made of the

limited space at the author's disposal, but the title should have been brought into harmony with the contents.

W. J. MCGLOTHLIN.

The Divine Reason of the Cross. A study of the Atonement as the Rationale of our Universe. By Henry C. Mable, D.D. New York. Fleming H. Revell Co.

In ten chapters, and 184 pages, Dr. Mable presents an illuminating and vigorous treatment of a very mysterious yet fundamental doctrine. The cross is the exhibition of the purest love and the highest reason. The vicarious and redemptive principles are the ground work of the universe. The Cosmos is pervaded with the life which reaches its sacrificial climax in Calvary. The titles of the chapters will indicate the scope of the work. The Cross and Highest Reason, the Universe Redempto-Centric, the Reconciled Antinomy in God, The Father's Sharing Calvary, the Divine Mediation Unique, the "Cross" as Watchword, Superabundance of Grace, the Moral and Forensic One, the Evangelical Principle, Faith and Philosophy Congruous.

Dr. Mable has a strong grasp on the deep things of God, and gives us an insight into the profound and vital depths of the atonement of Christ which are often either overlooked or rejected. Many will be grateful to the author for a treatise so sane and strong, so spiritual and Scriptural.

BYRON H. DEMENT.

The Theology of the New Testament. By Walter F. Adeney, M.A., Professor of New Testament Introduction, History and Exegesis, New College, London. London. Hodder and Stoughton.

The Theology of the New Testament receives at the hands of Prof. Adeney a brief, able and comprehensive treatment. The teaching of Jesus Christ is considered in its bearing on the Kingdom of God, the Person of Christ, the Revelation of God, the Gospel, Redemption, Conditions of Membership in the Kingdom, the New Ethics, and The Future.

The Kingdom is not territorial and temporal but spiritual and eternal, and destined to become universal. Regeneration is the vital condition of membership. Christ carried out in pre-

cept and example the ethical teachings of the Old Testament. He perfected the law. Jesus used the word EKKLESIA twice. In the first instance it signifies a local community (Matt. 18:17) and in the second it is used with reference to the whole body of Christians (16:18)

In regard to the future life Jesus taught that the believers shall attain unto the resurrection. The author says the resurrection "is not for all men: it is only an inheritance of the redeemed. There is no resurrection of the impenitent wicked." Yet he believes the wicked will have a conscious existence after death, and suffer gradations of penalty according to light and conduct in earthly life.

The second main division of the book discusses the Theology of the Apostles. The position is well maintained that "the teachings of the several apostles are in essential harmony with the life and thought of Jesus Christ." He thinks, however, that substantial fruit of criticism is preserved in the "variations of type and the perception of development in doctrine."

The first or primitive type is represented by the earlier speeches in the Acts of the Apostles, the history of the Judean churches, and the epistles of James and Peter. The tone is practical rather than speculative. There is a pervading Jewish conception, and a scant recognition of a breach between Christianity and Judaism. The second or Pauline type has its highest exemplification and exposition in the life and writings of the great Apostle to the Gentiles. This type of theology is "vigorously anti-legal, revealing the emancipation of Christianity from Judaism." It is spiritual, mystical, experimental, and cosmopolitan. Three stages of progress are observable in the Pauline type. The period of early missionary activity is characterized by a plain declaration of elementary truths, and the period of controversy, by a complete exposition of the doctrines of grace and life; while the third period embraces the Epistles of the Captivity, and reflects a calmer mood where the personal and the mystical are in the foreground.

The third or Johannine type of theology has been preserved in the writings of the fourth Evangelist. The controversy with Judaizers within the church is ended and Christianity is

in contact with the thought of the Gentile world. John's theology "starts from the person of Christ, His death and resurrection, and builds upon the facts of living Christian experience, and combines these two series of data with a new spiritual interpretation of the Old Testament." Essential unity and historical development are the two striking characteristics of New Testament Theology.

BYRON H. DEMENT.

New Testament Theology. New and revised edition. By Henry C. Sheldon. The Macmillan Company, 1911. Pages 360.

A manual of New Testament theology sufficiently full to present the essentials of the subject without undue condensation, and at the same time brief enough for use as a textbook, has been much desired by teachers of New Testament theology as well as by many busy pastors and lay leaders. The German works are usually long and some of them quite objectionable in style. The shorter works written by Americans or Englishmen have been too brief or without sufficient comprehensiveness for the most part. Professor G. B. Stevens' *Theology of the New Testament* is the largest and most ambitious work in English, and it is rather too elaborate for use as a text book manual. The volume before us has 360 pages, and is written in an attractive style. The author discusses in chapter I the sources of New Testament Theology, and in the five chapters which follow he presents in order The Teachings of the Synoptic Gospels, then Acts, James and Revelation in a single chapter, the Pauline Theology, Modified Paulinism (Hebrew's and First Peter) and finally the Johannine Theology.

It is impossible to do more here than indicate briefly the point of view of the book. The author agrees with the current view in critical circles that there was in existence when Matthew and Luke wrote a collection of "logia" or sayings of Jesus from which they freely drew. These Gospels, he thinks, are apostolic in character and trustworthy. He holds that the accounts of the virgin birth of Jesus in Matthew and Luke represent actual historical facts. The author denies the Kenosis doctrine which asserts such a self depotentialion on the

part of Christ as involved the laying aside actually of the divine mode of existence for the human, but rather stands for the view that the selfemptying of Christ refers to the form of manifestation and not to essential nature. Inevitably condensed treatises of this kind will seem to neglect unduly some important theme. The writer does not give, in the opinion of the reviewer, sufficient space to the discussion of Paul's conception of sin.

The writer holds that the preponderance of evidence favors the Apostle John as the writer of the fourth Gospel. He thinks personal idiosyncracies account for many of the peculiarities of John, such as the habit of "viewing things according to their absolute type," etc. The period when John wrote and the prior existence of the synoptic Gospels called for a totally new treatment of the life of Christ, reflective and interpretative rather than simply historical. This revised edition of Professor Sheldon's *New Testament Theology* will be welcomed by a very large circle of readers. It is one of the best manuals of New Testament theology and better suited to textbook uses than any of its predecessors.

E. Y. MULLINS.

Divine Transcendence and Its Reflection in Religious Authority.
An Essay. By J. R. Illingworth, M.A., D.D. London and New York,
1911. Macmillan and Company. xvi+255 pages. \$1.75 net.

How far we have moved in our customary methods of thought within a generation is well illustrated in this book when one reads it and feels how unlike it is to nearly all that are read today. In material it is modern enough but in method it has the order, the cogency, the poise and the weakness and defects of the *a priori* deductive method one followed with so much admiration and delight a quarter of a century ago. One thinks of *Butler's Analogy* and *McIlvaine's Evidences of Christianity*. The motive of the author is to lay emphasis on the transcendence of God in a day when the dominance of the idea of His immanence tends so strongly to pantheism. A little more than a decade ago the author published a volume on the *Divine Immanence*, but rightly apprehends

that the opposite emphasis. It is quite clear however, that the real objective of the author's discussion of his theme lies in its application. He is seeking to save the principle of eternal authority in religion. Grounding this in the transcendent God he seeks to show that it inheres by consequence in the church, the creed, the sacraments, the Old Testament and the New Testament. He relies on arguments that are hardly acceptable to modern thinking and his tracing of the authority from God to the episcopacy involves an apriorism that cannot convince. History is not now to be written in the deductive way. Dr. Illingsworth has long been recognized as one of the foremost apologists within the English church and this work is along the traditional lines, but recognizes quite extensively the newer discoveries and methods.

W. O. CARVER.

Man's Tomorrow. By William W. Kinsley, author of "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. iv+190 pages. \$1.20 net.

The effort is here made to give an up-to-date presentation of the argument for immortality of the human soul. The case is presented from the standpoint of scientific investigations of the nature of the soul and its powers and manifestations and the results of the efforts of the societies for psychical research to establish the truth of communication with departed souls; then from the implications involved in the facts of general and of biological evolution, along with the greatly enlarged understanding of the physical universe; and finally from the processes of human life along the lines of "unveiling" and "unfettering." The style is marked by the exuberant rhetoric of popular address, and is usually very attractive. The argument is not always compelling but is generally sound and recognizes always its limitations with commendable frankness. The effort to explain the nature of the Divine personality is very interesting, and as clear as any that has been offered.

It is a fault that the work is not supplied with an index, nor a table of contents, nor even with page headings that indicate anything of the nature of the discussion.

W. O. CARVER.

The Dilemma of the Modern Christian, How Much Can He Accept of Traditional Christianity? By Edward H. Eppens. Boston, 1911. Sherman, French and Company. Pages 184. \$1.10 net.

While it is nowhere stated the dilemma seems to be between rejecting all that was formerly believed in Christianity and falling under the disgrace of not being "modern."

Our author writes *con amore*, in a brilliant, epigrammatic style; dashes away traditions with jaunty grace and revels in statements of balanced contrast. He thinks Paul was a man of great ability, but used his powers, largely unconsciously, to pervert the religion of his Master, whom he really never knew. He consumed a "surprising amount of space" "in the exercise of logical sleight-of-hand" and perpetrated "exegetical monstrosities," and in his lead Christian exegetics have been wont to follow through the centuries. But the whole method is now exposed and the modern man knows how absurd is any evaluation of Jesus as more than a splendid human exponent of God, to whom we are silly to pray and who does not deserve or desire our worship. But through the teaching and inspiration of Jesus we have an enthusiasm for fellowship with God. The author is by no means vicious in his attitude toward "orthodox" Christianity. He is merely intoxicated with "modernism," victimized by a fervid imagination and ensnared by the forms of his splendid rhetoric. He manifests broad human sympathies, a high estimate of religion, extensive learning, distinctly radical prejudices and a genial disposition. The road through Christian tradition is "tortuous," but "any road is worth traveling that leads us to God."

W. O. CARVER.

The Priest. A Tale of Modernism in New England. By the author of "Letters to His Holiness, Pope Pius X." Boston, 1911. Sherman, French and Co. 272 pages.

It is beside our function to criticise this work as literature. It is thrilling in interest to the theological student from beginning to end. The impulses, ambitions and methods of the *modernists* in the Roman Church come into view in the most intensively human way, along with the dogmatic obscurantism, the tyrannical discipline, and the determined authority

by which the church holds back all tendencies to scientific study of religion by its priests. The dangerous tendencies of the modernists and their essentially extreme rationalism appear incidentally and, so far as the author is concerned, unconsciously. With a shrewd insight the author has introduced the obscurantism and oppression of Protestant orthodoxy. Modern political problems arising from immigration and socialism play a part also. The ethics of priests in the church remaining in her communion and administering her ordinances while secretly repudiating her authority and interpreting her dogmas in a fundamentally new sense find a considerable place. It has to be confessed, too, that while at one place the conclusions comport with sound morals there is not a little of Jesuitical reasoning on this point, and the fact that the author is still discharging the functions of a priest while putting forth this book anonymously when he knows that he would be excommunicated instantly were his identity known to his superiors shows that he has not yet had the courage to be true to the higher ethical principles that are announced at some places in his work. The considerations that hold a priest to his post even when he has no faith in his performances are traced in the book with a deep humanity that call out the full sympathy of the reader.

W. O. CARVER.

Protestant Modernism or Religious Thinking for Thinking Men.
By David G. Torrey, B.A., Minister in Bedford, Massachusetts.
New York, 1910. G. P. Putnam's Sons. xi+172 pages. \$1.50 net.

The author has traveled the road from traditional faith into the regions of doubt and unbelief and back again to the borderland of Orthodoxy. Viewed from that standpoint the work is instructive and helpful. There is a buoyant cheerfulness of tone that bespeaks contentment and even joy in faith, expressed in a flowing and clear rhetoric. But there is not the depth of thought, nor the cogency of reasoning one looks for in "religious thinking for thinking men." The author's views, apparently adopted from a rather extreme critical school without thorough personal research, are sustained with the assever-

ative "certainly" and similar affirmatives. The thinking is at some points superficial, for example, in the views of God and his omniscience and in the conception of sin.

The physical resurrection is explained with the easy adoption of the hysterical, mythical, and subjective theories loosely combined. The living Christ is all that is needed and He is clearly present to believing hearts. He may have some sort of body. So may we in our future lives. May be not. It really makes no difference. Such is the author's attitude. On the ethical and strictly spiritual aspects of Christianity the author is very strong and helpful, as far as he goes. It is on the thought side that he is weak.

W. O. CARVER.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tuft's College. Volume II. Modern Philosophy. Boston, 1911. Houghton, Mifflin Company. Pages xvii+377. \$1.60 net.

Volume I of this work was noticed in our issue of April. The present volume is, of course, on the same plan and has the same excellencies. Modern Philosophy is made to begin with 1453 and is divided into four periods: (1) The Renaissance, (2) The Enlightenment, (3) German Philosophy, (4) The Nineteenth Century Philosophy. The turning points are very appropriately fixed at the publication of Locke's Essay on The Human Understanding, Kant's Critique of Pure Reason, the death of Hegel.

The personal element and the circumstances determining the personal attitude of the great thinkers again find a large place in the discussions. Four maps and two illustrations add to the clearness of the impression on the student. The work is made very attractive for "beginners." The author recognizes that a teacher is needed for the guidance of the student, but this work will be the proper thing in the hands of the student.

W. O. CARVER.

Christianity and the Modern Mind. By Samuel McComb, co-author of "Religion and Medicine" and "The Christian Religion as a Healing Power;" author of "The Making of the English Bible."

New York, 1910. Dodd, Mead and Company. xvi+343 pages.
\$1.50.

This is an able, reverent and on the whole, conservative effort to state in outline what the modern educated man may accept of Christianity as handed down to us from the past and as embodied in our New Testament. Fully recognizing the difficulty of any man's estimating "the spiritual tendencies of his own generation," and the complicated nature of those tendencies in this generation, the author still ventures "to believe that we are about to witness a great revival of interest in the spiritual and vital aspects of life, and more especially in religion as a shaping, guiding, reconciling force in the individual and in society." This revival he would promote by mediating "to thoughtful but non-academic persons the main conclusions about the origin and meaning of the Christian religion, to which the general body of scholars have come or are coming." In the light of history it is hardly to be assumed that "scholars" are to determine the fate of religion, or especially, that religious revivals wait on their conclusions. In several notable crises revivals have come and recovered religion from the rationalistic slaughter-pens of "scholarship." Another assumption in which the work is at fault is that the historicity of recorded facts is to be tested by our conception of what could or would have occurred in history. On this basis history comes to be, ultimately, an apriori science, which is as bad as *naïveté*, in a different way. Once again, not only the facts, but the value of facts and experiences are assumed to be dependent, for the most part, if not wholly, on our being able to comprehend and scientifically to explain the facts. That is not a safe assumption in any practical engagement of human life. But having pointed out these assumptions, which do not seem to be quite explicit in the author's consciousness, let us add that scholarship is by all means to be sought, that the fullest possible comprehension of the facts and the completest explanation of experiences and phenomena are to be arrived at. And this work has made valuable contribution toward these desirable ends. And, too, in the chapters on "Religion in Modern Society" and "The New Conception of Missions" he

contributes to the better understanding of the Christian task and the way of achieving it.

W. O. CARVER.

The Lantern of Diogenes. By N. B. Herrington, M.D. Raleigh, N. C., 1910. For sale by Alfred Williams & Co. and by the author, Wilson, N. C. xxi+289 pages. Postpaid, \$1.62.

This work has two "Parts" with an introduction, a letter from a Bishop and a reply by the author, a preface to the second Part, an appendix concerning the legend of "The Wandering Jew," and an "addendum" giving an account of the last days and death of the Diogenes of the book, a certain Mr. Eliot, a schoolmaster in North Carolina who died in 1881. As the work is largely biographical, and as the author seems to express much of himself in the whole discussion, and, moreover, as he has invested the prefaces and other personal elements of the work with a human interest, there is a certain engaging vitality in the whole that serves to maintain the interest even after the reader has concluded, as soon he must, that there is really no very good reason why the work should ever have been given to the public. It undertakes to discuss all sorts of questions affecting philosophy and religion. The discussions are largely cast in the essay-conversational style and are of a very fragmentary or summary character, as might be expected from the fact that there are above forty chapters. They represent a rather wide reading and a considerable amount of reflection but without any definite system and with little power of correlation. The purpose seems to be mainly to expound a certain sort of Theistic but antichristian skeptical rationalism. The criticism of the character and teaching of Jesus are violent and virulent, even coarse and wholly lacking in insight. The work makes no contribution to the problems of thought or life.

W. O. CARVER.

Christian Life and Belief. A description and defense of the pulpit. By Alfred E. Garvie, M.A., D.D., Principal of New College, London. London, 1911. James Clarke & Co. Pages 228. Price 2s. 6d.

The distinguished principal of New College wrote these

chapters as articles in *The British Congregationalist*. There was widespread demand for their appearance in book form and they well deserve it. The papers are distinctly popular, but also thoroughly scholarly and modern in tone. Dr. Garvie holds fast to the verities of the faith, while he meets criticism with open mind and is ready to make every concession demanded by the facts. He has a special grasp on the modern situation and the book will be very useful to many ministers.

Truth on Trial. An exposition of the nature of truth, preceded by a critique of pragmatism and an appreciation of its leader. By Paul Carus. Chicago, 1911. The Open Court Publishing Company. v+138 pages. \$1.00.

The genial, self-confident scholar, Dr. Paul Carus, has here brought together five of his articles in *The Monist*, appearing in 1908, 1909, 1910, dealing with Pragmatism, especially with its shallow conception of *truth*. The pragmatic idea of the relativity and changeableness of truth is exposed and refuted, while the validity and value of the conceptions of abstract truth, its eternal nature and comprehensive unity are presented with force and usually with clearness.

It is the pragmatism of Professor William James that is dealt with, and the Professor was, perhaps, one of the least profound and adequate of the abler set of exponents of the system, if indeed it has any claim to be called a system.

The Fundamentals—A Testimony to the Truth. Volume IV. Chicago, 1911. Testimony Publishing Company. 125 pages. Paper, 15 cents, eight \$1.00, one hundred \$10.00.

By this time these publications have become well known as they are distributed free to about a quarter of a million Christian workers and teachers. The present volume has an extended critical answer to the question, "The Tabernacle in the Wilderness: Did it Exist?" by Rev. David Heagle, Ph.D., D.D., who also translates a discussion of "The Bible and Modern Criticism" by the distinguished German Professor, F. Bettext. Other articles are by Dr. Orr, Prof. Caven, and Mr. Philip Mauro.

Religious Beliefs of Scientists. By Arthur H. Tabrum. Introduction by Rev. C. L. Drawbridge, M.A. London. 1910. Hunter & Longhurst. Pages 166. 2 shillings 6 pence.

This is a new and valuable sort of apologetic. To meet the claim so constantly put forth by "the Rationalistic Press Association" that scientists were almost unanimously not believers in God, a collection of letters from scientific men, without editing, except as to arrangement, are published in this volume. A second similar volume is to follow, a questionnaire having been sent out looking to this end. The work has a curious interest and a timely value. A biographical note accompanies each letter. It is a distinguished array. No letter has been published without permission.

The Truth of Christianity. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., late Royal Engineers. Seventh edition; twentieth thousand. New York. 1910. G. P. Putnam's Sons. Pages 604. \$1.25 net.

This work by an eminent layman has long been recognized as a standard work in apologetic literature. Its method is still largely deductive but there has never been, as there cannot be, the difference between inductive and deductive thinking that most writers of our day imagine. There is still room for a work on "Christian evidences", and this is the modern work in that line. Sections on Natural Religion and Jewish Religion prepare the way for the Christian defenses.

Modern Substitutes for Christianity. By Pearson M'Adam Muir, D.D. London and New York. 1910. Hodder & Stoughton.

In the Baird lectures for 1909 the minister of Glasgow Cathedral does not undertake except incidentally to meet the atheistic clamor of Great Britain, but applies himself with clearness of exposition and force of argument to the claims of such as hold on to religion while they seek to evade, or ignore, or deny the Christ. He brings under review morality independent of religion or, as we may say, morality as a religion; the religion of the universe, the worship of the cosmic

order; the religion of humanity or the Positivist substitute for the worship of God; and non-Christian Theism. These are all rather clamorous and troublesome tendencies in Great Britain and they are dealt with vigorously in this volume.

The Person of Christ. By Edward H. Merrell, D.D., LL.D., lately President and Professor of Philosophy in Ripon College, Oberlin, O. 1910. Bibliotheca Sacra Company. xiii+175 pages. \$1.00 postpaid.

Rightly fixing on the Person of Christ as the central point in current religious controversy the author proceeds to "a consideration of the homiletic value of the Biblical view of that nature and person". First of all he defines this view and shows its relation to the Trinity and specifically to the Holy Spirit and to the nature and value of the Bible. Other chapters then present the significance of the Person of Christ for the essential conceptions and the tasks of Christianity.

Goethe und Darwin: Darwinismus und Religion. Von Prof. D. Dr. R. Otto. Göttingen. 1909. Vandenhoeck & Ruprecht. Has from Lemcke & Buechner, New York.

Two interesting papers in a pamphlet of 40 pages.

III. RELIGION AND MISSIONS.

The Modern Missionary Challenge. A study of the present day world missionary enterprise, its problems and results. By John P. Jones, D.D., author of "India's Problem, Krishna or Christ," "India, Its Life and Thought," etc. New York, 1910. Fleming H. Revell Company. 361 pages. \$1.50 net.

The lectures delivered at Yale, Bangor and Oberlin, in the fall of 1910 are here given to the great audience of students of missions at home and abroad.

The author's two superior works on India and his thirty years of distinguished missionary service in India prepare the reader for a high order of work in a volume dealing with all phases of the missionary enterprise in its modern relations. He came to his lectures fresh from the sessions of the Edin-

burgh conference and not only speaks under the inspiration of that meeting but draws upon the matured reports of its "commissions" for information and conclusions.

Dr. Jones discusses the problems and the promise of missions from the standpoint of the home churches and the foreign workers with rather unusual calmness and balance of judgment. He nowhere seeks to be novel or original but everywhere to weigh and credit the considerations upon which must be settled many questions that face those who undertake to make Christianity the religion of all men. The author does not at all shun the commonplace but seems, with calm dignity, to lay the whole series of missionary problems before his readers. He does not hesitate to give his own views nor fail to respect the views of others.

In some matters of detail we do not find ourselves in full agreement with him, but we do feel always that he is giving the average reader a very adequate and clear view of the needs, problems, resources and prospects of the world work of the Gospel. This is one of the first class of books of recent missionary literature.

W. O. CARVER.

Jesus and the Seekers: The Saviour of the World and the Sages of the World. By Newton H. Marshall, M.A., Ph.D., author of "Theology and Truth," "Atonement and Progress," "Conversion," etc. London. James Clarke & Co., and The Kingsgate Press. 206 pages. 2 shillings 6 pence net.

The seekers here compared and contrasted with Jesus are Buddha, Mahomet, Confucius, Socrates, Nietzsche, Tolstoy; with whom and their teachings are included also the systems of Hinduism, Judaism and Christianity. While there is little new material in these chapters there is very much of freshness and vigor. With a keen insight and an almost too genial appreciation does Dr. Marshall appraise these great religious seekers and leaders, only to show wherein they fail and fall into another class when put face to face with Jesus. Very searching, very frank and very bold is the exposition of Christianity's

defects and failures when compared with the Lord's teaching and life.

One cannot quite agree with the estimates set upon Socrates and Tolstoy. In spite of their very great worth both were afflicted with idiosyncracies that so marred their methods and their effectiveness and power as to place them a little less high than Dr. Marshall does.

Nietsche has nothing like the influence in this country attributed to him in Great Britain by our author. One suspects that the author attributes to the personal influence of this erratic genius much antagonism to Jesus and his ideals that find their source elsewhere.

The spirit and style of the work are of the best.

W. O. CARVER.

With Christ in Russia. By Robert Sloan Latimer, author of "Under Three Tsars," "D. Baedeker and his Apostolic Work in Russia," "Charles Waters of the I. B. R. A.," etc. New York and London. Hodder and Stoughton, 250 pages.

No more significant religious awakening is to be found in the world today than that in Russia; no more strategic evangelical opportunity; no more urgent need for sympathetic and wise guidance of a simple-minded and excitable, but devout and fervid multitude of believers in Christ, ignorant of the ways of a practical and stable faith.

Mr. Latimer, long an enthusiastic student of the Evangelical work and needs of Russia, last year made a tour of parts of Russia and in conference with Fetler and other prominent leaders of the new order of the Gospel in that land, wrote a thrilling account of such aspects of the situation as fell under his view and came to his inquiring notice. The perils and the promise of the awakening, the sufferings and the successes of the workers, the fidelity and the failings of the followers of Christ are presented in striking stories. The book is more a series of sketches than a systematic review of the situation. It will interest any reader and thrill any one concerned for the on-coming of the Kingdom of God.

W. O. CARVER.

The Church of Christ in Corea. By Malcolm C. Fenwick. New York, 1911. Hodder & Stoughton (George H. Doran Company). viii+134 pages. \$1.00 net.

Occasionally some one writes a book that brings a message fresh and strong from God to the reader. It matters little about the specific subject, because the soul is gripped and carried into the Divine presence. Here is one of those books. It teaches much about Corea, it outlines the character and history of a strong man whom God thrust forth into that rich harvest. He is a peculiar man, an eccentric man. You don't want to be just such a man. You don't approve of all his ideas about the church and mission work. You admire remarkably strong literary gift. For the information so skilfully given you are grateful. But most of all your heart worships God for His grace and wisdom while you read.

W. O. CARVER.

Sketches from the Karen Hills. By Alonzo Bunker, D.D., author of "Soo Thah." New York, 1910. Fleming H. Revell Co. 215 pages. \$1.00 net.

The sketches here are told out of the experience of a practical and successful missionary of the American Baptist Board. There might be more of literary finish and more of order and progress in the arrangement in the stories, but there could hardly be more of naturalness, vividness and teaching of faith and devotion than are found in this volume.

The wonderful Karens, the marvelous work among them, the dangers and joys of such work come out here in narratives as simple as fireside stories of daily doings. The author discloses his own strength and beauty of character in simple artlessness. There is enough of adventure for the boys, enough of laboratory material for the scientific student, enough of religion for the devoutest reader.

W. O. CARVER.

Mystics and Saints of Islam. By Claud Field. London, 1910. Frances Griffiths. viii+215 pages. 3 shillings, 6 pence, net.

Here we have a series of sketches of the religious life and sayings of leading mystics of the Mohammedan faith. They

are mainly drawn from Continental scholars, translated by Mr. Field. They are exceedingly interesting and it is a good thing to have them brought together and made accessible to English readers. There has been little effort to sift the stories and to authenticate them and so one can by no means be sure that he is reading history. But none the less do they afford evidence of the mystic spirit among Mohammedans. The author has added some brief discussions of this mysticism, of the experience of conversion in Mohammedanism, of the evidences of Christian elements in Mohammedan literature, and of Christ in Mohammedan tradition. These discussions are too brief to be of much value except for their suggestiveness.

The volume is very interesting.

The Galax Gatherers. *The Gospel among the Highlanders.* By Edward O. Guerrant, edited by his daughter, Grace. Richmond, Va., 1910. Onward Press. xli+220 pages.

Here we have brief stories and sketches and letters, some three score of them, telling of evangelistic and educational work among the mountaineers of Virginia, Kentucky, Tennessee and North Carolina. The book boasts no literary merit, but is enlivened with a deep human interest and intimate pictures of the types of the sturdy folk of these mountains. It is a splendid work for this phase of home missions. A number of good photographic illustrations add to the charm of the work. The fact that the characters are all real and the incidents history makes it of direct value.

IV. BIBLICAL LITERATURE.

Studies in the Synoptic Problem. By members of the University of Oxford. Edited by W. Sanday, D.D. New York, 1911. The Oxford University Press. Pages 456. Price \$3.50.

This volume is worthy of an entire article and it is a pity to have to confine one's remarks to a brief notice. Oxford is entitled to be heard on the Synoptic Problem, for the work of Sir John C. Hawkins in this field is second to that of no other man. His *Horae Synopticae* made a profound impression on

Harnack and had much to do with bringing him back to more conservative views on this subject.

Dr. Hawkins has very able papers in this volume on "The Disuse of the Marcan Source in St. Luke ix:51-xviii:14," "The Great Omission by St. Luke of the Matter Contained in St. Mark vi:45-viii:26," "St. Luke's Passion-Narrative considered with reference to the Synoptic Problem," and "Probabilities as to the so-called Double Tradition of St. Matthew and St. Luke." The five papers of B. H. Streeter are brilliant and give probably the most complete treatment of it to be found anywhere. One doubts whether Mark can be shown to have used Q, but Streeter's discussion of the "Literary Evolution of the Gospels" is masterful. These papers by Hawkins and Streeter more than justify the publication of the volume. The papers by Mr. Allen, Dr. Bartlett, Mr. Addis, and Mr. Williams are less convincing, though interesting and suggestive. But Dr. Sanday has written an introduction (pp. i-xxvii) in which he surveys the whole problem of the Synoptic Gospels with his usual cyclopædic grasp of the subject and balanced judgment. Here he explains how the book came to be written. It is the result of a Seminar on the Synoptic Problem that has met three times a term since 1894. He weighs the views of the various contributors and shows the essential agreement in the papers and the characteristic variations. Then Dr. Sanday himself contributes the first paper in the book, "The Conditions under which the Gospels were written, in their bearing upon some difficulties of the Synoptic Problem." This paper throws light upon the rest of the book and makes it easier to understand how the Gospels were actually composed. These two papers by Dr. Sanday give distinction to the volume and would merit separate publication. On the whole the book furnishes the most thorough modern treatment of the vital question—the Synoptic Problem.

A. T. ROBERTSON.

Neue Untersuchungen zur Apostelgeschichte und zur Abfassungszeit der Synoptischen Evangelien.. Von Adolph Harnack.

Leipzig, Germany, 1911. J. C. Hinrichs'sche Buchhandlung. S. 114. M. 3. Geb. (M. 3.80)

The evolution of Harnack's views concerning the dates of the books of the New Testament is the most significant item in modern criticism. He for long has stood as the leader of the German liberals. He stood in antithesis to Zahn the conservative chieftain. But Harnack has steadily worked his way back to the position of Zahn. He has done this with the most acute reasoning and powerful array of arguments. In his *Acts of the Apostles* Harnack had intimated the possibility that Luke may have closed the book as he did because he wrote while Paul was still a prisoner in Rome. He had argued against it, but was not satisfied with his own arguments. Now Harnack returns to this point and gives it a thorough overhauling with all his characteristic ability. He reaches the conclusion (S. 81) that "the knowledge is won that the Acts of the Apostles, treated by itself, demands composition before the destruction of Jerusalem and before the death of Paul." He now boldly champions this early date of Acts and the consequent still earlier date of Mark and Luke. Matthew, because of it, he sets off to itself. It is hard to overestimate the importance of this new contribution of Harnack. It marks the return of criticism to sanity. It is coming back from the wilderness.

A. T. ROBERTSON.

John the Loyal. Studies in the Ministry of the Baptist. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary; author of "Epochs in the Life of Jesus," "Epochs in the Life of Paul," "Short Grammar of the Greek New Testament," etc. New York, 1911. Charles Scribner's Sons. x+325 pages. \$1.25 net.

He who demands merely dry scientific criticism will pass this book by, and the man who can discover "modern scholarship" only in negative criticism will turn away likewise. The author loves the personality of John the Baptist and finds in his ministry the inspiration of an ideal labor loyally done. All the literature of the subject had been fully digested and its influence is duly manifest in the text and fully recognized in

the notes which find place at the foot of the pages. These notes include references to other authorities, to critical positions, to related subjects and their discussion, and critical expositions and suggestions of all sorts proper in such a work.

The Baptist lives before the reader impressing his personality and proclaiming his kingdom call with a vividness and force quite striking. The author does not preach to the reader, but he makes him see John and hear him preach.

The critical negations and learned notions of our time find fitting attention in the notes, but are so handled as not to obtrude themselves in the way of the vital business of the book. The reader who cares for such things will find them attended to, while the reader unacquainted with such matters will go on without recognizing them.

Dr. Robertson's sententious style and versatile disregard for strict logical continuity and for the niceties of rhetorical elegance are here at their best, being vitalized with an ardent enthusiasm for his subject.

There are twelve chapters with striking and suggestive captions which in themselves sum up the facts and meaning of the Forerunner's ministry. It is a work for every student and lover of the things of the Kingdom.

W. O. CARVER.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D., editor of the *Expository Times*, etc. St. Mark. Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh, 1910. Pages 515. Price, \$3.00, net.

Dr. Hastings has undertaken a very difficult task, but he has achieved a great success on the whole. The most vital passages in Mark's Gospel are handled with copious illustrations from current literature. The context and circumstances receive full treatment and a good outline is given. It is this outline of the text that may prove a pitfall to the preacher who merely follows it in his sermon. That is not necessary, but it is a danger. But there is a great deal of rich material in convenient form for ready use, the result of much reading and study. This book is not meant to take the place of critical

commentaries and should not be so used. It is admirably designed in its purpose if it is not abused. If the whole series is subscribed for the books may be obtained at ten dollars a volume.

A. T. ROBERTSON.

Zur Neutestamentlichen Chronologie und Golgotha's Ortslage. Von Friedrich Westberg. A. Deichert'sche Verlagsbuchhandlung. S. 144. M. 3. Leipzig, 1911.

Dr. Westberg is "Oberlehrer" at Riga and is known from his "Die Biblische Chronologie nach Flavius Josephus und das Todesjahr Jesu." In the present volume he goes over part of the same ground by way of confirmation of the position already taken. It cannot be said that he is conclusive and satisfactory in his arguments. He still holds to the view that James was born B. C. 12 (S. 31) and put to death A. D. 33 (S. 22). The arguments adduced are more specious than convincing especially in view of Ramsay's arguments about the Augustan Census in *Was Christ Born at Bethlehem?* The author thinks that the star seen by the wise men was Halley's Comet (S. 46) which appeared between B. C. 12 and 11. He is sure (S. 52) that Paul's last journey to Jerusalem was in A. D. 55. There is much learning but not always a clear vision. He holds to "Gordon's Golgotha" to the north of Jerusalem.

A. T. ROBERTSON.

The Eschatology of the Gospels. By Ernest Von Dobschütz, D.D., Professor of New Testament Exegesis in the University of Strassburg. New York and London. Hodder and Stoughton. Pages 207. Price 5 shillings.

Dr. Dobschütz spoke on this subject at the summer school of theology at Oxford and wrote four papers in *The Expositor*. He has done well to publish these in book form. He has kept his head on a subject where many go astray. It is very easy to wander into a bog on this theme. Eschatology is a subject well to the fore in present criticism and demands thorough and sane treatment such as it here receives. The present book discusses "The Significance of Early Christian Eschatology," "The Problem and its History," "Various Tendencies in the Transmission of the Gospel," "Two More Features in the Gen-

vine Jesus Tradition," and "Jesus: Various Modes of Understanding." Dobschütz refuses to rob the teaching of its spiritual content because of the eschatological form which it sometimes assumes. He rightly declines to make the eschatological element the fundamental one in the teaching of Christ. The book is a good antidote to Schweitzer's *The Quest of the Historical Jesus*.

A. T. ROBERTSON.

St. Paul the Orator. A critical, historical and explanatory commentary on the speeches of St. Paul. By Maurice Jones, B. D. New York and London. 1910. Hodder and Stoughton. Pages 299. Price, \$1.50.

Mr. Jones has done a valuable piece of work in a painstaking and scholarly manner. It is not an entirely new field, for the speeches of Paul receive a good deal of attention in the commentaries on Acts. Prof. Percy Gardner has an able chapter on the subject in the recent *Cambridge Biblical Essays*. But no one else has worked out all the details with as much care as is here done. The book is inevitably a bit out of joint because of being confined to Paul's speeches, but the effect is reassuring as to the historical accuracy of Luke reporting Paul's addresses. With minute care Mr. Jones examines all the objections raised and gives every detail so that one may see the force of the argument. It is a most satisfactory performance and the book utilizes fresh knowledge from Blass, Harnack, Ramsay, and others. One is impressed also with the skill of Paul as a master of assemblies. He was an orator in the true sense of that much abused term.

A. T. ROBERTSON.

Das Problem des Heilsgeschichte Nach Röm. 9-11. Von Lic. theol. Dr. Phd. C. Weber. A. Deichert'sche Verlagsbuchhandlung, 1911. Leipzig. S. 108. Ps. 2.40 M.

The author addresses himself with much ability to the interpretation of Paul's theodicy in Rom. 9-11 as the key to the understanding of the Epistle and, in truth, of Paul's Gospel. He holds to the historico-theological interpretation. The correct interpretation of these chapters is confessedly difficult,

the very hardest part of Romans, in truth. Dr. Weber does not dodge the problem of predestination, but he shows the national aspects of the matter also and points out how the actual history of the Jews is in accord with Paul's theodicy. There is a better day, he hopes, for the Jews. The book sketches the history of the various views that have been applied to the exposition of these chapters and is useful from that point of view also. It concerns theology as well as exegesis.

A. T. ROBERTSON.

The Records of the English Bible. The documents relating to the translation and publication of the Bible in English, 1525-1611. Edited, with an introduction, by Alfred W. Pollard, New York, 1911. Oxford University Press. Pages 387. Price \$2.50.

Among the publications called forth by the tercentenary of the King James version of the English Bible this volume will prove to be one of the most useful for those who wish to get an intimate view of the history of our Bible up to that date. The author is intimately acquainted with all the literature of the subject. In the first seventy-six pages he gives an excellent sketch of the translating and publication of the English Bible from Wycliffe to 1611. The remainder of the volume is given up to the reproduction of original documents from the same period, bearing on the origin of the various translations and the way in which they were received. Sixty-three documents are reproduced. The work of editing seems to have been done with care and accuracy, and while some of the documents throw little direct light upon the versions they all have value as giving human interest to what is otherwise a bare story. These documents have nowhere else been brought together and whoever would know the history of our Bible to 1611 will need this volume.

W. J. MCGLOTHLIN.

Messianic Interpretation and Other Studies. By the Rev. R. J. Knowling, D.D., Professor of Divinity in the University of Durham. London. 1910. Society for Promoting Christian Knowledge. Pages 181. 3s. net.

The first paper above is on "Messianic Interpretation". The other chapters treat respectively "Some Recent Criticism in its Relation to the Doctrine of the Holy Trinity", "The Pauline Theology in Relation to the Records of Our Lord's Life and Teaching", "The Eschatology of St. Paul", "The Medical Language of St. Luke and Recent Criticism", "St. Irenæus and His Newly-recovered Letter". Dr. Knowling always writes out of fulness of knowledge and has the pertinent literature at his command. These essays form no exception to his other books like "The Witness of the Epistles", "Testimony of St. Paul to Christ", "Commentary on the Acts of the Apostles". He is strongly conservative but not blindly so. He is willing and ready to argue the point out with patience and detail. Besides, he is manifestly fair and will take no undue advantage of an opponent. All these traits reappear in these papers. He has no trouble in finding the Messiah in the Old Testament; he stoutly maintains the doctrine of the Trinity; he holds strongly to the Lukan authorship of Acts.

A. T. ROBERTSON.

Der Erste Korintherbrief. Völlig neu bearbeitet. Von D. Johannes Weiss, Professor der Theologie zu Heidelberg, 9 Auflage. Vandenhoeck und Ruprecht, Göttingen, Germany. Lemcke and Buechner. New York. 1910. S. 388. 9 M.

The revision of the Meyer series has been proceeding since 1897. B. Weiss did a number of the volumes with great ability. Meyer's work is used as a foundation, but the commentary is practically a new one. In particular is this true of I Corinthians, which has just been finished by J. Weiss, the brilliant son of B. Weiss. It is also specially true of the volume on II Corinthians by G. Heinrici. These two volumes on the Corinthian epistles constitute a storehouse of modern knowledge on all the many problems which confront one in the study of these great books. Dr. Weiss has brought to bear on I Corinthians all the modern criticism and the new linguistic lore as well. The footnotes are peculiarly rich in quotations from the current Jewish literature and the early

Greek writers. There is thus a distinctly modern note in the whole work as one would expect from J. Weiss. The long-drawn out disputes between German scholars so prominent in the old Meyer are largely absent, to the improvement of the book. It is much more readable than the Meyer which it supersedes. The many editions of the Meyer series is unanswerable proof of the usefulness of the commentaries. In their new form the one on I Corinthians will surely have a new lease of life.

A. T. ROBERTSON.

A History of New Testament Times in Palestine. 175 B. C.—7 A. D. By Shailer Mathews, A.M., D.D., Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Co. New York. 1910. Revised edition. Pages 234. Price \$1.00 net.

This very useful handbook was first published in 1899 and has had several reprints, but now the volume has been overhauled and various details altered and improved. The book is one of the best in existence on the period covered.

Knowing the Scriptures. Rules and Methods of Bible Study. By A. T. Pierson, D.D. New York. 1910. Gospel Publishing House. Pages 459.

Dr. Pierson has produced a practical book for people who do not know scientific methods of study and are not likely to learn them. His rules are not those of rigid systematic study, but they offer a good deal of value to those who need them.

Novum Testamentum Graece. Textui a retractatoribus anglis adhibito brevem adnotationem criticam subiecit Alexander Souter in Collegio Mansicampensi Graecitatis Novi Testamenti Professor. Oxford. 1910. The Clarendon Press. xxiv+480 pages. 3s. net.

Dr. Souter, with enormous research and untold patience, has given us the Greek text of the English revisers of 1881 with the most important variations in the leading Greek manuscripts, the chief versions, and the leading Fathers. It is all done with great ability, compactness and clearness. There are other editions of the Greek New Testament (Westcott and

Hort, Nestle, Weymouth). They all have their merits. This edition by Dr. Souter meets a definite purpose and does it with thoroughness and satisfaction. He has made use of the most recently discovered manuscripts as well as the Latin commentaries. The critical apparatus is admirably arranged for handy use. The book will find a sure place in the student's library and will be found to meet every requirement of a one-volume Greek New Testament.

A. T. ROBERTSON.

The Study and Teaching of the English Bible. By G. Campbell Morgan, D.D. New York. 1910. Fleming H. Revell Company. Pages 99. 50 cents.

These lectures were delivered to the Friday Bible Class at Westminster Chapel. They are introductory and general in their nature and full of suggestions for beginners in Bible study. Dr. Morgan has won the right to be heard on the teaching of the English Bible.

The Kingdom Parables and Their Teaching. An exposition of Matthew 13. By Len G. Broughton, D.D. New York. 1910. Fleming H. Revell Company. Pages 121. 75 cents.

We have here a frank exposition of these parables in terms of dispensational pre-millennialism. This is the distinctive note in the whole apart from the author's well-known vigor of language and earnestness of purpose. The exegesis is not critical, but it is edifying.

The New Bible-Country. By Thomas Franklin Day, Professor in Old Testament Languages and Literature in the San Francisco Theological Seminary. New York. 1910. Crowell. Pages 30. 30 cents net.

A volume in the attractive "What is Worth While Series". Under the suggestive conceit of a newly-discovered Bible country the author presents the views and customs that maintain in the new way of thinking of the Bible in the light of scientific and critical readjustments. The viewpoint is that of the reverent meditating critic with absolute faith in the infallibility of the divine Christ Jesus.

Heavenly Visions. An exposition of the Book of Revelation. By Charles Brown, author of *Light and Life*, etc. Boston, 1910. The Pilgrim Press. Pages 272. Price not given.

The author, Dr. Charles Brown, is the pastor of the Ferme Park Baptist Church of London. These studies are based on accurate scholarship and are devotional in character. The author has preached to his people on these themes and has made popular and practical exposition of the great ideas of the book of Revelation that are needed for our day.

A. T. ROBERTSON.

A Key to the New Testament, or Letters to Teachers Concerning the Interpretation of the New Testament. By Alvah S. Hobart, Professor New Testament, Crozer Theological Seminary. Philadelphia. Griffiths and Rowland Press. Pages 175. Price 40 cents.

The matters discussed in these "Letters" are elementary, but they are just the things that many Sunday-school teachers need instruction about. The book will thus be useful.

A Gospel Monogram. Consisting of the entire texts, R. V. of the four Gospels in a parallel harmony, together with a continuous monogram combining them exhaustively. Arranged and written by Sir W. J. Herschel, Bt., M.A. Society for Promoting Christian Knowledge, London. E. S. Gonham, New York. 1911. Pages 514. Price 5s.

The extended title accurately describes the character of the book. It is useful for the ordinary purposes of a harmony and also for the combined narrative, not perfectly done, to be sure, but only skilfully done, on the opposite page. The text is luminous and inviting and convenient.

A. T. ROBERTSON.

Spiritual Sabbatism. By Abram Herbert Lewis, D.D. Plainfield, N. J. 1910. The American Sabbath Tract Society. Pages 223.

The author of this volume is a Sabbatarian, but he approaches the subject, as the title of his work indicates, from an unusual standpoint. It is not the ceremonial or ecclesiastical observance of the seventh day as an act in itself pleasing to God, which he urges but the spiritual value of the Sabbath to the religion and life of man. There is a good deal of irrele-

vant learning and discussion in the book along with a very good historical survey of the Sabbath question through the centuries. In places Scripture is emptied of its meaning by the allegorical or symbolical method of interpretation. The author comes out upon the conclusion that man needs consecrated labor for six days and consecrated rest for one. With this conclusion most of the Christian world would agree. He then further concludes that no other than the seventh day can ever be a real Sabbath. For this latter conclusion he advances no sound reasons. It is impossible to see how any day could be more sacred for the Christian than the day on which his Lord rose triumphant over death and the grave.

The Beginning and the Ending. Some thoughts on the Book of Revelation. By E. M. Smith, author of "The Zodia," "The Mystery of Three," "The Mystery of Seven." London, 1911. Elliot Stock. 46 pages. 1 shilling.

A cryptic argument for the obvious fact that Jesus is the beginning, in grace, and the ending, in judgment, of the church.

V. PRACTICAL THEOLOGY.

Souls in Action. Studies in Christianity Militant. By Harold Begbie. New York. George H. Doran Company.

The famous author of "Twice-Born Men" has continued his religious and psychological studies and extended them into adjacent and broader fields. The instances of conversion in the second book are more varied, including both men and women, and persons from higher levels of living, than are those described in the author's first volume. Some effective arguments are given in support of the proposition that Christianity is pre-eminently divine and the only religion whose spiritual fruits and victories entitle it to universal acceptance. The real thesis of the book is "the seeker becomes a saver." Conversion is a radical experience which exhibits itself in a militant life of righteousness.

The scene of operation is the West London Mission. The author's aversion to ritualism and ecclesiasticism, is in con-

stant evidence. The normal evangelical church receives scant justice. The volume is unnecessarily marred by the introduction of the writer's theological dogma of the annihilation of the wicked. Mr. Begbie is at his best in the description of the psychological phenomena of Christian experience.

BYRON H. DEMENT.

The Pre-Eminence of Christ. Sermons, lectures and outlines. Autobiography. Sermons by William Thompson. By W. A. Crouch, D.D. The Western Baptist Publishing Co. Kansas City, 1911.

This volume is published in response to a request made by the North Liberty Baptist Association, of Missouri, asking that the author "publish a volume of as many as twenty-five sermons." Instead of a literal compliance Dr. Crouch expanded into eleven chapters the sermon on "the Pre-Eminence of Christ," which called forth the request, and added other sermons, lectures and outlines from his own pen, an autobiography, and two sermons by Rev. William Thompson, one-time president of William Jewell College, whom he characterizes as "the most eloquent and unique character that has appeared among men in many centuries"—an appraisal which the two sermons, although very good ones, hardly justify.

The most important part of the book is the discussion of "The Pre-eminence of Christ" in the first eleven chapters, which it would have been wiser, perhaps to publish as a volume by itself.

The thought is vigorous and soundly orthodox, elevating Jesus Christ to the supreme position in the entire realms of theology and morality. Dr. Crouch has a mind of native logical ability. The style corresponds, being elevated in tone and energetic in diction and construction. Sometimes the author exhibits a tendency to extravagance of statement, under the impulse of great enthusiasm, as in the above quoted reference to a beloved teacher and preacher, and in his reference to William Jewell College as "an enterprise destined to be the mightiest elevating and regenerating force that God has sent the nation since its birth." On several accounts one can easily forgive the extravagance of these statements.

We sincerely hope that in the publication of this attractive volume the desire of the author, expressed in the preface, may be realized, "that some things I had felt, thought and spoken might go into some immortal record."

C. S. GARDNER.

Social Solutions in the Light of Christian Ethics. By Thomas C. Hall, Professor of Christian Ethics in Union Theological Seminary, New York. Eaton & Mains, New York; Jennings & Graham, Cincinnati.

In most respects this is an admirable book. In the first place, the author studies the ethical ideal of Christianity, and also our present social order, as to their essential, fundamental principles. The Christian ideal of society is a brotherhood of men under a divine Father. The present social order he defines as "a competitive commercial industrialism, with profits as incentive to action, and private possession of the productive tools and opportunity as its goal." The Christian ideal he, of course, finds to be inconsistent in some essential respects with this order.

He then proceeds to discuss at some length the various proposals for the rectification of the social order, such as the classical political economy (which is hardly a proposal to change the existing order, rather a justification of it in principle), the single tax, Socialism in its several forms, and the various less radical movements for social reform. There are several interesting and important chapters; but to our thinking there is no more important chapter in the book than that upon "Social Thinking and Education," for unquestionably there can never be any adequate adjustment of our stupendous social difficulties until a generation is trained up to "social thinking," a generation of men and women who will bring to this great task an intelligent comprehension of the nature of society and the causes of the present maladjustment, and who will be guided by a perfect social ideal—the Kingdom of God.

But while we commend the book most heartily in its most important features, there are some faults. For instance, the author is extreme in saying that the present social order "no more

reflects the teachings of the Kingdom of God than did the social order which put Jesus to death." If that be true, then Christianity has accomplished nothing in the way of social amelioration. Again, we do not quite agree when he insists that the man-woman-child group is fundamental; important, we should say, but not quite fundamental. The *fundamental* thing is the individual; at any rate, the individual is the unit of value, for there is no value conceivable except in terms of consciousness, and there is no consciousness except in the individual. We also think that the author goes astray in his chapter on "Political Machinery and the Kingdom." To insist that the ballot should be placed in the hands of the negro in order to develop in him the sense of social responsibility is not scientific and not Christian. Experience has shown too well that to follow this policy is to go too fast in the social education of that race. There must first be laid in negro character a foundation on which this sense of social responsibility may be developed through the exercise of the suffrage.

But notwithstanding some faults, Mr. Hall has given us a book of real value, and we hope that it may have a wide reading among the subscribers to this Review.

C. S. GARDNER.

The Problem of Unity. Preface by the Right Hon. Lord Kinard. London, 1911. Robert Scott. vii+210 pages. 2, 6.

This volume is composed of addresses at the sixty-third annual conference of the Evangelical Alliance, held in Dublin last year. There are sixteen addresses by nine contributors, dealing with "the problems of unity" under various aspects.

One is impressed with the conservative and rational view of the "problem" taken by practically all the speakers; by the frank recognition of very great difficulties to the union of Protestantism and the utter impossibility of a general union of Christendom so long as the Roman and Greek churches continue in the line of their history. It is gratifying to find little disposition to minimize doctrine or to compromise principle for the sake of formal union. "Comprehension without compromise" is recognized as the only possible policy of true Chris-

tians in seeking union. Strong emphasis is placed upon the fact of unity in all the parts of the redeemed body of Christ. The "unity of the Spirit" needs only to be recognized and guarded in the bonds of peace to promote fellowship and ultimate union.

The volume should be studied by all who pray for the union of Christ's disciples and even more by any who are so far unwilling to see progress toward that unity for which the Master Himself so eagerly prayed.

W. O. CARVER.

Servant of God and Other Sermons. By W. B. Selbie, M.A., Principal of Mansfield College, Oxford. New York, 1911. Hodder and Stoughton (Geo. H. Doran Co.). Pages 299. Price \$1.75.

These sermons develop the Scripture teaching concerning the Suffering Servant—Isaiah 53, and the Cross, in the New Testament. The fulfillment of the famous chapter of Isaiah in Jesus Christ is shown with great ability and scholarship. Principal Selbie is abreast of the best modern knowledge, and at the same time loyal to the fundamentals of the faith. He writes with freshness and force and great persuasiveness. There is a distinction in his style commensurate with the dignity of the theme.

A. T. ROBERTSON.

The Early Letters of Marcus Dods, D.D. Edited by his son, Marcus Dods, M.A., Advocate. New York and London. 1910. Hodder and Stoughton. Pages 390. Price \$1.75 net.

These letters stop at the point where Marcus Dods is called to the pastorate of the Renfield church, Glasgow, July 22, 1864. There are many delightful touches in these fresh and joyous epistles to his sisters and intimate friends. The pen pictures of men like Rainy, Innes, Candlish, Whyte are interesting. But it is Marcus Dods himself that attracts one in these letters.

It is a great human document, the story of how a really great soul met supreme disappointment with Christian resignation and searching of heart. For six years he was a pro-

bationer and was rejected by some thirty churches before he was finally called to Glasgow. He was naturally much discouraged and tempted to give up the ministry, but he held on. In the end, as all the world knows, Dr. Dods came to be Principal of New College and one of the greatest Biblical scholars of his day. There will doubtless be another volume of later letters, but these "Early Letters" have a power all their own. They speak words of cheer to every minister whose path is difficult and steep.

A. T. ROBERTSON.

In the Cloudy and Dark Day. By the Rev. George H. Knight. New York, 1910. George H. Doran Co. Pages 181. Price \$1.25 net.

Few modern writers of devotional literature have a firmer grip on the essentials of the religious life with a fresher spirit than Mr. Knight. He is not hackneyed nor does he strain after novelty. He does find blessed teaching in unsuspected nooks and corners, but he knows also how to dip his bucket in the deep well.

Threshold Grace. By Percy C. Ainsworth. New York, 1911. Fleming H. Revell Co. Pages 127. Price 50c.

This devotional study of the Psalms is in the same rich spiritual vein now so well known, that of the lamented author of "The Pilgrim Church." What a calamity the world has met in the untimely death of this gifted man! His style equals his thought.

A. T. ROBERTSON.

Practical Pedagogy in the Sunday School. By A. H. McKinney, Ph.D. New York. Fleming H. Revell Co. 16mo. cloth, net 50c.

Dr. McKinney is a well-known Sunday-school worker and has the happy faculty of presenting in every day language and in concise form some of the results of the best pedagogical learning of our day. The average teacher will be greatly helped by a thoughtful perusal of this simple, vital and timely little volume.

Doctrinal Unity and Organic Union of the Lord's People. By R. K. Maiden, (Western Baptist Publishing Co.) Kansas City, Mo. Pages 71, Price 10c.

A series of editorials originally published in *The Word and Way*, of Kansas City and now appearing in pamphlet form. They seek to set forth a Scriptural basis for Christian union. Union is desired and the author believes it will come along the line of religious awakening, softening denominational frictions and exalting Scriptural authority.

VI. MISCELLANEOUS.

The Life of Alexander Maclaren, Preacher and Expositor. By David Williamson, with a chapter by Rev. J. H. Shakespeare, M.A. London. 1910. James Clarke & Co. Pages 265. Price six shillings.

On May 5, 1910, Alexander Maclaren, one of the world's greatest preachers, passed away at the ripe age of eighty-four. Early in June his "Life" appears. With a little wonder at the rapidity with which it was produced one eagerly takes up the book to learn more of him about whom the whole world has known something for many years. And it contains a good deal that has not been known—facts about his early life, glimpses of his methods and ideals of work, personal impressions and estimates of the quality and power of his preaching, extensive quotations from various sources. All this is very interesting and more or less valuable and possibly the best that could be done now. But one cannot escape the feeling that it is scrappy and inadequate, that it was gotten out to catch with sales the interest that was aroused by the death of the great preacher. Let us hope that it is not the definitive and final "Life". Surely such a subject is worthy of a great biography. In the meantime let us be grateful for the present work which is both readable and valuable. Dr. Maclaren's career in the pulpit has been one of the most instructive and influential in the whole history of preaching. His life and the reading of his sermons have great lessons for the preaching and preachers of to-day and of all time.

W. J. MCGLOTHLIN.

Democracy and the Party System in the United States. By M. Ostrogorski. New York. 1910. The Macmillan Company. \$1.75 net.

The masterful author of this book is a progressive Russian and was one of the most active members of the first Duma. After the triumph of the reaction leading to the dissolution of the Duma he undertook the revision and abridgement of his great work, *Democracy and the Organization of Political Parties*, for the benefit of a large circle of American and European readers, and, accordingly, came to this country to study our latest political developments. The results are given to the public in this volume, devoted exclusively to the United States. The book may well be classed with De Toqueville's great work and Bryce's *American Commonwealth*, and, like those books, is more valuable because written by a clear-eyed and broad-minded foreigner. What is brought over from the author's original two-volume work has been thoroughly revised and brought up-to-date and much new matter is added. The political and social evolution of the United States has inevitably rendered some parts of the work of the wise and patriotic founders obsolete. They could not foresee the history and destiny of their country. They did not anticipate the flood of Democracy rising above the gates erected, nor the all-pervading development of Party, nor the ominous coming of conquering plutocracy. These factors—Democracy, Party and Plutocracy—have completely altered the direction of government and gone far to make the Constitution a dead letter. Extra-constitutional forms have developed, which have frequently superseded or encroached upon the constitutional order. Now the author's contention is that to understand the American government of to-day one must study well these extra-constitutional forms; that the body and soul of this extra-constitutional system are to be found in the parties with their elaborate organization, which have grown up concurrently with the Union; that, along with the constitutional government, this extra-constitutional system should be studied, and

that, not by the statesman, or student of government only, but by every citizen, who would contribute to the progress of the nation and the betterment of the civic life. It is to the study of the evolution of the party system and its actual workings, that this book is devoted. Many a minister will find data here well worth his study and use.

GEO. B. EAGER.

The Sea Kings of Crete. By Rev. James Balkle, F.R.A.S. With 32 full-page illustrations from photographs. New York, Macmillan Company; London, Adam and Charles Bloch. Pages 274. \$2.00 net.

Twenty years ago this book would have been an impossibility. We were still under the pall of the Homeric "legends". True, Schliemann had startled the world by his discoveries at Troy. But there were skeptics in abundance. Now Mycenæ has come to be a name that marks a great and splendid civilization covering a millennium or two before the "historic" Greece that we know. Schliemann has vindicated Homer. Then Evans began his work at Knorros in Crete. To-day a whole new world parallel, perhaps antecedent to, Mycenæ stands revealed. Minos is no longer myth. The Labyrinth is known, the wonderful Palace at Knorros. Pictures of ladies dressed in the latest Parisian styles have been found three thousand years old. Curious linear writing on clay tablets may be the precursor of the Greek tongue. For hundreds of years there was a great Cretan Empire of the Sea on a par with the power of Egypt and Babylon. It came to a sudden end, perhaps by conquest. But the veil has been partially lifted from one of the darkest periods of human history. It is all graphically told and beautifully illustrated in this volume.

A. T. ROBERTSON.

The New Nationalism. By Theodore Roosevelt, with an introduction by Ernest Hamlin Abbott. New York, 1910. The Outlook Company. xxi+268 pages. \$1.50 net.

Mr. Roosevelt is the extremely rare combination of prophet and statesman; the seer and the actor. His tour of the country in 1910 was marked by some notable addresses, and his cam-

paign of that season was further executed through the columns of *The Outlook*. He has at no time spoken more nobly and more comprehensively of the national virtues and ideals that are to be cherished and achieved by the citizenship of America. The immediate influence of his campaign for ideals was limited by the direct bearing it had on an impending election and by the insistent questioning of his motives. But he spoke words of permanent value which are here presented under the headings "The New Nationalism," "The Old Moralities," "The Word and the Deed," "The New Nationalism and the Old Moralities." Mr. Abbott is an enthusiastic Boswell to Mr. Roosevelt. Dr. Lyman Abbott contributes in a closing chapter an "Historical Summary" of the principle of Federalism which may be said to be the formative principle in the "New Nationalism." There are many still who draw back from Mr. Roosevelt's intense Federalism but not many who dare openly repudiate the ethical demands he makes upon our nationalism.

The doctrines herein set forth with the well-known vigor and often with the characteristic vehemence of the ex-President's intense personality are to play an increasingly great part in our national development.

W. O. CARVER.

Impressions of Mexico with Brush and Pen. By Mary Barton. With twenty illustrations in color. New York, 1911. The Macmillan Company. xi+164 pages. \$3.00 net.

The pen pictures of this volume are not without value, being told with vivacious interest, with good descriptive power, and with many a smart side remark. It is the physical more than the human that is described, but the human gets into the picture more or less all the way along.

The rare beauty and charm lie in the contribution of the brush which has given us a score of exquisite pictures. The natural scenes are caught and held for us, with just enough of idealization to make them the best and truest art. They are such as you linger over and carry in the gallery of the imagination, exalted for having seen them.

Syntax of Classical Greek from Homer to Demosthenes. Part two. By Basil Lanneau Gildersleeve with the co-operation of Charles William Emil Miller, of Johns Hopkins University. American Book Co., New York and Cincinnati. 1911. Pages 190, 332. Price \$1.50.

It is gratifying to note the appearance of another volume in Dr. Gildersleeve's great work on Greek Syntax. It is to be hoped that the remaining volumes may come out with more speed. The present volume is mainly a discussion of the doctrine of the Greek Article by Prof. Miller. It is on the whole the most elaborate treatment of the article in English. Practically every use of the article is copiously illustrated. The general plan of Part One is pursued. There is the minimum of discussion with a wealth of illustration, the examples arranged in chronological order. This plan makes the work a mine of information for students who wish to study the syntax on the historical plan.

A. T. ROBERTSON.

The Durable Satisfactions of Life. By Charles W. Eliot. New York. T. Y. Crowell & Company. Pages 198. \$1.00.

Ex-President Eliot appears well in these essays—all except the last one, the now famous "Religion of the Future". He here plays the role of a prophet and outlines modern Unitarianism as the coming religion. It is hard to believe that he is right in his forecast. Unitarianism has always been the coming religion, but it has not come and will never come in our judgment. The other essays do not trench upon theology and it must be confessed that Dr. Eliot is more satisfactory in the ethical than the religious sphere. He has a ripe culture and a rich experience of life at its best in that line and knows how to express it in language of great beauty. "The Happy Life", "Great Riches" and "John Gilley" divide honors with the essay which gives the title to the book.

The case of John Gilley is that of a typical New England pioneer who came of sturdy stock and who conquered the wilderness and helped lay the foundation of the greatness of American life. He is chosen as a representative average man

who is not remembered long after he dies, but whose life was eminently worth living.

A. T. ROBERTSON.

A Pocket Dictionary of Greek and English Languages. Compiled by Prof. Karl Feyerabend, Ph.D., of Cöthe, Germany. Part I. Greek-English. Langenscheidt'sche Verlagsbuchhandlung, Berlin-Schöneburg. The International News Co., New York, 1911. Pages 419.

The book is convenient, but not exhaustive nor wholly authoritative.

The Antigone of Sophocles. Translated into English verse. By Joseph Edward Harry, Professor of Greek in the University of Cincinnati. Cincinnati, 1911. Robert Clarke Co. Pages 69. Price \$1.00 net.

There is an introduction which sketches the story in *King Oedipus* and the *Seven Against Thebes*. The translation of the *Antigone* is done with great ability and vividly reproduces the power of this wonderful drama. Prof. Harry is one of the foremost Greek scholars of the day.

American Baptist Year Book. 1911. J. G. Walker, D.D., Philadelphia. American Baptist Publication Society. 252 pages. 50c.

The editor has a very difficult task in which he gets far from gratifying coöperation on the part of the clerks and secretaries on whom he must largely depend for his material. Still one cannot but think that it would easily be possible to give more completely and accurately the officers of State bodies. There are many omissions and errors in these that even a little pains ought to have avoided. There are errors in the titles of periodicals and other faults in their treatment.

From no other source can we get the information here supplied and it is provided by the Society at a loss. It ought to have a very wide circulation as a reference book.

The Jaws of Death, Or In And Around the Canons of the Colorado. By Prof. Edwin J. Houston, A.M., Ph. D. (Princeton). Illustrated by H. Weston Taylor. Philadelphia, 1911. The Griffith and Rowland Press. 395 pages, \$1.25 net.

Volume III of "The Young Mineralogist Series" by the popular and prolific author of books for boys, intended to teach

various types of science. In this volume Mormons and Indians are introduced for adding to the adventure and interest of studying mineralogy in the mountains and canons of the West.

What Dreams May Come. A Study in Failure. By Florence Nevill. Boston. Sherman, French & Co. 1910. 75 cents net.

The story of an atheist who was brought by the faith of a little child to feel that there might possibly be some future. It is another symptom of the regnant doubt of the times and of the wistful longing for light and certainty.

The Great White North. The Story of Polar Exploration from the Earliest Times to the Discovery of the Pole. By Helen S. Wright. New York. 1910. The Macmillan Company. Pages 487. \$2.50 net.

It is a fascinating story which is here told. The North Pole has had a strange charm for hundreds of daring spirits through the ages. The northern lights have thrown a weird spell over the imagination of the most resolute of men. They have dared the great white silent places and many have died in the endeavor to reach the Pole. Peary has at last reached the goal and the spell is at last broken. But it is all told in this volume and the many illustrations add greatly to the reader's interest. Cook's claims are mentioned, but are not accepted.

The Ifs of History. By Joseph Edgar Chamberlin. Philadelphia. 1907. Henry Altemus Company. Pages 203. 50 cents.

A very interesting way of studying history is pursued in this volume, wherein twenty-two strategic events in history are taken up and speculations presented concerning the very different course history would have taken had the immediate issue been different. As illustrations we may cite "If Charles II had accepted the kingship of Virginia", "If Abraham Lincoln's father had moved southward, not northward", "If the Moors had won the Battle of Tours". Incidentally evidence is presented for belief in the guiding hand of Providence, although the author does not insist on this.

We Young Men. By Hans Wegener. Introduction by Sylvanus

Stall. Philadelphia. 1911. Vir Publishing Company. Pages 204. Manila paper, 70 cents net.

A manly discussion upon the highest human plane of "the sexual problem of an educated young man before marriage". The appeal is to "purity, strength and love", developed with skill and aided by practical instruction.

Questions for High-Churchmen. By R. J. Cook. With historical and explanatory notes. Eaton & Mains; and Jennings & Graham. 1910. Pages 59. 25 cents net.

A vigorous challenge to the High-church party in the Anglican and American Episcopal Church to face the facts of history that render more than absurd their exclusive claims and conviction of folly, if nothing worse, in their professions of desire for unity of the whole body of Christians. If this party deserves any attention at all this little book will serve the purpose well.

The Need of Revising Morals and Laws. A lecture delivered by Lady Cook (née Tennesall Claffin). London. 1910. Hayman, Christy & Lilly. Pamphlet. Discussing sexual standards and women in politics. One penny.

The Piano Forte and Its Music. By Henry Edward Krebbiel. 1911. Scribner's. Pages 320. With portraits and illustrations. \$1.25 net.

The Longtail Monkey and Other Stories. By Mary Helen. Nashville, Tenn. 1910. Publishing House of M. E. Church. Pages 143. 75 cents.

Millennial Dawnism. By I. N. Haldeman, D.D. New York. 1910. Charles C. Cook. Pamphlet.

Highways and Byways in Cambridge and Ely. By the Rev. Edward Conybeare. With illustrations by Frederick L. Griggs. 1910. The Macmillan Company. Pages 450. \$2.00 net.

An ideal guide for an ideal tourist or a resident student.

Script and Print. By Philip L. Jones, D.D. Philadelphia. 1911. Griffith & Rowland Press. Pages 54. 25 cents net.

Described in a sub-title as "a practical primer for use in the preparation of manuscript and print". Practical suggestions concerning punctuation, capitalization, etc., etc., usually accurate and helpful, but not always with sound explanation of the reasons for the usage.

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THE CHARACTER AND HISTORY OF THE 1611 VERSION.

BY W. T. WHITLEY, D.D., PRESTON, ENGLAND.

The English version of the Bible which made its appearance in 1611, and its assumed final form in 1638, is the twelfth step in a process of translation and revision which had begun in 1526, and represents the Bible of Scotland and England, of Puritan and Prelatist. It came at a happy time, when the national consciousness was at its height, when nearly all parties were united, when the race was yet within its motherland, with but a handful of pioneers in Virginia. Men of nearly all churches soon accepted it, and wherever Britons went forth they carried with them the one version. A book of unique purpose and value, couched in the stately prose which fitly matches the poetry of Shakespeare, is read more widely than any other book in the world. Just as a piece of literature, its story is worth telling.

When the English came from the continent to the land of Britain, the Bible was already a complete library, gathered and circulated as one collection, translated into many languages. For all western Europe it was read in Latin, and two Latin translations were in use; one had a record of a few centuries already, the other was a revised version, slowly mak-

ing its way. The missionaries who came to the English, from Italy, from Scotland, from France, from Burgundy, brought with them Latin Bibles. These were copied diligently, and many are the romantic tales clustering around the story of the copyist, and of the previous volumes they produced. But Latin was not the tongue of the English, and just as the modern missionary will treasure his Bible in his mother tongue, yet feel bound to prepare one in the tongue of his converts, so the old missionaries had to translate in their preaching, in their stories, and were led to the verge of writing out their translations.

The first step, however, towards an English Bible was taken by an Englishman. In those days (as perhaps again now) the wealth and the intelligence and the heart of England were in the North, the hilly lands, which we call today Northumberland and Durham, Yorkshire and Lancashire. Here was the old capital of Roman Britain, York; here were the great Christian centers of Lindisfarne, Jarrow, Whitby; and so here began the English Bible.

It began in poetry. A herdman invited to take his turn with the harp and give a song in the evening, slunk away in shame because he could do neither. A dream came to him that night; and when next day the friendly challenge was repeated, he burst forth into a hymn of the creation, a story of Paradise Lost. Great was the marvel; no border ballad, but the sacred story, only put into the speech of daily life, into the measure of the war song. Cædmon was set free from his cowshed, and the lyrics multiplied apace.

After a while the learned preachers took the hint. Bede dictated a translation of John, the first which we know was committed to writing. Then into a Latin Testament was added a word-for-word translation in English. Then some one dared copy out the English alone, apart from the Latin. And once this step was taken, bolder grew the writers, more idiomatic and less slavish the translating, and the formation of an English Bible was going on apace.

But a fresh wave of invasion stopped the work. Northmen

conquered the whole of north and east England; York became a Danish capital, with heathen kings ruling for a hundred and fifty years. Christian centers were plundered and burned, and the few Testaments that survive show marks of their adventures by land and even by sea, when dropped into the waves and only recovered after the tide had ebbed. The work of translating all but ceased, only to begin again when Dane and Welshman and Englishman were learning to live side by side under one English ruler, and owning one Christ as Lord. As the first millennium closed, the greater part of the Bible was reduced into English, and the work was going on apace.

Then came another great invasion, of Normans now, civilized Northmen. English was the language only of the conquered, and they had neither means nor heart to finish the work. All the north submitted to the Norman, and he smote the north to the dust, laying it waste so pitilessly that it was negligible for two centuries or so, nor regained its place for many more. Yet in the deserts he left, hermits found refuge; and where the Norman influence was least, the English spirit lingered. Still was it in the north that a few more books were translated into English, even in the long period when little but Norman-French was spoken or read in cultured circles.

Under the early Edwards the people began to draw together again, and just as the Dane had melted into the mass, so the Norman melted. Not Danish, not Norman-French, but English was to be the tongue of the land, in writing as in speech. Even law-courts and parliaments fell to the national life, and with Gower and Chaucer, English literature arose again.

The language was no longer the language of Cædmon, nor of Alfred, nor of Aelfric. These we popularly group as Anglo-Saxon; but the language of Gower and Chaucer is a more modern tongue, which can be read without a dictionary, though it certainly is more archaic than Shakespeare. It may be interesting to give one or two illustrations, put into modern

letters so that there may be little distraction on this score. Here is a verse translated by King Alfred:

“Sunu min, ne agimeleasa, thu Godes swingan,
ne thu ne beo werig for his threaunga,
forthaembe God lufath thone the he threath,
and swingeth aelc bearn the he underfon wile.”

And here is the same passage as translated by Abbot Aelfric forty years before the Norman conquest:

“Ne forgym thu, min bearn, thines Drihtnes steore, ne thu beo gewacht thone he the threath; thone the Drihten lufath, thone he threath, and sothlice beswingth aelcne sunu the he underfehth.”

It may well be doubted if the average reader can identify ten words in either version, or can find what passage it is. That language is at a long remove from ours.

Modern standard English comes from the south midlands, where lived Wicliffe and Purvey, studying at Oxford. It was in 1380 that the first draft appeared of a new and complete version of the whole Latin Bible, which was revised into permanent form by 1388. Even in quaint old spelling we cannot mistake this:

“Forsothe the Lord answeride fro the whirlewynd to Joob, and seide, Who is this man, wlappynze sentences with unwise wordis? Guide thou as a man thi leendis: Y schal axe thee, and answeere thou to me.”

All the forces of conservatism and of aristocracy and of ecclesiasticism might combine against this new appeal to the people in their own tongue; but it was useless. The demand for the Latin Bible ceased, no more new copies were made, but for the new English Bible there was a call from palace and cloister and grange, and even from humble homes for a few pages if such might be had. Wycliffe's Bible, as it is

popularly called, fixed the tongue of the people, especially the written prose, for one hundred and fifty years, till a new power came to the front, in the printing press. Thus in 1480 it was reported that Nicholas Belward in the parish of South Elmham had bought a New Testament in London for four marks and forty pence, which he studied with two others for a year; also that a village priest had another which he gave to a man Beccles, and a third which he bequeathed to a servant at Colchester. In 1485 Robert Hilman was tried at Coventry on five charges, of which the second was that he had a book with the Epistles and Gospels in English, according to which he would live, and believed to be saved. In 1511 William Sweeting was charged with the crime of having had much conference with one William Man, of Bosted, in a book which was called Matthew. James Brewster, of Colchester was burned for seven crimes including that he owned a certain little book of Scripture in English, of an old writing almost worn for age. Could it have been the copy bequeathed by Sir Hugh Pie eighty years earlier? Other cases are known when people would give five marks for a book, or a load of hay for a few chapters of James or Paul in English.

How came it that men were so slow to use the printing press? The first book printed in Europe was the Latin Bible, at Mainz in 1455; the Hebrew Bible was issued at Soncino in 1488, the Greek Testament in 1516 at Basel. And versions into modern languages were soon put to press; the Germans had theirs from 1465, the Italians from 1471, the French from 1475, the low-Dutch from 1494, while Spanish, Dutch and Bohemians were equally forward. Yet all that was done in that century for English readers was Caxton's translation in 1483 of the Golden Legend, a collection of biographies of saints; those who were of Bible times were usually described in Bible words, and so in this indirect way certain parts of Bible narrative found their way into print, and became very popular. It is unmistakable that in England there was comparatively little desire among the high clergy to issue a vernacular Bible, and there were so few printing presses that no

layman could hope to get one printed without clerical favor.

As a result even the preparation of a new version was delayed until a new theological issue had arisen, and its publication became complicated with the Protestant movement, so that from the outset the printed English Bible was looked upon with some suspicion by friends of the old learning and the old religion.

William Tyndale studied at Oxford and Cambridge at the time when Luther's proceedings first attracted attention. The great Saxon issued a German New Testament straight from the Greek during 1522, and Tyndale decided in 1523 to begin an English New Testament. He found the Bishop of London opposed to it, so emigrated and carried out his work at Ham-burg and Wittenberg, beginning to print it at Cologne in 1525. An enemy of the Reformation stopped it and warned Wolsey to watch for any imported Testaments; so Tyndale began again at Worms, in a different shape, giving text only without prefaces or notes. This was smuggled into England in 1526, but such vigorous means were taken to suppress it, that only a single perfect copy remains, in the Baptist College at Bristol. Printers saw there was a demand for it, and several printed editions appeared, while Tyndale was working at the Old Testament. Before he was executed by the Emperor Charles, he had thrice revised his New Testament, had printed Jonah and the first five books of the Old Testament, and left more ready in manuscript; while in the year of his death the king's Printer had issued a small folio reprint of his second edition, the first volume of Scripture produced in England.

The importance of Tyndale's work may be seen in that seventy per cent of his words are retained even to the present day, not only in the Great Royal Version of 1611, but in the popular Catholic versions and in the American Standard version of 1901. He aimed at good, original work, depending directly upon the Hebrew and the Greek, unlike his predecessors in England; but like a sensible man he profited by their labors, and often the ring of Wicliffe and even of Caxton can be detected. Also he used the new Latin version which Erasmus

had published in 1516 with the remark that he wished others would do for the uneducated what he thus did for scholars. And of course the Vulgate, or common Latin version, influenced him occasionally.

All translators had been accustomed to give notes of three kinds, exactly as any translator of any foreign book does today. They prefaced with a short account of what the book was about, who its author was, and what led him to write—just the sort of note that Prof. Robertson has put in front of each book in his chronological New Testament. They mentioned at the foot any places where the text was uncertain, or where another translation was possible. They added in the margin any useful information that helped to explain the subject.

The written English Bible of 1388 and the written Latin Bibles had had notes of these kinds; but evidently every scribe was able to drop old notes and write new ones; Lollards had copied the English version with notes which excited the ire of the bishops. Luther had done the same with his printed German Testament; and Tyndale not only kept at the regular practice of writing notes, but threw himself on the Protestant side and wrote vigorous controversial notes, often drawn largely from Luther's. In 1526 he was willing to cut them out if the plain text might circulate; but as he found even this was burned, his later editions have very plain spoken comments against Catholic corruption, in the margin; though the text is an honest attempt at plain rendering, wonderfully successful for a pioneer effort.

Meanwhile a second man had been working independently, under the influence of Zwingli's friends near Zurich. Myles Coverdale was of the same order to which Luther belonged, an Augustinian friar. But the Swiss Reformation was not on Lutheran lines, and it has not been sufficiently noted that before Luther had half finished his translation, an independent German Bible had been issued at Zurich in 1525; the first complete translation from the original into any modern language. This was revised two or three times as fresh in-

stalments of Luther appeared, and its standard form was attained when Christopher Froschauer published it in 1534. Next year the same printer struck off the first complete English Bible, prepared by Coverdale from this and Luther, a Zurich Latin Bible and the old Vulgate, and from Tyndale; it made no pretension to be based directly on the Hebrew and Greek. In one respect it made a sparkling innovation, cutting out of the Old Testament all the books known only in Latin, and grouping them at the end under the title Apocrypha. The sheets were imported to England without special secrecy, for King Henry had broken with the Pope on the "divorce" question, and Coverdale took Henry's side; moreover, Cranmer and Cromwell were now in power, and evidently favored his work. An English book-seller bound and published three issues in 1536, then printed a revised edition in 1537, and for a third edition the same year secured the king's license.

This altered the whole situation, and other editors and book-sellers took up the work. The third man was John Rogers, successor of Tyndale in the English Merchant's house at Antwerp. He took the whole of Tyndale's text, printed and manuscript, filled up from Ezra to Malachi with Coverdale (adding also his apocrypha), and translated a new marginal commentary from the 1535 French Bible of Olivitan. Two London tradesmen took up publishing during 1537 by speculating in a large edition of this, which they called "Matthew's Bible" for some reason unknown. They secured the king's license and it became very popular, five editions appearing by 1551. Its importance lies in the fact that the Royal Version of 1611 is descended direct from this.

We must not be tempted into describing the numerous other experiments made, but may simply say that a learned barrister called Taverner revised this, and his work influenced the later Douay Testament which in its turn was used for 1611; that Coverdale put out a valuable Latin-English Testament which by the same channel contributed its quota. It is more important to follow the main stream.

Since 1530 King Henry had been inquiring into the pos-

sibility of a version not merely permitted, but put out by authority. The convocation of the province of Canterbury had touched the matter in 1534 and 1536, but was so slow that when Henry became Head of the church and appointed Cromwell his Vicar General, Cromwell told Coverdale to prepare a new edition to be officially authorized. It was based on "Matthew", and the only new help was derived from an edition of the Hebrew text accompanied with a Latin version by Sebastian Munster. There is no evidence that Coverdale knew Hebrew, and therefore the section from Ezra onwards cannot have been very well revised even yet; and this includes not the least valuable parts of the Old Testament.

Printing was still rather poor in England, and it was arranged to print this in Paris; but the Inquisitor-General stopped it, and the English were with difficulty able to get away with some printed sheets, the type, the press and the printers. This marks incidentally an era in the printing trade in England. The work was finished in London during 1539, financed by the syndicate of 1537, Richard Grafton and Edward Whitchurch, aided also by Anthony Marlar a button-maker. It was such an enormous success that they all dropped their previous trades and turned to printing. For the second edition they secured a preface from Cranmer, and obtained an order from the king through Cromwell that this was the edition appointed for use in the churches. Warning had already been given that every parish would have to provide an English Bible for people to read at leisure; the syndicate now secured the monopoly. Editions of course flowed rapidly in 1540 and 1541, till every parish was supplied. Tyndale's version was now forbidden by act of parliament, and the same act ordered all notes and commentaries in all other versions to be blotted out. Next came the turn of Coverdale's Bible, whose reprinting was forbidden in 1546, while the same prohibition seems to cover all others also.

Much of this legislation was of course due to the influence of the Bible Trust, and it is a trifle unfair to overlook this mere trade influence. But when that has been given the weight

it has never received, we must yet recognize the importance of the rule about notes. The old custom was distinctly broken with, and Henry ordered that a bare text was to be issued. The only exceptions were three critical marks; one warned that there was a difference of opinion as to the true reading; a second that the passage was not in the original, only in the Vulgate Latin; a third that the O. T. passage was quoted in the New. Coverdale also added a fourth mark, to say that a note on the passage would be found at the end, not in the margin; but this project was forbidden by Henry. Thus the controversial abuse of a good old practice led to its summary prohibition.

Under King Edward there was no more revision, but an important step was taken in another direction. A new set of services was compiled, all in English, and the first book of Common Prayer was then enjoined for universal use, by the first act of Uniformity. Every passage of Scripture in this book was naturally drawn from the Authorized Version, the Great Bible; and this applies not only to isolated verses and short passages, but to the whole book of Psalms, which as we have seen, was only a version from the Latin. So great is the force of conservatism in the Church of England, that to the present day this poor old Psalter, unintelligible in some places, erroneous in many more, is still used daily.

Under Queen Mary all Bible circulation was stopped, and the old practice of burning Bibles was improved on.

Rogers and Cranmer were burned, besides hundreds of less notable victims. Coverdale saved himself by flight, but henceforth his Bible work was done, and under Elizabeth he never regained even the bishopric he had been awarded with under Edward. A new generation of students came to the front, one set at Geneva, and another as yet at Oxford, but fleeing to Douay and then to Rheims after the accession of Elizabeth.

Many Protestant exiles gathered at Geneva, where Calvin and Beza had created a strong center of learning. William Whittingham began in 1557 with a New Testament, to which

Calvin contributed a preface. The form was a striking innovation; it was small, it was printed not in the antique ecclesiastical black letter associated with Germany, but in the modern Roman type. More than that, it indicated the verses which had existed in the Old Testament from time immemorial, and the new verses—divisions made to correspond in the New Testament by Etienne, the printer of Paris and Geneva; both of which had come into general use elsewhere. And it retained the familiar practice of annotating the text. The translation itself was based on Tyndale, revised with the help of the Great Bible and of Beza's recent work in Latin.

An edition of the Psalms followed in 1559, for the Genevans were much addicted to them in song. But both portions were superseded in 1560 by the complete Genevan Bible, in which Whittingham was helped by Gilby and Sampson, and for whose expense the exiled church combined. Now for the first time the whole of the Old Testament was dealt with from the Hebrew, while all the best scholarship of the continent was drawn upon; the Great Bible was, however, the foundation of the text.

The Genevan Bible was taken up in Scotland, and was soon the Authorized Version, every parish being ordered to set a copy in church, and every substantial householder to have one at home. It was dedicated to Queen Elizabeth, but though she gave copyright to Thomas Bodley for it, she did not officially authorize it. Instead, the Great Bible was again sent to press.

Archbishop Parker set on foot a revision of this, but when the Bishop's Bible appeared in 1568, Elizabeth equally declined to authorize that. The church authorities did what they could to encourage it, but though they compelled many parishes to buy it, and discontinued printing the Great Bible, the Genevan distinctly became the popular version, and it tended by its notes to harden public opinion into what became known as the Puritan mould.

For several years Elizabeth contrived to sit on the hedge, and not quite to break with either Catholic or Puritan. But

when the breach with Rome occurred finally, each party woke to renewed effort, and Bible translation was taken in hand by each. The New Testament of the Genevan Bible was again revised in 1576, and a new commentary was added, chiefly drawn from Beza. It became more popular than ever, and most of the quotations by men of all parties were taken from its pages.

The exiled Catholics in their turn saw the need of a version with their opinions in text and notes. Three or four Oxford men translated the Vulgate Latin, with the help of Coverdale and Taverner, and furnished the version with elaborate notes. They were not well enough off to publish the whole, and only the New Testament came out at Rheims in 1582. It was published rather grudgingly, not that any English version was very desirable, but that as people would have one, they might have one that was under Catholic auspices. It fell very flat, but the year after the dispersal of the Spanish Armada, a Protestant named Fulke published an elaborate book, putting the Bishop's text and the Rheims text side by side, with abundant notes to point out errors of all kinds. In 1592 a standard Authorized Edition of the Vulgate was put out by the Pope, with the order that all versions were to be made from it. So in 1600 a revised version of the Rheims Testament was published by the Seminarists of Douay, which town was the first and chief home of these exiles. And it was followed next year by a revised edition of the Protestant private two-version Testament. This thus served to keep before Protestants the Catholic version, which otherwise would have perished of sheer neglect due to its chilled and stiff character. And since the learned editor did not confine himself to doctrinal notes, but also criticised the translations and referred to originals, he produced the most valuable piece of apparatus for further revision.

Thus at the death of Queen Elizabeth there was an obvious call for another step. The king of Scotland became king of England; from his standpoint it was desirable to have uniformity, and not to have one version authorized in one king-

dom, while the technically Authorized Version of England was quite obsolete in practice, and was replaced in churches by a mere Bishops' Bible. Yet he could not approve of the Genevan Bible, with notes very contrary to his ideas of the importance of a king, one note even comparing his mother, Mary Stuart, to Jezebel! The English Puritans again were not content with it, since there had been a long pause in revision, and they knew the level of scholarship had risen greatly. From Tyndale to Matthew was eleven years, thence to the Great Bible only two, the Genevan had come in twenty, and its revised New Testament in sixteen more; but they would neglect the two Catholic versions, and think that twenty-seven years had now elapsed since this last improvement, the longest period of stagnation yet. This was the period when English prose had risen to "a perfection which in this particular stage was the highest it ever reached", in the writings of Richard Hooker, who died in 1600. And before that century closed, the outburst of poetry had culminated in Shakespeare's Sonnets, the *Midsummer Night's Dream*, *Romeo and Juliet*, and *As You Like It*. From the standpoint of literature as from that of scholarship a new version was due.

The magnates of the church were not averse. Their Bishops' Bible was a merely official volume, with no private circulation. And if they could see the Genevan also superseded, they would not mind letting the work of their own predecessors also be honorably mustered out.

Only one party remained to be considered, the Catholics. And no one intended to consider them, for already they were coming to be recognized as irreconcilable, demanding all or contributing nothing. Moreover the long period of steady repression had reduced them to all but impotence, though the fact was not quite evident to those who remembered the fiery days when Philip and Mary were king and queen, or the bloody days when Philip's Armada swept aside the puny forces of England and sailed majestically to the rendezvous of Flanders, only there to be caught with panic and scattered by storm.

When therefore in January, 1604, King James and the

bishops received a deputation of four Puritan clergy at Hampton Court, and these stated the wishes of their friends so as to arrive at a religious settlement acceptable to all parties, James leaped at the one proposal which chimed in with his own views. He recklessly threw away the splendid chance of a religious peace, ejected hundreds of clergy for non-conformity, created new Separatism, never again to die; but in all this tragedy of error it is to be put to his credit that he agreed to a new version of the Bible.

Further, being a trained theologian, and no novice at business, he promptly sketched out a plan which was an enormous advance on anything before. Previous versions had been the work of a few men, never more than eight, sometimes only one. He decided to enlist about fifty, and so he happily eliminated the personal equation, by which the defects of any one man occasionally deface his generally good work.

Within six months fifty-four scholars were selected and James sent his plans to Bishop Bancroft, to be communicated to the other bishops. Only in one detail were they defective, finance. No provision was made for the expense except that the bishops were told to manage that. James was about to create hundreds of vacancies, and evidently thought that some of the livings thus set free could be appropriated to the translators. He never troubled further on this head.

It is no small credit to James that he chose fine scholars, and quite neglected the distinction of party, though he had in ecclesiastical matters quite taken sides against the Puritans. Only a few of the front rank were omitted, such as Hugh Broughton, whose bad temper rendered him an impossible colleague.

With such a multitude of workers, careful rules became necessary, and a code was drawn up for uniform procedure. The scholars who accepted the invitations were grouped in six companies, each entrusted with one section of the Bible. The English basis of the whole was to be the Bishops' Bible, and this was to be treated conservatively; yet the Geneva, the Great, Coverdale's, Matthew's and Tyndale's might be used

where they agreed better with the original. Each member of a company was to prepare his own version of a chapter; then the company should meet and compare, settling the form they approved. Special difficulties might be met by asking outside expert advice; and learned clergy were invited to send suggestions to the proper company. When a book was complete in first draft, it was to be sent to the other five companies for criticism; and every amendment approved by any other company was to be placed on the final agenda.

Some men began work as early as April, 1605, but probably in private. Co-operative work seems to have begun during 1607, and lasted nearly three years. There are two points that may receive attention; the texts of Hebrew and Greek that were rendered; the extra helps not advised in the instructions, which were yet actually employed.

Neither in Hebrew nor in Greek did the revisers take special trouble to look for good manuscripts; they leaned upon printed texts ready prepared. It is highly doubtful whether they used Hebrew Bibles edited by Jews, and so they could choose between five Polyglots which gave on the same page all the versions which scholars then appreciated, or the edition by Tremellius, a converted Jew, who added his own Latin version, or a similar edition revised in 1572 from the work of Pagninus. There were five or six men competent to use any of these editions, and among them stands out Dr. Lancelot Andrewes, then dean of Westminster, but to close his career as bishop of Bath and Wells, chairman of the privy council; he knew more languages than all the Polyglots gave, and added a wide knowledge of all the early Christian fathers had written, quoting or commenting on the Bibles they used.

In Greek there were not only the Polyglots, but fifteen separate editions of the New Testament; and it is clear that on the whole, the most recent edition by Beza, published with a Latin version in 1598, was the favorite. Here again no attempt was made to improve by consulting manuscripts; nor were any really good manuscripts available, far less any people competent to weigh them.

There were now many new foreign versions, and the re-

visers proudly referred to their use of the Spanish (at Amsterdam, 1602), the French (at Geneva, 1588), the Italian (by Diodati at Geneva, 1607), and the German. But three English Bibles were most influential. There was the Bishops' version, deliberately ordered as the basis; a new fresh edition of the New Testament was issued in 1605. There was the popular Genevan, of which at least sixteen editions had been issued between 1601 and 1607, the last of them with a concordance bound in. We can hardly doubt that those two editions were prepared specially with a view to the work of the revisers. But a third unintended factor was the folio of nearly a thousand pages, comparing the revised Douay text of 1600 with the Bishops' New Testament, with critical notes and abundant quotations from the fathers. It brought in many renderings due to the Oxford Catholics.

When the first drafts had been criticized by the five companies which had not produced them, a sub-committee of six worked daily at Stationer's Hall to give a second reading, and this occupied nine months.

By this time the question of finance became crucial. The committee of six was paid; the company of stationers gave each of them thirty shillings a week, for four of them were necessarily away from other duties. But manifestly a huge monopoly was about to be created, and many mouths watered. It was to nobody's interest to state the facts, but a few did leak out in subsequent lawsuits. This was an age of patents and monopolies, for James was in constant need of money and preferred to get it otherwise than through parliament. So on 31 October, 1610, he sold to John Speed the right to print and insert in every edition of the new version for ten years, a set of genealogies of Holy Scripture, with a two-page map of Canaan; Speed was to get from the publisher prices varying from sixpence to two shillings, according to size. One funny thing which in the strict sense of the word was authorized.

Who was to handle the text and Speed's maps? Clearly the two universities, whose scholars had done the work, had some kind of preferential claim; and to a generation which

sees Cambridge stand sponsor for the *Encyclopedia Britannica*, and Oxford famed the world over for its Bibles, it seems that the university presses ought to have had the monopoly. But it is very doubtful if they had the requisite plant, and they certainly did not have the enterprise.

Christopher Barker had purchased in 1577 a patent granted to Sir Thomas Wilkes, and thus became King's Printer, a title borne by others before. As such he had in 1583 prevented Cambridge establishing a press. He had been succeeded by his son, Robert Barker, who now paid thirty-five thousand pounds, securing the original manuscript attested by the committee of six and a *prima facie* monopoly of printing it. To whom the money was paid is not stated; nor need we go into his finances or the mishaps which obliged him to assign his right to others by 1618. The really interesting point is that James contributed nothing to the cost, but on the contrary made a profit out of Speed. Seldom did a man get honor so cheaply.

The editorial work, as distinct from the translation, had been ordered by James to be minimized. There were no prologues and no expository notes, a policy reproduced from that of his great uncle Henry. A very few notes, and some alternative translations, and some references to other parts of Scripture were placed in the margin; summaries prefixed to the chapters, headlines to the pages, complete the accessories. A preface explaining the history of the work, and a shamelessly fulsome dedication to James, completed the manuscript which Barker bought.

He took it for granted that it continued the pedigree of Matthew's, the Great and the Bishops' Bibles, and boldly proclaimed on the title page that it was appointed to be read in churches; to get a warrant or monopoly from James would certainly cost more money, and it does not appear that he or anyone ever sought any authorization from king or council or parliament or convocation or anybody. In 1611 he began publishing; first two folio editions in black letter for church, sold unbound at twenty-five shillings; next a quarto and an

octavo in Roman. Then all sorts of varieties followed, to imitate Genevan styles found popular, and to meet all manner of tastes.

It leaped at once into popularity, although it did not at once stop the reprinting of the Genevan. The career of the Bishops' Bible was of course over, though a few Testaments were reproduced for a year or two. But the new version came out just in time, before Puritan and Anglican had quarrelled too deeply, before the tide of emigration had set westward. The Pilgrims may have taken to Plymouth the Genevan Bible and Ainsworth's Psalms, but the Puritans took to Massachusetts the new Royal Version.

Of course it met with criticism of all kinds, and when the interest in Bible study was enhanced by the arrival in 1625 of a splendid Greek Bible, presented to the king by Cyril Lukar, patriarch of Constantinople, it is clear that a revision took place. By 1629 the University of Cambridge successfully asserted its right to print, and to print this book; a Revised Version appeared for ten shillings from its press. Once the monopoly was broken down, a Londoner hit on the brilliant idea of buying a patent as king's printer in Scotland, and got out an edition in Edinburgh ready for the coronation of Charles in 1633, but so far mistook Scottish taste as to bind in a set of "Popish pictures taken out of the very Masse book" to please Laud. This edition with the note, "Appointed to be read in churches, Edinburgh", rang the knell there of the Genevan as the Scotch authorized version. N. B.: That same year Elzevir published at Leyden a new edition of the Greek Testament, of which he boasted that it gave the text "accepted by all". It may be as a consequence of this that Charles commissioned two survivors of the original committee, with Dr. Goad, of Hadley and the famous Joseph Meade, to give a second revision. They not only made the use of Italics more uniform, but gave new readings in the text, and thus produced the "Authentique Corrected Cambridge Bible" published in 1638, which remained the standard text for one hundred and twenty-four years.

Under the Commonwealth with its general overthrow of

many institutions, the comparatively new version might easily have been superseded. That every proposal to replace it was promptly rejected, is a very high testimonial to the place it had won in the affection of the whole nation. Only two changes of importance were made; editions appeared without apocrypha, and John Canne the Baptist pastor of Amsterdam immensely extended the idea of marginal references, producing a selection which has only been displaced by the twentieth-century work of Dr. Moulton.

The subsequent history of the version can be put in a few sentences. Oxford began to print it in 1675. In 1701 Bishop Lloyd prepared an edition for the king's printers (not Oxford as is often stated), containing a series of dates based by him on the researches of Archbishop Ussher, and a long note by Bishop Cumberland on Jewish weights and measures, which was still reprinted late last century by some bookmakers. In 1714 the first edition came out in Ireland. In 1749 the R. C. Bishop Challoner began the revision of the Douay Bible which borrowed so extensively from the 1611 version and therein paid it a very high compliment.

In 1762 Dr. Paris of Cambridge put out a very careful standard edition, restoring the text (except in spelling) to that of 1611, and amending all the accessories; a similar edition was prepared at Oxford seven years later. In 1777 a Scotchman published at Philadelphia the first English Testament printed in America and after five editions had been produced, he followed it in 1782 with a Bible complete in two volumes for which he gained authorization from Congress. By 1792 Thomas Scott had finished his great commentary to which he added Vavasor Powell's Concordance of the century before. In 1804 the British and Foreign Bible Society was founded, and at once applied the new art of stereotyping to produce on a new scale, and at prices as low as three shillings for a Bible or a shilling for a Testament. In 1833 Oxford issued a page-for-page reprint in Roman of the 1611 black letter first edition. In 1841 Messrs. Bagster reprinted the New Testament and five earlier versions in their English

Hexapla, with a modern Greek text and a long historical introduction by Tregelles. In 1851 the American Bible Society issued a revision intended to be standard, which met with violent opposition and was withdrawn. In 1873 Cambridge made its first contribution to this version by a careful revision with critical introduction, prefaced by Dr. Scrivener.

Already there were signs that the long monopoly was to be challenged. Baptists had led the way in 1850 by the American Bible Union, which after tentative portions, put forth a Revised New Testament in 1866. The subsequent steps are well known which led to the British editions of 1881 and 1885, and culminated in the American Standard Edition of 1901. Even this has not yet displaced its predecessor, and at three centuries from 1611, all who read English are joining to acclaim the merits of that great version which links them all together, in the bonds of a common tongue, a common religion, a common God.

THE ENGLISH BIBLE IN ENGLISH LITERATURE.

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For more than three hundred years the style and diction of our poets and prose writers have been influenced directly or indirectly by the English Bible. Long before the appearance of the Authorized Version in 1611, the influence of the earlier translations on English literature had been considerable: as far back, indeed, as the Anglo-Saxon period the prose and poetry were colored by biblical diction through contemporary versions of parts of the Old and New Testaments; from the Wyclif version near the close of the fourteenth century, on through the versions of Tyndale and his successors in the sixteenth century the influence is of course much more marked. The culmination of these attempts to produce a standard English Bible was the so-called King James, or Authorized Version, which has contributed more than any other one book to the making of English prose. This version, as is well known, owes something to each of its predecessors, but far more to Tyndale's than any other. Tyndale's consecration to his task and his final martyrdom, his ambition to "cause the boy that driveth the plow to know more of the Scriptures" than theologians themselves, his fidelity and humility, gave his translation such worth and such sacredness that it became a model for all subsequent versions in English. To these sixteenth century versions, Elizabethan literature is deeply indebted; of these, we must remember, Shakespeare made use; but so closely does the King James Version resemble them, that when we speak of "the Bible in Shakespeare" we unconsciously imply that he made use of the Bible in 1611. It is well, then, at the beginning of this discussion on the influence of the Authorized Version in English literature to be reminded that in its essentials the standard English Bible for the last

three hundred years is the same as that of Tyndale and succeeding revisers.

The Authorized Version, the crowning achievement of almost a century of efforts to give the people a national Book, came very close to the minds and hearts of the masses; it was learned by heart; maxims for the conduct of life were taken from it; it was devoutly read and quoted as the final authority on matters of faith and practice; it became indissolubly associated with the most sacred institutions of life, and thus in time it grew into a nucleating center of blessed memories and traditions. In it the nation saw reflected the aspirations of great English leaders as well as those of the humblest individual towards right living and purity of heart; from it they gained strength for daily conflicts and in it they found comfort for the sorrows of life; generations were brought up on it, knowing the language and the imagery of the Bible as one comes to know an intimate friend by constantly reading his features and hearing his familiar tones. Huxley has paid tribute to the English Bible as a national book in these memorable words:

“Consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John-o'-Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of pure literary form; and finally it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest civilizations of the world.”

Aside from its religious value, the Authorized Version has therefore come to be one of the supreme classics of literature; and before considering specifically its influence on English literature, including American, we will name several literary characteristics of the English Bible through which it has made

an appeal so compelling to our writers of prose and poetry. "Literature", says Lord Morley, "consists of all the books—and they are not so many—where moral truth and human passion are touched with a certain largeness, sanity and attraction of form". Let us add to this inclusive definition of literature this assertion as a criterion: *Any book is literature which makes a lasting appeal to the emotions.* Such a book would belong to what DeQuincey calls the "literature of power" as opposed to the "literature of knowledge" which is essentially scientific. Considered as literature, the Bible belongs primarily to "the literature of power", appealing as it does to the emotions, the imagination, and the will, more directly than to the mere intellect.

At least four qualities in the English Bible make this literary appeal. First of all, the Bible is a book of strong, simple, concrete words, which convey to the reader a sense of reality and absolute sincerity. Fully ninety-three per cent of these words are of Anglo-Saxon origin and come very close to the primal emotions. Such words wear well; we have been brought up on them in the daily concerns of life, and when we meet them in a book they stand for things and not for abstractions; they are heart-words, if you choose, rather than head-words. Passages in our literature made up of these simple and vivid words we commit to memory and sacredly treasure among our mental possessions—lines from Shakespeare, proverbs from Bacon's *Essays*, lines from Burns, stanzas from our great hymns. The supreme masters of literature prefer the strong, concrete word. In the second place, the Bible is a book of pictures. The truth is presented through parable, allegory, symbol. Consider, for instance, how the medieval painter seized upon this pictorial quality and filled the galleries of Europe with Biblical scenes. No other book, indeed, has so lent itself to translation into art. Bible stories in simple word pictures became our earliest English dramas, the sculptured adornments of mighty cathedrals, the themes of painters and poets. As the greatest of picture-books the Bible has immeasurably enriched the imagination of the mak-

ers of literature. Again, the Bible is a book of wonderful rhythms in the purely lyric parts and of a pleasing cadence even in many prose passages, which fall upon the ear like solemn music. The slight archaism of speech increases the pictorial and musical effect of Bible language, investing the scenes with mystic meaning. An eminent English critic, Professor George Saintsbury, declares that the sixth and seventh verses of the eighth chapter of Solomon's Song furnish the best example known to him of "absolutely perfect English prose—harmonious, modulated, yet in no sense trespassing the limits of prose and becoming poetry":

"Set me a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy as cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly contemned."

As illustrative of verbal concreteness, pictorial quality, and cadenced effect it would be difficult to find in our literature more striking examples than the story of Joseph, parts of the Book of Ruth and of Job, the lament of David over Jonathan, many of the Psalms, the twelfth chapter of Ecclesiastes, parts of Isaiah, the thirteenth chapter of First Corinthians, and numerous others.

The fourth of the Biblical qualities which make a strong literary appeal is found in the fact that the Bible is a Book of experiences, a pre-eminently personal book. "Literature is the personal use or exercise of language", Cardinal Newman once said; and no other book better illustrates this fundamental quality of literature than the English Bible. The writers of Biblical narrative, prophecy, and lyric—the three general divisions into which most of the literature of the Bible falls—were too much in earnest to employ mere ornament or even to develop their themes by elaborate argument. Too much depended on what they had to say for any such aesthetic trifling or dialectic subtleties. They went straight to the point, painting a picture with a few masterly strokes, telling their

message without a multitude of detail in direct and simple language assuming that those whom they addressed were as eager to hear as they themselves were eager to speak out what God had revealed to them. This directness and earnestness of statement, this dignity and sincerity, this pulsating vigor, gave to what they said a weight which no elaborate devices of art or exhaustive details of argument could possibly give. They were not at all concerned with the method, but only with the matter, or rather with the spirit; they were on fire with the truth, and their concern may be summed up in the words of the Master: "Ye shall know the truth and the truth shall make you free". Now, this sense of vivid reality is just the quality which makes great literature, for it renders prose and poetry permanently interesting. Moreover, throughout the Bible there is oneness of purpose together with variety: whether it be simple narrative, impassioned oratory, triumphal lyric, expository essay, a problem-drama as in Job, or a song of penitence and aspiration, or a mystic vision of prophecy fulfilled, one predominant sentiment binds the books into a spiritual whole as unmistakably as do the actual covers. The Bible is one book in a more real sense than Shakespeare or Milton is one book. Variety in unity—this of itself is enough to entitle the Bible to be called great literature; the unifying principle is man's personal relation to a personal God, set forth in a series of experiences actual or potential.

It naturally follows, therefore, that a book with such literary characteristics as these, universally accessible in sinewy and harmonious English prose, would profoundly interest the literature as well as the life of the English people and their descendants in all parts of the world. In what ways, then, has the English Bible of 1611 affected the prose and poetry of our tongue during the last three centuries? What traces of this supreme guide in faith and conduct are discoverable in the thought and expression of the literary masters of our race? Many eminent writers have avowed their debt to the Bible in formal terms; others have quite as effectively shown their obligation through the delicate medium of unconscious imi-

tation; all, indeed, are debtors, directly or indirectly. Ruskin, for instance, declares that the best part of his taste for literature and his ear for the music of words and phrases came from his daily reading aloud of the Bible with his mother in his childhood and boyhood, and from memorizing a number of chapters. This tribute he concludes with the oft-quoted assertion:

“And truly, though I have picked up the elements of a little further knowledge. . . . and owe not a little to the teachings of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and, on the whole, the one essential part of my education.”

Matthew Arnold, who has perhaps written more about the Bible than any other essayist and poet, was particularly fond of Isaiah: “From no poetry and literature, not even from our own Shakespeare and Milton, great as they are and our own as they are, have I, for my own part, received so much delight and stimulus as from Homer and Isaiah.” Macaulay speaks of the Bible as “a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.” Elsewhere, referring to Bunyan, he says: “He had studied no great model of composition, with the exception—an important exception undoubtedly—of our noble translation of the Bible.” Sir Walter Scott’s well known words to his son-in-law, Lockhart, who had asked him from what book he wished him to read, will always bear repeating as the tribute of a dying author who owed much to the Bible in many ways: “Need you ask? There is but one.” Scott’s contemporary, the poet Wordsworth, refers to the prophetic and lyrical parts of the Holy Scriptures as “the grand storehouses of enthusiastic and meditative imagination.” About a hundred years before this Jonathan Swift wrote of the Authorized Version: “The translators of our Bible were masters of an English style much fitter for that work than any which we see in our present writings, which I take to be owing to the simplicity that

runs through the whole." Quotations showing the esteem in which English writers held the Bible as a literary masterpiece might be multiplied, but these will suffice.

More significant, indeed, than these formal expressions are the evidences in the style and diction of leading writers of the permeative influence of the English Bible in English literature. This influence is naturally most obvious in writings on religious themes, such as Milton's poems and parts of his prose, and Bunyan's works. The poetry of Milton is of course full of Biblical imagery, though Milton's diction does not suggest Biblical language as much as his subject-matter does Biblical lore. Milton's *Samson Agonistes* is the only great drama in English literature on a purely Biblical theme put into the form of a Greek tragedy. Milton did not habitually use the King James Version; it appeared when he was three years old, and many years passed before it was absorbed into the life of the nation; to the preceding versions he probably owed more, and these, as already indicated, were not fundamentally different from that of 1611. A study of Biblical allusions and colorings in Spenser and Shakespeare would make this clear. Still, the Bible is so essentially a part of Milton that a dip into any of his longer poems means immediate contact with Scriptural persons and scenes, though they are often curiously interwoven with classical figures and legends. But when we come to Bunyan we find ourselves drinking from the wells of Biblical English undefiled. Brought up on the Authorized Version and Foxe's *Book of Martyrs*, a dissenter and a Puritan, John Bunyan so thoroughly assimilated the language of Scripture that it became his own natural speech. *Pilgrim's Progress* more nearly resembles the Bible in the simplicity and concreteness of its diction than any other English classic; and there is probably no other prose classic outside of the Bible which has had more influence on popular speech. This religious allegory, with its familiar imagery and quotation and its amazing realism, not only re-inforced the teachings of the Bible in the minds and lives of the people, but helped to democratize

literature and in so doing contributed to the birth of the English novel in the next century.

While Biblical quotation in an exact or modified form is fairly common among secular writers, particularly in that impassioned branch of literature, oratory, it is in the matter of allusion that English literature reveals its immense debt to the Bible. It is hardly too much to say that through allusion much of the Bible is in solution in our literature from Shakespeare to Tennyson. In the plays of Shakespeare there are fully two hundred passages containing Biblical allusions or adaptations; Dr. Van Dyke has found in the poems of Tennyson more than four hundred direct references to the Bible. Of the great poets of the nineteenth century Wordsworth, Browning and Tennyson make the widest use of the Bible, though allusions abound in all of them. It is, however, in the simple cadenced prose of our English and American writers that we find Biblical diction and Biblical allusions most perfectly combined. Several more or less familiar quotations will illustrate this. Here are a few sentences from Addison's *Vision of Mirzah*:

"He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thy eyes eastward", said he, "and tell me what thou seest." "I see", said I, "a huge valley, and a prodigious tide of water rolling through it." "The valley that thou seest", said he, "is the Vale of Misery, and the tide of water that thou seest is part of the great tide of eternity."

This is unmistakably reminiscent of Biblical diction and tone, though the allusion is not very direct. The directness of the allusions in the following sentence from Shelley's *Defense of Poetry* has often been noted:

"Their errors have been weighed and found to have been dust in the balance; if their sins were scarlet, they are now white as snow; they have been washed in the blood of the mediator and redeemer, Time."

Matthew Arnold is fond of giving point to a preceding assertion by using in the next sentence a Biblical quotation

or allusion; thus, in speaking of Wordsworth he continues:

"He is one of the very chief glories of English Poetry; and by nothing is England so glorious as by her poetry. Let us lay aside every weight which hinders our getting him recognized as such."

Without multiplying examples, mention may be made of the musical prose of Bunyan, of Dickens, of Ruskin, of Stevenson, of Carlyle, of Hawthorne, of Thackeray at his best, and of Lincoln in the Gettysburg speech and the inaugurals—men of diverse temperaments and training but all more or less revealing in their style and diction familiarity with the wonderful prose of the English Bible on which they were brought up. Some one has of late been counting the Biblical allusions in Edgar Allen Poe, and finds them surprisingly numerous; Whittier of course abounds in them, as do Longfellow, Lowell, and Bryant. Of all American poets, however, Whitman reflects most notably the long swinging rhythm of Bible poetry; indeed, no other poet has caught so well and so splendidly reproduced the strong rolling music of the stately lyric utterances of the English Bible. By dint of reading them aloud, Whitman at last made the sonorous tones his own favorite style of utterance.

Biblical phrases and allusions have become the current coin of our daily speech as well as mosaics in the structure of our more formal literature. Such phrases, for instance, as the following we commonly hear in conversation or see in magazines and newspapers: "a thorn in the flesh", "root of all evil", "heap coals of fire", "the handwriting on the wall", "weighed in the balance and found wanting", "highways and hedges", "broken reed", "the fat of the land", "the dust of the balance", "still small voice", "lick the dust", "repented in sackcloth and ashes", "a law unto themselves", "clear as crystal", "the sweat of his brow", "to your tents, O Israel", "arose as one man", "his brother's keeper", "moth and rust". Numerous others will occur to every reader of this article. Many proper names from the Bible are in common use to connote desirable or undesirable personal qualities: a good

Samaritan, a Solomon, a Methuselah, a Job, a Dives, 'a regular Jezebel', 'a doubting Thomas', a Sampson, 'to raise Cain', a Jehu (coachman), a Judas, maudlin (corruption of Magdalene), 'a perfect Babel of sounds', etc. There are, besides, numerous examples of Biblical allusion and modified quotation in current literature: 'They have fallen among thieves', 'they are looking out for the loaves and the fishes', 'he sold his birthright for a mess of pottage', 'he is a prophet without honor', 'he passed by on the other side', 'the very stones will cry out against such proceeding', 'we are the people'. The titles of a considerable number of present-day novels are Biblical phrases: *The Fruit of the Tree*, *The Road to Damascus*, *The Tents of Wickedness*, *The Way of a Man*, *To Him That Hath*, *A Stumbling Block*, *A Fountain Sealed*, *As a Man Thinketh*, and so on. Professor A. S. Cook, of Yale (to whose well known monograph on the Authorized Version I am indebted for certain details) says that in a recent book on life in an Italian province sixty-three Biblical references were found; in a recent work on the life of wild animals, twelve; and in a novel by Thomas Hardy, eighteen. In Walter Pater's delightful little sketch, *The Child in the House*, I have noted eleven or twelve Biblical references. If space permitted, such illustrations might be almost indefinitely multiplied. Sufficient evidence of the pervasive influence of the English Bible on our language and literature has already been given fully to warrant the assertion of Coleridge in his *Table-Talk*: "Intense study of the Bible will keep any writer from being vulgar in point of style."

If the Bible had been translated into the literary language of the early seventeenth century, it would never have so profoundly influenced subsequent literature; fortunately, the scholars who undertook the task, 'diligently compared and revised the former translations', retaining much of the simple and already familiar idiom of the earlier versions. This gave an archaic tinge to the language of the Authorized Version sufficient to make the English "sweet upon the tongue" without destroying the popular nature of the speech. Everybody read

it and came in time to love it, consciously or unconsciously, for its simplicity, harmony and energy. It grew into the life of the nation, became a bond of union among the various branches of the English race scattered over the world, the acknowledged charter of our faith, by whatever name in Christendom we may be called. Certainly this English Bible through long inheritance is in solution in the religious, political, social, and literary institutions of the Anglo-Saxon peoples; more than that, it is in the very blood of the men and women whose ancestors fought for spiritual liberty. This traditional significance of the English Bible in the life of the people accounts for its effect upon our literature. The older generations were brought up on it in the home; the boys and girls heard it read aloud and they were required to read it themselves; the reading and study of the Bible in school and college, as desirable as that is, can never take the place of that older home acquaintance with it. No book is really vital to you and me until we have taken it into our heart as a friend.

The truth is, the English Bible has always remained close to the heart of the English-speaking people through the many changes in literary taste. The tendency has been even in the periods of artificiality in our literature such as the eighteenth century, to swing back to the virile prose of the Bible whenever our writers became preachers of some sort of reform. It is noteworthy, indeed, that most of the great authors in English literature for the last two centuries, and more particularly those of the nineteenth century, were inspired by motives more or less moral and purposeful. This is true to the genius of the Anglo-Saxon, who is at heart a reformer and by instinct a prophet. In the early eighteenth century, for instance, Defoe and Swift, whose sinewy English resembles that of the Authorized Version, were social reformers; so was Addison and so was Steele; so in a more general way, later on, was Goldsmith, while Dr. Johnson was a conscious power for righteousness; and Edmund Burke used the Bible freely in his great speeches. Blake, the mystic poet, was

steeped in Biblical symbol; the early novelists professed to write with a moral purpose; Scriptural references are numerous in Burns, who learned the Bible from devout Scotch parents. In the next century the Romantic poets, Wordsworth, Coleridge and Shelley, were aspiring dreamers for social betterment; the novelists, Dickens, Thackeray, George Eliot, Charlotte Bronte, Kingsley, Hawthorne, were in one way or another social reformers and conscious debtors to the English Bible; the essayists, notably Carlyle, Ruskin, Arnold, and Emerson, had traits of the Hebrew prophets; while the poets Browning and Tennyson are conspicuous for their use of the Bible. Thus it will be seen how essential a part of our literature the English Bible has always been; and if we will take the trouble to run through the poetry of Kipling, we may discover how intimately acquainted with its diction and spirit is the author of the *Recessional*. This is indeed a noble cloud of witnesses to the influence of the Bible in English literature.

It is to be devoutly hoped that this three hundredth birthday of the Authorized Version, which is being celebrated so widely wherever the English language is the national speech, will result in a renaissance of Bible reading particularly among the young. Let us lay aside the weight of comment *about* the Bible which now besets us and turn without let or hindrance to that masterly language and literature which formed an essential part of the culture of our fathers. For greater accuracy we would no doubt do well to consult newer translations, but the green pastures and the still waters of the Old Version should be our more habitual abiding-place if we would enter fully into the heritage of our noble tongue and its rich and varied literature. No mere mess of pottage in the shape of magazine or novel should lure the American youth, however hungry he may be, from the enjoyment of his birthright, the English Bible. He should read it until its perfect prose, its sublime imagery, its high harmony, and its divine message become a possession to him forever. So read, the English Bible of 1611 will continue to

ennoble the emotions, enrich the imagination, and mould the life of individuals and nations: its language will 'live in the ear like music that can never be forgotten, like the sound of church bells'; it will remain a 'part of the national mind, and the anchor of national seriousness.'

TOLSTOY'S RELIGION.

BY PRESIDENT EDWIN M. POTEAT, D.D., LL.D., GREENVILLE, S. C.

Tolstoy was born in 1828. He died in 1910. On the 22nd of February, 1901, in the seventy-third year of his life, the Holy Synod of the Orthodox Greek Church issued a decree of excommunication, in which it is said:

"In our days God has permitted a new false teacher to appear—Count Leo Tolstoy. A writer well known to the world, Russian by birth, Orthodox by baptism and education, Count Tolstoy under the seduction of his intellectual pride has insolently risen against the Lord and His Christ and against His Holy heritage, and has publicly in the sight of all men, repudiated the Orthodox Mother Church, which reared and educated him; and has devoted his literary activity and the talent given him by God, to disseminating among the people teachings repugnant to Christ and the Church and to destroying in the minds and hearts of men their national faith, the Orthodox faith. . . . Therefore the Church does not reckon him as its member, and cannot so reckon him until he repents and resumes his communion with her. . . . Many of those near to him retaining their faith, reflect with sorrow that he, at the end of his days, remains without faith in God and in our Lord and Saviour, having rejected the blessings and prayers of the Church, and all communion with her."

In his reply Tolstoy said, "That I have renounced the Church which calls itself Orthodox is perfectly correct. But I renounced it not because I had risen against the Lord, but on the contrary, only because with all the strength of my soul I wished to serve Him. Before renouncing the Church and fellowship with the people, which was inexpressibly dear to me, I—having seen some reasons to doubt the Church's integrity—devoted several years to the investigation of its theoretic and practical teachings. For the theory I read all I could about

church doctrine, and studied and critically analyzed dogmatic theology; while as to practical—for more than a year I followed strictly all the injunctions of the Church, observing all the fasts and all the services. And I became convinced that church doctrine is theoretically a crafty and harmful lie, and practically a collection of the grossest superstitions and sorcery, which completely conceals the whole of Christ's teaching. . . . 'He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and in the end loving himself better than all', said Coleridge. I traveled the contrary way. I began by loving my Orthodox faith more than my peace; then I loved Christianity more than my Church; and now I love Truth more than anything in the world. And up to now Truth for me corresponds with Christianity, as I understand it. And I hold to this Christianity; and to the degree in which I hold to it, I live peacefully and happily, and peacefully and happily approach death."

Twelve years before his death Mr. G. H. Perris¹ wrote of him—"In naked worth, perhaps the greatest soul now alive on this earth." And when death came a leading magazine spoke of him as "the foremost man in the world of letters, a man who combined an extraordinary genius akin to madness with an extraordinary lack of common sense." A European paper speaks of him as "thought-poor"; and W. Dean Howells calls him "the greatest imaginative writer who ever lived".

The quotations here brought together set before us a strangely complex personality whose predominant characteristic was a passion for simplicity; and it will be seen at once that a study of his religion will lead us into the heart of religion itself; and will raise ultimate questions in the philosophy of the religious experience.

One takes considerable risk in attempting a generalization on Russia and Russians, but Mr. Perris, in the gripping vol-

(1) *Leo Tolstoy: A Study in Personal Evolution*, page 20.

ume already referred to says, (p.11): "Every Russian is a pilgrim...he is a foredoomed truth-seeker". And again (p.20): "This is the unknown quantity men call Russia; an immeasurable devotion, an immeasurable patience, an immeasurable industry, an immeasurable hunger for holiness. And the heart of Russia is Leo Tolstoy—a pilgrim of pilgrims, and sick with the sickness of his people".

Already in his early childhood, which he remembers as marked by "an innocent light-heartedness and an infinite need of love", he had shown an extraordinary sensitiveness to religious impressions. Of an itinerant fanatic praying in the moonlight, he exclaims²: "Oh Greesha! thou good Christian—how greatly didst thou glorify His greatness, when, unable to find any words, thou didst fall on the ground with tears". His mother, had died when he was in his third year, and his father when he was nine. His first guardian, the Countess Alexandra Osten-Saken had been "the graceful and poetic Aline with beautiful blue eyes, who used to love reading and copying French verses; who played on the harp and always had great success at the grandest balls". But after terrible experiences (Her husband became insane and tried to kill her.) she became "a truly religious woman. Her favorite occupation was reading the Lives of the Saints; communing with pilgrims, half crazy devotees, monks and nuns, of whom some always lived in our house...She was not merely outwardly religious, keeping the fasts, praying much and associating with people of saintly life, but she herself lived a truly Christian life, trying not only to avoid all luxury and acceptance of service, but herself serving others as much as possible. She never had any money for she gave away all to those who asked". His governess through all the period of his childhood, Aunt Tatiana, "took the first place in our upbringing by right of love to us, and we felt her right. I had fits of passionately tender love for her...Aunt Tatiana had the greatest influence on my life". He early fell into solitary musings and felt himself "alone in the search for the good". Writing of

(2) Maude: *Life of Tolstoy*—Vol. I: p. 24.

the period of 1840—when he was twelve or thirteen—he says: “At one time it occurred to me that happiness did not depend on outward causes, but upon the way we considered them; that a man who had grown used to suffering could never more be truly miserable, and in order to get myself inured to labor I used to hold Tatischeff’s dictionary in my outstretched hand for five minutes, or would go into a closet and scourge my bare back with a rope so severely that the tears would flow down my cheeks”.

A little later, like Shelley, he came powerfully under the illusion of the perfectibility of human nature. “At that time it seemed to us a feasible thing to improve humanity and to extirpate all human vices and sufferings; it seemed such a simple, easy thing to amend our own faults, to acquire every virtue and to be happy”. We have here a trace of what will become his gospel of salvation by loving work. There was now no God; for a boy had brought from his grammar school a year before the announcement of the latest discovery. “The discovery was that there is no God, and that all we were taught about Him is a mere invention. I remember how interested my elder brothers were in this news, they called me to their council and we all, I remember, became animated and accepted the news as something very interesting and fully possible”.

When he passed from these home influences at the age of fifteen to the University at Kazan, he entered upon a stretch of unhappy years. He had read the Sermon on the Mount; Old Testament stories; Rousseau’s Confession, and David Copperfield, beside all the popular Russian writers. Of Rousseau, he says³: “I was more than enthusiastic about him, I worshipped him. At the age of fifteen I wore a medallion portrait of him next my body instead of the Orthodox cross”. “The religious beliefs of my childhood disappeared . . . and as from the time I was fifteen I began to read philosophic works, my rejection of those beliefs very soon became a conscious one. From the age of sixteen I ceased going to church and fasting on my own accord. Looking back on that time now I clearly

(3) Maude: Vol. I: p. 46.

see that my faith—my only real faith— was a belief in perfecting oneself". Again ⁴: "I remember also at the University that when my elder brother suddenly in the passionate way natural to him, devoted himself to religion and began to attend all the church services, and to fast and to lead a pure and moral life, we all, and even our elders, unceasingly held him to ridicule, and called him 'Noah'".

He left the University without a degree, and while there and afterward he followed the open road into all the vices of the fashionable society in which he moved. Let him tell the story of the next ten years in his own swift way. "I killed men in war; I lost at cards; wasted my substance wrung from my peasants; punished the latter cruelly; rioted with loose women, and deceived men; lying, robbery, adultery of all kinds; drunkenness, violence, and murder, I committed them all; and yet I was none the less considered by my equals as a comparatively moral man.

During that time I began to write, out of vanity, love of gain, and pride".

But he had his qualms of conscience, flushes of repentance and at times he fell into deep self-loathing on account of his lapses. A companion describes him ⁵: "He would vanish for one, two or three days. . . . At last he would return—the very picture of a prodigal son, sombre, worn-out and dissatisfied with himself. . . . Then he would take me aside, quite apart, and would begin his confessions. He would tell me all, how he had caroused, gambled, and where he had spent his days and nights, and all the time, if you will believe me, he would condemn himself and suffer as though he were a real criminal. He was so distressed that it was pitiful to see him".

After one of these fits of depression, in his twenty-seventh year, he writes ⁶: "A conversation about Divinity and Faith has suggested to me a great, a stupendous idea, to the realization of which I feel myself capable of devoting my life. This

(4) My Confession.

(5) Maude: Vol. I: p. 127.

(6) Ibid: p. 130.

idea is the founding of a new religion corresponding to the present state of mankind; the religion of Christianity, but purged of dogmas and mysticism; a practical religion, not promising future bliss, but giving bliss on earth. I understand that to accomplish this the conscious labor of generations will be needed. One generation will bequeath the idea to another, and some day fanaticism or reason will accomplish it. *Deliberately* to promote the union of mankind by religion—that is the basic thought, which I hope will dominate me”.

Already he had won distinction as a writer, and that same year (1855) he will publish *Sevastapol*. The next year he leaves the army and begins the career of a man of letters, and what with writing, travel, work for peasant schools at Yasnaya, association with literary men, Tourgèneff and others, the years until his marriage in 1862 are very full. It was in 1860 that he visited the Wartburg, where Luther was imprisoned after the Diet of Worms, and when shown the room where Luther commenced his translation of the Bible he exclaimed, “Luther was great!”

September 20, 1860, his favorite brother, Nicolas Tolstoy died, “literally in my arms”. And on October 13th he notes in his Diary: “At the very time of the funeral the thought occurred to me to write a Materialist Gospel, a Life of Christ as a Materialist”.⁷ “To whom can one pray? . . . A God whom one can beseech and whom one can serve—is the expression of mental weakness. . . . Indeed He is not a Being but a law and a force”.⁸

Yet his earlier religious impressions were never completely effaced, and out of the midst of his most reckless days he writes to his aunt: ⁹ “Religion and the experience I have of life (however small it may be) have taught me that life is a trial. In my case it is more than a trial; it is an expiation of my faults. . . . It is the hand of God that has guided me—I do not cease to thank Him for it”.

(7) It may not be generally known that such a *Life of Christ* was written by Thomas Cooper, president of S. C. College, 1820-34.

(8) *Ibid.*: p. 83.

(9) Maude: Vol. I: p. 73.

Or this from his Diary: ¹⁰ "He whose aim is his own happiness is bad; he whose aim is the good opinion of others is weak; he whose aim is the happiness of others is virtuous; he whose aim is God is great". And once more: ¹¹ "All the prayers I have invented I replace by one prayer—'Our Father'. All the requests I can make to God are far more loftily expressed and more worthily of Him in the words, 'Thy Kingdom Come, as in Heaven, so on earth!'" And still again: "Lord I thank Thee for Thy continual protection. How surely Thou leadest me to what is good. What an insignificant creature should I be, if Thou abandoned me. Lord, give me what is necessary, not for the satisfaction of my poor aspirations, but that I may attain to the eternal, vast, unknown aim of existence, which lies beyond my ken".¹² As showing how nearly he approached evangelical ideas, the following words, in which he is expressing his horror of war and the insufficiency of bandages to mitigate it, may be quoted:¹³ "It is not the suffering and mutilation and death of man's body that most needs to be diminished—but it is the mutilation and death of his soul. Not the *Red Cross* is needed, but the simple Cross of Christ to destroy falsehood and deception". Indeed, from his earliest years he showed affinity for the Christian ideal of humility, meekness and self-sacrifice, and this affinity was more pronounced after he had read Greek Literature (1870), which presents an outlook on life so different from his own.

But the great crisis, his "spiritual rebirth" as he calls it, is not reached till 1878—his fiftieth year. Meantime he is reading widely—Bacon, Luther, Froebel, Proudhon, Schopenhauer, the Lives of the Saints, Pascal, Kant, etc., etc. Of Schopenhauer, he says: ¹⁴ "Do you know what this summer has been for me? An unceasing ecstasy over Schopenhauer, and a series of mental enjoyments such as I never experienced before. I have bought all of his works and have read and am reading

(10) *Ibid* I: p. 91.

(11) *Ibid* I: p. 117.

(12) *Ibid*: Vol. I: p. 136.

(13) *Ibid*: Vol. I: p. 315.

(14) *Maude*: Vol. I: p. 342.

them (as well as Kant's). I do not know whether I shall ever change my opinion, but at present I am confident that Schopenhauer is the greatest genius among men".

Thus interest in literature and philosophy, his writing, the cares of a family and a large estate, absorbed him for fifteen years, and by these means he succeeded in stifling in his soul "all questions as to the meaning of my (his) own life, or of life in general".

Up to this point his life might be summarized in the words of the preacher (Ec.2): "I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also was vanity. . . . I made me great works; I builded me houses; I planted me vinyards; I made me gardens and parks and I planted trees in them of all kinds of fruit. . . . I bought men-servants and maidens. . . . also I had great possessions of herds and flocks. . . . I gathered me also silver and gold. . . . and whatsoever mine eyes desired I kept not from them; I withheld not from my heart any joy. . . . Then I looked on all the works that my hands had wrought and on all the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun".

That he is approaching Koheleth's conclusion—all is vanity—see a letter bearing date January 30, 1872:¹⁵ "In Nirvana there is nothing to laugh at; still less is there cause for anger. We all (I at least) feel that it is much more interesting than life; but I agree that however much I may think about it I can think of nothing less than that Nirvana is Nothingness. I only stand up for one thing: religious reverence—awe of that Nirvana".

And after expressing approval of the burial of his brother's child in spite of his repugnance toward ceremonial rites, he goes on—"For me at least those Slavonic words evoke quite the same metaphysical ecstasy as one experiences when one thinks of Nirvana. Religion is wonderful in that she has for so many ages rendered to so many millions of people the same

(15) Maude: Vol. I: p. 370.

service, the greatest anything human can render in this matter. With such a task how can she be logical? Yes, there is something in her”.

In 1875 a priest Vasili Ivanovitch, who had come to the house to teach the children was detained over night by a snow-storm, and “the count began a conversation with him, and they did not go to bed till daylight. . . . From that day Leo Nikolaievitch became very thoughtful, and always talked with Vasili Ivanovitch. When Lent came round the Count got up one morning and said: ‘I am going to do my devotions, and prepare to receive communion’ . . . From that day, for a couple of years, he always went to church, seldom missing a Sunday. The whole village was surprised and asked, ‘What has the Priest told the Count, that has suddenly made him so fond of church going?’ ”

He was in the thick of the five years’ inner struggle which culminated in his writing “*My Confession*” (1878). It is impossible in this article to give even the briefest summary of this remarkable human document. The pen that wrote it was dipped in blood, and the leaves are wet with tears. It is plain, grave, ruthless; with sad lucidity it uncovers the refuge of lies in which worldly people hide, and calls them out to endure the convicting gaze of Truth. It recounts the bewildered groping of a lost soul; the feeding on ashes; the pining hunger; the despair—“Lord, have mercy, save me! Lord teach me!” But no one had mercy on me, and I felt that my life was coming to a standstill”.

He sought help of the philosophers—“Where philosophy does not lose sight of the essential question, its answer is always the same; an answer given by Socrates, Schopenhauer, Solomon, Buddha”. “To go on living knowing that life is a stupid joke played upon us. . . . was to me repulsive and tormenting, but I remained in that position”. “My position was terrible—I knew I could find nothing along the path of reasonable knowledge, except a denial of life; and in faith I could find nothing but a denial of reason, still more impossible to me than a denial of life”.

“Finally I saw that my mistake lay in ever expecting an

examination of finite things to supply a meaning to life. The finite has no ultimate meaning apart from the infinite. The two must be linked together before an answer to life's problems can be reached."

Then he sought help of the religious people—Buddhists, Mohammedans, Christians of all types, including evangelicals who profess salvation by belief in the Redemption. He returned to the Church. "Never shall I forget the painful feeling I experienced the day I received the Eucharist for the first time after many years. The service, confession and prayers were quite intelligible and produced in me a glad consciousness that the meaning of life was being revealed to me. The Communion itself I explained as an act performed in remembrance of Christ and indicating a purification from sin and the full acceptance of Christ's teaching. If that explanation was artificial, I did not notice the artificiality; so happy was I at humbling myself before the priest—a simple, timid, country clergyman—turning all the dirt out of my soul and confessing my vices; so glad was I to merge in thought with the humility of the Fathers who wrote the prayers of the office, so glad was I of union with all who have believed and now believe, that I did not notice the artificiality of my explanation. But when I approached the altar gates and the priest made me say that I believed that what I was about to swallow was truly flesh and blood, I felt a pain in my heart; it was not merely a false note, it was a cruel demand made by someone or other who had evidently never known what faith is. . . . It was indescribably painful to me. . . . I humbled myself and swallowed that flesh and blood without any blasphemous feelings, and with a wish to believe. But the blow had been struck, and knowing what awaited me, I could not go a second time."

Then like Bunyan he listened to the conversation of some illiterate peasants—"about God, faith, life and salvation, and a knowledge of faith revealed itself to me"—and on turning to the Gospels he found in the five precepts of Matthew 5 a sure foundation for faith and life.¹⁶

(16) *Perris*: p. 159.

1. "To offend no one, and by no act to excite evil in others, for out of evil comes evil.

2. To be in all things chaste, and not to quit the wife whom we have taken.

3. Never to take an oath, because we can promise nothing, for man is altogether in the hands of the Father, and oaths are imposed for wicked ends.

4. Not to resist evil, to bear with offenses, and to do yet more than is demanded of us; neither to judge nor to go to law, for every man is himself full of faults and cannot teach. By seeking revenge men only teach others to do the same.

5. To make no distinction between our own countrymen and foreigners, for all men are children of one Father.

In other words "Do not be angry"; "Do not lust"; "Do not give away the control of your future actions"; "Do not use violence against men who act in a way you disapprove of"; and "Love your enemies".

Here is Mr. Aylmer Maude's comment¹⁷: "By arriving at the conclusion that we are parts of a moral universe, and only in so far as we discern that order and adjust ourselves to it, has life any meaning and purpose that is not defeated by death, Tolstoy reached the ultimate root of religion. Through strife and suffering to have found it by his own effort, and to have proclaimed it in the teeth of those who denounced him as a heretic and atheist, as well as of those who sneered at him as a superstitious dotard, is an achievement that entitles him to rank among the prophets."

For the remaining thirty-two years of his life he devoted himself to the heroic attempt to warm the winter's cold from his own fire; he tried to practice the meaning of life, which had now become plain to him. His own account of his life was that it fell into three periods—in the first he served himself; in the second he served his fellows; in the third he served God. The following titles of books he wrote in the third period will indicate the center of his interest: "*Criticism of Dogmatic Theology*"; "*My Religion*"; "*What Then Must*

(17) Maude: Vol. II: p. 38.

We Do?"; "*The Kingdom of God is Within You*"; "*Reason and Religion*"; "*Religions and Morality*"; "*How to Read the Gospels*"; "*Christianity and Patriotism*"; "*What is Religion?*". And on the side of practice his renunciations included all his estates, property in his books, luxury in food and dress (at one time he was a dandy), hunting, of which he was very fond, meat, tobacco and for a time even horseback riding; while he still reproached himself that he found it so difficult to match a Christian peasant, Soutaef, in altering his life to suit his perception of what was right. As to his inner life of communion with God he writes to a friend (1901¹⁸) "I have long since formed the habit of praying every morning in solitude", and then he gives as his prayer a remarkable paraphrase of the Lord's prayer, and adds: "Besides that prayer.... I read the thoughts of Saints and Sages, not Christians only, and I meditate, seeking out what in God's sight there is of evil in my heart, and trying to rid myself of it. I also try to pray in active life, when I am among people and passions assail me. Then I try to remember what went on in my soul when I prayed in solitude, and the more sincere my prayer was, the more easily do I refrain from evil".

Earlier (1889) he had written to another friend: "I often say to myself 'Live rejoicing unceasingly in (what no one can anywhere prevent) the joy of doing God's will in purity, humility and love.'" And again: "It is for the most part well with my soul. Indeed it would be a sin were it not so. Seldom a day passes without joyful proofs that the fire which Christ brought to earth is kindling more and more".

That he classified himself as a Christian is shown in other letters. For example:¹⁹ "The saying of Christ that—'If any man will come after me, let him deny himself and take up his cross daily and follow me' was true in His time, and is true in ours; a follower of Christ must be ready to be poor and to suffer; if not he cannot be His disciple". This letter

(18) Maude: Vol. II: p. 61.

(19) Maude: Vol. II: p. 356.

is signed—"Your Brother in Christ, Leo Tolstoy." In 1885 his friend Frey had urged him to renounce the name of Christianity for his system. Tolstoy replied:²⁰ "I cannot do so, for all I know comes from Christ, and I am still continually learning from Him, I think I shall learn yet more in the future". And once more:²¹ "Please don't be frightened at the word 'Christianity'—I mean nothing mystical, but simply the love of man by man". In 1894 his friend Gay had finished his picture of the Crucifixion;²² he brought it to show to Tolstoy who asked to be left alone with it. Gay on returning to the room found him in tears. Embracing him Tolstoy said: "I feel, dear friend, that *that* was how it really happened"!

Of Nietzsche he said:²³ "He was a real madman, but what talent! . . . Great God, what savagery! It is terrible so to drag down Christianity!"

At the last his tone was gentle, submissive, trustful: "I am eighty years old, and I am still searching for truth". "Physical and mental strength decreases but something else (moral strength) greatly increases. I would on no account exchange what I am now, for what I was sixty years ago."

This article might end here, for it contains a description for the most part in Tolstoy's own words, of his religion. But inadequate as the description is, it yet raises questions which carry us beyond Tolstoy and the classification to which he is entitled as a religious man. As to the latter, we are not prepared to fix his classification till we have taken account of his attitude towards various conceptions of the subject matter of religion. He defines religion as "a certain relation established by man between his separate personality and the infinite universe or its source; and morality is the ever present guide to life resulting from that relation". "Every sane man must of necessity have a religion (whether of selfishness, or patriotism, or obedience to some Lord or Law): that is to say, must

(20) *Ibid.*: p. 221.

(21) *Maude*: Vol. II: p. 483.

(22) *Ibid.*: p. 492.

(23) *Maude*: Vol. II: p. 499.

have some outlook on life enabling him to know why he approves of some things and disapproves of others”.

We have seen that he was a man of prayer, but he did not believe in the personality of God.²⁴ He often speaks of the guidance of God, but after such a reference he remarked:²⁵ “I speak of a *personal* God, whom I do not acknowledge for the sake of convenience of expression”. “I believe in God, whom I understand as Spirit, as Love, as the source of all. I believe that He is in me, and I in Him. I believe that the will of God is most clearly and intelligently expressed in the teaching of the Man Jesus, whom to consider and pray to, as God, I esteem the greatest blasphemy”.²⁶ His frank eclecticism in religion is shown in the following quotation from “What is Religion” (1902): “For us the true religion is Christianity in those of its principles in which it agrees, not with the external forms, but with the basic principles of Brahmanism, Confucianism, Taoism, Hebraism, Buddhism, and even Mohammedanism. And these principles are very simple, intelligible and clear.

They are: That there is a God, the origin of all things; that in man dwells a spark from that Divine Origin, that man by his way of living, can increase or decrease that spark in himself; that to increase this divine spark man must suppress his passions and increase love in himself; and that the practical means to attain this result is to do to others as you would that they should do to you”. From this it will be clear that Tolstoy will hear of Redemption with impatience, and even with resentment. To a young evangelist, William Fettle²⁷ who had spoken of Christ as the Saviour of sinners by means of his death and resurrection he cried out: “I cannot listen to you. Much better is it for us to walk in silence than to speak so unprofitably”. In the same conversation Mr. Fettle had spoken of Jesus as a living Saviour, and of the Christian hope of His appearing. To this Tolstoy replied: “I have no

(24) Maude: Vol. II: p. 60.

(25) *Ibid*: p. 645.

(26) *Ibid* II: p. 580.

(27) *With Christ in Russia*—by Latimer.

such expectation. If some one were to come here to us now and tell us that the risen Christ had arrived in Yasnaya Polyana, and was walking in the garden over there, I would not care to have a look at Him. It is a mere superstition. He has been dead for nearly two milleniums". The only resurrection he believed in appears in a comment he wrote on the Dourkobors²⁸ (Spirit Wrestlers who interested him profoundly)—“the germinating of the seed sown by Christ eighteen hundred years ago, the resurrection of Christ himself.”

Of course he rejects the whole Pauline interpretation of Christianity, feeling no need of Paul's “doctrinal apparatus or propitiatory machinery”.²⁹ “Do not quote Paul to me. I do not believe in Paul”.

“I hold the doctrine of Salvation by the blood of Christ to be one of the most irrational, senseless, unsubstantiated of opinions; a gross superstition. . . . men have no need of rescue. They require no Saviour's blood, they must only do God's will. . . . Love God and thy neighbor. In this consisted the whole law”.³⁰

In the novel entitled “*Resurrection*” (1899), just after an evangelical preacher had said “Let us praise the Lord, who has given His only begotten Son for the redemption of mankind. His holy blood”. . . . we read—“Nekludoff felt so deeply disgusted that he rose silently and frowning and keeping back a groan of shame, he left on tiptoe, and went to his room”.³¹ Yet he writes in *My Religion*—“I believe that nothing but the fulfillment of the doctrine of Jesus can give true happiness to men. . . . I cannot refuse to obey it, if I would save my life from the certainty of eternal loss. . . . The doctrine of Jesus Christ is a doctrine of grace and truth. Once I knew not grace and knew not truth. I understand and believe now that the good toward which I was attracted is the will of the Father, the essence of life”.³²

(28) Maude: Vol. II: p. 508.

(29) W. James: *Varieties of Religious Experiences*, p. 211.

(30) *Resurrection*: p. 303.

(31) *My Religion*: p. 245.

(32) *Letter*: Oct., 1910.

From these quotations it will be seen that Tolstoy knew Jesus only as a Sage, the greatest of the sages; and thus in Tolstoy's experience we have presented in the concrete "the modern issue as to the person of Jesus Christ".³³

A student once asked Phillips Brooks the question—"Is conscious personal fellowship with Jesus Christ part of Christianity"? The great preacher hesitated, reflected and replied decisively—"Conscious personal fellowship with Jesus Christ is Christianity. That is what differentiates the religion of the Bible from all others". Tolstoy's religion was not of this type; and yet it has to be admitted that he attained a high character under the discipline of religion; and that he exhibited an almost unique loyalty to what he felt to be his duty—"Acting contrary to the Law of Christ is worse than death".³⁴ He protests, "the great sin is to lower the ideal of Christ in order to make it attainable".

Miss Jane Addams visited him (1896) and wrote—³⁵ "The glimpse of Tolstoy has made a profound impression on me; not so much by what he said, as the life, the gentleness, the Christianity in the soul of him".

To sum up, though one hesitates to attempt a summary of elements apparently so contradictory; for we are dealing with one who has much in common with the medieval saint and the oriental fatalist; and who never wholly escaped from the clash of contrary ideals and tendencies in his own soul.

1—The background of all his thinking about religion is the Greek Catholic Church. Remember that, and consider that he lived through the last half of the nineteenth century. He never felt to the full the stress of the Darwinian revolution, but he knew and responded to the deeper reaction of philosophy and criticism against traditional views of religion. He characterized Renan's "Life of Jesus" as a "merely childish, trivial and mean prank"; but Voltaire, Schopenhauer and other philosophers, together with the study of comparative Religion led him into deep revolt against the Orthodox Greek

³³ *Rev. & Expos.*: Jan, 1911.

³⁴ Letter to Rev. Aldin Ballou.

³⁵ *Maude*: Vol. II: p. 525

Church. He says—³⁶ “No religion has ever preached things so evidently incompatible with reason and with contemporary knowledge or so immoral as the doctrine preached by Church-Christianity”. So violent was this revolt that, though he met and conversed with, and was deeply impressed by many simple believers, yet evangelical Christianity was never fairly faced, and accordingly never gained access to his mind. His experience at the Communion, recited earlier in this paper was “indescribably painful”, and yet he probably never again came so near to the Kingdom in the evangelical sense of the phrase as on that day. “Knowing what awaited me I could not go a second time”; and his complete rejection of Evangelicalism was from that day inevitable. In the presence of such a tragedy one feels that a petrified ecclesiasticism calling itself Christianity is a crime against mankind, a monstrous hindrance to honest religion.

It is idle to guess what might have been the result if Tolstoy's approach to Christianity had been through the ministry of, say, Stundists, for example; but we may be permitted to wish that so sincere an inquirer might have been spared the painful, and as it proved, vain struggle to find the truth in the venerated paganism of his native “Orthodox Church”.

2—He is a thorough-going rationalist. Says Maude ³⁷—“Some men take to religion at the prompting of the heart; others at the prompting of the brain; and Tolstoy belongs to the latter category, not from lack of heart, but because, strong as are his emotions, his intellectual powers are stronger still”. He recovered the God, whom he lost in his youth, at the end of a syllogism—³⁸“I know that I shall be blamed; but still I must repeat! ‘Reason, Reason, Reason.’ There is no other way to reach the truth”. And he repeatedly resents the charge of being a mystic, of claiming an inner light denied to other men. Indeed his rejection of the personality of God carried with it a denial of Revelation, and laid on the reason the whole burden of finding truth. The truth

(36) *What is Religion?*

(37) *Vol. I: p. 400.*

(38) *Ibid: Vol. I: p. 416.*

Jesus found, he found in this way. So Buddha also. And Tolstoy's religion is a blend of Buddhist and Christian elements—the Buddhist elements predominating. That is to say, he takes his place among the Enlightened, not among the Redeemed; and the enlightenment he attained he attained like Buddha, in a long and stressful meditation accompanied by painful ascetic disciplines. We have seen that in his youth he used to beat his bare back with a rope till the tears would flow down his cheeks. In his eightieth year he wrote—³⁹“Nothing really would so fully satisfy me, or give me such pleasure as to be put in prison, in a real, good, stinking, cold, hungry, prison”. In his Confession he recites his adoption of asceticism: “The aim of man in life is to save his soul; and to save his soul he must live godly; and to live godly he must renounce all the pleasures of life, must labor, humble himself, suffer and be merciful”. These words might have been taken from a manual of Buddhist piety. And, indeed, the three periods of Tolstoy's life correspond in a striking, and by no means superficial way with the three periods in the life of Gautama—the periods, namely, of absorption in the pleasures of life, of search for the meaning of life, of enlightenment and effort to make others see the light. More especially do Tolstoy's Buddhist affinities appear in his idea of the future:⁴⁰ “If one is to understand by life beyond the grave, the Second Advent, a hell with eternal torments, devils, and a Paradise of perpetual happiness—it is perfectly true that I do not acknowledge such a life beyond the grave; but eternal life and retribution here and everywhere, now and forever, I acknowledge to such an extent that standing now at the verge of the grave, I often have to make an effort to restrain myself from desiring the death of this body, that is birth to a new life; and I believe that every good action increases the true welfare of my eternal life, and every evil action decreases it”. Here

(39) Maude: Vol. II: p. 636.

(40) Maude: Vol. II: p. 579.

surely, is a close approach to the Buddhist doctrine of retribution (Karma).

"The characteristic word of Christianity is—'Grace' as the characteristic word of Buddhism is Karma. Grace is the bending love and the stooping pity which looses us from our past, which delivers us from our burdens and weakness. Karma is the quality of our actions, which determines our future condition by the blind and unconscious concatenation of cause and effect, by dark and capricious regulations and consequences".⁴¹

It is true that Tolstoy reproaches Buddhism because it gives up this world as a bad job and because it accepts what is wrong in it as inevitable⁴²—whereas true Christianity undertakes to establish a Kingdom of Righteousness here and now. And it is also true, that though he was fascinated by the Buddhist conception of Nirvana, there is no evidence that he adopted the vast cycles of existences (transmigration of souls) through which the individual, according to the Buddhist system, is to attain Nirvana; his own conception of personal immortality was too vague for that. Yet it remains true that his religious system, following a clue given him by Schopenhauer, is an amalgamation of the principles of Buddhism and Christianity.⁴³

3—I have said that the Buddhist elements predominate. To put this proposition beyond dispute, it is only necessary to consider one other point—the forgiveness of sins. Here he falls far short of the Christian view, and of the Christian experience.

We have seen that Tolstoy suffered terribly in his periodic repentances⁴⁴ and there is deep pathos in that passage of the Confession in which he describes his hunger for God. But his repentance—better call it remorse—, and his dealings with God never yielded a sense of sins forgiven. The Epistle to the Hebrews was a sealed book to him; the cleansed conscience

(41) W. Robertson Nicoll.

(42) Maude: Vol. II: p. 607.

(43) Ferris: Leo Tolstoy, p. 65.

(44) Maude: Vol. I: p. 219.

was a piece of self-deception. Goethe and Ibsen and Tolstoy; Augustine, Luther and Bunyan—these two groups make conspicuous the distinction here pointed out. The first three felt the soul-sickness as poignantly as any men who ever lived; but it is to the other three we must look to find the cure in an experience of free forgiveness through Christ the Redeemer.

Now, the forgiveness of sins is a transaction between persons, and no one who evaporates his God into "a spiritual element"⁴⁵ is ever likely to know the meaning of it; as no sunny-minded, sky-blue Pantheist will ever know the meaning of it. Bunyan came on the line of conscience to despair—it was a sense of sin and guilt—and the relief he found was *a cleansing of his conscience*; and his peace was as a river. Tolstoy came on the line of reason to despair—it was a discovery of the vanity of life—and such relief as he found was in a *view of the world and of life (Weltanschauung)*. I do not mean to depreciate the relief Tolstoy found; it was immense, and it may even be admitted that some who find the other type of relief miss this; reconciled to God, they never attain a satisfying world-view. But the relief of forgiveness is after all, deeper than the relief of enlightenment, and Tolstoy's Diary may be cited in proof. As late as 1903⁴⁶ he writes: "I am now experiencing the torments of hell. I remember all the abominations of my former life". One finds no indication that he ever heard the words—"Thy sins are forgiven thee; go in peace". On the contrary, he is constantly encouraging people never to cease to strive to attain goodness; they will succeed if they persevere. But their success will be their own achievement—an achievement made by main force, so to speak; there is no atoning Saviour, no Living Lord to help, and no blotting out of past sins as a thick cloud. And to the last, his own struggle, while not without hope, retained the sombre hue, as of one resolved to fight the last fight with courage, even though the issue might remain hidden from his

(45) Maude: Vol. II: p. 677.

(46) Maude: Vol II: p. 402.

eyes. It was a struggle to live up to the ideal required by the Kingdom of God⁴⁷ "to realize which we must be as perfect as the Father, *i. e.* the ideal of external as well as internal perfection". He tried to live up to this ideal of love without the help of Him Who set it before us, the Living Lord of Love. Christ alone can give the life He demands; and Tolstoy came to attach less and less importance to Christ's personality, saying in a letter (1900)⁴⁸ of a book he read: "In this book it is very well argued (the probability is as strong *against* as *for*) that Christ never existed". To such a mind the Sermon on the Mount is not a Gospel but a condemnation, not a salvation, but a doom. Surely Paul and Augustine are sounder teachers here: Paul who gives his autobiography in four words—"Christ liveth in me"; and Augustine, who prays, "O Lord, give what Thou commandest, and then command what Thou wilt". Tolstoy never got out of the seventh chapter of Romans—never beyond the "O wretched man that I am"! of that chapter, and one listens in vain through all his experience for the apostolic assurance and gratitude: "I thank God through Jesus Christ our Lord"; or for the apostolic paean of praise "Unto Him that loveth us, and loosed us from our sins in His blood. . . . to Him be the glory and the dominion forever and ever, Amen".

4—One point more. We have seen in the discussion of the last point that Tolstoy's "Christianity" errs by defect, by a fatal defect: he misses the essential Christian fact, the forgiveness of sins through our Lord Jesus Christ, and is thus thrown into the company of all those—Buddhists and others—who are struggling unaided up some "eight-fold path" toward perfection. And true to his rationalist bent, religion with him⁴⁹ is "the sense of a relation which man himself establishes between himself and the infinite life surrounding him; and faith is man's consciousness of this relationship, his consciousness that his position in the world is such as obliges him to do certain things". "Faith is a relation man is con-

(47) Maude: Vol. II: p. 415.

(48) Maude: Vol. II: p. 598 ff.

(49) Maude: Vol. II: p. 125.

scious of towards the infinite universe, and from this relation the direction of his activity results". Thus religion is a perception of certain truths about one's world and his place in it; in a word, a view of the world. And he exhorts people to change their views, their outlook on life. He regrets his inability to help the poor upon whom he had bestowed alms, because nothing short of a change of their views of life would really meet their case.⁵⁰ All he could do was to tell them his own views, the truths he had found; and he held on to the conviction⁵¹ that "a message exists which can destroy all evil in men and give them universal welfare". In this Tolstoy has not gone beyond Socrates, and he knows of no provision of cleansing the tainted will and creating in a perverted will a purpose to do the right which the intellect perceives. Tolstoy does not know Religion as a personal fellowship with a personal God, who, according to Christianity, is in and through Jesus Christ a Redeeming God. And Tolstoy did not perceive that "the thing we are redeemed from is not chiefly ignorance or pain, but guilt". Mr. Harold Begbie's "*Twice-Born Men*" are in no doubt that they have been redeemed from guilt, set right with the Holy God; and their song is not of a *new view*, or set of views, but of a *new life* in Christ Jesus.

In conclusion. It does not lie in our province to fix the point Tolstoy reached in his upward striving. But no one acquainted with his life, his opinions, the range and depth of his interest and his teachings will deny him a place among the sages, and some will even give him a place among the saints. His discovery of the vanity of the worldly life, of the line of usefulness in loving service, and his loyalty to the light as far as he saw it, go far towards overbalancing his marked limitations. When looked at from the point of view of a Christian interpretation of life, the central difficulty presented by his career is this: Granting his willingness to do the will of God (John 7:17), how account for his failure to see the full meaning of the religion of the Incarnation?

(50) Ibid: Vol. II: p. 653.

Truth in the form of Law came by Moses, Confucius, Lao Tse, Buddha. Truth in the form of Grace came by Jesus Christ. And a man who is willing to do the truth he knows is surely in the way of knowing all truth.

The merely inquisitive mind is sure to ask: Was Tolstoy "saved"? To which the proper and only reply is:

"Will not the Judge of All the Earth do right".

THE PRIESTLY ELEMENT IN THE NEW TESTAMENT.

BY LESTER REDDIN, B.D., CHESTER, PA.

The personal attitude of Christ toward the temple and its priesthood may be defined as that of a loyal Jew. To Him the temple was the house of His Father (John 2:16); to be in company with those in attendance there was to be "among those of His Father" (*ἐν τοῖς τοῦ πατρὸς μου* Luke 2:49). He makes no apology for exercising His divine prerogative in healing lepers and restoring them to their places in their families and in society, but, as soon as they are healed, He commands them to go and show themselves to the priests and there offer the gifts which Moses commanded (Matt. 8:4; Mk. 1:44; Lk. 5:14; 17:14). He assumes that His disciples will habitually bring gifts to the altar, and only admonishes them to be reconciled to the offended brother before such gifts are offered (Matt. 5:23, 24). But He lived in a period of transition when the old regime had already become antiquated and the new was about to be ushered in. And, notwithstanding His loyalty to the old, we find frequent allusions in His teaching to the near approach of the new and its pre-eminence over the old. In His conversation with the Samaritan woman concerning the superiority of the claims of the Jerusalem temple over those of the Samaritan temple, He asserts that the hour has come when both Moriah and Gerizim must relinquish their claims to peculiar sanctity, for the necessity for temple worship is about to be done away with; a new and better way of approach unto God is about to be opened up. Also in the words of institution of His Memorial Supper, "This is my blood of the New Covenant", He makes the former Covenant old (cf. Heb. 8:13), and implies that the New is about to be sealed with His own blood.

The first covenant had "ordinances of worship and its sanctuary" (cf. Heb. 9:1), and a regularly ordained priest-

hood. To this priesthood belonged certain privileges and prerogatives which a "stranger" dares not assume (Num. 3:10; 18:7.) Only the priests could offer sacrifices (Lev. 1:9-12, 15-17; Ex. 30:20) and burn incense (Ex. 30:7ff; Num. 16:40) before Jehovah, or even come within the altar inclosure (Num. 18:7). To the priests was committed the care of the table of the shewbread (Lev. 24:8), and they alone might lawfully partake thereof (Ex. 29:32; Lev. 8:31; cf. Matt. 12:4). The priests alone might pronounce the benediction on the people (Num. 6:22). They had to guard the distinction between the sacred and the profane, between the clean and the unclean (Lev. 10:10), and pronounce upon the presence and cure of leprosy (Lev. 13). In Christ's commission to those who were to be the ministers of the New Covenant, He commands them to cast out unclean spirits, to heal diseases, to preach the gospel, and to baptize in the name of the Trinity, but nowhere does He bestow upon them any distinctive priestly prerogative. When, under the guidance of the Spirit of truth, His apostles entered upon that work to which He had appointed them, there is no indication, either from their words or actions, that they understood any priestly prerogative to belong to them by virtue of their apostolic office.

But the New Testament makes distinct recognition of a priesthood belonging to the New Economy. Christianity has been defined as "Theism plus mediation."¹ Christ is the "High Priest of our profession". Although it is only in the Epistle to the Hebrews that the word priest (*ιερεὺς*) is applied to Christ, other New Testament writers express the same idea in different terminology. To John He is our "advocate (*παράκλητος*) with the Father" (John 2:1); to Paul He is the "one Mediator (*μεσίτης*) between God and men" (I Tim. 2:5), the one through whom the world is reconciled unto God (II Cor. 5:19; cf. Eph. 2:16), the one who "maketh intercession for us" at the right hand of God (Rom. 8:34). The author of Hebrews takes up the subject of Christ's priesthood and

¹See Adeney, Article, "Mediation" in Hastings' D. B.

works it out in all its implications. Indeed, this is the leading idea in the doctrinal portion of his epistle. Moses, Aaron, and Melchizedek are introduced only to show the personal excellency of the Son and His pre-eminence in office. The following points of superiority in the priesthood of Christ are emphasized by our author:

1. *The Manner of His Appointment.* He did not inherit His priesthood by virtue of His tribal connection as did the sons of Levi, for "it is evident that our Lord sprang out of Juda, of which tribe Moses spoke nothing concerning priesthood" (7:14); but He who confers appointments to position in His Kingdom on the basis of fitness (cf. Matt. 20:21-23), appointed His Son as priest after the order of Melchizedek. Aaron and his sons were inducted into office according to a prescribed ritual, but Christ was made a priest by the oath of Him who said: "The Lord swore and will not repent, 'Thou art a priest forever after the order of Melchizedek'" (7:21).

2. *The Perpetuity of His Office.* The Aaronic priests "were forbidden by death to continue, but He, because He abides forever, has His priesthood inalienable" (7:23, 24). This perpetuity in office is the guarantee of ultimate salvation to all those who come to God through Him "Since He ever lives to intercede for them."

3. *The Nature of His Sacrifice.* "Every High Priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this one also have something which He may offer" (8:3). The Aaronic priests were continually offering sacrifices "unable to perfect the worshiper as to the conscience" (9:9, 10:1-4), but serving rather as a reminder of sin. "Without the shedding of blood there is no remission of sins" (9:22), but this blood must be more efficacious than the blood of bulls and goats which can never take away sins (10:4). Christ as High Priest, being under necessity of offering a sacrifice, and that one which could take away sin, made an offering of Himself (7:27), without blemish to God (9:14), entering "through

the greater and more perfect tabernacle through His own blood. . . . obtaining eternal redemption" (9:11, 12).

The interpretation of the death of Christ as a sacrifice for sin is not peculiar to this epistle, but it is found imbedded in each of the three important types of apostolic teaching, namely the Pauline, the Petrine, and the Johannine. According to Paul (Eph. 5:2) Christ gave Himself as an offering and a sacrifice to God for an odor of sweet smell; according to Peter (I Pet. 1:18, 19) He is the [sacrificial] "lamb without blemish and without spot" whose blood rather than silver and gold redeems from sin (cf. 3:18); according to John it is the blood of Christ that cleanses from all sins (I John 1:7).

4. *The Finality of His Sacrifice.* The incomparable worth of such a sacrifice eliminates the necessity of a repetition of the offering. "But now once for all at the end of the ages, He has been manifested to put away sin through the sacrifice of Himself" (9:26). This furthermore denies the possibility of a "continuation" or an "extension" of the sacrifice of Christ through consecrated bread and wine.

But the sacrificial is not the only aspect of Christ's priestly work. Equally important is His work of intercession. He has entered into Heaven itself "to appear in the presence of God for us" (Heb. 9:24; cf. Rom. 8:34; I John 2:1), where He ever lives to intercede for His people. No more than His sacrifice does His intercession need to be supplemented by the office of another. He is the one Mediator between God and men (I Tim. 2:5). There is, therefore, no necessity for a "Blessed Virgin" to make intercession before the Heavenly Father on behalf of her spiritual children, or for glorified saints to intercede for the saints on earth, or for a human priest to stand before the altar to present the cause of his people before a God who could not be approached by His believing children without such mediation. It may be that the Scripture language does not demand, possibly does not warrant, the inference that Christ stands incessantly making petitions for His saints all and each, or endorsing to the Heavenly Father

the various prayers which are incessantly offered in His name, or perpetually calling to the Father's notice the sacrifice which He made once for all on Calvary, yet His intercession is equivalent to all this.

But the foregoing does not exhaust the New Testament teaching concerning priesthood. The doctrine of the priesthood of all believers which was guaranteed a place in Protestant theology by the emphasis placed upon it by the Reformers, especially Martin Luther, far antedates the Reformation. It is clearly a New Testament teaching. Although it is hinted at elsewhere in the New Testament, it is only in the Petrine epistles, *i.e.*, I Peter and Hebrews² that the doctrine is clearly enunciated. "Ye yourselves also, as living stones, are being built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 2:5). "Through Him, therefore, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that give thanks to His name. But to do good and to distribute forget not; for with such sacrifices God is well pleased" (Heb. 13:15, 16). In Romans 12:1 Paul speaks of one's "rational service" as "a living sacrifice", but the verb of presentation (*παρίστημι*) which he uses in this connection is never used, either in the Septuagint or in the New Testament, of a priestly act. In The Book of Revelation (1:6; 5:10; 20:6) believers are called "priests unto God", but their specific functions as such are not there defined. It is noteworthy then, that this glorious doctrine of an universal priesthood of believers should have first been promulgated by him who is reputed to be the ancestral head of that organized hierarchy which to-day claims authority to grant absolution from sin, to excommunicate from the church, and, consequently, from Heaven, to deliver souls from purgatory, to change bread and wine into the veritable body and blood of Christ and through

²It is the opinion of the present writer that the Epistle to the Hebrews was written by the Apostle Peter. It does not fall within the scope of this paper, however, to give the argument in favor of this view.

the mass to make a continuation of the sacrifice of Christ.

But whence arises the necessity of such a priesthood? If perfection is brought about by one priesthood, what necessity is there that another should arise? (cf. Heb. 7:11.) If Christ's self-sacrifice was the final offering for sin, and He is the only Mediator between God and men, what need is there for a priesthood of believers? These questions can best be answered by first considering on whose behalf the priest-believer exercises his unique office, and what is the nature of his priestly service. If all believers are alike priests unto God, it seems superfluous that one believer should exercise his office on behalf of others who are priests equally with himself. It is true that prayer is recognized as a means of securing blessing when offered by Christians on behalf of their brethren (I Thes. 5:25; II Thes. 3:1; Jas. 5:16), but this is quite different from the idea involved in the priesthood of believers. On the other hand, if Christians are a "royal priesthood" mediating between God and the unbelieving world, then Christ is no longer the only Mediator between God and men. It appears, then, that each believer is a priest unto God on his own behalf; and just as there are seen to be two aspects of the priestly work of Christ—the sacrificial and the intercessory—there may be said to be two aspects of the believer's priesthood—the aspect of privilege and the aspect of duty. When viewed in its aspect of privilege the believer's priesthood involves the right to come "boldly" and with "a true heart in fulness of faith", through the "new and living way" which Christ "instituted for us" by His own blood to the throne of grace that we may receive mercy and find grace for well-timed help (Heb. 5:16; 10:19-22). When viewed in its aspect of duty it involves the offering up of "spiritual sacrifices acceptable to God through Jesus Christ"; not sacrifices for sin, but the sacrifices of daily service.

Of the various schemes of classification of the Old Testament sacrifices, as satisfactory as any would be the following:

1. The whole burnt offering of entire self-dedication.
2. The sin offering (described in Lev. 6:24ff.) and trespass (Lev. 7:1-10) or guilt offering.

3. Peace offering (Lev. 7:11), including thank-offerings, votive offerings, free-will offerings. The sacrifices of Christian service are most analogous to this third class. The sin-offering took logical precedence over the other two classes, as no one could offer a burnt-offering or a peace-offering until he had first purged himself from sin by the sin-offering. In like manner the individual must first personally appropriate the benefits of the one sacrifice for sin made by our great High Priest on Calvary before he can offer "spiritual sacrifices acceptable to God through Jesus Christ". The apostle in defining the spiritual sacrifices speaks first of the "sacrifice of praise", which is "the fruit of lips that give thanks to His name" (Heb. 13:15). Surely this "fruit of lips" comprehends far more than the songs of praise which the Christian is admonished to sing (Eph. 5:19; Col. 3:16; James 5:13). Does it not include *all* the service which we may render with the lips, our words of testimony concerning God's holiness and love which we address to our fellow-men, as well as our words of praise and thanksgiving directed to the Heavenly Father Himself? The apostle furthermore speaks of our duty to our fellow men, *i. e.*, doing good and distributing (Heb. 13:16), as sacrifices with which God is well pleased. So, then, we may conclude with Forsyth that "the whole sphere of Christian action is a spiritual sacrifice".

HAWTHORNE'S IMMITIGABLE.

BY PROFESSOR JOHN PHELPS FRUIT, PH.D., LIBERTY, MO.

The reiterated *immitigable* is the key to the informing sense of Hawthorne's thought. It is traceable mainly to his early interest in Rousseau, *The Newgate Calendar*, and Bunyan. To the tinker is due his bent to allegory, thence to his prose form of literary art, the Romance.

In the *Maypole of Merry Mount*, Endicott is styled the *immitigable* zealot, the severest Puritan of all who laid the rock foundation of New England.

"He lifted the wreath of roses from the ruin of the Maypole, and threw it, with his own gauntleted hand, over the heads of the Lord and Lady of the May."

You would need to read the story again and dwell upon this suggestion regarding the young lovers, ready for the priest to marry them, in order to understand how Endicott's deed was a prophecy.

"No sooner had their hearts glowed with real passion than they were sensible of something vague and unsubstantial in their former pleasures, and felt a dreary presentiment of inevitable change. From the moment that they truly loved, they had subjected themselves to earth's doom of care and sorrow, and troubled joy, and had no more a home at Merry Mount."

Again:

"As the moral gloom of the world overpowers all systematic gayety, even so was their home of wild mirth made desolate amid the sad forest. They returned to it no more. But as their flowery garland was wreathed of the brightest roses that had grown there, so, in the tie that united them, were intertwined all the purest and best of their early joys."

And this, in brief, is the circle of Hawthorne's thought, wherein is distinguishable the Providence of the *immitigable*.

There was Eden, where "May or her mirthful spirit, dwelt all the year round at Merry Mount, sporting with the Summer's months, and revelling with Autumn, and basking in the glow of Winter's fireside."

"O, people of the Golden Age, the chief of your husbandry was to raise flowers!"

And next came the trail of the serpent, and then the "Stat-lie Eden."

In an early sketch entitled *Snowflakes*, he puts it in this way:

"Cold Winter has begun his reign already! Now, throughout New England each hearth becomes an altar, sending up the smoke of a continual sacrifice to the *immitigable* deity who tyrannizes over forest, countryside and town. Wrapped in his white mantle, his staff a huge icicle, his beard and hair a wind-tossed snow-drift, he travels over the land, in the midst of the northern blast; and woe to the harmless wanderer whom he finds upon his path! There he lies stark and stiff a human shape of ice, on the spot where Winter overtook him. On strides the tyrant over the rushing rivers and broad lakes, which turn to rock beneath his footsteps. His dreary empire is established; all around stretches the desolation of the Pole. Yet not ungrateful be his New England children—for Winter is our sire though a stern and rough one—not ungrateful even for the severities which have nourished our unyielding strength of character.

"And let us thank him, too, for the sleigh-rides, cheered by the music of the merry bells—for the cracking and rustling hearth, when the ruddy firelight gleams on hardy manhood and the blooming cheek of woman—for all the home enjoyments and kindred virtues, which flourish in a frozen soil."

Writing to Sophia Peabody, his betrothed, in September, 1841, from Brook Farm, with regard to some plan for issuing the *Grandfather's Chair* Series with illustrations from her pencil—she had illustrated the *Gentle Boy* in 1839—he suggested this for a task:

"Master Cheever is a very good subject for a sketch, es-

pecially if he is portrayed in the very act of executing judgment on an evil-doer. The little urchin may be laid across his knee, and his arms and legs, and whole person indeed, should be flying all abroad, in an agony of nervous excitement and corporal smart. The Master, on the other hand, must be calm, rigid, without anger or pity, the very personification of that *immitigable* law whereby suffering follows sin. Meantime the lion's head should have a sort of sly twist on one side of its mouth, and a wink of one eye, in order to give the impression that, after all, the crime and the punishment are neither of them the most serious thing in the world. I could draw the sketch myself, if I had but the use of——'s magic fingers."

In *The House of the Seven Gables*, there is Col. Pyncheon's picture with those stern, *immitigable* features symbolizing an evil influence, and mingling darkly their shadows with the sunshine of the passing hour.

When the inevitable moment is at hand for opening the little shop, and Miss Hepsibah has fled into the inner parlor, and flung herself into the ancestral elbow chair, and is weeping, Hawthorne comments in these words:

"How can we elevate our history of retribution for the sin of long ago, when, as one of our most prominent figures, we are compelled to introduce—not a young and lovely woman, nor even the stately remains of beauty, storm-shattered by affliction—but a gaunt, sallow, rusty-jointed maiden, in a long-waisted silk gown, and with the strange horror of a turban on her head. . . . Nevertheless, if we look through all the heroic fortunes of mankind, we shall find this same entanglement of something mean and trivial with whatsoever is noblest in joy or sorrow. Life is made up of marble and mud. And, without all the deeper trust in a comprehensive sympathy above us, we might hence be led to suspect the insult of a sneer, as well as an immitigable frown, on the iron countenance of fate." He then adds significantly:

"What is called poetic insight is the gift of discerning, in this sphere of strangely mingled elements, the beauty and

the majesty which are compelled to assume a garb so sordid."

Judge Pyncheon's face is thus described:

"It was quite striking, allowing for the difference of scale, as that betwixt a landscape under a broad sunshine and just before a thunder-storm; not that it had the passionate intensity of the latter aspect, but was cold, hard, *immitigable*, like a day-long brooding cloud."

Picturing the Past as stretched out upon the Present like a giant's dead body, Holgrave says:

"A dead man sits on all our judgment seats; and living judges do but search out and repeat his decisions: We read in dead men's books! We laugh at dead men's jokes, and cry at dead men's pathos! . . . Turn our eyes to what point we may, a dead man's white, *immitigable* face encounters them, and freezes our very heart!"

When Judge Pyncheon felt Miss Hepzibah's wrath poured out in words irrevocably spoken, "his look assumed sternness, the sense of power, and *immitigable* resolve; and this so natural and imperceptible a change, that it seemed as if the iron man had stood there from the first, and the meek man not at all."

"Just as there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need."

Miss Hepzibah realized this at last, but not until Clifford, pointing to the room where Judge Pyncheon sat "in the hard composure of his temperament", said:

"The weight is gone, Hepzibah! It is gone off this weary old world, and we may be as light-hearted as little Phoebe herself!"

The stern and pitiless Minos bent his shaggy brows upon the poor Athenian victims:

"Any other mortal beholding their fresh and tender and their innocent looks, would have felt himself sitting on thorns until he had made every soul of them happy, by bidding them go free as the summer wind. But this *immitigable* Minos

cared only to examine whether they were plump enough to satisfy the Minotaur's appetite."

But, near his throne stood the beautiful and tender-hearted Ariadne, his daughter, who "really wept at the idea of how much human happiness would be needlessly thrown away, by giving so many young people, in the first bloom and rose blossom of their lives, to be eaten up by a creature who, no doubt, would have preferred a fat ox, or even a large pig, to the plumpest of them."

Wherefore their rescue.

In the *Blithedale Romance*, Hollingsworth is one of those who surrender themselves to an overruling purpose, and who have "no heart, no sympathy, no reason, no conscience."

"They have an idol to which they consecrate themselves high-priest, and deem it holy work to offer sacrifices of whatever is most precious; and never once seem to suspect—so cunning has the Devil been with them—that this false deity, in whose iron features, *immitigable* to all the rest of mankind, they see only benignity and love, is but a spectrum of the very priest himself, projected upon the surrounding darkness."

Hawthorne describes the horror of the spectacle of the rigid limbs of Zenobia recovered from her watery grave:

"She was the marble image of a death-agony. Her arms had grown rigid in the act of struggling, and were bent before her with clenched hands; her knees, too, were bent, and—thank God for it!—in the attitude of prayer. . . . One hope I had, and that too was mingled half with fear. She knelt as if in prayer. With the last choking consciousness, her soul bubbling out through her lips, it may be, had given itself up to the Father, reconciled and penitent. But her arms! They were bent before her, as if she struggled against Providence in never-ending hostility. Her hands! They were clenched in *immitigable* defiance."

When Miriam realized that the heart of Donatello was sending out its tendrils to her blighted soul, it was:

"Then first she became sensible of a delight and grief at once, in feeling this zephyr of a new affection, with its un-

tainted freshness, blow over her weary, stifled heart, which had no right to be revived by it. The very exquisiteness of the enjoyment made her know that it ought to be a forbidden one.

“‘Donatello,’ she hastily exclaimed, ‘for your own sake, leave me! It is not such a happy thing as you imagine it, to wander in these woods with me, a girl from another land, burdened with a doom that she tells to none. I might make you dread me,—perhaps hate me,—if I chose; and I must choose, if I find you loving me too well!’

“‘I fear nothing!’ said Donatello, looking into her unfathomable eyes with perfect trust. ‘I love always!’”

Miriam saw that she spoke in vain so concluded:

“‘Well, then, for this one hour, let me be such as he imagines me. Tomorrow will be time enough to come back to my reality. My reality! What is it? Is the past so indestructible? the future so *immitigable*? Is the dark dream in which I walk, of such solid, stony substance, that there can be no escape out of its dungeon? Be it so! There is, at least, that ethereal quality in my spirit, that it can make me as gay as Donatello himself,—for this one hour!’”

The insoluble riddle of her future was soon thereafter propounded to her anew, in an interview with the model, who protested they had a destiny which they must needs fulfil together.

“‘I, too,’” he said, “‘have struggled to escape it. I was as anxious as yourself to break the tie between us,—to bury the past in a fathomless grave,—to make it impossible that we should ever meet until you confront me at the bar of Judgment! You little can imagine what steps I took to render all this secure; and what was the result? Our strange interview in the bowels of the earth convinced me of the futility of my design.’”

Miriam in an outburst of passion cried:

“‘O that we could have wandered in those dismal passages till we both perished, taking opposite paths in the darkness,

so that when we lay down to die, our last breaths might not mingle!"

"It were vain to wish it," said the model. "In all the labyrinth of the midnight paths, we should have found one another out to live or to die together."

And when he insisted that they were bound together and could never part again, she replied:

"Think how I escaped from all the past! I had made for myself a new sphere, and found new friends, new occupations, new hopes and enjoyments. My heart, methinks, was almost unburdened as if there had been no miserable life behind me. . . . Let us keep asunder, and all may go well for both."

"Never!" said he, with *immitigable* will; "your reappearance has destroyed the work of years."

The interview of Hester Prynne with Old Roger Chilligworth relative to the sin she is expiating, is more explicit as to the nature of sin and the dark necessity of its retribution.

"Hester," he said, "I ask not wherefore nor how, thou hast fallen into the pit, or say, rather, thou hast ascended to the pedestal of infamy, on which I found thee. The reason is not far to seek. It was my folly and thy weakness, I,—a man of thought,—the bookworm of great libraries,—a man already in decay, having given my best years to feed the hungry dream of knowledge,—what had I to do with youth and beauty like thine own! Misshapen from my birth hour, how could I delude myself with the idea that intellectual gifts might veil physical deformity in a young girl's fantasy! . . . Nay, from the moment when we came down the old church steps together, a married pair, I might have beheld the bale-fire of that scarlet letter blazing at the end of our path!"

When she murmured that she had greatly wronged him, he answered:

"We have wronged each other. Mine was the first wrong, when I betrayed thy budding youth into a false and unnatural relation with my decay."

Afterwards explaining why it is not granted to him to pardon, he says:

"My old faith, long forgotten, comes back to me, and explains all that we do and all that we suffer. By thy first step awry thou didst plant the germ of evil; but since that moment, it has all been a dark necessity. Ye that have wronged me are not sinful, save in a kind of a typical illusion; neither am I fiend-like, who have snatched a fiend's office from his hands. It is our fate."

Hawthorne's illustrious daughter, Rose, comprehended her father's innermost thought and used this key-word to characterize it. In the General Introduction written for the Old Manse Edition of his Works, she writes:

"His *immitigable* thought, which had contrived intricate sorrows from the truths of character itself, was now to end its strength in witnessing the most abnormal complication his country could devise. As it were, the struggle of two brothers, trying to exterminate each other, both right, both noble of soul, bound by holy promises never to break fealty, now tearing blood from each other's veins, in the smoke of a broken compact severed by Sumter's gun; sad, heavy note, that can still make Americans shudder,—sounding alone, and followed by a silence of awe, and years of carnage. Subtle destiny could form no harsher plot than this, nor embrace higher flights of principle nor end with a richer result."

His deeply pondered thought "this one burden bore." The antecedents of it are not far to seek.

Before he was fourteen, his genius had been nourished on Shakespeare, Milton, Rousseau, *The Newgate Calendar*, and Bunyan.

To Rousseau he was largely indebted for his interest in unsophisticated human nature: Emile is the child of Nature, a veritable figure of romance.

To the *Calendar*, which was his daily diet, is due his vivid realizations of the fall of man into sin and crime. And coming in pat with this is *Paradise Lost*, the epic of the Fall. Bunyan must be credited with his note of hope in a superin-

tending Providence: *The Pilgrim's Progress* is the story of a journey from the City of Destruction to a light that shined from afar .

A sketch like *Little Annie's Rambles* mirrors Rousseau in his conception of the innocence and perfect goodness of the child, calling for an education till the twelfth year, that is negative, simply letting nature have her way, but guarding the child from the shock of opinions, and building a wall of defense about his soul, and making sure against every exterior influence that would hinder the free development of his powers.

When Little Annie hears the town crier telling the people of the show that has come to town, "she feels the impulse to go strolling away—longing after the mystery of the great world," and seizes the hand of a grown-up—the moralist—to make a ramble with him. "She is not afraid, but passes on with fearless confidence, a happy child amidst a great throng of grown people."

After she has gone the round of the wonders with her guide they hear the town crier again, announcing that a little girl has strayed away from home.

"Stop, stop, town crier! The lost is found. O, my pretty Annie, we forgot to tell your mother of our ramble, and she is in despair, and has sent the town crier to bellow up and down the streets, affrighting old and young, for the loss of a little girl who has not once let go my hand! Well, let us hasten homeward; and as we go, forget not to thank Heaven, my Annie, that, after wandering a little way into the world, you may return at the first summons, with an untainted and unwearied heart, and be a happy child again."

"But," her guide says significantly, "I have gone too far astray for the town crier to call me back."

It is not, however, the hopeless despair of Poe in *The Conqueror Worm*, where

"An angel throng, bewinged, bedight
 In veils, and drowned in tears,
 Sit in a theatre to see
 A play of hopes and fears,

and,

“That motley drama—oh, to be sure
It shall not be forgot!
With its Phantom chased for evermore
By a crowd that seize it not,
Through a circle that ever returneth in
To the self-same spot;
And much of the Madness, and more of Sin,
And Horror the soul of the plot.

The angels affirm,

“That the play is the tragedy ‘Man’,
And its hero, the Conqueror Worm.”

The moral of the fantasy of *David Swan* is that, while viewless and unexpected events thrust themselves continually athwart our path, there is still regularity enough in mortal life to render foresight even partially available, arguing a superintending Providence.

But, where the Worm is conqueror there can be, for man, no hero, and no Romance.

Hawthorne's attitude is that of a spectator:

“It resembled that of the Chorus in a classic play, which seems to be set aloof from the possibility of personal concernment, and bestows the whole measure of its hope or fear, its exultation or sorrow, on the fortunes of others, between whom and itself this sympathy is the only bond.”

Dilating further upon this thought, he says:

“Destiny, it may be,—the most skilful of stage managers,—seldom chooses to arrange its scenes, and carry forward its drama, without securing the presence of at least one calm observer. It is his office to give applause when due, and sometimes an inevitable tear, to detect the final fitness of incident to character, and distill in his long-brooding thought the whole morality of the performance.”

He wanted it understood that he was no realist, after the common acceptance of the term.

“I have appealed,” he says, “to no sentiment or sensibili-

ties save such as are diffused among us all. So far as I am a man of really individual attributes I veil my face; nor am I, nor have I ever been, one of those supremely hospitable people who serve up their own hearts delicately fried, with brain sauce, as a tidbit for their beloved public."

This places him logically in the category of the allegorist. In the introduction to *Rappaccini's Daughter*, accrediting the work to M. de l'Aubépine, Hawthorne speaks of his unfortunate position between the Transcendentalists, on the one hand, and that other great body of pen-and-ink men who address the intellect and the sympathies of the multitude; and says that his writings might have won him greater reputation but for an inveterate love of allegory, which is apt to invest his plots and characters with the aspect of scenery and people in the clouds, and to steal away the human warmth out of his conceptions, and then adds:

"In any case he generally contents himself with a slight embroidery of outward manners,—the faintest possible counterfeit of real life,—and endeavors to create an interest by some less obvious peculiarity of the subject."

His stories are constructed without the support of incidents or motives; he eschewed the usual accessories of a novel.

He painted souls more than bodies, as if he were heeding some such admonition as,

"Your business is not to catch men with show,
With homage to the perishable clay,
But lift them over it, ignore it all,
Make them forget there's such a thing as flesh.
Your business is to paint the souls of men—
Give us no more of body than shows soul!
Paint the soul, never mind the legs and arms!"

He relentlessly tears away the mask of even our every-day conventional human life, and reveals its innermost depths in painful clearness of delineation.

The stern Puritan in him—he was a Puritan who did not

go to church—compelled him to strip off the outward show which human nature wears, to be seen of men, in order to lay bare the maladies of the soul which are the sources of the sum and substance of Hawthorne's allegory.

Hawthorne is the peerless analyst of the soul.

His characters are not individuals but types. Instead of representing real life, they symbolize life. In fact they are symbolized sentiments rather than symbolized logic. This is sum and substance of Hawthorne's allegory.

But when his art reached to the marvel of creating an atmosphere in which these phantoms could live, his allegory became Romance.

Observe how Hawthorne himself felt this. In his preface to *The House of the Seven Gables*, distinguishing his work as a Romance from the Novel, he says:

"As a work of art, it must rigidly subject itself to laws, and while it sins unpardonably so far as it may swerve aside from the truth of the human heart—it has fairly a right to present that truth under circumstances, to a great extent, of the writer's own choosing or creation. If he think fit, also, he may so manage his atmospherical medium as to bring out or mellow the lights and deepen and enrich the shadows of the picture. He will be wise, no doubt, to make a very moderate use of the privileges here stated, and, especially, to mingle the marvelous rather as a slight, delicate, and evanescent flavor, than as any portion of the actual substance of the dish offered to the public."

The casual reader, though not critically conscious, is yet aware of a subtle charm diffused over the background of natural scenery, creating a kind of fairy realm in which his figures, as heroes and heroines, live and move.

What a marvelous world that is in which Arthur Dimmesdale, Hester Prynne, and little Pearl move! And yet it is not so far away, but we could travel thither in a day.

Who that has read *The Scarlet Letter* has not canonized Hester Prynne! That career from budding youth, through

sin and the discipline of the red-hot iron of truth, to sainthood, is heroic!

Not more wonderful as a work of Art, but more suggestive as to the genesis of sin is the *Marble Faun*.

Beginning with the unsophisticated man, Donatello, we find him after his sin, "haunted with a strange remorse, and an *unmitigable* resolve to obtain what he deemed justice upon himself"; then this comment by Miriam to Kenyon:

"So changed, yet still, in a deeper sense, so much the same! He has travelled in a circle, as all things heavenly and earthly do, and now comes back to his original self, with an inestimable treasure of improvement won from an experience of pain."

"The story of the fall of man! Is it not repeated in our romance of Monte Beni?"

One can believe that Hawthorne learned more for his art, and none the less for the substance of his art, from Shakespeare than from all others upon whom his genius was nourished. He found there an etherealized atmosphere pervading natural scenery and lending idealized effects to the various situations. One conspicuous instance must have engaged him, particularly, *The Tempest*. There is the unconventional world; and Miranda, the child of Nature; and Providence in the person of Prospero; and Caliban and Ariel, antipodal creatures of the enchanted realm.

Even gross Caliban appreciates that,

"— the isle is full of noises, sounds and sweet airs, that give delight and hurt not."

Into the foreground is fetched the conventional world with its selfishness and sin, and reconciliation and restoration end the dramatic romance.

One may believe that Hawthorne got his key-word from *The Tempest*. In the quarrel between Prospero and Ariel, Prospero reminds Ariel that the Witch Sycorax did confine him,

"By help of her more potent ministers
And in her most *unmitigable* rage,
Into a cloven pine."

THE LETTERS AND EPISTLES OF PAUL.

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Deissman draws a distinction between letters and epistles. "What is a letter? A letter is something non-literary, a means of communication between persons who are separated from each other. Confidential and personal in its nature, it is intended for only the person or persons to whom it is addressed, and not at all for the public or any kind of publicity. There is no essential difference between a letter and an oral dialogue, and it has been not unfairly called a conversation halved. It concerns nobody but the person who wrote it and the person who opens it. From all others it is meant to be kept secret. What is an epistle? The epistle is an artistic literary form, a species of literature, just like the dialogue, the oration or the drama. It has nothing in common with the letter but its form; apart from that one may venture the paradox that the epistle is the opposite of the letter. The contents of an epistle are intended for publicity—they aim at interesting 'the public'. Everyone may read it and is expected to read it. The main features in the letter become in the epistle mere external ornament, intended to keep up the illusion of 'epistolary' form. Most epistles are intelligible without knowing the addressee and the author. The epistle differs from the letter as the dialogue from the conversation, as the historical drama does from history; as the carefully turned funeral oration does from the halting words of consolation spoken by a father to his motherless child—as art differs from nature. The letter is a piece of life, the epistle is a product of art. The letters of Paul are not literary; they are real letters, not epistles; they were written by Paul not for the public and posterity, but for the persons to whom they were addressed. The two Epistles to the Corinthians that have come down to us belong to the

group of real letters. What is it that makes the second Epistle so extremely unintelligible to many people? Simply the fact that it is out and out a letter, full of allusions which we for the most part no longer fully understand. What was originally non-literary has by subsequent development become literary. Paul was not a writer of epistles, but of letters; he was not a literary man. His letters were raised to the dignity of literature afterwards, when the piety of the church collected them, multiplied them by copying and so made them accessible to the whole of Christendom. Later still they became sacred literature, when they were received among the books of the 'New' Testament then in process of formation; and in this position their literary influence has been immeasurable. But all the subsequent experiences cannot change the original character of Paul's letters". (See "Light from the Ancient East", p. 218 ff).

That the Epistles of Paul possess as we have them all the characteristics of real letters, as above stated by Deissmann, the facts in them abundantly testify; and that they have also been raised to the dignity of epistles is equally well founded in the facts. The truth is we have here writings which are at one and the same time letters and epistles, and it is the task of the literary critic to discover how this came about. The theory advanced by Deissmann, that the church subsequently raised the letters to the dignity of epistles, will not bear the light of the facts as they are discovered from the writings; and in lieu thereof I would suggest the following: The Epistles as we have them are not single letters, but collections of letters written along from time to time by the apostle as occasions called for them. These letters the churches receiving them preserved after the immediate occasion that solicited them had passed away; and they found them helpful in the culture of the Messianic life, and cherished them on that account. Possibly also the apostle himself kept a letter-book containing copies of his important letters from time to time, such as we know were in use by three papyrus fragments containing copies of letters sent or letters received. See Deiss-

mann, p. 227. Possibly it is to these letter-books that reference is made in II. Tim. 4:13. Thus two collections of the letters grew up, one in the several churches as they received them and one in the letter-books of the apostle. Upon visiting these churches at some later period the apostle found them using and cherishing his letters, reading them in the public worship; and he then epistolized them to function the better in that office. This would also be the more necessary since the originals in many cases would have become soiled, broken and worn by use, and in need of being transferred from the letter-papyrus to the more enduring and convenient parchment. Possibly also at this time they were published by having the scribe make several copies for such members of the church as might wish to possess one. So I suggest that the theory of Deissmann be amended as above; for it seems to me that the facts testify that the apostle epistolized his own letters for the purpose of making them Scripture to function canonically in the life of the church. In this article we shall test this theory by a study of the Corinthian correspondence; but it is equally applicable to any of the other Epistles of the New Testament.

The American Revisers have recognized that there are points in the Epistles to the Corinthians where patent breaks in the context are to be observed, and have marked those points by a break in the text. Such breaks in the text are found in that Version at 1:10; 4:21; 6:20; 7:40, etc. But it is clear that similar breaks should also be made at I. Cor. 8:13 and 9:27, separating the 9th chapter from what goes before and what comes after; and similar breaks should be given at II. Cor. 6:13 and 7:1, since that section has clearly no connection either with what precedes or follows. Admitting these two additional sections, we have the Epistles divided by these breaks into fourteen sections as follows: I. 1:10-4:21; 5-6; 7; 8; 9; 10; 11; 12-14; 15; 16:1-9, 15-18; II. 1:3-6:13; 7:2-16; 6:14-7:1; 8-9; 10-13. The introductions and conclusions are best reserved for later study. Now the theory is that each of these sections originally constituted a separate

and distinct letter, written on a separate occasion, addressed to a different situation, with a distinct purpose; so that instead of just two letters written by the apostle to the church at Corinth we have fourteen penned along from time to time in the course of a correspondence, and subsequently collected into two collections according as Sosthenes or Timothy was the apostle's associate in the writing, I. Corinthians being Paul-Sosthenes letters and II. Corinthians being the Paul-Timothy letters. The current view that each of these was from the first a single letter, besides failing to account for the literary and historical phenomena displayed in the references and cross-references has these two insuperable objections. Each of them would imply a complexity of scandals, disorders, schisms and vagaries of beliefs existing in acute form at Corinth at one and the same time such as the world has never presented in any one community at one time before or since. Each of them would also imply that the apostle at Ephesus, in constant communication with the church at Corinth, allowed this acute complexity of disorders to develop to the point of breaking up the church before he put forth reasonable effort to check it; and that, too, when we know that the care of all the churches rested heavily upon him. But if each of these disorders arose and developed in a sequence of unfolding situations, and the apostle addressed a letter to the church as each arose, effectually meeting it, we have a process much more in keeping with the analogy of history, and with the apostle's well known care for the churches.

Following the chronology of Ramsay, the church at Corinth was established Sept. 51-March 53 A. D., Acts 18:1-18. The apostle then visited the East and returned to Ephesus in Oct. 53 A. D., Acts 19:1. He remained in Ephesus until Jan. 56 A.D., Acts 19:2-20:1. He then went on by Troas into Macedonia where he spent the spring and summer collecting funds for the poor saints in Jerusalem; and in Dec. of that year reached Corinth, where he spent the winter of 57 A. D. During these three years in Ephesus and Macedonia he wrote the Corinthian letters Oct. 53-Dec. 56 A.D. During

all this period we may be assured that there was a process going on in the life of the church in Corinth manifesting itself in a series of unfolding situations, and a corresponding response on the part of the apostle in Ephesus; for he was in constant communication with them through the coming and going of messengers and reports and letters. If we shall be able to arrange these fourteen letters in their proper chronological order, we may hope from them to learn to some extent what was the history of the church and the biography of the apostle the while. We may hardly expect to find the letters in the two collections in their original chronological order, since other considerations would enter into the order of their compilation.

Viewed from the matters at issue and treated in the several letters we may put the fourteen into five groups: (1). Those dealing with fornication and marriage, II. Cor. 6:14-7:1; I. Cor. 5-6; 7. (2). Those dealing with idolatrous feasts and foods, I. Cor. 8; 10; 11. (3). Those dealing with disorders of worship and beliefs, I. Cor. 12-14; 15. (4). Those dealing with the collection for the saints, I. Cor. 16:1-9, 15-18; II. 8-9. (5). Those dealing with the assault upon his apostolic rights and prerogatives, I. Cor. 9; 1:10-4:21; II. Cor. 10-13; 1:3-6:13, 7:2-16. It is worth noting that the two first of these groups treat of the "necessary things" enjoined by the Jerusalem-council, Acts 15:29, which was the apostle's mission to enforce in the Gentile churches, Acts 16:4. We would therefore expect to find the first letter among those bearing on that matter of church discipline. In 5:9 ff. we find a reference to a previous letter on this subject of fornication, and he mentions it as "my letter", indicating that there was but one received hitherto from him; and so that letter must have been the first one, and 5-6 the second. The letter referred to was one forbidding to have company with fornicators in church fellowship; but they had misunderstood him, and construed it to mean fornicators of this world, I. 5:9 ff. Now just such a letter, or extract from such a letter, is found in II. Cor. 6:14-7:1. This passage means just what the apostle says he meant in this reference; but its language is

open to just the misconstruction the Corinthians put on it. So we conclude that the first letter of the correspondence was II. Cor. 6:14-7:1; and the second was I. Cor. 5-6. In this last there is a reference to the Passover as about to be celebrated, 5:7 ff., and so we may date the writing of this letter just before that season of the year, March 54 A.D.; and the previous letter it was to explain may be dated a couple of months earlier. These two letters very naturally raised in the minds of these Greeks, with their notions of marriage, the question as to its desirability; and so they wrote to him about the propriety of the marriage relation, 7:1. It is in response to this letter of inquiry that he wrote the letter in I. Cor. 7. Allowing time for the sending of the second letter, and for the Corinthians to discuss its meaning and pertinence to their life so as to raise the question about the desirability of marriage, we may date this third letter from the apostle about June 54 A.D. The situation in the first letter is quite general, as is also the apostle's treatment of the subject from the viewpoint of the teachings of the Scriptures unto "the perfecting of holiness in the fear of the Lord", II. Cor. 7:1; but in the second the situation is specific, the incestuous man must be excommunicated, their litigiousness stopped, their indulgences in idol meats wantonly are not expedient, and the Greek unchastity is in the face of the Christian doctrine of the sacredness of the body as the temple of God. We may feel assured that this letter effectually set matters right; for such is implied in what they wrote about the expediency of marriage. Also, we may be assured that the apostle's response in his third letter about the expediency of marriage kept them from the extreme of asceticism on that matter.

The group of letters dealing with idolatrous feasts and foods would naturally follow those above. The subject is already mentioned in the second letter, 6:12 ff, where the apostle writes depreciatingly of the proverb, "meats for belly and belly for meats", as being of no decisive worth in the question at issue. It seems that the letter in chapter 8 was written in response to an inquiry from them, 8:1, and the church

has already divided into two factions over the matter. One faction, "the Strong", claiming superior intellectual discrimination and moral freedom, argued that there was but one God and an idol was nothing; and so the idol sacrifice could have no effect on either the food or the feast. The other faction, "the Weak", could not rise to this mental and moral estate; and so put quite a different construction on the liberal conduct of "the Strong". Such a highly developed situation, implying a set apology by the "Strong", must have taken some time to develop; and so we may put this letter in the summer of 54 A.D. It is worth noticing that the apostle does not argue the case on its merits, although it was one of the "necessary things" in the decree of the Jerusalem-council; but admits of the validity of the argument of the "Strong", and argues with them from grounds of loving expediency. But in the next letter, 10:1-11:1, he argues the question from the ethical and social viewpoint as dangerous to personal morality and piety. This he illustrates from the experience of Israel, who, fresh from a baptism unto Moses in the cloud and in the sea and in spite of the fellowship in the manna and the water from the smitten rock, reverted to idolatrous feasts and foods with its attendant immoralities, and tempted God unto their overthrow. It was indeed a great trial for these Greek Christians to cut themselves off from the society of their heathen friends and kindred, which the abstaining from idolatrous feasts and foods entailed; for in Greek society every social function was in honor of some deity or cult. But God would give them strength and a way of escape from every such trial. So they should flee from idolatry and make the most of their Christian Agape, symbolical as it is of the communion of its participants in the body and blood of Messiah as over against the idol feast symbolical of fellowship with current demonolatry. The point at issue therefore is one of social expediency and church fellowship; and each case ought to be decided according to the principle of the expediency of love. He commends his own example and manner of life to them. This discussion of social morality and custom

as affected by the idolatrous feasts and foods seems to have effectually disposed of the controversy at Corinth. The letter would seem to have been written early in the summer of 54. The next letter, chapter II, opens with an expression of gratification by the apostle for the obedience and loyalty of the church to his apostolic deliverances, 11:2. But a certain immodesty in dress on the part of women taking part in the public worship needs to be corrected; and certain excesses in the Agape leading to drunkenness, so that it was not possible afterwards to celebrate the Lord's Supper, need rebuke. It is patent that these disorders grew out of transferring the customs of the heathen feasts to the Christian Agape, and are the after effects of their participation in the social functions of the Greek religion and its sacrificial feasts. There are other disorders which the apostle promises to set in order by a visit to them. This letter, and the promised visit, may be dated September, 54. That the apostle made the promised visit I think is shown by the fact that in the next letter he seems to be writing from a first-hand knowledge of the situation.

A people converted from dumb idolatry to a religion finding its expression in praying, preaching, prophesying, singing, speaking with tongues would naturally go to all kinds of excesses in these gifts of the Spirit. Some of them affected these prerogatives, and their genuineness must be tested by the way in which they represented Jesus as the Messiah, 12:1-3. So the church at Corinth developed scandalous excesses, making their worship a babel of boisterous speech; and the apostle writes the letter in 12-14 to correct this abuse of the gifts of the Spirit. All gifts are from the same Spirit, to be ministered unto the same Lord, according to the workings of the same God; and so as regards their origin and manner of operation are equal. But their exercise should be determined by their capacity to be of profit to the church assembled for worship. He then sets forth the church as an organism composed of many different members for mutual service in diversity of ministrations as it hath pleased God to make it. But the one gift, that regulates the profitable

exercise of these several gifts in their ministrations, is love; and hence it is the greatest of all gifts, and necessary to the efficiency of each. This last he sets forth in the psalm in chapter 13, which he had possibly written before for use in public worship and here quotes as pertinent to his purpose. The poetic rhythm and the use of the first person would seem to show some such origin for it. He then sets forth the comparative merits of prophesying and speaking with tongues from the viewpoint of profitableness unto edification of the church, and especially to the unbeliever who may come into the meeting. He advises control of the gifts unto edification, and specially rebukes the boisterousness of the women. He appeals to a prophetic deliverance from the Lord for a vindication of his counsel, and urges all things to be done decently and in order. The situation assumed in the letter is one which would require considerable time to develop, and the letter may be dated in the November of 54, A.D.

In the next letter, chapter 15, the Corinthians are in a controversy over the resurrection of the dead, not however of the resurrection of Christ. Owing to the Greek idea of the essentially evil nature of matter some of them could not believe that there could be a resurrection of dead persons. The apostle shows that this position would deny also the resurrection of Christ as preached to them in the Gospel; and the resurrection of Christ carries with it the resurrection of the dead, just as the first-fruits imply a coming harvest. It is also necessary to the consummation of his Messianic reign. After some exposition of the nature of the risen body, such as Greeks especially would need and a revelation of the mystery of the Parousia, he urges them to be but the more persistent in the work of the Lord since the resurrection makes their work not in vain in the Lord. The situation in Corinth, besides what is involved in the argument, is further revealed in the references in verses 29-34. Some of the Corinthians had died before they received baptism and hence that ordinance had been administered vicariously for them. Denying the resurrection they had naturalized the heathen Epicurean

dictum "let us eat and drink, for tomorrow we die"; and by it their good morals had been corrupted from their evil companionships. They should rather quote the Christian dictum, "Awake to righteousness and sin not", as men who have a knowledge of God. In Ephesus the apostle is "in jeopardy every hour" and he "dies daily"; and "after the manner of men he has fought with beasts". But in all this danger of death he has been profited by the hope of the resurrection from the dead. It is evident from these references that the controversy in Corinth was highly developed, and the dangers in Ephesus had grown acute. We may therefore date the letter in the autumn of 55 A.D.

The next group of letters dealing with the collection for the saints, I. Cor. 16:1-9, 15-18, is clearly written in the beginning of that movement in Corinth; for it gives directions how to proceed in that ministration. The second letter, II. Cor. 8-9, was written a year after this movement began in Corinth, 8:10. This second letter was clearly written from Macedonia in the spring of 56 A.D.; and so the first one must have been written from Ephesus in the spring of 55, before Pentecost, 16:9, and was occasioned by a visit to him by Stephanas and two of his slaves, Fortunatus and Achaicus, 16:15-18. These visitors seem to have brought the apostle a contribution, and then dedicated themselves to this work of "ministering unto the saints". The letter was sent by Titus who began the work in Corinth, II. Cor. 8:6. The second letter was also sent by Titus a year later, who, with certain others, were to bring the work to its completion before the apostle's arrival. In this last letter he stirs up their zeal by commending the example of the Macedonian churches in which he was at that time pressing the work.

The next group of letters dealing with an attack on the apostolic standing and authority are given in I. Cor. 9; 1:10-4:21; II. Cor. 10-13; 1:3-6:13, 7:2-16. There is no evidence that these assailers were Judaizers, or that they were working in the interest of any fundamental doctrine; but every reference implies that they were Pharasaic schismatics, seeking to

displace the apostle and his associates in the esteem of the Corinthians for their own selfish purposes. This they hoped to accomplish by depreciating criticisms of them, and glorifying themselves. In the letter in chapter 9 the apostle begins his "defense to them that examine" him, 9:3. It is implied in this defense that his assailants charged that he was not an apostle on par with Peter, the brethren of the Lord and the rest of the apostles, because he did not receive a stated salary to maintain himself as they did, but worked as a common laborer for his living. This proved that he did not have the rights of an apostle. In this letter the apostle's attitude towards his assailants is a calm, complacent, forceful refutation of their impeachment; wherein he shows that he chose to forego his apostolic rights in that regard, that he might not burden those he was anxious to win by his preaching. He probably sent this letter by Timothy, whose mission is referred to in a later letter, I. 4:17 ff, 16:10-12. He would be specially suited for such a delicate mission, since he had been the apostle's co-worker in founding the church. Timothy had hardly had time to arrive in Corinth before some of the slaves of Cloe came bringing further information as to the situation at Corinth; and in response to this the apostle wrote the letter in I. Cor. 1:10-4:21, 16:10-12. The situation is now more highly developed, and the critics have split the church into factions. Some claimed Apollos as their apostle, some Paul, some Cephas and some Christ; and the church was divided into groups of partisans of each, contending about the comparative merits of their respective heroes. The apostle maintains the position taken in the previous letter, that whatever he was to others he was an apostle to them, "for the seal of my apostleship are ye in the Lord", 9:2; and to that end answers their criticisms of his apostolic work. That criticism has now advanced to a second stage, and his preaching is being examined. They charge that he knew nothing but the cross of Christ, which was offensive to the Jews and folly to the Greeks; that he did not preach according to the accepted wisdom of the philosophers, and hence appealed only

to the weak and despised among the people; that he was not a rhetorician with persuasive words of wisdom, though there was an element of rugged spiritual power in his preaching; and therefore such a richly endowed church as Corinth ought to be able to regulate itself without him, 4:6-13. Their method was to criticise Paul, and boast of the superiority of others, especially themselves; and the apostle refers to them as "puffed up", and as "judging others". In the letter he does not deny the facts on which their charges are based, but defends his course as necessary to meet the conditions of pioneer work in laying the foundation of the church. He protests that he ignored Greek Wisdom and Rhetoric purposely that the church might be founded on the Wisdom and Power of God, rather than on that of men. He uses the occasion also to set forth the office and relation of the Christian ministry to the people whom they serve. He is now angered by the stupidity of the Corinthians in listening to these traducers, who in their conceit charge that he will not make the visit promised, in 16:5 ff, and face their charges. He assures them that he will come; and it is for them to determine whether it shall be with a rod or in love and the spirit of gentleness. He has already sent Timothy to set them right according to his ways taught in all the churches, 4:17 ff; and he and the brethren with him have as yet hardly arrived, but when he does come he should be received without despute, 16:10-11. He also besought Apollos to go with Timothy and his companions, but he was not so minded.

In the next letter the situation has reached its crisis, II. Cor. 10-13, and every sentence quivers with resentment and indignation and is pointed with sarcasm and invective. In a subsequent letter he writes of this one, "Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye may be made sorry, but that ye may know the love which I have more abundantly unto you", II. Cor. 2:4. Compare also II. Cor. 2:9 with 10:6. In this letter he forces matters to an issue; and they must either break with their apostle or his assailants. The situation is much more acute

and developed. We may suppose that Timothy returned bringing bad news, and this letter is in reponse to his report. He tells us in a subsequent letter that it was sent by Titus with instructions to report to the apostle at Troas, whither he was about to go for a ministry, II. Cor. 2:12, 7:5 ff. His critics now charge that he is courageous when absent, but cowardly when present, basing their charge on the fact that he delayed to make the promised visit; that his letters were weighty and strong, but his bodily presence is weak and his speech of no account; that he charged nothing for his preaching, because it was worth nothing; that he was "weak", as shown by his personal infirmity and the treatment he everywhere received for his ministry in injuries, persecutions, distresses and necessities; that his preaching to them free was but to ingratiate himself with them for future exploitation, probably through the collection Titus had already begun; and this also was a reason for his apologies. On the other hand, the apostle charges that they are "false apostles, deceitful workers, fashioning themselves into apostles of Christ", when in reality they are ministers of Satan; that they "trust in themselves that they are Christ's" and set others at naught; that they show their folly by measuring themselves by themselves and comparing themselves with themselves in their boasting of their own superiority; that they are intruders in "stretching themselves" to evade his province in Corinth; that their work in Corinth is comparable to that of the serpent in beguiling Eve in its craftiness; that they were fools in their boasting and glorying after the flesh over their Hebrew and Christian standing. He promises to avenge their disobedience so soon as he shall have gotten the full obedience of the church, and vindicate his apostolic authority in his own province; and their end shall be according to their own works, as he had done before to those who had sinned by unchaste lives and repented not, 12:21—probably a reference to some disciplinary acts upon the occasion of his former visit mentioned in I. Cor. 11:34. He threatens to bring the case to trial when he comes, and not to spare the guilty, showing the

proof of the power of Christ which they say they seek from him. But he prefers that the church try the case itself by setting itself right, since Christ is also in them as well, unless they be reprobate; and in so doing he asks that they do no evil in order to approve him, but what is honorable even though it make him a reprobate. For he would have the church "strong" unto its own perfecting; and to this end he writes that the case may be settled before he comes, in order that his authority as an apostle may be used for building up rather than casting down, 13:5-10. So he submits the issue and urges the church to settle it before he comes on the promised visit. The letter exposes the vain boasting of his assailants, refutes their false interpretations of his conduct and infirmities, dispells their depreciatory reflections on his apostolic standing and attainments; but his object in it all is to win the church back to loyalty and sanity from its position of toleration and encouragement towards his traducers. His rebuke of the course of the church is not less severe than his arraignment of his assailants. The church is time-serving, and looks only at the things that are before their faces, 19:7. They bear with the foolish gladly, being wise themselves; for they bear with a man who enslaves them, devours them, slaps them in the face with his own self-conceit, 11:20 ff. This false estimate of self-boasting makes the apostle set forth his own apostolic authority and attainments, an immodesty he would fain have avoided, 12:11. But in all he writes the end in view is not his own personal vindication, but the preservation of the church from schism. The issue is drawn, and Titus goes to Corinth with the letter under instruction to report how it is received to the apostle at Troas. It was probably early in Dec. 55 A.D.; and the apostle, after the riot in Ephesus, goes on to Troas. Titus fails to meet him, and although a door is opened to him in the Lord, he had no relief in spirit, because he found not Titus", II. Cor. 2:12 f; and so he goes on into Macedonia. Even there he found not Titus, and "his flesh had no relief but afflictions on every side, fightings without and within fears". At length

Titus came bringing good news that the church in Corinth had followed his recommendation and settled the matter, completely vindicating the apostle and excommunicating the schismatics by a majority vote, II. Cor. 2:4, 7:5 ff. And the apostle was comforted.

In response to this report of his complete victory in Corinth the apostle wrote the letter in II. Cor. 1:15-2:13, 7:5-16, explaining that he had not made them the promised extra visit because he "would spare them" and the charge that his failure to do so was indicative of fickleness was not founded; nor was his "sorrowful letter" written to make them sorry, but to show his love for them. The cause of the sorrow was in the offender whom they had excommunicated by a majority vote, a sufficient punishment; and the apostle entreats that he be forgiven and comforted, since the action already taken is sufficient to show that the church has been proven true. He then tells about his solicitude on not finding Titus at Troas according to agreement, nor yet for a time when he arrived in Macedonia; but when he did come he brought great comfort and joy as he described in detail the effect of his letter, and how his glorying in the Corinthians was vindicated. This letter must have been written very soon after the arrival of Titus, and may be dated in Feb. 56. Along with this letter was probably sent another, II. 1:3-14, 2:14-6:13, 7:2-4, written in behalf of himself and missionary associates, "Paul's companions in travel", Acts 19:29, in response to certain helpful intervention the Corinthians had given them in the "afflictions that befell them in Asia". Those afflictions are termed "the sufferings of Messiah"; sufferings for Christ's sake which abounded in them. They were so severe that they despaired even of life itself, and their deliverance from that death was to be regarded as a manifestation of the power of God to raise the dead. The supplication of the Corinthians had helped in procuring for them the gift of deliverance, where the word "supplication" is not the one ordinarily used for prayer. We may suppose that the Corinthians made some formal petition to the Asiarchs which led to the deliverance

proof of the power of Christ which they say they seek from him. But he prefers that the church try the case itself by setting itself right, since Christ is also in them as well, unless they be reprobate; and in so doing he asks that they do no evil in order to approve him, but what is honorable even though it make him a reprobate. For he would have the church "strong" unto its own perfecting; and to this end he writes that the case may be settled before he comes, in order that his authority as an apostle may be used for building up rather than casting down, 13:5-10. So he submits the issue and urges the church to settle it before he comes on the promised visit. The letter exposes the vain boasting of his assailants, refutes their false interpretations of his conduct and infirmities, dispells their depreciatory reflections on his apostolic standing and attainments; but his object in it all is to win the church back to loyalty and sanity from its position of toleration and encouragement towards his traducers. His rebuke of the course of the church is not less severe than his arraignment of his assailants. The church is time-serving, and looks only at the things that are before their faces, 19:7. They bear with the foolish gladly, being wise themselves; for they bear with a man who enslaves them, devours them, slaps them in the face with his own self-conceit, 11:20 ff. This false estimate of self-boasting makes the apostle set forth his own apostolic authority and attainments, an immodesty he would fain have avoided, 12:11. But in all he writes the end in view is not his own personal vindication, but the preservation of the church from schism. The issue is drawn, and Titus goes to Corinth with the letter under instruction to report how it is received to the apostle at Troas. It was probably early in Dec. 55 A.D.; and the apostle, after the riot in Ephesus, goes on to Troas. Titus fails to meet him, and although a door is opened to him in the Lord, he had no relief in spirit, because he found not Titus", II. Cor. 2:12 f; and so he goes on into Macedonia. Even there he found not Titus, and "his flesh had no relief but afflictions on every side, fightings without and within fears". At length

Titus came bringing good news that the church in Corinth had followed his recommendation and settled the matter, completely vindicating the apostle and excommunicating the schismatics by a majority vote, II. Cor. 2:4, 7:5 ff. And the apostle was comforted.

In response to this report of his complete victory in Corinth the apostle wrote the letter in II. Cor. 1:15-2:13, 7:5-16, explaining that he had not made them the promised extra visit because he "would spare them" and the charge that his failure to do so was indicative of fickleness was not founded; nor was his "sorrowful letter" written to make them sorry, but to show his love for them. The cause of the sorrow was in the offender whom they had excommunicated by a majority vote, a sufficient punishment; and the apostle entreats that he be forgiven and comforted, since the action already taken is sufficient to show that the church has been proven true. He then tells about his solicitude on not finding Titus at Troas according to agreement, nor yet for a time when he arrived in Macedonia; but when he did come he brought great comfort and joy as he described in detail the effect of his letter, and how his glorying in the Corinthians was vindicated. This letter must have been written very soon after the arrival of Titus, and may be dated in Feb. 56. Along with this letter was probably sent another, II. 1:3-14, 2:14-6:13, 7:2-4, written in behalf of himself and missionary associates, "Paul's companions in travel", Acts 19:29, in response to certain helpful intervention the Corinthians had given them in the "afflictions that befell them in Asia". Those afflictions are termed "the sufferings of Messiah"; sufferings for Christ's sake which abounded in them. They were so severe that they despaired even of life itself, and their deliverance from that death was to be regarded as a manifestation of the power of God to raise the dead. The supplication of the Corinthians had helped in procuring for them the gift of deliverance, where the word "supplication" is not the one ordinarily used for prayer. We may suppose that the Corinthians made some formal petition to the Asiarchs which led to the deliverance

of the missionaries. This would account for the friendly intervention of these officials in the riot of Demetrius, Acts 19:31. Such a petition would also explain the reference in 1:13,14 to some open acknowledgment of the apostles "in part". But such a deliverance issued in a Messianic triumph, 2:14-17; and the letter enters at this point into a discussion of the Messianic ministry as compared to that of Moses, and of its meaning and value to the churches, and an interpretation of the suffering it entails, which should but the more commend it. It will be noticed that in this letter the author is throughout the ministerial "we"; whereas in the one just above it is "I". Some may doubt whether the differences are sufficient to distinguish them as two separate letters, or whether it is one letter with personal interpolations; but I am persuaded more and more that they are to be regarded as originally constituting separate letters, though I have not so indicated in the beginning of this article. Later in the early spring of 56 the apostle wrote the letter, II. 8-9, urging the completion of the collection for the saints and giving information of how that matter was being prosecuted by the Macedonians. After spending the summer of that year in Macedonia he went on to Corinth, where he spent the winter of 56-57. It was probably while with them on this occasion that the letters were compiled into the two Epistles as we have them, a Paul-Sosthenes epistle and a Paul-Timothy one.

In compiling letters and raising them to the dignity of epistles there must have been some important changes in the original writings to adapt them to their new form and function. The address and conclusions would be omitted if purely formal and containing no important matter; but where they are of value they would be conflated into the introduction and conclusion of the epistle. If we study I. Cor. 1:1-3 from this viewpoint I am sure we will observe signs of conflation; and the words "with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" seem to have been added on the occasion of the compilation of the letters into the epistle for the especial purpose of giving epistolary

recognition and office to the final writing. Also the grateful appreciation in 1:4-9 is to serve for the epistle what we call a dedication in a book, and was put as a preface to the epistle when compiled. The messages in 16:10-20 are taken from the close of several of the letters, gathered here at the end of the epistle. The salutation in 16:21-23 "with mine own hand" is that of the apostle when he authenticated the epistle which the professional scribe had just finished by adding these words in his own hand as opposed to that of the handwriting of the scribe. In II. Cor. 1:1-2 the words "with all the saints which are in the whole of Achaia" seem to have been added when the letters were put into epistolary form; and the epistles may have been addressed to the saints of Achaia only because the contents of the letters were such that they were applicable peculiarly to those in this region. This collection is authenticated with a doxology as is also the Epistle to the Romans, 13:14.

Where a literary composition is compiled and formed from already existing writings, we must distinguish between the purpose of the writer in the original components and in the compilation. It is easy to see the purpose of the apostle in the several letters, but his purpose in the epistles is to be gotten from the order and way in which they are put together. This raises many perplexing problems, which must be solved or the theory suggested fails. Why does I. Corinthians open with the letter on the schisms in the church? Why is the letter of personal defense against his critics in 9 sandwiched between two letters treating of idolatrous feasts and foods? Why are the three letters in II. Cor. 1:3-7:16 conflated as we have them above? Why does II. Corinthians end with "the painful letter"? There are many other equally provoking questions raised by this theory, and they require extensive observation and study of the epistolary purpose of the Epistles into which we cannot now enter. It must suffice now to say that when these questions are answered it will show that the Epistles were from the first intended and formed to function canonically in the lives of Christians; for the epistolary purpose will not be found in the situation at Corinth

specially, but in the needs of Christendom for literary tools in the culture of the Messianic life. The apostle wrote the letters as the shepherd of the flock at Corinth to teach them to walk in the ways of the Christian life; and he subsequently raised these letters to the dignity of epistles to provide a Bible for Christian use. In the year 57 A.D. the Christian Bible at Corinth probably consisted in one of the gospel narratives (diegesis) referred to in Luke 1:1 and these two Epistles; but if they only knew well what was contained even in these, they were better informed in matters Christian than most people have ever been. The theory here set forth in the explanation of the epistolary genesis of the Corinthian Epistles is even more strikingly confirmed when applied to the similar phenomena presented in Romans, Galatians, Ephesians, Thessalonians, Colossians, Philippians, Timothy, Titus and the Catholic Epistles.

BOOK REVIEWS

I. THEOLOGY AND PHILOSOPHY.

The Great Assurance. By George A. Gordon, D. D. The Pilgrim Press, Boston, 1911, 50 cents, net.

"The Great Assurance" is faith in the Gospel of the Risen Lord, so characteristic of a triumphant early Christianity. "The story of the risen Lord, the hardest to grasp for the disciple of Jesus today, was the clearest and surest to the Apostles," says the well-known Boston preacher, the author of this vital and reassuring little book. "Had there been no Gospel of the Risen Lord, there would have been no Gospel at all." It is good to read this re-telling of the story that many would set aside or explain away, today.

GEO. B. EAGER.

The Value and Dignity of Human Life. By Charles Gray Shaw, Ph. D., Richard G. Badger, The Gorham Press, Boston, 1911. \$2.50 net.

The learned author is Professor of Philosophy in New York University. He essays to find and show "the value and dignity of human life" "as shown in the striving and suffering of the individual."

The result as here given is of interest to the student especially for the full view given of the Classic Moralists from Socrates to Spinoza, from Kant to Nietzsche. It is valuable to literary people for its searching study of ethics as seen in the strivings of such masters as Wagner, Tolstoi, Sudermann, Gorki, and Anatole France.

It will prove helpful to the serious-minded in general, because it seeks honestly to show how happiness is to be attained and the true end of life achieved, and because it is written with a conviction that a radical change is taking place in our conception of human ideals and activities.

As the author sees it, it is necessary to ask for the first time, *What Is Man For?*. A new view of humanity is required. He aims "to elaborate a system of major morality based upon the totality of our human striving." He addresses himself "to the man who would comprehend humanity, in order that he may find his own place in the vast world." It is a serious grappling with a great subject. The material, he says, has been used with good results among students of New York University.

GEO. B. EAGER.

Unitarian Thought. By Ephraim Emerton, Professor of Church History in Harvard University. New York, 1911. Macmillan Co. Pages 309. Price, \$1.50 net.

This volume is not a history of Unitarian thought, as one might suppose from the title, but an exposition and commendation. Its purpose, as stated by the author, is missionary. "This little book is intended for three classes of readers: first, for those to whom Unitarianism is only a name; second, for those who have distinct, but unfavorable impressions of Unitarians; third, for Unitarians themselves, to remind them once again of the treasure they have received from their fathers, and their obligations to see that it be not diminished." (p. vii). It "cannot in any sense of the word be regarded as an official utterance," still the author gives "expression to what he believes to be, on the whole, the *consensus* of Unitarians on the main topics of religious discussion." (p. 6). The author repudiates the three most serious current criticisms of Unitarianism, viz.: that it "is merely a kind of religious philosophy," "that it is merely a system of morals," and "that it is a mere bundle of negatives—that it has nothing positive to offer, but must content itself with always being in the opposition." (pp. 7, 8). The author claims that Unitarianism is a real religion, that its morals grow out of its religious convictions, and finally, that it is negative in its attitude only because it is in the midst of a Christianity so overgrown with excrescences that its chief duty is necessarily critical. The book is written with these three criticisms constantly in mind, the author says, and evidently largely in the attempt to meet them.

Chapter I deals with "The Nature of Belief," and the author thinks "if there is anything peculiar in the mental attitude of Unitarians toward religious questions, it is to be found in their understanding of what constitutes belief." (p. 11). With this proposition readers of the book will probably agree. One's theory of knowledge is usually the determining factor in the formulation of his religious as well as other views. And by the testimony of this author Unitarianism is committed absolutely to unmitigated subjectivism. The position is stated thus: "Independence of all formal authority is the Unitarian's first demand as he approaches the subject of religious belief. The second is that religious truth shall not conflict with any other, or with all other forms of truth." (p. 20). What is meant by "formal authority" is not made clear, but in the course of the discussion it is made clear that the authority of the Scriptures and of the Church are repudiated, leaving the individual to his own unaided intuitions. The third characteristic of religious belief is that "it shall come to him with an imperative command resulting from the nature of the belief itself." (p. 21). The idea of "the will to believe" is abhorrent to the Unitarian; he must approach every subject with absolute indifference, with critical coldness. He must, indeed, have the will to be a believer, "but when it comes to specific beliefs, the belief in a certain definite proposition, then he cannot for a moment admit the right of the will to have anything to say in the matter." (p. 23). This is curious. The will, not the intellect, is to determine the whole bent and direction of thought, but on specific questions the intrusion of the will is an impertinence not to be tolerated! This is voluntarism in general and rationalism in particular. There are many other positions equally as inconsistent. After thus making the intellect the sole discoverer and arbiter of religious beliefs the author turns about and undoes his own work by claiming what everybody knows, that religion is made up of emotions and will far more than of thoughts. The treatment is thus utterly confused and confusing. The author finally reaches the purely pragmatic position in regard to religious beliefs. "The highest

sanction he can find for his beliefs is in the inner witness of his own enlightened reason and his own disciplined emotion." (27). "In the last resort, he must rely upon his own powers of spiritual perception to interpret to him the ways of God with men." (p. 28). This position makes religion purely individualistic, without social value or social significance. And the author does not hesitate to draw the final and inevitable conclusion in these words: "What comes to him in this way as true, is true to him, and beyond this he cannot go. It is not his concern whether it be true to some one else; for that he is not responsible. Neither is he answerable for the absolute truth as it exists in the mind of God." (p. 28). Such a position makes missionary effort on a religious basis an impertinence. Truth is not something to be propagated, or even sought in its essence. It is not strange that Unitarianism is so little missionary. And yet the Unitarians are not consistent. Why did the author write this book to commend Unitarianism, if what other men believe is no concern of his? He and his co-religionists are reasonably zealous in spreading these paralyzing dogmas which tend to destroy all the religious motives and activities of evangelical Christianity and reduce it to a system of thought. The only motive to service left to Unitarianism is humanitarian.

The author's view of "belief" determines all the rest. Of course he denies the fact and the possibility of miracle; he endows men, all men, with such powers of religious intuition and self-salvation as to make them prophets and seers (for themselves); the Bible is the product of a race of religious geniuses, Jesus was a mere man who "in all probability" "had his moments of opposition to the Divine will which constitute the attitude of 'sin.'" Even our meager and laudatory accounts of him give abundant support for this view." (p. 165). Redemption is a figment and the future life is probably a continuation of the present with all its imperfections, etc.

One rises from a perusal of this book with the distinct feeling that Unitarianism is not the consistent system of thought which he had regarded it, that it is almost only and solely

a system of thought, that it is and must continue negative in any and every Christian land, that it has no power but to paralyze and refrigerate, that it is dangerous not as an organization but only as a leaven in evangelical ranks.

The book is persuasive and well written, and one who wishes to know the fundamental beliefs of the Unitarians will find this work a valuable one.

W. J. MCGLOTHLIN.

The Theology of Schleiermacher: A Condensed Presentation of His Chief Work, "The Christian Faith." By George Cross. University of Chicago Press, Chicago. 344 Pages, \$1.65, postpaid.

No one can understand modern theological movements who is without a knowledge of Schleiermacher's system of teaching. Oman has given us a translation of Schleiermacher's "Speeches on Religion," in which one finds presented with much diffuseness, and yet in an engaging manner, Schleiermacher's fundamental religious and philosophic conceptions. Hitherto, however, Schleiermacher's development of his fundamental views into a dogmatic system in his monumental work, "The Christian Faith," has remained inaccessible to those unacquainted with the German language. Since Schleiermacher is today a very vital force in theology and influential in manifold ways Professor Cross has rendered a most timely and valuable service in giving to the general reader the translation in condensed form of Schleiermacher's system of theology.

There is first a sketch of Schleiermacher's life, covering 63 pages. This is followed by a section, from page 67 to page 113, on Schleiermacher's relation to earlier Protestantism. In the sketch of the life the influence of the Moravians upon Schleiermacher's development is quite properly emphasized. In fact, Schleiermacher drew from his Moravian teachers and environment during an important period, the most vital elements of his Christianity. In the section on Schleiermacher's relation to earlier Protestantism it is made clear that Schleiermacher does not belong among theologians to the line of succession produced by the prevalent scholastic Protestantism, but rather to that less conspicuous but far more significant and spiritual line which

arose out of the Pietistic and Anabaptist movement with its emphasis upon the direct relation of the soul to God and the inner life of the spirit.

Schleiermacher's relation to the thought of his time was very close, however, since his conception of religion as the feeling of absolute dependence was formulated in direct antithesis to the barren rationalism of the period. Protestantism in Germany had in large measure degenerated from its early spiritual energy into the unfruitful confessional state church in which the emphasis had been transferred from the spiritual life to the intellectual formulation of truth. At the same time the effort of reason to set up systems of natural religion had proven equally barren of practical results. Schleiermacher restored religion to the heart and showed its fundamental place in the life of man and reversed the conceptions of dogmatics. Henceforth doctrines are to be the expression of religion primarily and not systems to be imposed by institutional churches or other forms of ecclesiastical authority.

Schleiermacher was one of the greatest of systematic theologians if the consistent application in a large way of a single great conception may be taken as a criterion of greatness. His constructive power was remarkable, and his influence on theological thought has in large measure been due to the thorough-going manner in which he organized the material of theology around his fundamental conception. The type of thought which he represents found able advocates in the early centuries in Clement of Alexandria and other Greek theologians, but none of them dealt in so systematic a manner with the subject nor did any of them work with Schleiermacher's conception of religion. The Ritschlian school are the modern successors of Schleiermacher, broadly speaking. Yet his influence is felt in many ways apart from the Ritschlians.

Professor Cross in a closing section (pp. 297-334) gives an estimate of Schleiermacher which is suggestive and valuable. He points out the fragmentary and inadequate conception of religion set forth by Schleiermacher, and insists that religion includes, and must include, all the elements of our spiritual nature, thought

and will as well as feeling. Most of the replies which Professor Cross gives to the objections to Schleiermacher's views are forceful and strong although not always convincing. The charge of subjectivism which is made and justly made against Schleiermacher, Professor Cross seeks to meet by calling attention to Schleiermacher's insistence upon "the communion-forming power of the Christian faith." Through this it is held a normative character is given to faith which saves it from individualism and subjectivism. But this scarcely meets the objection from the Christian standpoint, although it helps so long as religion is conceived of quite generally and without particular regard to Christianity. And this suggests what, to the reviewer, is the fundamental criticism of Schleiermacher, viz., his vain attempt to combine Christianity with an essentially pantheistic fundamental conception. Schleiermacher's formal definition of religion as the feeling of absolute dependence, as well as his exposition of the definition in the "Speeches" and in "The Christian Faith," clearly show the pantheistic character of his thought. The denials of this character, when made, are all based on incongruous elements which Schleiermacher incorporated into his fundamental principle. Only by reconstructing his fundamental conception of religion could Schleiermacher have secured for Christianity a necessary and natural place in his scheme of thought. His Moravian training and deep spiritual life saved him from the intellectualism of his times and made him essentially Christian in his practical religious life. But in order to obtain a theoretical vindication of religion he resorted to an inherently non-Christian point of view. The result is that everywhere in his writings we observe a struggle between his Christianity and his pantheism. Schleiermacher, nevertheless, rendered a most signal service to the cause of religion and of Christianity in that he called the cultured classes of his day back from a barren intellectualism to a truly inward and essential conception of religion. We greatly rejoice in the publication of this translation and exposition of Schleiermacher by Professor Cross. His work has been admirably done and the volume will no doubt find a wide circle of readers among thoughtful ministers and laymen.

E. Y. MULLINS.

Aspects of Authority in the Christian Religion. By H. S. Robins. Griffith & Rowland Press, Philadelphia, 1911. 151 Pages, 75 Cents.

The writer of this little volume does not attempt an exhaustive discussion of the subject of authority but, as the title indicates, limits himself to Aspects of Authority in the Christian religion. Part I is historical and deals with authority in Judaism, the New Testament Church, the New Testament Scriptures, the Authority of Dogma, Early Protestantism and the Authority of the Bible. Part II discusses authority in relation to the Bible, Reason, Conscience, Christian Consciousness, Jesus, and closes with a section on The Rank of Authorities.

The author exhibits excellent appreciation of the central issues as to authority and discusses them with much ability. Jesus Christ is final as the revelation of God to us and the Bible is final for its purpose, which is to bring us to Christ. Due provision is made for the function of reason and for the Christian consciousness. Christianity not only admits but requires by its very nature the exercise of the reason. Our intellectual processes, however, yield varying results in successive generations, and thus our theological formulations do not become final. The Christian consciousness is witness to many vital and fundamental Christian truths, and possesses a certain kind of authoritativeness on undisputed points. It is not, however, final and cannot be, save where there is a quite general consensus. Jesus Christ mediates life to men, and in and through Him alone do we truly find God. The literary record of His life and work is the result of His action in human experience and is trustworthy. There are philosophic aspects of the subject of authority lying in the background which the author's plan did not require him to discuss. The subject of authority in religion is one which calls in a peculiar manner for clear treatment in our day. This volume is an excellent addition to the literature of the subject. E. Y. MULLINS.

New Thought, Its Lights and Shadows. An Appreciation and a Criticism. By John Benjamin Anderson, Professor in Colgate University. Boston, 1911. Sherman, French & Company. 153 pages. \$1.00 net.

The sub-titles accurately and admirably describe this work.

It takes "New Thought" very seriously as indeed it must be taken in certain parts of our country. The author sees very sympathetically the good in a system—or temper—that has in it enough of value to make it a hindrance to the deeper, truer faith of God. At the same time, he sees the defects, limitations and delusions of the New Thought teaching. There is an historical and expository outline of the "movement" and then a criticism of its main items in connection with the Christian truth as affected by each item. For those under the influence of New Thought, but not captives of its claims, this should prove a wholesome tonic. For those who know nothing directly of New Thought, but wish to learn of it in brief space, this book will serve the purpose better than any other. Of course for one who wants to get a full exposition of the teachings there are many volumes not only by Mr. Trine, but by other adherents of the new cult.

W. O. CARVER.

The Ever-Coming Kingdom of God. A Discussion on Religious Progress. By Bernhard Duhm, D.D., Professor of Old Testament Theology in the University of Basle, Switzerland. Translated by Dr. Archibald Duff of Bradford. London. 1911. Adam & Charles Black. The Macmillan Co., American Agents. 90 pages. 80 cents net.

The conception of this work is one of primary importance for any abiding faith in God or any true optimism concerning humanity. There are many passages in the discussion rich in suggestion and inspiring in thought. The plan of the work is mainly a tracing of the development of the idea of the Kingdom of God in the Hebrew prophets. The history of the Hebrews and the teaching of the prophets are conceived after the order of the radical criticism and it is the more remarkable that the learned author finds so encouraging and hopeful the growth of this fundamental idea in the progress of man under the leading of God.

"Dem Volke Muss Die Religion Erhalten Werden." Rede zur Feier des Geburtstages Sr. Majestät des Kaisers, am 27 Januar, 1911, in der Aula der Kaiser Wilhelms-Universität, Strassburg, Gehalten von Dr. Julius Smend, Ord. Professor der Theologie. Strassburg, 1911. J. H. Ed. Heitz. 32 Pages. Paper.

This address makes a plea for a proper place for religion in

the popular schools of Germany on the basis of the work and emphasis in this direction by Frederick the Great. It recounts the history and sets forth the present need. The spirit is liberal but evangelical and insistent.

The Volitional Element in Knowledge and Belief, and Other Essays in Philosophy and Religion. By Delo Corydon Grover, S.T.B., Dean of Scio College, Professor of Philosophy and Religion. Introduction by Francis J. McConnell, D.D., LL.D., President DePauw University. Boston, 1911. Sherman, French & Company. 178 Pages. \$1.20 Net.

There are sixteen essays and a poem, besides the Introduction, in this volume and they include a wide range of topics—philosophical, expository and practical. The most extensive is that entitled “A Group of Studies of the Life and Times of Jesus,” which are very good for young students. The first essay, from which the title for the book is taken, may possibly be described as a sort of pragmatic justification of philosophical apriorism with the theses of orthodox Christianity for premises. There are a number of eminently practical chapters dealing with subjects of vital interest to the minister, as well as to others, e. g. “Men and the Church.” “The Bible—What is claimed for it.” Other chapters deal with such important theological subjects as sin, retribution, prayer.

II. RELIGION AND MISSIONS.

The Boy from Hollow Hut. By Isla May Mullins. New York. Fleming H. Revell Company. 213 Pages. 1911.

A sustained and inspiring story of the Kentucky mountains by one whose graceful and sympathetic pen has already avouched itself in verse and story. There is not a dull page in it, from the first, where Steve, “The Boy of Hollow Hut,” stands muttering with clenched teeth, “I’ll ketch you yit” to the “old cotton-tail” that had bounded away from him and was lost in the underbrush, down to the last page of the final chapter on “Fruition,” where the boy, now transformed into the educated, achieving man, is seen with the heroine and companion of his toils, Nancy,

the erstwhile sweetheart of his boyhood, having just opened a new school with well equipped, modern buildings crowning the old wooded mountain of his boyhood haunts, at a time when "The 'Still' has passed away" and "a new day has dawned for Hollow Hut." Indeed, it thrills and glows and grows in interest to the last. Its pictures of the mountains, their gloom and their glory, and of the mountain life with its dark vices and shining virtues, its life-like characters and characterizations, its sharply drawn contrasts between life in the mountains and life in the city, its charming double love story, never running smooth and at times approximating the tragic, all go to make up a story thoroughly true to life and racy of the soil, of alternating lights and shadows producing a genuine Rembrandt effect, full of the finest lessons and implications of true heroism and love of humanity, and with a sunset glow prophetic of a brighter day for the awakening, struggling mountain people. It will interest and enchain us all, young and old, if we give it half a chance, and, if there's any responsiveness in us, do us good. GEO. B. EAGER.

The Growth of the Kingdom of God. By S. L. and E. L. Gulick. 16mo. The Pilgrim Press, Boston. 1910. 50 cents net.

Outline studies based upon Mr. S. L. Gulick's meritorious earlier work, *The Growth of the Kingdom of God*. It is made even more valuable and useful by statistics brought up to date, new material added, and a full bibliography.

The Unoccupied Mission Fields of Africa and Asia. By Samuel M. Zwemer, F.R.G.S., Secretary Student Volunteer Movement, Missionary to Arabia. New York, 1911, Student Volunteer Movement for Foreign Missions. 280 Pages. Cloth \$1.00; Paper 50 Cents.

When Christian leaders are talking so seriously of giving the Gospel to the whole world it is eminently wise to have some one point out clearly what parts of the world remain unoccupied. No one is better fitted to do this than Dr. Zwemer, with his ripe scholarship, extensive knowledge, fervent spirit and determined will. All these he brings into play in presenting the "land that remains to be possessed" in Africa and in Asia, both on the continents and on the islands of the seas. It is not merely a geo-

graphical survey, but the social, religious and cultural conditions are presented. Nor is it merely an enthusiastic appeal. The causes for these lands not as yet having been occupied are carefully presented, the difficulties are canvassed and the strategic value of occupation shown. It is a good contribution to an understanding of the present world situation for Christian missions.

Baptists Mobilized for Missions. By A. L. Vail, author of "The Morning Hour of American Baptist Missions." Philadelphia, 1911. American Baptist Publication Society. 176 pages. 75 cents net.

This work is a study of the constitution of Baptist Missionary organization in the United States with special reference to the basis of representation in the various organizations.

The first seven chapters are historical, dealing with the main topic as seen in the general organizations and in a number of selected State Conventions and General Associations. Here one thinks he overlooked some items of importance in such States as Arkansas and Texas.

Chapter VIII deals at length with the doctrinal import and basis of organizations, while Chapter IX undertakes to discuss the "practical" questions involved. The work is a very valuable one for the study of this subject. The author's positions do not always comment themselves to the reader's judgment, but more often they do. The great advantage is in the bringing together within easy reach the historical facts as represented in the growth of organization.

III. BIBLICAL LITERATURE.

I. INTRODUCTION.

Introduction to the New Testament. By Theodore Zahn. Translated from the Third German Edition. In Three Volumes. New York: Charles Scribner's Sons. 1909.

A skeptical reviewer of the first German edition of this monumental work ventured to conjecture that, owing to the great bulk of the work, the circulation would not be wide. In his preface to this first English edition Dr. Zahn notes, not without

pride, that the conjecture has not proved true. It met a demand that has required a third German edition, and now, in this English translation it is meeting a wide demand and gives promise of exerting a corresponding influence in the English-speaking world.

The great work goes out in every detail a worthy reproduction of the last German edition, and thus offers to the English reader the masterly results of sober, scientific research in a vast field of growing importance, the rich treasures of which are being more and more laid open to those whose research is patient and whose vision is unbiased and clear. The American editor, Dean Melancthon Williams Jacobus, of Hartford Theological Seminary, well says "The problems of New Testament study are too important to allow the results which this renowned scholar's years of scientific study had gathered into these volumes to be permanently locked up in a foreign language." How this work of translation was accomplished by certain fellows and scholar's years of scientific study had gathered into these volumes abroad, and in conference with Professor Zahn, is a story of deep interest, but too long to be retold here. It is enough for us that the work was done, from first to last, by these and other scholars, under the direction and supervision of Dean Jacobus, so that "the results are marked with accuracy and completeness." It is no small service, surely, that has thus been rendered to the English-reading scholarship of the world. The American publishers, too, are due their share of the recognition and praise for undertaking such a work, and putting it into so satisfactory a form. No contribution to the literature of the subject of New Testament Introduction of superior value has ever been made. There is nothing here that savors of the unhealthy eccentricities in criticism that have obtained in certain quarters. Only the sounder tendencies that mark the beginnings of a trend toward betterment are here found—as seen, for instance, in an appreciation of the tradition, without which it is impossible for any criticism to make an historical presentation of New Testament times and New Testament Christianity. An increasing distrust of *a priori* constructions of every kind and more trust and attention to material and personal details, which were inserted quite unconsciously on

the part of the New Testament writers, but which are of inestimable value to us, because they afford us often a better insight than do leading ideas, into the connection between literary remains and the circumstances and conditions under which they were produced, is a hopeful feature of present day criticism. "This development of the historical sense among theologians," says Zahn, "has redounded to the benefit of my Introduction." The work may be commended without stint to all students of Biblical Introduction.

GEO. B. EAGER.

Present Day Conservatism and Liberalism Within Biblical Lines.
J. G. Butler. Sherman, French & Co. Boston. 1911. Pages 122. \$1.00.

Conservatism and Liberalism are words with much elasticity of meaning ordinarily. Here, however, the lines are drawn with the utmost sharpness and distinctness. The author describes Conservatism as that general view of things which is based on revealed and verified facts, and which points to "effective results" in the existing worldwide Christendom. It accepts the laws of thought and of reason, and sustains its conclusions by evidence and proof. It is a positive system stated in Bible terms and concerns the "redemptive agency of the Triune Godhead." Liberalism is defined as the exact antithesis of all these points which offers neither argument, nor proof, and sets up the finite reason of man against the infinite God.

In the author's view the underlying root of Liberalism is the theory of evolution, and its denial of the Supernatural along with other baneful tendencies culminating in the higher criticism and the new theology. The book is vigorously written, and says much that is timely and valuable in contrasting evangelical Christianity with extreme modern tendencies. It is doubtful, however, whether the method adopted by the author is the most useful one for the present time. The book will convince no skeptic, since it does not seem to be conceived with that end in view. It will, no doubt, confirm the views of those previously in agreement with those of the author. It is not wise or true or helpful, however, but quite the contrary, for a theological writer to assume that everything modern is bad. Discriminating adjustment, while con-

servicing truth, is the need of the hour, not the wholesale denunciation, in which this book too often indulges. There are numerous particular statements in the book with which we cannot at all agree. For example, on page 9 we read: "The accepted creed, with its immediate results of regeneration and conversion, is the beginning of the Christian life." In his controversy with President Brown of Union Seminary the author utters views as to creeds which scarcely square with New Testament Christianity. It is not the acceptance of a creed, but the acceptance of Christ which brings life to the soul.

E. Y. MULLINS.

Vorschläge für eine Kritische Ausgabe des Griechischen Neuen Testaments. Von Caspar René Gregory. J. C. Heinrich'sche Buchhandlung. Leipzig, Germany. 1911. S. 52. Pr. M. 1.50.

Professor Gregory is the acknowledged master in the realm of Textual Criticism of the New Testament. In this fact America can take special pride, for he is an American. He holds the professorship on this subject at Leipzig. His writings on the subject of Textual Criticism have carried his fame all over the world. He is now engaged in his *Magnum opus*, which is nothing less than a critical edition of the Greek New Testament to take the place of Tischendorf's *Novum Testamentum Graecum*.

To secure the best results he is seeking the co-operation of New Testament scholars all over the world. To facilitate this service he has prepared the "Vorschläge." Every New Testament scholar should secure a copy and thus see how he may be able to give Dr. Gregory the benefit of his ideas on various matters of importance. The points are technical, to be sure, but none the less interesting. For instance, should Dr. Gregory print an edited text at the top of the page? Should he take note of readings of the *Textus Receptus*? Should he make an entirely new apparatus or merely revise Tischendorf? The size of the page? Should he make such long quotations from the Patristic writers as Tischendorf does? It is a noble and notable task to which Dr. Gregory has set himself and he deserves the heartiest co-operation of all New Testament scholars. Among other things he desires a complete list of names and addresses of New Testa-

ment scholars. Dr. Gregory is at present in America and will be heard at various schools of learning, including the Southern Baptist Theological Seminary. But he can be addressed at the University of Leipzig with safety. This work will of necessity be slow in execution, but the whole world will be his debtor when it is done.

A. T. ROBERTSON.

A Dictionary of the Bible. By John D. Davis, Ph.D., LL.D., Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, N. J., with many new and original maps and plans and amply illustrated. Third Edition. Revised throughout and enlarged. Philadelphia. 1911. The Westminster Press. 850 pages. \$2.50 net, postage 25c.

Author and publishers of this convenient single-volume Bible dictionary are to be congratulated on its popularity. For twelve years it has been in demand at the rate of more than a hundred copies a month.

Its articles are necessarily short, direct, concise. As a rule they represent good scholarship, summarize well the Scripture usage of terms, and give the information needed by the average Bible reader. On points open to controversy, the position is Presbyterian and, often, is dogmatic rather than critical, or historical.

On matters involving Biblical criticism the position is conservative, but the reader is usually given a fair intimation of other views. It is not greatly enlarged as compared with former editions.

W. O. CARVER.

The Bible: Its Origin and Authority. By W. F. Lofthouse, M. A., author of *Ezekiel* (The Century Bible). New York: Eaton & Mains. 1910. 50 cents, net.

A new book on an old subject that finds its merit and warrant in that it is a booklet (150 pages) designed and fashioned for popular use. To this purpose it is admirably adapted. It deals intelligently and clearly with the usual order of subjects in such treatises: "Manuscripts and Versions," "English Versions," "The Canon," "Origin of the Books," "Unity of the Bible," "The Bible and Other Sacred Books," "The Bible as Revelation," "The

Spirit and the Word." At the end is a helpful index to pertinent Scripture passages.

GEO. B. EAGER.

A History of the English Bible. By T. Brown. University Press, Cambridge, England. Pages 134. 1911. 40 cents, net.

The history of the Bible is great as a history apart from the contents. Here it is brought down in a scholarly, but popular way, from 670 A. D. to the present time—"a history of many famous things, as of things both ancient and modern." (Records of Bunyan's "House Beautiful"). It is particularly timely and pertinent in that portion of the story which has strictly to do with the English Bible, "from the Monk of Whitby to the Abbey of Westminster, where chosen scholars met in 1870 to revise the Scriptures"—results of which revision saw the light in 1881.

We owe to them, to ourselves, and to the generations yet to come, that the memory of these men who achieved this history shall not be forgotten. This will prove one of many helps to us—"lest we forget." It concludes with an excellent bibliography and index.

GEO. B. EAGER.

Man and the Bible: A Review of the Place of the Bible in Human History. By J. Allanson Picton. London, 1909. Williams & Norgate. Pages 334. 6s. net.

The title of this work led the reviewer to take it up with keen anticipations of pleasure and profit. No account of the actual effects of the Bible in the history of man had been written; it was an open field and the work was greatly needed. With what disappointment the book was laid down! The author is a follower of Spinoza, a pronounced pantheist. His whole religious and philosophical system is in direct contradiction to the fundamental assumptions of the Bible. At first it is difficult to see why such a man should have enough interest in the Bible to wish or attempt to write a history of its effects on mankind. A reading of the work reveals the animus of the whole, the purpose to discredit in a scientific way this greatest barrier to the progress of his own system.

The first chapter is a tirade against the work of the British

and Foreign Bible Society; all the weapons of ridicule, misrepresentation and innuendo are turned on this beneficent agent of religion and enlightenment. The author then proposes to trace the use and effects of the Bible backwards through history to its own formation. There are then three closing chapters on "The Bible and Religion", "The Bible and Morals" and "The Bible and Social Evolution", with an "Epilogue" stating the author's conclusions that man was evolved, that the Bible is a purely human book, that it has been apotheosized and made a fetish, that there are a few passages which add to the permanent riches of the race but that we should be better off without most of it.

The author has some learning, but it has not been used in any scientific way on this subject. The conclusion was determined before the investigation began, the facts and alleged facts were chosen and arranged to sustain that conclusion. The field is still clear for a real history of man and the Bible. The work under review renders just one service—it emphasizes the fact that the Bible has had little influence on much of the history of Christianity.

W. J. MCGLOTHLIN.

The Chart Bible. By Rev. James R. Kaye, Ph.D., LL.D. Fleming H. Revell Co.

The chief design of the Chart Bible is to make a vivid appeal to the mind through the eye. Since the significance of visual impressions is receiving strong emphasis in the pedagogical world, it is but natural that some one should present all the books of the Bible in a graphic way by the chart method.

There are forty-eight charts, consisting of straight lines and curve lines, in every rational combination with a succinct analysis printed in appropriate places on the chart, and followed by a chapter giving a fuller explanation of the graphic outline and accompanied by Bible references.

There are two introductory charts on "How We Got Our Bible," and "The Essential Character of the Bible."

Five charts illustrate the Pentateuch, seven, the Historical Material; six, the Poetical Books and seven, the Prophetical Works.

The history of the New Testament is illustrated by thirteen

charts, nine being devoted to the Gospels and four to the Acts of the Apostles, while six visualize the Epistles and one the Book of Revelation. The final chart presents a General Survey of the Bible. The charts are designed to relate the Bible facts and events in a condensed and comprehensive way. They will prove the most valuable part of the book to some types of mind while some students will derive a great benefit from the explanatory notes which are never prolix and are usually illuminating. The Chart Bible is a product of Bible teaching and is well adapted to drill and class work.

BYRON H. DEMENT.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. Von Prof. Lic. Dr. Hugo Gressmann usw. Lieferung 6-10. Göttingen. Vandenhoeck und Ruprecht, 1911. May be had of Lemcke & Buecher, New York.

Dr. Gressmann contributes the Doppel-Lieferung, 6 and 7, on Israel's Oldest Historical Writing and Prophecy. The Eighth Lieferung is by Hermann Gunkel on the Earliest History and the Patriarchs with an Introduction to the Five Books of Moses and the Legends in Genesis. The ninth Lieferung contains the Lyric of the Old Testament by Prof. Stärk. In the tenth Lieferung, Hans Schmidt discusses the Major Prophets and their Time.

The translation of the Hebrew Scriptures into German is well done, and the introductions to various books and periods embody the newest views in literary and historical criticism. The translation and notes are designed for popular use. The present work is one fruit of the movement among German theological scholars to bring the latest results of research within reach of the average man.

JOHN R. SAMPEY.

Biblical Geography and History. By Charles Foster Kent, Ph. D. With Maps. New York. Charles Scribner's Sons, 1911. \$1.50 net.

Professor Kent and his publishers have placed students of the Bible under new obligations by the preparation and publication of this excellent manual. It is a fine companion volume for "The Historical Bible," by the same author. Geography has come to be rightly regarded as the foundation of all history. Moreover, geography has come to be defined as a description; not only of the earth and of its influences upon man's development, but also of the

solar, atmospheric and geological forces which throughout millions of years have given the earth its present form. "Hence," the author well says, "in its deeper meaning, geography is a description of the Divine character and purpose expressing itself through natural forces, in the physical contour of the earth, in the animate world, and, above all, in the life and activities of man." Biblical geography, then, may be said to be "the first and in many ways the most important chapter in that divine revelation, which was perfected through the Hebrew race and recorded in the Bible." No other commentary upon the Bible is so practical and luminous. It is not a study by itself, but the natural introduction to all other Biblical studies.

The work in no sense aspires to be a rival of such great works as the *Historical Geography of the Holy Land* and the two massive volumes on *Jerusalem* by George Adam Smith, but modestly essays to meet the demand for a more compact manual, better suited to the use of the Bible teacher, in the seminary class-room and in the Bible-class. It aims to furnish just the information that every teacher of the Bible should possess in order to do the most effective work—the geographical data with which every student must be familiar in order intelligently to interpret and fully to appreciate the ancient Scriptures. The author, accordingly, presents here, first, the physical geography of the Biblical lands and then traces in broad and luminous outlines the history of Israel and of early Christianity in close conjunction with their geographical background. He acknowledges the debt he owes to "the valiant army of pioneers and explorers who have penetrated every part of the Biblical world and given us the results of their observations; but one of the shining merits of the volume is that it embodies the results of many months of travel and observation in the lands of the Eastern Mediterranean, and especially in Palestine, by the author himself, during 1892 and 1910. Additional value is added to the work by its fine maps, complete bibliography and index, and its arrangement in Appendix II, by which 140 stereographs, or stereoptican slides, are put at the disposal of the student, to illustrate the most important events of Biblical geography and history.

GEO. B. EAGER.

The Exploration of Egypt and the Old Testament. By J. Garrow Duncan, D.D. Revell Co., New York. Pages 248. 1911. \$2.50 net.

This volume may well be studied along side of the newer book by the eminent Egyptologist, Professor Flinders Petrie, *Egypt and Israel* (L. S. Gorham, New York, \$1.00). Many years of laborious exploration in Egypt under the direction of Dr. Petrie and joint authorship with him of "Hyksos and Israelite Cities" (1906) have helped greatly to qualify Dr. Duncan, Wilson Archaeological Fellow, Aberdeen, 1905-6, to write intelligently on this subject.

At the outset he gives us a vivid account of the work, methods and experiences of the excavator, with illustrations from his own camera. As a writer, he is at once pains-takingly accurate and yet popular. You see this particularly in his records of his work in Goshen during the winter of 1905-6, where he "had the privilege of excavating and recording five sites."

He speaks with the authority of an experienced explorer on Joseph's Granaries, the Route of the Exodus, the Treasure City of the Rameses, and discloses many singular facts about them. Then there are interesting additional chapters giving a succinct and popular account of Biblical Egyptology up to date, and others richly illustrated descriptive of modern Oriental life. Everywhere there are traces of a sane and reverent effort to show what bearing the results obtained by exploration have on the Old Testament. There are all told 100 illustrations, from photographs and sketch maps with identifications. GEO. B. EAGER.

An Atlas of Textual Criticism. An Attempt to Show the Mutual Relationship of the Authorities for the Text of the New Testament Up to About 1000 A. D. By Edward Ardron Hulston, M.A., Vicar of St. Michael's, Hargrave. The Cambridge University Press, Fetter Lane, London, England. G. P. Putnam's Sons, New York. 1911. Pages 125. Price 5s net.

Mr. Hulston is concerned not merely with the genealogy of the manuscripts, but with a map of the various readings in the New Testament. He takes up each book and by his atlas succeeds in making reasonably clear the changes, verse by verse, in the different centuries. This is done largely by symbols on the

atlas. He is a genuine enthusiast in Textual Criticism. It is, indeed, a fascinating subject.

The New Sshaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macaulay Jackson. Vol. X. Reusch—Son of God. Funk & Wagnalls, New York and London. 1910. Price \$5.00 per volume.

The number of topics treated in this volume is 695 and the number of pages is 517. A number of live topics come in for discussion, such as "The Use of the Bible in Public Schools from the Roman Catholic Standpoint," "Roman Catholics," "Sacred Music," "Revivals of Religion," "Soial Service in the Church," "Chrstian Science," "Sacrament," "Sabbath," "Sin," "Socialism," "Salvation Army," "Scotland," "Semitic Languages," "Savonarola," etc.

The magnitude and worth of this great work grows on one as the volumes continue to come forth. It is a masterpiece and will serve the present generation in a variety of ways.

A. T. ROBERTSON.

The 1911 Bible. 1611-1911. The text carefully corrected and amended by American scholars. With a new System of References. Oxford University Press, 35 W. 32nd street, New York City. 1911.

This new edition of the King James Version, commemorative of the Tercentenary of the Authorized Version, is bound in various styles and prices including one on the famous India paper. The changes made are slight and chiefly in matters of text. There is a new system of references.

2. OLD TESTAMENT.

The Bible for Home and School. Commentary on the Book of Deuteronomy. By W. G. Jordan, B.A., D. D., Professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada. New York: The Macmillan Company. 1911. Pages 263. 75 cents, net.

The Book of the Prophecies of Isaiah. By John Edgar McFadyen, D.D., Professor of Old Testament Language, Literature and Archeology, United Free Church College, Glasgow. New York: The Macmillan Company, 1910. Pages 423. 90 cents, net.

Professor Jordan follows Dr. Driver pretty closely through-

out, though he has made considerable use of all the books on Deuteronomy. "The main part of what we now possess in 6-26, 28," remarks Dr. Jordan, "probably formed what is called the Law-book of Josiah." He assigns the historical review in 1:1-4:8 to another author. Some small sections are thought to be of Exilic origin, and certain large sections are set down as of uncertain date. The current critical view that the author of the core of our present book lived about 621 B. C. is accepted.

The purpose of the book was to produce a religious reformation by centralizing the worship at the central sanctuary in Jerusalem. All other places of worship are set aside. In contrast with freedom of worship at various sacred places in all Israel's early history, in the days of Josiah, according to Dr. Jordan, "pious men have come to the conclusion that these rural sanctuaries are the source of all religious corruption, and that the worship of the One God, in pure, decent forms, can only be carried on with safety at one central, sacred place. They may learn afterwards that even this place may become a center of impure worship and narrow bigotry, but in the meantime they press forward to their goal with that hopefulness which God graciously gives to all reformers."

The central purpose of the author, or authors, then, was the substitution of one central sanctuary for the many altars throughout the land. It seems to this reviewer that the Wellhausen school make the mistake of exalting a subordinate topic into the great central aim of the book.

Dr. Jordan, like most of the recent writers on Deuteronomy, fails to give a satisfactory explanation of the fact that the addresses purport to come from Moses in the last month of his life. Perhaps it is requiring too much of our friends, the critics, to ask that they explain to our modern Occidental mind the process by which an Oriental reformer got his consent to ascribe to Moses long addresses that were first composed many centuries after the death of that great leader. We moderns are too inflexibly opposed to fraud, whether pious or not, ever to get it into our heads that it was right for a seventh century reformer to palm off his ideas as Mosaic.

Professor McFadyen writes on Isaiah with his usual skill and charm. He follows in the train of most recent critics in denying to Isaiah most of the prophecies that have commonly been ascribed to him. Apart from chapters 1-12 and 28-33, he assigns few prophecies to Isaiah, the son of Amoz. Dr. McFayden also falls in line with the current fashion of denying to a prophet such expressions as seem to interfere with the emphasis of the one message he is supposed to be presenting. Thus threat and promise cannot be freely mingled in one and the same discourse.

And so Isaiah 31:5 is regarded as a later addition to Isaiah's threat in 31:4. Dr. McFadyen raises the question, "Is it probable that Isaiah or any other speaker would have presented to his audience a message whose component parts were so conflicting as to cancel each other? That were perplexity, indeed."

I must confess that the prophetic writings in their traditional form appeal to me as a higher type of oratory and of written composition than the modern emendations of men who insist that a man must stand on only one foot. The true orator shifts from one foot to the other, sometimes quite rapidly. He pours forth his impassioned thought without asking whether his hearers will find it easy to weigh his ideas in the scales of cold reason.

Moreover, the prophets had two classes of hearers, and the warnings to the rebellious were accompanied by promises to the faithful. Jerusalem as the home of rebels was to be attacked by Jehovah as a fierce lion; Jerusalem as the home of the elect was to be protected by Jehovah as a mother bird.

Professor McFadyen accepts the recent critical view that there are three great authors rather than one or two in the roll of Isaiah: (1) *Primo-Isaiah* 740-701 B. C., (2) *Deutero-Isaiah* about 450 B. C., and (3) *Trito-Isaiah* about 540 B. C. To *Deutero-Isaiah* is ascribed the large section 40-55, while chapters 56-66 are assigned to *Trito-Isaiah*. The author thinks it not impossible that the last group may be composed of fragments from more hands than one.

The literary form of the Commentary on Deuteronomy as

well as that on Isaiah leaves little to be desired. Professors Jordan and McFadyen are masters of a pleasing style.

JOHN R. SAMPEY.

The Beginning of Things in Nature and in Grace, Or a Brief Commentary on Genesis. By Joseph K. Wright. Boston: Sherman, French & Company. 1911. Pages 181. \$1.20 net.

The venerable author tells us that his interest in Genesis led him, shortly after his arrival in China as a missionary in 1848, to translate the book into the local dialect. He says of his studies through the years, "The inclination has been not to look for the mistakes of Moses, but for the eternal virtues revealed through Moses." The book is reverent and constructive. There is frank recognition of difficulties in Genesis, but the discussion is quite helpful. The treatment is telescopic rather than microscopic. Slight notice is taken of the modern literary criticism, but there is much that is valuable in the treatment of the scientific aspects of Genesis.

JOHN R. SAMPEY.

3. NEW TESTAMENT.

Handbuch zum Neuen Testament. 17. Lieferung. Vierter Band, Zweite Abtheilung. Die Katholische Briefe Erklärt von Lic. Dr. Hans Windisch, Privatdozent an der Universität, Leipzig.

18. Lieferung. Erster Band, erstes Teil: Neutestamentliche Grammatik. Das Griechisch des Neuen Testaments im Zusammenhang mit der Volkssprache. Dargestellt von Dr. Ludwig Radermacher, O. Professor an der Universität, Wien. S. 80.

20. Lieferung. Bogen 6-13 (Schluss).

19. Lieferung. Dritter Band, Teil 2: Die Briefe des Apostels Paulus an die Thessalonicher I, II und an die Philipper, erklärt von Lic. Dr. Martin Dibelius, Privatdozent an der Universität, Berlin. S. 64.

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany.

This notable series goes on with increasing rapidity. A special price is offered for subscribers to the whole series. It will pay prospective purchasers to write for the list price and prospectus. The high standard of the work is maintained by these fresh contributions. Windisch takes the brother of Jesus as the claimed author of the Epistle of James, though admitting that the subject has its difficulties. In all the books of this series the text is the

German translation, but the notes discuss the Greek text. The notes are rich in linguistic material and are strictly scientific in method. Full use is made of the New Testament Apocrypha and other current literature. Windisch thinks it entirely natural that Jude, as James, should have called Jesus "Lord", instead of "Brother", but he is not sure of the authorship. He is in equal doubt about the Petrine Epistles, and is certain that Second Peter is not genuine. Windisch holds that the same man wrote the Johannine Epistles and the Fourth Gospel, but is not certain who he was. There is a wealth of learning in the notes.

Rademacher's *Grammatik* is a very able performance. It is in truth rather a grammar of the vernacular — with incidental illustration from the New Testament. It is not a detailed and formal grammar of the New Testament in the usual sense of that term. For that very reason it will be found very useful as a help to the wider knowledge of the vernacular in which the New Testament was written. The illustrations from the papyri and the inscriptions are abundant and pertinent. In the "Vorwort" the author disclaims writing a grammar in the usual sense of that term. He treats rather "die sprachliche Vorgänge" of the New Testament. This is done very finely.

Dibelius handles ably the difficult problems connected with the Thessalonian Epistles and Philippians. He gives full weight to Harnack's new idea that Second Thessalonians was written at about the same time as the First Epistle, but had a narrower circle of readers. He has done an especially fine piece of work on Philippians.

The Son of Man, or Contributions to the Study of the Thoughts of Jesus. By Edwin A. Abbott. Cambridge University Press, Fetter Lane, London. G. P. Putnam's Sons, New York. 1910. Pages 873. Price 16s 6d (\$5.50 net). *Diatessarica* Part VIII.

Dr. Abbott has reserved the most extended discussions of all his books in the *Diatessarica* Series for the treatment of the phrase "The Son of Man." He has, indeed, devoted a hundred pages to it in his "Notes on New Testament Criticism," not to mention "The Message of the Son of Man." But here in great detail and with much complete exegetical discussion of every

passage in the Gospels where the phrase appears, the distinguished author sets himself to the task of solving the meaning of this favorite designation of Himself in the words of Jesus. Dr. Abbott refuses to take the idiom to be a Greek mistranslation of the Aramaic *barnasha* for "Man" or "any one." He does think (p. XXI.) that "the Greek appears to have gone wrong in an attempt to render literally some Aramaic expression that cannot be rendered rightly if literally." The Greek, he holds, can only mean "the son of the above mentioned man" or "the son of the creature called man." Neither of these ideas suits the Gospels according to Dr. Abbott. But the general or representative use of the article does give a probable sense in the Gospels. Jesus as "the Son of Mankind" (his human nature and relations emphasized) does give an adequate idea. Into this phrase Jesus probably poured a Messianic content though the people as a whole did not so understand him. Yet see John 12:34. And Dr. Abbott denies that the Book of Enoch had any influence on the expression. He confines its ideas to the Bible itself and in particular to Ezekiel. He holds that "Son of Adam" is often what the phrase means. One thing is certain. No one can afford to pass by this monumental treatment of a vital subject.

A. T. ROBINSON.

The Heart of the Master. By William Burnett Wright, D.D. Houghton, Mifflin & Co., Boston and New York. 1911. Pages 247. Price \$1.25.

This volume has received very high praise. There is genuine freshness of thought and charm of style. The author strains the idea that the Triumphal Entry was meant merely to teach the people that He was not the kind of a Messiah that they expected. That was true and the use of an ass instead of a horse would symbolize that idea. But none the less, this act did make public proclamation of His Messiahship, a thing that He had hitherto studiously avoided. It is true that Mary alone rightly understood Christ about His death. But all the same, it is more than probable that Jesus purposely defied the Pharisees and Sadducees by the Triumphant Entry. The matter was so inter-

preted by the Gospels and it is gratuitous to brand them as mistaken in the matter. But the book is a suggestive one.

A. T. ROBERTSON.

Johannes der Täufer und Jesus Christus. Von Dr. A. Pottgiesser, Rektor und Religionslehrer. Verlag und Druck von J. P. Bachem, Köln, Germany. 1911. S. 168. Pr. M.2.40. Geb. M. 3.20.

We have here the newest Roman Catholic discussion of John the Baptist. The author is familiar with many of the Protestant writings which he freely uses, but his position is frankly ecclesiastical. Indeed, the treatment throughout is more theological than Biblical though the author makes careful discussion of the important Scriptures, more subjective than historical. But the author cannot be classed as a blind reactionary. He steers fairly well between that position and Modernism. In many important matters the Catholic interpretation of John the Baptist does not differ from that of Protestant scholars. The author has scholarship and real grip on the chief facts and no little spiritual insight. Students of the life of the Baptist will find interest also in the standpoint of a Roman Catholic writer. A. T. ROBERTSON.

St. Paul and His Friends. By Carl Hernom Dudley, Richard C. Badger. The Gorham Press, Boston. 1911. Pages 287.

This book is well worth while. There is no other adequate treatment of Paul's friends and they deserve a book. The author is an ardent admirer of Paul and finds joy in setting forth the traits of the leading men who were gathered round the great Apostle. He has assimilated all the known facts and made the most of them without overstraining them. It is really surprising how much crops out in the Acts and the Epistles. One gets a definite picture of Barnabas, John Mark, Silas, Timothy, Titus, Apollos, Aquila and Priscilla. The lines are dimmer in the case of Luke, Aristarchus, Epaphras, Epaphroditus, Onesimus, Philemon, Tychicus, Onesiphorus, but even here we are not wholly in the dark. One wonders that no mention is made of Gamaliel, Ananias of Damascus, Sergius Paulus, Erastus, Lydia, Philip, Julius the Centurion, Stephanos, Chloe, Gaius, Phoebe, who are as prominent as some of those discussed. There are,

besides, a great cloud of witnesses whose names we know, like Eubulus, Linus, Pudeus, Trophimus, etc. But I like the book very much and it is stimulating and useful. A. T. ROBERTSON.

The Historical Value of the Fourth Gospel. By E. H. Arkwith, D.D., Vicar of Kirby Lonsdale. Hodder & Stoughton. London and New York. 1910. Pages 316. Price, \$1.50.

These chapters first appeared in *The Expositor* and attracted a great deal of attention then. They richly deserved preservation in book form. With painstaking care Dr. Arkwith has investigated the many details urged against the historical worth of the Fourth Gospel. He does not argue as a special pleader, but openly faces all the facts. He points out many items in this Gospel which throw light on the Synoptic account and others which have a very strong verisimilitude. On the whole Dr. Arkwith has a high opinion of the value of John's Gospel and does not hesitate to place it on a par with the Synoptic Gospels. I do not myself indorse all the interpretations of Dr. Arkwith, as, for instance, that on page 224ff about the eating of the passover meal. I fail to see any real conflict (see my notes in Broadus's *Harmony of the Gospels*) between the Synoptic Gospels and John on this point. But the book is one of great merit and will do good wherever read.

A. T. ROBERTSON.

Die Abfassungszeit des lukanischen Geschichtswerkes. Von Lic. theol. Heinrich Koch. A. Deichert'sche Verlagsbuchhandlung, Leipzig. 1911. ss. 102. M. 1.80.

It is significant that this able monograph on Luke's work in the Gospel and Acts should come out at nearly the same time as the book by Harnack on the Acts (*Neue Untersuchungen*). It is still more noteworthy that these two German scholars announce the same conclusion. They both accept the genuineness of Luke's two historical works. Koch concludes (s. 100) that the Gospel was written at Cæsarea during the two years there with Paul and may have received the last few finishing touches in Rome. The Acts, he argues (s. 101) was done during the two years in Rome though Luke probably

collected material while at Caesarea. He gives A. D. 61 as the probable date of the Gospel and 63 as that of Acts. The author could have strengthened his position by the use of the books of Ramsay and Hobart, but he seems confined to the German authorities (Blass, Harnack, Jülicher, B. Weiss, Zahn). But it is a fine piece of work and is distinctly reassuring. The force of Harnack's retreat is having its influence on the younger scholars in Germany.

A. T. ROBERTSON.

The Great Texts of the Bible. Genesis to Numbers. Pages 451. Price \$3.00. Acts and Romans. Pages 507. Price \$3.00.

Dr. Hastings is rapidly bringing out the volumes in this series. One must not look for a commentary in the usual sense of that term. There are only two texts in Leviticus that are discussed, for instance. But the texts that are treated have much that is luminous and pertinent. Current theological literature is drawn on for copious illustrations. The outlines are excellent and may be a temptation to some men, but the man who knows how to use these volumes will find them very helpful.

The Acts of the Apostles with Introduction and Notes. By H. C. O. Lanchester, M.A., Fellow and Dean of Pembroke College. Cambridge University Press, London. G. P. Putnam's Sons, New York. 1910. Pages 188. 30 cents, net.

The Epistles of Peter, John and Jude. Edited by Claude M. Blagden, M.A., Student and Tutor of Christ Church. Cambridge University Press, London. G. P. Putnam's Sons, New York. Pages 96. Price, 30 cents, net.

The first volume belongs to the smaller Cambridge Bible for schools. There is a good map of Paul's journeys, a brief and clear introduction and excellent notes. The text of the King James Version is given, but the Revised Version is also put in the notes. The book is scholarly and helpful and well adapted to its purpose.

The second volume belongs to the Revised Version Edited for the Use of Schools. The writer accepts all these Epistles as genuine except Second Peter. He places that in the second century.

The notes are scholarly and helpful and the introduction gives the salient facts.

Die Evangelische Erzählungen von der Geburt und Kindheit Jesu Kritisch Untersucht. Von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz (Heitz und Mündel), Strassburg. 1911. S. 136. Pr. 3 M. 50 pf.

As might be expected, Völter undertakes to show that for the birth and youth of Jesus we have no genuine historical evidence (S. 131). He puts the narratives in Matthew and Luke on a par with the legends in the Talmud, (S. 1) and the flattery of Augustus or the inscription at Priene (S. 136). It is radical and ruthless criticism, utterly unsympathetic and quite out of perspective.

IV. PRACTICAL THEOLOGY.

The Glory of the Ministry: Paul's Exultation in Preaching. By A. T. Robertson, D. D. New York, Fleming H. Revell Company. 243 pages. \$1.25 net.

We have in this delightful and helpful book a strong and captivating exposition of Paul's rhapsody on preaching in 2 Corinthians 2:12-6:10. The passage has ever made its tender and comforting appeal to the preacher of the Gospel. It was a favorite with my father, for he often read it at family prayers in the long ago, and its language has been familiar to me from my childhood. From one of its texts the beloved Dr. James C. Furman preached the sermon at my ordination in April, 1876. Thus to me the passage has very tender personal associations and has been often the subject of meditation and study. So much the more therefore does this verile and glowing exposition of my friend come home to my thought and feeling.

To those who have read Dr. Robertson's other books it is needless to say that the treatise is marked both by sound scholarship and a most engaging style. As in those other works, the scholarship is not obtruded but it is recognized by those who know, and felt by those who don't. To the crisp and brilliant manner of discourse there is in this book the added charm of a note of deeper feeling and a more manifest tenderness (as is quite natural) than is found in the author's other writings.

He gives us a heart-to-heart talk on the preacher's problems of today, as these are seen in the warm light of this outburst from the heart and brain of the mighty Apostle to the Gentiles. The book is tonic for discouragement and probe to the conscience all in one. And that is a combination not lightly to be disregarded in these days. Let every preacher get a copy and read it prayerfully.

E. C. Dargan.

Educational Values. By William Chandler Bagley, Professor of Education, University of Illinois, author of "The Educative Process," "Class-Room Management," etc. New York, The Macmillan Co. Price \$1.10 net.

We have found almost unalloyed pleasure as well as great profit in reading this little book. It seems to us to be an extremely valuable contribution to the science of education. It is divided into parts. It first treats of the inherited "Controls of Conduct," simple reflexes and instincts; aid of the acquired "controls," habits, ideas and principles, ideals and emotional standards, prejudices and tastes, attitudes and perspectives; and closes with a discussion of the limits of educative forces in modifying conduct. The second part treats of the application of the principles set forth to the actual work of education, what values are to be realized in the several educative functions of training, instruction, inspiration, discipline, recreation, interpretation; and closes with a discussion of the school environment as a source of educative materials.

This outline serves only to give an idea of the author's logical grasp of his subject. It gives but little indication of the clear insight and discrimination which characterize the discussion in detail. As an example take the following brief sentences: "In general, ideals are the prime, the basic, the fundamental controls of conduct. Ideas are the subordinate, the interpolated controls. Ideals determine purpose; ideas guide to the realization of purpose. Ideals dominate large experiences or large adjustments. Ideas control the smaller segments of experience, the adjustments that are incidental as means to the desired or idealized

end." The chapter on the inspirational function is of especial value to preachers, and not a single chapter would fail to give them helpful suggestions. We hope many of them will read it.

C. S. GARDNER.

The Education of the Central Nervous System. By R. P. Halleck, M. A., (Yale). The Macmillian Co., New York, 1910.

The author of "Psychology and Physic Culture" has brought students of the mind under additional obligation by writing a very sane, strong and stimulating treatise on "The Education of the Central Nervous System," which has passed through several editions. Professor Halleck, as principal of the Louisville Male High School, and teacher of psychology, has had ample opportunities for accurate insight into the problems of physical and psychical functioning. While thoroughly modern in his views of genetic psychology he effectively and skillfully refutes necessitarian and fatalistic views of physiological psychologists. The possible modifications of the brain, the relations of attention, nutrition and fatigue to the brain as the central neural organ; the significance of environment for training; the age limit and efficiency; the best time for developing the brain and personality; the scope of sensory stimulations; the right use of mental images, and the importance of motor training in the formation of character are outlined and amplified. He gives an illuminating presentation of the sensory images, visual auditory, etc., employed by Shakespeare and Milton, and discusses the training of Shakespeare's senses. He closes by showing the relation between the central nervous system and enjoyment in all gradations from the lower physical to the larger spiritual experiences.

BYRON H. DEMENT.

Successful Teaching. Frank & Wagnalls Co., New York, 1909. Price \$1.00.

This is a unique little volume of about two hundred pages, containing fifteen studies by as many practical teachers who were prize-winners in the National Educational Contest of 1905. A thoughtful introduction, correlating the following studies, is writ-

ten by Prof. James M. Greenwood, Superintendent of Schools in Kansas City, Mo.

The fact that nearly all the topics discussed are vital to Sunday School teachers reveals the underlying moral unity of the great army of teachers, whether they instruct in the schools of the Church or in the schools of the state. Character building is the ideal of all who rightly teach in any school. Of course in the Sunday School the Bible is central, not only in the inspiring spirit and atmosphere of instruction, but in the subject matter for exposition and application. The following themes make a strong appeal to religious teachers: Personality as a Factor in Teaching, The Value of Psychology in Teaching, How Best to Develop Character in Children, How Best to Gain and Keep Control of Pupils, How to Teach Children to Think, Advantages of Memory Work, How to Develop the Conversational Powers of Pupils, The Place of Biography in General Education, The Art of Story-Telling and its Uses in the School-room. "Success in Teaching" will be suggestive and helpful to those who desire a glimpse into the working methods of a goodly group of efficient teachers.

BYRON H. DEMENT.

The Great Teachers of Judaism and Christianity. By Charles Foster Kent. Eaton & Mains, New York, 1911. Price 75 cts.

Every religious teacher should be interested in the history of his calling. A study of the principles, aims, methods and achievements of those who have spoken for God in the different stages of the world's progress must prove informing and helpful to those who desire to make their teaching count for most in the establishment of the reign of truth in the earth.

"The Great Teachers of Judaism and Christianity" gives a glimpse into the work of the ancient prophets, priests and sages; the Scribes and Rabbi's, Jesus and the Early Christian Teachers.

The prophet spoke for God and was always a potent factor in Israel's history. Great prophets like Isaiah, exercised a combination of functions, and were at the same time "statesmen, social and moral reformers and theologians," their aims were to

counteract the evils of their day, to lead men to "act justly and love mercy," to make clear Jehovah's character and demands and to have God's will done on earth.

As to method of teaching they utilized history and familiar illustrations, or stories rich in suggestive power. The poetic form in which their thoughts were cast shows both deep emotion and careful preparation.

Their deliverances were characterized by invective, denunciation, argument, exhortation, monologues, dialogues, visions and rhapsodies.

Object lessons and dramatic illustrations are used with intense moral earnestness. The prophets were simple, direct and practical. "They were the great pioneers in the field of moral and religious truth whose teaching makes the Old Testament unique."

True to his critical views in the reconstruction of Israel's history, Dr. Kent introduces the priests as the successors to the prophets. The priests had a fourfold function: To guard the oracles of God, to judge in practical affairs, to teach the people and to offer sacrifices. By word and symbol they taught the masses the messages of the prophets, they appealed to the eye and the aesthetic sense by their ritual and to the intellect and will by their instructions. The oral decalogue, written law and stately ritual were by them indelibly written upon the popular mind. The author thinks that after the temple was destroyed the priests recorded the Jewish customs and ritual in written laws such as are found in the legal sections of Exodus, Numbers and Leviticus, the wise men or sages succeeded the priests and reached their zenith in the post-exilic period. Scant justice is done to Solomon, who is considered deficient in "the deeper qualities of wisdom," later sages far surpassed him and gave to the world the majority of the proverbs now found in the Old Testament.

Solomon was a "tyrannical, splendor-loving king who was chiefly famous for his disregard of the simple life and for the magnitude of his harem."

The wise sages were usually men of mature years who "laid emphasis upon instructing the individual, presenting the high ethical ideals of the pre-exilic prophets," they "were true lovers of men and winners of souls," their aims were to teach wisdom, form character and create a right attitude toward God. They employed the simile, riddles, paradox, parable, gnostic essay and philosophical drama in their earnest and persistent task of developing the whole man into a symmetric, God-honoring life. The Scribes were successors to the Sages. Their aim was to interpret and apply the truth and then train a nation into perfect obedience to all the details of the law, they were in the main good teachers but erred in laying too much emphasis on the letter and not enough on the spirit of the law, they employed a variety of methods in teaching, many of which are used today. But Jesus illustrated all that was best in his predecessors as to aim, spirit and methods of teaching and arranged as His program for the conquest of the world that those who knew Him should go everywhere and teach all men the way of life. The book is well written and will repay close, discriminating study though its fundamental assumption and critical standpoint be rejected.

BYRON H. DEMENT.

The School of the Church: Its Preeminent Place and Purpose.

By J. M. Frost, M. A., D. D., Secretary the Sunday School Board of the Southern Baptist Convention, Fleming H. Revell Co.

Of the writing of Sunday School books there seems to be no end but rather an ever-increasing tide of publications. One becomes gladly reconciled to the situation when such a clear and vital message is issued from the press as Dr. Frost has given an interested Sunday School world under the significant title: "The School of the Church."

The author writes because the fire burns within, and the consciousness of a noble purpose urges onward. Books born in such an atmosphere are sure to have a wide reading.

The church has not recognized the dignity, the glory and im-

perativeness of its teaching function but is rapidly coming into the consciousness of the power of the Sunday School.

In about two hundred well written pages Dr. Frost discusses fourteen phases of the School of the Church in an equal number of chapters. Note the subjects considered, their importance and correlation: The Three-fold Church Relation, The Function of Church Training, A Method of Church Instruction, Its Purpose to Teach the Scriptures, The Holy Spirit in the Church as Teacher, A Scriptural Pedagogy for this School, The Teacher's Vision of God, The Pastor and his College of Teachers, The Teacher as God's Interpreter, To Interpret Christ the Lord, The Teacher with his Message of Grace, The Teacher and his Doctrines, The Sunday School and Other Schools, The Propaganda of New Testament Principles.

The author is conscious of the many forces in operation in the Sunday School along the various lines of organization, psychology, child nature, salvation by education, ethical culture, etc., and, therefore, presents in a sane and inspiring way many of the great spiritual and practical fundamentals so essential to the growth of the Sunday School as a mighty agency for the advancement of the Kingdom of God. The book will give pastors and teachers a new and thrilling conception of the eternal significance of their work as interpreters of the wonderful words of life.

BYRON H. DEMENT.

The Pupil and the Teacher. By Luther A. Weigle, Ph. D., Prof. of Philosophy, Carleton College. Geo. H. Doran Co., New York. 217 pages. Price 50 cts.

The Lutheran Publication Society is fortunate in being able to secure Prof. Weigle to write one of their Teacher Training Text-books for their Sunday Schools.

Eleven chapters are devoted to the consideration of the pupil, His Physical Activity, Three Stages of Childhood, Two Stages of Adolescence, Instinct, Habit, The Will, Morality and Religion, all prefaced by a chapter on The Teacher's Work and Training. Dr. Weigle shows a thorough acquaintance with

Genetic Psychology, and has a fine faculty for clear and forceful expression, which can not be said of all who have recently entered upon this fruitful field of practical enquiry.

Part II, *The Teacher*, consists of ten chapters dealing with Grades, Methods of Teaching, The Plan of the Lesson, The Pupil at Work, The Principles and Methods of Attention and Application, Questions, The Class as a Social Institution, The Spiritual Goal, The Ideal Teacher: Jesus.

At the close of each chapter are appended a number of pertinent questions. This volume contains far more than is usually found in a teacher training text-book, and qualitatively it is unsurpassed by any book of its kind that it has been my pleasure to read. Though written primarily for Lutherans it is admirable material for all who desire to become better teachers.

BYRON H. DEMENT.

A Text Book of Psychology. By Edward Bradford Tichener. The Macmillan Co., New York, 1910. Price \$2.00 net.

This volume is one of the most important contributions made in recent years to this fascinating science. It was written, so the author tells us, to take the place of his "Outline of Psychology," and is written in the light of all the investigation that has taken place since the "Outline" was stereotyped.

Prof. Tichener has been called "the dean of experimental psychologists." He does not fail repeatedly to explain his doubt concerning almost every conclusion or statement which is not confirmed by experiment. In this he obviously goes to an extreme. The experimental method is of great importance; its contribution to psychological science is invaluable. But if man be wholly dependent upon it for a science of psychology, then the science—if a science it could be called—will always be so limited in its conclusions as to be of little value in the interpretation of the experience of life; for it is not practicable, except within narrow limits, to provide in the psychological laboratory a set of conditions which will parallel the situations of actual life, and it is unquestionable that the character of a reac-

tion is determined in large measure by the conditions—the situation—under which it is called forth.

Titchener's psychological method seems to be faulty in another respect. He is an "atomistic" psychologist, i. e., he looks upon the mind as a structure which is to be analyzed into its "elements." Now there may be, or there may not be, irreducible mental elements. But that method of psychological study can never, in our judgment, yield as valuable results as the out and out functional method.

But notwithstanding faults, this volume exhibits a profound and original insight into the processes and organization of the mind. We have found his discussion of sensation, memory and imagination especially suggestive and helpful. It is a book which no one who desires to keep abreast of the developments in this science can afford to neglect.

C. S. GARDNER.

New Testament Evangelism. By T. B. Kilpatrick, D. D., Knox College, Toronto, Canada.

Of the many excellent productions constantly issuing from the press, which show the keen interest in Evangelism, this book of Dr. Kilpatrick's is one of the very best.

The central idea of this work is the primacy of Evangelism in the ministry of the preacher, and in the work of the church. The author bases this upon a careful study and scholarly exposition of both the Old and New Testament; illustrates it from history; and applies it to the circumstances of the modern Christianity.

The book is divided into three parts: Evangelism in the New Testament; in History, and in the Modern Church. Perhaps the most valuable part of the book is part three; although it is all both interesting and instructive. Under this part, the scholarly author discusses the Power; the Spheres, and the Training for Evangelism.

All through this thoughtful and able production there are evidences of the quite up-to-date scholarship of the author. It is quite evident that the writer is speaking from his own experi-

ences; as well as from a warm love for the work of evangelism. The book is all the more valuable because it has grown so largely out of the experience of the writer, as well as of years of study and observation.

The author makes a distinction between "evangelism" and "revivalism," and ably discusses the relative value of each. The former he regards as the supremely important work of the minister and the layman; the latter may consist largely of adulterations and excitement, and its usefulness be commingled with many serious disadvantages.

The wide circulation and thoughtful perusal of this book cannot but result in a quickening interest in vital Christianity.

If this volume could have been put in the hands of the average pastor when he started out upon his life work as a minister of the Gospel, it would have been of incalculable value to himself and to the communities which he served.

P. T. HALE.

In der Nachfolge Jesu. Predigten nach dem Gang des Kirchenjahres. Von D. theol et phil. J. Rühling, Pfarrer an der Johanne's Kirche in Leipzig. Leipzig. A. Deichert'sche Verlagsbuchhandlung, 1911.

This series of short sermons, following the course of the "Church year," is written in a simple, clear, beautiful style. They exhibit excellent literary taste. In the arrangement of the thought they adhere rigidly to the approved homiletical standards—introduction, statement of the theme, statement of the divisions in advance, discussion leading up to the conclusion. This makes a pleasant impression at first, but certainly to American taste, soon becomes monotonous and unpleasant. One longs for a breath of freedom and variety.

In subject matter the discourses are, for the most part, thoroughly evangelical both in doctrine and tone. But freshness is wanting. There is little suggestiveness. The author usually travels the accustomed and obvious route, and rarely seeks to penetrate to the broader suggestions and deeper meanings of the passages of Scripture used as texts.

C. S. GARDNER.

The Re-appearing (Il est Ressuscité!) A Vision of Christ in Paris. By Charles Morice, Translated by John N. Raphael, with an Introduction by Coningsby Dawson. Hodder & Stoughton—George H. Doran Company, New York, 1911. 211 pages. \$1.20 net.

Nothing more engaging, more searching, really more startling, has appeared recently than this book. On its literary side it commands admiration for its life, movement, force and elegance. But the main thing is its moral insight and earnestness from which there is no escape. Its satire upon current ideals, institutions and conduct is biting and burning and expresses a pessimism that leaves a sense of dejection bordering on despair of humanity and human society. The publishers claim that it has made a great sensation in Paris and all France. It is easy to accept this without too great discount, for if there is any moral earnestness left in France it must be aroused by such a picture of degeneracy as is here drawn under the brilliant whiteness of a vision of the Christ spending eleven days in Paris, culminating on Christmas day, 1910, with a formal request from the President of the Republic, conveyed by the Prefect of Police, that Christ will at once leave Paris and France.

All along one feels that essentially what the author portrays is what would occur under the distinct realization of the presence of the Christ. The effect is traced in newspapers, social salons, the Bourse and trade generally, marriage, and among the scientists and philosophers. Singularly enough, to the churches as such and the priests there is no distinct appearance but the explanation is clearly suggested. This work is not at all to be put in the class of "In His Steps," and similar productions, but moves in a realm at once deeper and more vital.

W. O. CARVER.

Real Religion. By Howard Allen Bridgman. The Pilgrim Press, Boston, 1910. 75 cts. net.

The sub-title is suggestive of the specific nature and purpose of this little book, "Friendly Talks on Clean and Useful Living." It is a book addressed avowedly to the man and the woman in the thick of the moral struggle, under the stress of the exposure to the prevailing materialism and pessimism of the age, by one

who would have them regard him "as their fellow soldier and friend." It is distinctly inspirational, wisely practical and ought to prove helpful to any honest, struggling man or woman, especially to those who have heretofore failed to make their religion "real."

Making the Best of Both Worlds. By R. F. Horton, D. D. The Union Press, Philadelphia, 1910. 50 cts. net.

A report in the author's best vein of "a talk overheard between Mr. Worldly Wiseman and Mrs. Other-Worldliness," with some very significant expressions and reflections, full of keen wit, sound philosophy and breezy pleasantry, making, as a literary product, an exquisite tract, beautifully printed on fine paper and most daintily bound in white. It would be a beautiful birthday gift.

My Religion in Every Day Life. By Josiah Strong, D. D. The Baker & Taylor Co., N. Y., 1910. 50 cts. net.

The sane, vigorous and manly Christianity of the well-known author of "Our Country," "The New Era," etc., finds fit and felicitous expression in this admirable booklet. The experience and message it voices may confidently be counted on to arouse thought, deepen reflection and inspire a hopeful view of the future of religion in our great republic in this crowning century—this "age on ages telling."

The Passion for Reality. By Doremus Scudder, D. D. Revell Co., Boston and New York, 1910. 50 cts. net.

A vital and suggestive discussion of the growing and urgent demand for sincerity in every department and walk of life, evincing keen insight and broad culture, wide reading and varied experience. The questions considered, which are dealt with in the practical rather than the theoretical aspects, are "The Reality of Jesus," "Faith a Real Experience," "How to Make Prayers Real," "The Church a Real Factor in Life," and "Realizing Immortality." It is a book that will repay reading by the believing, no less than by the skeptical.

Pastor's Hand-book With Communion Helps. By O. E. Malory, A. M., Worcester, Mass. American Baptist Publication Society, Philadelphia, 1911. 75 cts. net.

This new candidate for the favor and patronage of pastors is an admirable hand-book, containing all that is essential to such a work. The twenty-four lesson helps for Communion Services form a unique feature, designed "to help the pastor turn quickly to some fitting theme for leading the thoughts of God's people at the Lord's table." It contains the usual "Rules of Order," a full table of contents to facilitate quick reference, etc., is printed on good paper and bound in the Publication Society's best style.

Some Outdoor Prayers. By George A. Miller, New York City, T. Y. Crowell Company, 1911. Pages 30. Price 35 cts. net.

The object of this booklet is to give devotional reading in unconventional form for those who like what is not ecclesiastical. It ought to be helpful.

V. CHURCH HISTORY.

The Church Universal. Vol. IV. The Church and the Empire. By D. J. Medley, M. A. New York, 1910. Macmillan. Pages 300.

This is the fourth in the series of small volumes on "The Universal Church", edited by Rev. W. H. Hutton, dealing with the period from 1003 A. D. to 1304 A. D., that is from the beginning of the great reform to the beginning of the Babylonian captivity. It was written by a layman and, probably for this reason, is not so pronouncedly "High Church" in sentiment as some of the other volumes. The purpose was to produce a handy volume for reading by intelligent laymen and others who might be interested in the subject. Its purpose was well carried out. Its pages are not overloaded with detail, thus reserving space for the great movements and important matters. These are treated in a pleasing style, with sufficient fulness to make them both clear and interesting. The period treated is the heart of the Middle Ages, the period in which most of the peculiarities which differentiate the Catholic

Church from other Christian bodies, were developed. It is, therefore, both interesting and important, and it is to be hoped that the volume will accomplish its purpose by obtaining a reading from many intelligent people who are not technical scholars.

W. J. MCGLOTHLIN.

A History of Education During the Middle Ages and the Transition to Modern Times. By F. P. Graves, Ph.D. New York. 1910. Macmillan Co. Pages 328. Price \$1.10, net.

In many respects the roots of our modern world lie deep in the Middle Ages. It was the period in which the Teutonic nations of today were finding themselves, absorbing Christianity and the civilization that had preceded them, passing from barbarism to a civilized and cultured state. The history of education in such a period is naturally of absorbing interest and importance.

The author of the present volume begins his survey of the educational history of the period with a view of the monastic schools which were almost the only conservators of learning in the earlier part of the Middle Ages. This is followed by a discussion of the work of Charlemagne in Germany, Alfred the Great in England and the Moors in Spain, a notable effort for the spread of education from the governmental side of society.

Turning back to the people, he studies the educational effects of mysticism, scholasticism, feudalism and chivalry, each of which while not specifically an educational movement, nevertheless made a deep impression upon the character of the people and upon such education as then existed. This naturally eventuates in the work of the friars in the thirteenth and fourteenth centuries.

An interesting chapter is given to the rise, character and work of the universities—their origin, organization, control, curricula, methods, students, professors, etc. Toward the end of the Middle Ages educational methods and ideals are profoundly influenced by the rise of cities, city and guild schools, and the other social phenomena that marked the end of the period.

The second part of the book is devoted to the transition

to modern times in the period of the Renaissance and Reformation. The educational upheaval was equally as striking as that in religion, and indeed preceded and prepared the way for the religious reform. This educational revolution, which consisted not only in the revival of the study of the classics, but also in marked changes of method and educational ideal, is clearly set forth as are also the further changes and developments occasioned by the Reformation itself. The great educational worker Luther, Melancthon, Sturm and other reformers, in Germany and other lands, generally overshadowed by the fame of their religious reforms, here receives due recognition and emphasis. The author then points out how their reforms, as did that of the Jesuits and other Catholic educational societies, gradually crystalized, became artificial and lifeless until they lost all their vitality and effectiveness for life. The work closes with an account of the beginnings of modern educational reform in Commenius, Locke and other scholars in all lands. Each chapter is furnished with a brief but excellent bibliography of sources and authorities which greatly enhances the value of the book for the average reader. It is well done, and must be of great value to preachers and teachers alike.

W. J. MCGLOTHLIN.

Die Handauflegung im Urchristentum nach Verwendung. Herkunft und Bedeutung in Religionsgeschichtlichem Zusammenhang Untersucht von Lic. Johannes Behm, Repetent der Theologie an der Univ. Erlangen. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf, 1911. Preis M. 4.50.

The imposition of hands has played an important part in the history of Christianity, especially with regard to the significance of baptism and the nature and office of the ministry, particularly the bishop. All works on the history of Christianity, and in particular those dealing with worship and the liturgy, have treated the subject as a matter of course. Monographs have appeared and still the subject is not exhausted. Another monograph of two hundred pages lies before us. It offers little that is new except in standpoint and treatment, and reaches no conclusion

which differs from that held by one or another of the investigators who have gone before.

The author treats the subject from the strictly historical standpoint under the three divisions of its use, its origin and its significance.

He finds that imposition of hands was practiced by Jesus in healing and in blessing (especially children). In the apostolic age the practice was continued in healing, and came to be used usually if not uniformly, on the newly baptised for the impartation of the Spirit, and was occasionally, if not always, used in inducting into office (ordination). The last two usages, the author admits are nowhere imposed by command in the New Testament and in fact, cannot be proven to have been the universal, or even the usual practice, of the Christians of the first century.

In the practice of the second and following centuries the ceremony played a part of ever increasing importance. Healing by the imposition of hands continued and in exorcism became a fixed feature of the catechumenate. Imposition of hands in blessing continued, while the act as a part of the ceremony employed in the ordination of bishops and presbyters, failing of all evidence of its existence in the second century, is the fixed practice of the third and following centuries. Imposition of hands after baptism for the gift of the Spirit, confirmation as it is now called, is also found to be general in the second and third centuries, and the practice of restoring penitent excommunicated persons, and the reception of heretics to the fellowship of the church without re-baptism by the imposition of hands, becomes general.

So much for the practice as used. With regard to its origin the author maintains that it has parallels in many other religions, and in some respects was almost certainly the continuation of already existing customs. This statement is true, especially as to imposition of hands in healing and blessing, which was widespread among many ancient peoples; the act in ordination was probably a continuation of Jewish custom in the induction

of men into the Sanhedrin or eldership, while the act in connection with baptism seems to be entirely new.

As to its significance the author finds that it was always regarded as a means of communicating something to the recipient, not merely a symbol of something communicated in a super-sensible way. In the imposition of the hand in healing, the physical health and strength of the stronger was thought to be communicated to the weaker. In other cases it was thought that the Holy Spirit was actually imparted by the imposition of hands, i. e., after baptism, in ordination and in the restoration of excluded members to church fellowship.

This book is an excellent study of this interesting phenomenon in Christian history. Conclusions with regard to New Testament practice may not receive universal assent, but the author has rendered a valuable service in throwing light backwards upon New Testament practice.

W. J. MCGLOTHLIN.

William Dell's Program einer "lutherischen" Gemeinschaftsbewegung von Theodor Siffell, Pfarrer zu Schweinsberg. J. C. B. Mohr, Tübingen, 1911. pp. 120. Preis M. 2.80.

William Dell was one of the most interesting characters in the first half of the seventeenth century in England. Having graduated from Cambridge he became private secretary to Laud in 1631 and held that position for several years. At the outbreak of the Revolution he espoused the Parliamentary cause and became chaplain in the Parliamentary armies. At the close of the war he became Master of Caius College, Cambridge, a position which he held until the restoration in 1660. Here he exercised large influence on the religious and educational life of those troublous and chaotic times. In the meantime he had reached religious convictions which led him to classify himself with the Independents, but which seem to have been much nearer those of the Quakers, who were just beginning their spectacular career.

The author has given us, in this pamphlet, an illuminating introductory chapter upon the ferment of religious opinions pre-

vailing in England at that time. This is followed by a sketch of Dell and an extensive exposition of his religious and educational views. The points of agreement and of difference with the Congregationalists are then set forth, and finally an estimate of Dell's debt to Luther, which the author makes large of course. Dell's works are not easily accessible, and therefore this brochure of a German pastor is welcome.

W. J. MCGLOTHLIN.

VI. MISCELLANEOUS.

Lord Chatham, His Early Life and Connections. By Lord Roseberry, Author of "Napoleon, the Last Phase." Harper & Bros., New York and London, 1910. Pages 481. Price \$3.00.

Many consider this noble volume to be the greatest literary achievement of Lord Roseberry. It is just the early life of Pitt that is so little known. Lord Roseberry thinks that Pitt will continue an enigma, but certainly he is less so now than he was before this important contribution made by the present book. The genius, power and tragedy of Chatham have a fascination for all lovers of human greatness. Lord Roseberry has a distinction of style that shows at its best in this book. Chatham calls out the best in Lord Roseberry's nature. He shows his best side here and the work has met with a chorus of praise. No student of Pitt and his times can do without the fresh light thrown on that period by Lord Roseberry. All in all the book is a princely one.

W. J. MCGLOTHLIN.

Theological Encyclopedia and Methodology. By Revere Franklin Weidner, D. D., LL. D.. Vol. II, Chicago. Wartburg Publishing House, 1910. Pages 306. \$1.50.

Dr. Weidner is a voluminous writer of books in all departments of theological study. In the present volume he discusses Historical, Systematic and Practical Theology. Dr. Weidner is a conservative Lutheran scholar who can be relied upon to guide his readers to books that minister to faith. Pastors and students

will find much to edify them in the second revised edition of his *Theological Encyclopedia*.

Life and Letters of Alexander Macmillan. By C. L. Graves. With portraits. New York and London. 1910. Macmillan and Company. Pages 418. \$3.50 net.

This is, forsooth, a most charming book with its intimate and delightful gossip with many of the most brilliant men in English life since the fifties. Mr. Alexander Macmillan was a Scotch Baptist who came to Cambridge as a publisher and by grit and grace won a place for himself. Gradually he forged to the front and became the publisher of many of the great spirits of the time, Maurice, Kingsley, Hughes, Lightfoot, Westcott, Hort, John Morley, Seeley, etc. He left the Baptists under the influence of Arch-deacon Hare and was a devoted admirer of Maurice and followed his Broad Church views. The business prospered greatly and finally Mr. Macmillan moved to London and made the Cambridge house a branch office. He also became the official publisher for Oxford University. The letters of Mr. Macmillan form the larger part of the book and they are exceedingly interesting and reveal a man of great ability, wide sympathy, and immense resource. His house has now covered the whole earth and the name of Macmillan is known wherever good books are read. The volume is a worthy memorial of a really able and gifted man. English life is here seen at its best.

A. T. ROBERTSON.

Hungary in the Eighteenth Century. By Henry Marczall. With an Introductory Essay on the Earlier History of Hungary, by H. W. V. Temperley, M.A. Cambridge. 1910. University Press. Pages 377.

The period dealt with chiefly in this handsome volume is the reign of Joseph II. and the years immediately preceding. In order to prepare the reader for a more intelligent perusal of these pages a sketch of the earlier history is given in the Introductory Essay of sixty-four pages. The history of Hungary in the eighteenth century is treated with some fulness. More-

over it is not simply the story of the wars, the political struggles and changes from which Hungary has greatly suffered, but rather the inner life of the people is set forth in comprehensive view and interesting detail. An introductory chapter sketches the history from 1711 to 1740, while the following chapters describe conditions about 1780. The titles of the following lengthy chapters sufficiently indicate their contents. They are "Economic Conditions," "The Social System," "Nationality," "The Church," and "The Royal Power and the Government of the State." The author claims that these chapters were written from the sources, and the general tone gives confidence to the reader.

Annual of the Northern Baptist Convention, 1911. Philadelphia American Baptist Publishing Society. 50 cts. net.

This annual, in paper, makes a hefty volume of nearly seven hundred pages, including minutes of the Northern Baptist Convention for 1911, and complete reports of the various societies connected with the Convention as its agencies. The mission board reports are very detailed and complete.