

**THE REVIEW
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PAUL AS AN INTERPRETER OF CHRIST.

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I do not try to get away from the "Charm of Paul," to use Sir W. M. Ramsay's felicitous phrase. He was a tremendous personality, and a real man is always attractive. But, great as Paul was, our chief interest in him lies in his relation to Jesus Christ. This in itself is not a new theme. The Christology of Paul has received adequate treatment at the hands of Alexander, Bruce, DuBose, Dykes, Everett, Holsten, Lucas, Mouteil, Paterson, Pfeiderer, Schmidt, Somerville, Stevens, and B. Weiss. I do not purpose to enter the realm of Biblical Theology in this discussion. My aim is a much narrower one than that of Paul's theology, or even his Christology. I mean to keep close to the path of the historical and exegetical and show how Paul came to be the Interpreter of Christ that he was, how his heritage and environment contributed to his progressive apprehension, how the Epistles necessarily reflected Paul's actual experience which served to reveal new aspects of Christ to Paul. Matheson has ably portrayed the "Spiritual Development of St. Paul," and Sabatier has made a brilliant

“Sketch of the Development of His Doctrine.” What I have in mind is rather a combination of these two points of view.

It is hardly worth while to pause long to lay one's critical foundations for such a study. To-day everything is challenged by somebody. Dr. T. K. Cheyne produces the tame and labored conclusion that, after prolonged and unbiased research, he has come to the deliberate conviction that such a man as Paul really lived. We are very grateful for this comforting opinion from the Oxford scholar. No doubt Paul himself is relieved to think that he can now claim historic existence. There is raging at present in Germany a fierce controversy as to whether Jesus ever lived. “The Christ-Myth,” by Drews, has gone through a dozen editions. He claims to show that Jesus had no historical reality and is pure myth. Even radical German scholars like Von Soden and J. Weiss have gone into the fray to show that after all Jesus did live in Palestine. Last January, Prof. Shirley J. Case, of the Divinity School of the University of Chicago, vigorously argued in the *Biblical World* against the delusion of attributing divinity to Jesus. But he now steps forth to prove against all comers “The Historicity of Jesus.” Jesus did live. For this we are grateful. Both Paul and Jesus have historic careers and may be fit subjects of antiquarian interest.

But the path is not yet clear. *The Hibbert Journal* has been the arena of a stiff debate concerning “Jesus or Christ.” Granted the historic Jesus, one must not admit the theological Christ. It is gravely argued by these modern wise men that the Jesus of history and the Christ of dogma are wholly different. The Christ is a mere theological invention, the attribution to the man Jesus of qualities which he did not possess, the deification of the real man Jesus. Prof. W. B. Smith, of New Orleans, has even undertaken to show us the “Pre-Christian Jesus,” the man stripped of all the later Christological

vagaries, the man as he was. Other voices rise above the confusion and boldly charge Paul with being responsible for having led the world astray from the simple Jesus of the Gospels. He is even called the Creator of Christianity, or the perverter, as one may choose. We have just passed through the din of this conflict. The big German guns have exploded and Paul still remains as the Interpreter of Christ. The effort to find a different conception of Christ in the Gospels has failed. Even the Synoptic Gospels have been dubbed Pauline in spirit and the earliest sources of the life of Jesus known to us (Q and Mark) place Jesus on as high a pedestal as does Paul.

Let us then assume the facts in the Gospels and Acts and the Epistles of Paul. That to some will be a violent assumption, but some men have a spasm at any statement of fact. Let us follow Paul in his approach to and apprehension of Christ. He was always pressing on, after he began, to apprehend that for which he was apprehended. He was always on the point of complete success, but the prize slipped on ahead. It was the one great passion of his life. Ἐν δέ. To forget and to push on to the riches in Christ. Do his best, the figure of Christ grew larger before him all the while. Nothing more than an outline of this great theme can be here attempted.

I. *Paul Knowing Christ after the Flesh.*—When Paul first heard of Jesus we do not know. It is hardly probable that he saw Jesus when a student at the seminary of Gamaliel in Jerusalem. Paul had in all likelihood finished his course before the public ministry of Jesus began. He may have remained in Jerusalem, but more likely returned to Tarsus. It is a fascinating theory of some men that Paul came back to Jerusalem in time to see Jesus die on the cross. But we have no evidence of that. When he said (2 Cor. 5:16) that he

had once known Christ after the flesh (*κατὰ σάρκα*) he almost certainly means that he once looked on Christ from the fleshly standpoint, "yet now we have known him so no more." He recognized Jesus on the road to Damascus after the explicit statement, "I am Jesus whom thou persecutest." So then Paul's first approach toward Jesus was along the line of his prejudices. He was taught to hate the new claimant for the Messiahship who had been justly crucified to avoid an insurrection. This brilliant, cultured young Jew had all the patriotic fervor of Judas Maccabeus and the religious pride of the typical Pharisee. He was in touch with the Hellenistic life of the time and had a broader outlook on the world than many Palestinian Jews by reason of his life in Tarsus. He was a Roman citizen and a Hellenist, but he was most of all a Pharisee. The contact with the sect of the Nazarenes inflamed his religious nature and his orthodoxy blazed out with a terrible light. As we see the young man holding the garments while Stephen is stoned, he seems only to possess disqualifications for understanding Jesus of Nazareth. Every step that he takes in the persecution of the Christians is away from Christ. He becomes the very antithesis of Christ.

II. *Paul Seeing Christ Face to Face.*—It was a violent revulsion in Paul's whole nature when he looked into the face of the Risen Christ. It was the supreme test of his life, like a collision of a steel train. He was going at full speed against Christ and was abruptly halted. The shock was very great to Paul's physical nature. It was even greater to his spiritual equipment. He was thrown to the earth, and blinded in his eyes. But he had seen Jesus, the one whom he had come to hate most of all, though he had not looked upon His face before. He scorned Him for the pestilent heresy caused by His unfortunate life.

In great moments the mind is abnormally active and

the essential facts are stamped upon the brain with clearness and vividness. The salient features of this climacteric event never faded from Paul's memory. In speech and letter he repeatedly told of the revolution in his own heart and life. In all essentials the story never varied. It was not of his doing. Jesus manifested Himself to Paul. It was not of Paul's wish nor with his consent. But the undoubted presence and voice of the Risen Jesus convinced Paul that he was hopelessly in error. The look that Jesus gave Paul before he became blind remained with him forever. On that day Light shined into his heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He understood now why Stephen had died rather than give up that Light that had shined into his own heart. It was here that Paul received his great qualification to interpret Christ. It was in the look that passed between Paul and Jesus. Dr. Dale once said that Mr. Moody had a right to preach since he could not talk about sinners without tears in his eyes. It was full surrender on Paul's part in response to the unutterable compassion of Jesus. As he stood in the white light of Christ's presence Paul saw his own picture silhouetted in the shadow of his sins. No man is qualified to talk about Christ who has not in a real sense seen Him face to face. Paul had an objective vision on a par with the resurrection appearances. The modern preacher cannot claim that experience, but he must have the look into the face of Christ in order to help others to see Jesus. No sadder calamity can befall Christianity than to have men as its exponents who merely mumble what they have read or have heard. Paul was not now able to reconcile his new experience with his old theology, but he could not deny his new experience. On this foundation he will build a new theology and a better one, a scientific theology in the true sense, the reflection of his experience of Christ.

III. *Paul Proving that Jesus Is the Son of God.*—There were good reasons why Paul should say nothing at all. He was a tyro in Christian experience. He had only scraps of Christian theology. He could easily bungle what he did know. He was under suspicion. Ananias who had baptized him had to receive a special revelation before he was willing to baptize him or lend any endorsement to him as a disciple of Christ. He was known as the chief foe of the disciples of Jesus and he had come to Damascus to arrest those who had fled thither to escape his clutches in Jerusalem. He had with him the official papers of the Sanhedrin for the arrest of the Christians. Paul was wholly on the defensive. The Jews would regard him as a renegade. He was without a friend save Ananias and Judas who were doubtful. He would not get a hearing from Jew or Christian. And yet Paul would not be silent. "Straightway in the synagogues he proclaimed Jesus, that He is the Son of God" (Acts 9:20). He must give his witness. It is a sure mark of the new convert that he must tell others of his new found joy. Paul was a novice in Christ, but not in mental equipment. He was already a man of high culture, great genius, and much experience in public life though comparatively young. He was trained in public discourse, but his voice must have sounded strange to his own ears as he heard it deliver powerful reasons why Jesus is the Son of God. He was refuting all his old arguments as successfully as Stephen had done. "And all that heard him were amazed" (Act 9:21). It was the voice of a lamb where they had usually heard the voice of the wolf. They were uneasy even now for fear that the wolf might crop out and make havoc as of old with all them that called on the name of Jesus. But Paul had found his voice and stuck to his message till it became familiar as well as sweet to him. He did not have many aspects of Christ that he could describe, but he knew one from personal experience. He knew that Jesus was

Messiah, the Son of God. He had seen Jesus Christ in His risen state. He grasped at once the two-fold nature of Christ, His humanity and His deity. Paul was wise enough to begin with what he knew by experience. He stuck to that and "increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ" (Acts 9:22). Paul's first interpretation of Jesus sounded the keynote of his entire ministry. He will never get beyond this truth whatever else he may learn hereafter.

IV. Paul Adapting Himself to His New Environment.

It was clear to Paul that he needed a season of retirement in order to take stock of his situation. The rebuffs at Damascus made it all the easier for him to follow his judgment to spend a few years in Arabia. He must make adjustment and take his bearings. The call had come to him from Christ through Ananias at Damascus to go far hence to the Gentiles. Thus had ended the three days of darkness and doubt as to his future. But even so, Christ had not told him to go at once. The way was not now open nor were the Jews anxious to hear him. He had his call, but none to hear. Besides, there was needed a delimitation between his old Judaism and his new Christianity. The two systems must come to terms in his own mind. He had acted on the assumption that they were hostile to each other. Now that he had opened his heart to Christ, how much of his old theology could he carry on with him? He must think the whole matter through in order to see where he stood. We do not know precisely what part of Arabia Paul visited, but at any rate it was the ancestral home of the Semitic race. He went back to the old haunts of his ancestors whether he actually journeyed as far as Mount Sinai or not. There was in his heart the conflict between law and grace. He was a master in rabbinic lore and Mosaic law, though as yet unskilled in the grace of Christ. But Christ

had looked upon him and he would gaze steadfastly into that face till he could blend law and grace. Arabia was the melting pot for Paul's theology. He was probably not wholly alone during this period, but meditations and reflections were predominant. He comes back to his work with a clear vision of the cardinal doctrines of grace. He has come to see how a new Israel is to supplant the old. The new is rooted in the old and is the true realization of the hopes of his people. Paul perceives that the Messianic longings of the Jews have come true in Jesus. It is his task to convince the Jews of this great fact and to help them see the wider outlook of the new Israel which is to include Gentiles as well as Jews. His life in Tarsus had prepared him for this revolution. The experience of Peter on the housetop at Joppa proves how difficult it was for a Jew to conceive of a Gentile in the Kingdom of God except in terms of Jewish racial bonds. So far from the years in Arabia being wasted, they served to lay broad and firm the foundations of Paul's theological system.

V. *Paul Winning an Ear for His Interpretation of Christ.*—It was not a new Christ that Paul had to preach, but he had a more just perspective of the world-mission of Christ than any of the apostles had yet grasped. Peter had said at Pentecost that the message was to them that were afar off, but he later showed that he understood that to mean that Gentiles would become Jews. Stephen had seen the matter more simply in its true spiritual nature as Jesus had taught the woman of Samaria that the worship of God was not bound by temple or tribe. And now Paul was taking up this larger conception of Stephen as his own life-task. Would he meet the fate of Jesus and of Stephen? The liberalizing of social and religious prejudice is a perilous undertaking for any man. But Paul's path is clear before him. He will heed the call of Christ to bear the message to the Gentiles. He

knows also that he must suffer for Christ in so doing. But the vision has come to him and he will not be disobedient to it whatever befall him. It is good for Paul that as he returns to Damascus he does not know the details of his future career. God mercifully veiled that from him. He will take up his burden day by day. He is conscious of a richer experience and fuller knowledge as he expounds anew the things of Christ in Damascus. There is proof of his fresh power in the plot of the Jews to kill him. He is not a negligible quantity. Paul had taught the Jews how to kill people for the crime of being Christians. They are now practising what he taught them, and Paul was not successful in convincing the Jews of Damascus that Christianity was the true Judaism, that Jesus was in truth the Messiah of their hopes. He was not able to answer his former arguments, in their opinion. But he has won the confidence of the Christians. He won converts to Christ to some extent, for we read of "his disciples" who planned his escape. It was a desperate beginning and a lonely retreat, but Paul was unafraid. He went straight on to Jerusalem. He would tell his new story in the presence of Gamaliel himself if he would hear it. If Paul had been fainthearted, he would surely have hesitated to come back to Jerusalem. Once he had been the joy and pride of the Sanhedrin; now he is the victim of their scorn and hate. Once the disciples had fluttered and fled with dread at his approach. He is cut to the quick to note how they shrink from him still. The smell of fire is on him yet. There was no sympathy in Jerusalem for Paul, no ear for his message. It was enough to throw a weak nature into despair. Paul was sensitive and felt it keenly, as any preacher does who finds his person and his message unwelcome. It is an honor to Barnabas that he had the insight and the courage to see what was in Paul. On this endorsement Peter and John opened their hearts to the new recruit. Paul had two weeks of blessed fellowship

with Peter (*ιστορήσαι*). Peter knew at any rate that Paul was a man of parts. He had made the disciples feel his steel. It is no discredit to Peter to say that he could not have foreseen how great a man he was dealing with at this juncture nor how Paul would one day become the chief apostle of Christ and rob Peter of his primacy as an exponent of Christ. There was no jealousy between them, and Peter could tell Paul many facts about the life of Christ, but Paul had already made his interpretation of Christ, so that he could later say that Peter added nothing to his knowledge of Christ. It was a novel experience to Paul to preach Christ in the Hellenistic synagogues of Jerusalem. He did it with such power as Stephen had done before that the Grecian Jews were about to kill him. The Lord Jesus had to appear to Paul in a trance in the temple and bid him depart, for the Jews there would not hear him.

VI. *Paul Pleading the Case with the Jews.*—We are not following closely the story of Paul's Life. The years at Tarsus were not wasted. The opportunity came at Antioch for which Paul had long waited. This again was due to Barnabas. Paul and Barnabas have had a specific call of the Holy Spirit to go on a world campaign to win the Gentiles to Christ. They have not found the task easy. In order to get at the Gentiles, they find it wise to preach to the Jews. Many Gentiles had business connections with the Jews. Some attended worship in the synagogues. Besides, there had been no command to slight the Jews for the Gentiles. At Antioch in Pisidia Paul had the opportunity to plead the cause of Christ before Jews and devout Gentiles. Fortunately we have preserved full notes of this discourse, which is the earliest statement with any fullness of Paul's conception of Christ. The accuracy of Luke in his reports of Paul's speeches is well vindicated by Maurice Jones, in his book *St. Paul the Orator*. Paul has now been a preacher of

Christ some ten or twelve years. He has put to the test his interpretation of Jesus. He is in no sense apologetic nor timid. He is no longer a tyro, though a stranger to this particular audience. Certainly he has now learned how to put his view of Christ to a Jewish audience with more suavity and winsomeness than was true at Damascus and Jerusalem. The whole point of his sermon is to show that Jesus is the promise made to David. He speaks from the Jewish standpoint about the Jewish Messiah. Paul shows clear knowledge of John the Baptist and his relation to Christ. He states the facts of Christ's death and resurrection and expounds the significance of both of these great events. He gives the core of this system of theology which is justification by faith in Christ, who died on the cross for the remission of our sins. He shows that the law of Moses could not justify the Jews before God. It was all very wonderful and strange and yet very attractive. They wanted to hear more about it. On the next Sabbath the jealousy of the Jewish leaders led Paul to turn to the Gentiles instead of the Jews. But we have caught a glimpse of Paul's point of view and method with Jews. We see his skill in this matter also as he speaks to the mob from the steps of the town of Antonia, and later before Agrippa in Cæsarea. He is thoroughly at home in all Jewish questions and seems the man of all men to speak with the Jewish people about Christ. In the last chapter of Acts we see Paul pleading with the Jews of Rome to accept the Kingdom of God as revealed in Jesus Christ, and the partial success obtained there. In Rom. 9-11 Paul reveals his own passionate love for the Jews, his own kinsmen in the flesh.

VII. *Stating the Case to the Gentiles.*—The real work of Paul was to be with the Gentiles. This was the call of Christ made long ago. The Jews themselves drove Paul more and more to preach to the Greeks and the

Romans. As the Jews spurned Paul and his gospel, he dramatically and proudly turned to the Gentiles. *They will hear*, he had said to the Jews in Rome. He knew that by blessed experience. The Gentiles persecuted Paul also. At first they were put up to it by the Jews. But on the whole the Gentiles gave an attentive ear to Paul. He glorified his ministry and marvelled that Christ should have intrusted to him, the least of all saints, this grace to preach unto the Gentiles the unsearchable riches of Christ. Paul evidently felt that he was not so well qualified to speak to the Greek as to the Jew. His education was Jewish and his pride and prejudices ran in that direction. He had come to see that Christianity was the true Judaism. He had overcome his difficulties in that respect. It was a gigantic task to grapple with the cyncretistic religions of the Græco-Roman world of that period. Babylon, Egypt, Syria, Greece and Rome had all contributed their share to make a mongrel brood. Astarte, Isis, Diana, and Venus polluted the life of the time. The emperor-cult had displaced and degraded the old worship of Zeus and his circle of deities. False philosophy had triumphed over the nobler ideals of Socrates and Plato. Epicurean and Stoic contended in the market-place with any chance comer just for the sake of argument. Mithraism held many in its grip by its mysticism and magic. Gnosticism was already showing signs of life. One needed to be cyclopædic in knowledge and masterful in interpretation to be able to win a hearing for a new religion in a world already badly overstocked and disgusted with what it had. But God had His man ready. Paul was reared in Tarsus, the home of a great Greek university and of philosophers also, a center of Greek and Roman life. The tides of the Roman world ran through Tarsus, and Paul is never greater than in his power to take the very language of the various cults of the time and charge it with Christian meaning. He does this time and again. Thus

he gets a hearing from the man in the street. He was a man of the schools. But he knew how to talk in the tongue of his time. He could be understood. A typical example of Paul's skill in this respect is seen in the wonderful address on Mars' Hill. In the midst of all that was great in Athens and before Epicureans and Stoics, Paul made a most persuasive statement of the gospel of Christ in such a way as to turn to his advantage all his surroundings and yet to bring out many of the fundamental doctrines. He made some impression also upon the fickle Athenians. How well Paul succeeded with the Gentiles is seen in the long line of churches planted by him in Asia and Europe. In his Epistles he will glory in the power of the cross of Christ. It was foolishness to the Greeks at first, but to many it became the wisdom of God.

VIII. *Paul Looking for Christ's Return.*—In Athens Paul was face to face with Greek philosophy and sought to preach Christ in the teeth of it. At Thessalonica just before, it was the power of the Roman empire that confronted him in all its promise on the spirit of man. He has gone on to Corinth where he writes, but the great problems of Thessalonica are on his heart. There he felt keenly the conflict between the Kingdom of Christ and the Kingdom of Rome. He foresaw the inevitable grapple between these two great forces for the mastery of the world. He found hope in the coming of Jesus to claim his own. It was natural that this hope should be brighter in the earlier stages of the apostolic history. The subject was left in doubt by Christ himself as to the time. The disciples were charged to be ready. There is no doubt that this steady hope cheered them through the first years of separation from Him. Some came to look for Him at once. It was hard to preach on the topic without creating a false impression. Hope would so easily become certainty. So it happens that the very first group of Paul's Epistles deals with last things. Escha-

tology is to the fore in the beginning in the apocalyptic language of the time, but it gradually receded as time went by. Paul never lost his conviction that Christ would come again nor should we, but other topics came to occupy his heart more as the years flew by. Indeed, the two Thessalonian Epistles are written chiefly to correct misapprehension about what Paul had said on this subject. It is so easy to be misunderstood. Some had understood him to say that those already dead would have no share in the second coming. Others drew the inference that since Christ was coming at once, there was no need to work. So Paul has to deny that he said that Jesus was coming right away, indeed the Man of Sin loomed large in the horizon before that event. This conflict with Rome did begin all too soon and lasted much longer than Paul knew. In the Thessalonian Epistles therefore, Jesus appears in a very personal and real way to Paul. He mentions various items about His life and death and aspects of faith in Him as Lord on a par with God the Father. He is the Son of God, raised from the dead, who will surely come back again. Salvation is through the atoning death of Christ. The Christian meanwhile lives in Christ as the sphere of his activity and the ground of his hope. These are not doctrinal Epistles, but Paul's great doctrines are here in the most incidental form. To understand Paul's standpoint then one must look back across the eighteen years that have passed since he met Jesus on the Damascus Road. It is all a matter of course with Paul now, but the fire of love and faith burns bright. He is not blasé. Christianity is not stale nor is preaching perfunctory. He meets every new situation with the alertness of youth and finds Christ adequate for everything.

IX. *Paul Justifying the Cross of Christ.*—Paul's Epistles may not be a complete picture of his conception of Christ. We have very few of Paul's many sermons.

He may have written other letters. He knew things about Christ which it was unlawful to utter. But, so far as they go, the letters do justly reveal Paul's apprehension of the mystery of Christ, as he himself said (Eph. 3:3f.). They go very far indeed. They are the greatest letters of history, and sound depths and scale heights that baffle the most of us. I am not attempting here an outline of Paul's life nor an exposition of his Epistles, but merely to draw a pastel, so to speak, of the background of Paul's growing knowledge of Christ. I am using the Epistles as a revelation of Paul's progressive apprehension of Christ. It is some four years later that Paul writes First Corinthians. He is in Ephesus, and is cut to the heart over the troubles in the church at Corinth. He has lived to see the sad sight of a church split over the merits of various preachers, including himself. They have appealed to Paul for help and he has to speak. The divisions led to or helped on various vices and weaknesses. Paul feels called on to defend his style of preaching in Corinth. Cephas had not been there and Apollos was acknowledged to be eloquent. Paul makes his defense by showing how he did right in determining to preach only Christ Jesus and Him crucified. It was bad enough as it was. If Paul had pandered to the false taste and low standard of the Corinthians for flashy oratory and superficial philosophy, he could have made a greater name for himself and ruined the church. As it turned out many scoffed at the foolishness of his preaching the cross of Christ. But his chief joy in it all is that he laid no other foundation in Corinth than Christ Jesus. The Cross of Christ is the truest wisdom for it is God's wisdom. It is a great apologetic for the Cross that Paul makes in that Epistle and one that is extremely pertinent now. The heart of Paul's message is the Cross and the resurrection of Christ as proving His power over death on the Cross. Paul apparently moves in a new realm on this subject, but we have seen the same point

of view in the sermon at Antioch in Pisidia. His mastery of this great theme shows that he had often preached on it and thought it through. He wields this weapon with great power.

X. *Paul Beholding the Glory of God in Christ.*—Second Corinthians is the most personal of all Paul's Epistles. He is at white heat. The crisis has come at Corinth. Paul is in flight from Ephesus. He has met Titus in Philippi, with much agitation of spirit. He writes with heart all aglow with emotion. He seems to catch a fresh glimpse of the face of Jesus. He lifts the whole discussion of the ministry out of the sordid atmosphere of Corinth, and places it on the pinnacle of spiritual communion with God in Christ. The eternal relation of the soul with God in Christ is here seen with marvelous clearness. This Epistle is a Pierian spring for every preacher who is racked with cares and ecclesiastical worries. Paul is able to sing so nobly because he is sure of the presence of Christ with him. He has real rapture with Christ. Nothing else really matters now. He is the slave of Christ in God's triumphal march through the ages. He is an incense-bearer with the sweet savor of Christ unto God, whatever men may think. So he is confident in Christ with unveiled face before the whole world. The light of God is in his heart through Christ, and for Jesus' sake he will endure anything. He is anxious to be at home with the Lord, but meanwhile will endeavor to be well-pleasing unto Him as His ambassador. The love of Christ holds him fast to his great task. The power of Christ is with him in his weakness. The glory of Christ ennobles men and Paul glories in the possibilities of all men through Christ.

XI. *Battling for Liberty in Christ.*—The date of Galatians is much disputed, and the book has no very clear earmarks of time save the note of protest against the effort of the Judaizers to fasten the Mosaic ritual on the Gentiles. That effort was made as early as A.D. 50,

after Paul's return from the first mission tour as is seen in Acts 15. Paul took a bold stand for freedom from the ceremonial law for all Gentile Christians. He won the support of the Apostles at Jerusalem and saved the day, but the Judaizers would not stay defeated. They reopened the controversy at Antioch and followed Paul's travels in Corinth and Galatia. The Epistle to the Galatians is the bugle-blast of liberty. It seems to come just after Second Corinthians and has much of the same heat as that great Epistle. Paul here conceives Christ in His universal relation as the emancipator from the shackles of traditional ceremonialism. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female. It is a great conception and is triumphant proof of Paul's statesmanlike grasp of great issues in that he saw at once and continually how much was at stake. Spiritual Christianity was in peril and under God Paul saved that blessed heritage in Christ for us all. He brushed aside the Pharisaic pretensions to exclusive prerogatives in the Kingdom of God. Paul saw that class and national lines did not run through Christ. In Galatians He seizes upon the root ideas in Christ's mission and applies them to the cause of human freedom and progress. Stand fast in the liberty wherewith Christ made you free. Paul had drawn the picture of Christ with a bold hand before the eyes of the Galatians. He cannot understand how, once having seen Christ, they can go back to the weak and beggarly elements of rabbinism. That message is good for all time as a protest against the bondage of mere tradition and ritual. It is vital union with Christ that Paul covets. Christ lives in Paul and he is crucified with Christ.

XII. *Paul Expounding Redemption in Christ.*—No condensed statement can do justice to Paul's reasoned exposition of the varied relations of Christ to all the phases of the work of redemption as wrought out in the Epistle to the Romans. It is not merely that Paul

is here seen at his best, in the prime of his mental powers, on the greatest of themes, and with sufficient space to give play to his great genius. Paul in Romans gives his gospel. In a true sense Paul's evangel is the full and finest evangel of all (Cf. Whyte, Thomas Shepherd, p. 18). It is not a new gospel; it is the one that Paul had joyfully preached to the Gentiles. Nowhere does Paul make it clearer that Christ is the center of all his thinking and actions. The heart of his argument turns on the fact that Jesus made propitiatory offering for our sins by His blood on the cross, which offering is mediated to us by faith in Christ as our Redeemer so that God freely justifies us and declares us righteous and will ultimately make us righteous. There are great words in Romans like righteousness, sanctification, redemption, propitiation, faith, justification, power, reconciliation, salvation, no condemnation, life, victory, sons, adoption, heirs. But they are all meaningless to Paul, apart from Christ. Christ is here seen as the sole means of righteousness, the sole hope of redemption, the pledge of all good. In Christ we are more than conquerors. Christ will never desert us till He takes us to the Father. In Christ Paul defies all the forces of evil in earth and hell. He stands upon the Rock of Ages and faces the devil. He writes from Corinth with the storm at Jerusalem gathering in the distance, but he is not afraid. Christ is over all God blessed forever (according to the probable punctuation in 9:5). He is Son of David and Son of God.

XIII. *Paul Learning Humility from Christ.*—Paul has been long a prisoner in Cæsarea and Rome when he writes to the Philippians. His spirit is chastened and humbled. The proud eagle looks out and sees the crags which he cannot reach. Paul is confident, indeed, that he will be set free again, but meanwhile he has learned how to be content. He has come to see that Christ is his very life. He is in a real sense living over the life of Christ.

He is emboldened to urge that the Philippians have the mind that was in Christ. The greatest words that Paul utters about Christ seem to come out incidentally. It is so with the great passage in Phil. 2 on the humiliation and exaltation of Christ. We see Christ in His preëxistent state of glory, His lowly life and death, His consequent greater exaltation. Paul betrays intense passion for Christ in Phil. 3. He places his old life and theology in the scales with his new life and joy in Christ. That is but refuse beside Christ, who overtops all earthly pride and pomp. And yet it is an elusive chase. Christ lures him on to higher heights of service and fellowship. He knows the joy of this rapturous chase for the goal is Christ, who is never out of sight, ever beckoning him on. He sees the foregleam of the riches of glory in Christ.

XIV. *Paul Showing the Supremacy of Christ.*—In Rome, Paul is made aware of a new heresy in Asia which he had foreseen in his address to the elders of Ephesus at Miletus. This hybrid philosophy and speculative Essenism degraded Christ to the rank of an *aeon* or angel. The Pauline Christology is now attacked at the center and Paul steps out into the open to show that Jesus and Christ are one and the same (cf. the "Jesus or Christ" controversy in the *Hibbert Journal*), that Jesus was a real man and died on the cross for our sins, that Christ is the very image of God, and the First-born before all creation, that Christ is the author of creation, and the sustainer of the created universe, that He is supreme in the work of nature and given head over all. Christ is the key of the universe, the reconciler between man and God and man and man (the true Peace-maker), the mystery of God, the fullness of all the Godhead in bodily form. Christ is all and in all. Christ is our ideal and our goal. We are hid with Christ in God. No higher word has ever been spoken of Christ than Paul utters in Colossians in refuting the Gnostic error.

XV. *Paul Unfolding the Glory of Christ's Body.*—Ephesians is the complement of Colossians. God has summed up all in Christ. He is the fullness of God. In a real sense we are the fullness of Christ, that is "we all," the church general or the kingdom. Christ is the head as is shown in Colossians. The body of the head is the church, the spiritual church. We are made alive in Christ, created in Him for good works. Nowhere is the dignity of human nature so well brought out as in Ephesians. We are to grow up *into* Christ, to become one new man, one full man in Him, in some sense worthy of Him, our Head. We are one in Him, both Jew and Gentile. The middle wall of partition is broken down. Peace and love have come instead. He is the chief cornerstone and we are built into the great temple of God's redeemed humanity. The riches of Christ are unsearchable and his love past all comprehension and all telling. But we are destined to sit in the heavenlies with Christ Jesus.

XVI. *Paul Trusting in Christ Jesus, His Hope.*—The Pastoral Epistles show the tender side of Paul's nature. He is an old man. Christ put him into the ministry, counting him worthy. It is still a marvel to Paul how He came to do it. But he is deeply grateful. The lesson of it all is that Jesus is the Saviour of sinners. He is the Mediator between God and man, the ransom for all, the one Potentate, King of kings, and Lord of lords, our great God and Saviour Jesus Christ. He abolished death and brought life and immortality to light. He has helped Paul all the way. He stood by him in his last trial when all others were absent. And Paul is ready for the glorious end. He has finished his course, he has kept the faith, he sees the martyr's crown ready for him. He is willing to be offered up for Jesus' sake. Christ is all and in all to Paul. This is his own heart's experience.

This is his testimony in his Epistles. He has tested Christ all over the Roman Empire, by land and sea, with friend and foe. Christ has never failed him. Paul is qualified to interpret Christ out of the wealth of his experience of Christ. The best tribute to Paul is for us to learn to know Christ and the power of his resurrection. Paul was able to say to the end of the day: "I know him whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day." He had committed (*παραθήκη*) his all to Christ. Soon he would see Him again face to face. He will know even as Christ has known him through all the years.

THE THOUSAND YEAR REIGN.

BY PROF. JOHN ALFRED FAULKNER, D.D., MADISON, N. J.

Chiliasm (*Χίλιοι* a thousand, singular *Χίλια*, used with collective nouns) is the name generally applied to the belief in the thousand-year reign of Christ in person on earth, after which comes the end. The doctrine has assumed large importance in modern times by an active propaganda in tracts, pamphlets, books, conferences, conventions, etc., and the claim is frequently made that this was the regular belief of the whole church in the first centuries. It is an aspect of the Second Coming of Christ doctrine, which has now three forms: (1) Christ is never coming in person at all, His Second Coming having been fulfilled in the destruction of Jerusalem and of the Jewish Church-State in A. D. 70, or in similar historical catastrophes, and that His coming is really His Presence (*παρουσία*) which is not to be interpreted as a visible and external act, but as His spiritual working in the world. I think the first to set forth this view was the Rev. Israel P. Warren, Editor of "The Christian Mirror," Portland, Me., an eminent Congregational minister, in his "The Parousia," Portland 1879, 2 ed. 1884, and it has able supporters in the Rev. Dr. J. Stuart Russell, of the Congregational church in London, in his "The Parousia," London, 1887, and in the late Dr. Wm. S. Urmy, of the California Conference of the Methodist Episcopal Church, in his "Christ Came Again," N. Y., 1900. The fact that Dr. Urmy was never compelled to retract his opinion or withdraw his book, and never tried for heresy, has the significance of a revolution in the attitude of the Methodist Church towards heresy. For speaking historically, it is hardly too much to say that the belief in Christ's first Coming has not been more general, more firmly held, more a part of both the consciously or uncon-

sciously held doctrinal possessions of the Church from the apostolic times till now than the belief in His Second Coming at the end of the Age or of the World (not simply in 70), for reign or for judgment or for both. The denying that is something like Kalthoff's denial that Christ ever existed. (2) Christ is coming at the end of the world to wind up the affairs of mankind, to judge the evil and the good, and to deliver over the Kingdom to God the Father. (3) Christ is coming at the end of the first Christian world-age to reign in the world for a thousand years (interpreted strictly or loosely), when His saints shall reign with Him in gladness and peace, when His Kingdom shall win universal obedience, after which shall come the end. This is sometimes called Premillennialism or Chiliasm, though it must be remembered that early Chiliasm must not be charged with all the views of later teachers of the same trend.

Chiliasm is generally associated with a belief in the visible return of Christ for the setting up of an earthly theocracy as the middle point of a perfect world-rule which belongs to Christianity as such, and which is a preparatory step for the Other Life. It includes annihilation of godless world-powers, which must be ruled by the godly, and generally a double resurrection, that of the pious for the thousand-year Kingdom, and that of the rest of the dead at the end for general judgment. The doctrine was commonly thought of as meaning that the pious would have perfect enjoyment of spiritual and physical blessings, and share Christ's rule over sinners or men who do not partake of His glory. Of course the view has suffered various modifications, but in general it may be said that it rejects the idea of a normal historical development for Christianity, for the Millennium is not the result of spiritual work and spiritual laws, but the sudden invasion of Christ and Other Life conditions on this bank and shoal of time.

Chiliasm is not, however, to be confounded with any

special theory of the time of Christ's return. It is well known that there was a general expectation of the early Coming of Christ in the Apostolic and Post-Apostolic times. Men who held that expectation might not necessarily be Chiliasts or Premillennialists, though they doubtless often were. The indispensable note of the Chiliasts is the intermediate world-period of a thousand years under the interesting and imposing auspices of the personal bodily reign of the Lord. Chiliasm certainly presented a fascinating program: one cannot be surprised at its wide vogue. What were its sources?

Parseeism, the religion of Persia as reformed by Zoroaster, was the first to proclaim the thousand-year reign, when the evil kingdom would be overthrown. Old Testament prophecy did not have the idea. "It simply promised a Kingdom of the Messiah in which, after restoration of the Jewish state and uniting of all people in the common worship of Jehovah, the happiness of the improved nation would be manifested by external prosperity and glorified peace. Out of this picture of the future the materializing spirit of later Judaism, which interpreted the prophets in a sensuous way without distinguishing between fact and picture, took hold with preference of the political side, under pressure of the civic position. But this hope of the future received still a more transcendental character. The idea of world judgment and world destruction, of the resurrection of the dead, of the Other Life, obtained shape and influence. An opposition developed between this life and the Other, between the old Jewish hope of a happy life of the pious in the Holy Land and new conceptions of a heavenly kingdom, before which the present world passes away. In the interest of overcoming this opposition, the idea of an intermediate kingdom (Chiliasm) in which all earthly expectations would be satisfied and upon which the final joys of the Other Life would follow, may have arisen. It was not the prevailing sentiment of the Jews in the

time of Christ. According to Dan. 2:44 and Psalms of Solomon 17:4, the Messianic kingdom is the eternal and final one. But the Chiliastic sentiment is present in the prophecy of the ten weeks in Enoch 93, 91:12-19, in 4 Ezra 7:28f, and in the Apocalypse of Baruch 40:3. The sketch is the most complete in 4 Ezra: The last oppression, the advent of the Messiah, the war of the nations against the Messiah and their overthrow, the descent of the heavenly Jerusalem, gathering together of the scattered Israel, the 400-year kingdom of the Messiah, the seven days silence, the renewing of the world, the general resurrection, the last judgment, eternal salvation and eternal damnation. With such an apocalyptic there went the reckoning of the world-periods. The later favorite reckoning in the Church of 6000 or 7000 years was already met with in the translators of the Pentateuch, placed by Lagarde about 280 B. C., and then in the Book of Enoch, c. 33. (Semisch-Bratke, art. "Chiliasmus" in Herzog-Hauck, 3Aufl., 1897, iii, 806-7). For the sake of readers who have not at their elbows these Apocryphal books of later Judaism I gave the words or the tenor of the passages referred to. Ps. of Sol. 17:4 (B. C. 65-40; to be distinguished from the Odes of Solomon recently discovered and published by J. Rendel Harris): "And the Kingdom of our God shall be over the Gentiles for ever [unto judgment]". Enoch 93 (perhaps B. C. 166-98) gives the seven weeks of sacred history and what will occur at the end of each. At the end of the seventh week the elect will receive sevenfold instruction concerning God's whole creation. Enoch 91:12-19 gives the doings at the end of the 8th, 9th and 10th weeks. "In the 10th week in the 7th part there will be the great eternal judgment, in which He will execute vengeance among the angels. And the first heaven will depart and pass away, and a new heaven will appear, and all the powers of the heavens will shine sevenfold for ever. And after that there will be many weeks without

number forever in goodness and righteousness, and sin will be no more mentioned for ever." 4 Ezra or Esdras: 2 Ezra 7: 28ff (after 70 A. D.): "For my own Jesus (better reading, Messias) shall be revealed with those that are with him, and they that remain shall rejoice for four hundred years. And it shall come to pass after these years that my Son Christ shall die, and all men that have breath. And the world shall be turned into the old silence seven days, as in the first beginnings, so that no man shall be left. And it shall come to pass after seven days the world, that yet awaketh not, shall be raised up, and what is corrupt shall die. And the earth shall restore those that are asleep in her, and the dust those that dwell in silence in it, and the chambers shall deliver those souls that were committed unto them. And the Most High shall be revealed upon the seat of judgment, and mercy shall pass away, and long suffering shall have an end; but judgment only shall remain, and truth shall stand, and faith shall grow strong, and one's work shall follow, and one's reward shall be shown, and righteous dealings shall be awake, and unrighteous dealings sleep (received text, rule) not. Apoc. of Baruch 40:3 (after 70 A. D., to be distinguished from the well known Book of Baruch): "And his principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled." Enoch 33 is probably a misprint for 93.

Christ was no Chiliast. In Mk. 1:15, He proclaims that the time of the coming of the kingdom is fulfilled, but of a provisionary kingdom, of a distinction between His and His Father's, He knows nothing. His return is no other than the final judgment itself, which He Himself is to carry out, until which the wheat and the tares grow together (Mt. 13:30, 41f; 16:27; 24; 25:11f, 31ff). The "resurrection of the just" (Lk 14:14), does not issue in another world-period which goes before the final Coming. With the final judgment there is united the world-

renewing (Mt. 19:28). In the portrayal of the glory of the kingdom of heaven he uses ideas or figures easily comprehended by every one, describes the future consummation in phrases easily gotten hold of, and instead of mystical suggestions He comforts His own with the intimation that according to place and condition there is a connection between the highest earthly joy and the happiness of the Messianic time (Mk. 10:40; 13:27; Mt. 5:4; 8:11; 22:1-14; 25:1-13; Lk. 13:29; 14:15-24; 22:16, 30). But as He earned the ingratitude of His people because He disappointed their sensuous hopes, so He had to make clear to the Sadducees (Mk. 12:24f) that they knew neither the Scriptures nor the power of God if they believed that the Other Life could and would only repeat the earthly world-order, and no new spiritual order set in its place; and in His parting hour He had to bring home to the disciples the fact that the future joys of the Kingdom of God are to be spiritual or supersensuous, when He promised to them that in the consummated Kingdom of God He would drink of the fruit of the vine "new", that is, not again, but as glorified.

The Jewish Christians of course were open to appeal from apocalyptic, chiliastic visions, hopes and beliefs. The New Testament as a whole is remarkably free from them. There is the famous passage in Rev. 20:4ff, which has been both a starting and returning point for any amount of speculation in this territory. Its true interpretation I turn over to exegetical scholars, though I must confess I have considerable sympathy with the remark (p. 807) of the writer already quoted that "with the difficulty of distinguishing between picture and object (or fact) the Chiliasm of the Apocalypse remains a hieroglyph, which, in spite of the intensive investigating work which that book has recently received, still awaits satisfactory solution". It is interesting that the later Chiliasts did not build much on that passage, but generally on the views and visions of the Old Testament,

which, in the lack of scientific exegesis, could be easily turned to their purpose.

No doubt persecutions were another factor in turning the mind to the delights of an earthly reign of Christ. As martyrdom was the sowing, so the Kingdom of Christ was the great harvest day of the Church. From the afflictions of the present, the gaze was fixed upon the coming thousand years of joy. If we may believe a quotation in Eusebius (H. E. 3:28,2) the great heretic Cerinthus, a contemporary of John, was a strong and realistic Chiliast, and the views also existed in other sections of Jewish Christian heretics.

Among regular Church teachers also, views partially or wholly Chiliastic prevailed. Thus Barnabas (placed by Weizsäcker and Lightfoot 70-79, by Hilgenfeld 96-98, by others later) speaking of God resting after His six days' labor says (c. 15): "He meaneth this, that in 6000 years the Lord shall bring all things to an end; for the day with Him signifieth a thousand years; and this He Himself beareth me witness, saying, 'Behold, the day of the Lord shall be as a thousand years' (2 Pet. 3:3). Therefore, children, in six days, that is, in 6000 years, everything shall come to an end". Commenting on "He resteth on the seventh day", he adds: "This He meaneth: when His Son shall come, shall abolish the time of the lawless one, shall judge the ungodly, shall change the sun and the moon and the stars, then shall He truly rest on the seventh day". Here we have a definite teaching of Christ's return at the end of 6000 years, but no statement of an earthly Kingdom. The Coming seems to bring the end. The "Teaching of the Twelve Apostles" (about 100-125) believes firmly in the Coming, but says nothing of a millennial reign. "May grace come and may this world pass away" (c. 10). Speaking of the signs of the end (c. 16): "Then all created mankind shall come to the fire of testing, and many shall be offended and perish; but

they that endure in their faith shall be saved by the Curse himself [compare Gal. 3:13]. And then shall the signs of the truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, then of a resurrection of the dead; yet not all, but as it was said: The Lord shall come and all His saints with Him [Zech. 14:5]. Then shall the world see the Lord coming upon the clouds of heaven" (Mt. 24:30). The same certainty of the End breathes in the "Ancient Homily" ("2 Clem.") 120-140, c. 12, where the writer says: "Let us therefore await the kingdom of God betimes in love or righteousness, since we know not the day of God's appearing. For the Lord Himself, being asked by a certain person when his kingdom would come, said: When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female" (quotation probably from Gospel of the Egyptians). Here also is silence as to the thousand-year kingdom.

Papias of Hierapolis, said to have been a hearer of John the Apostle, who wrote "Exposition of Oracles of the Lord" about 130, unfortunately lost except fragments, had a sufficiently sensuous idea of the kingdom. His description fairly makes one's head swim. Irenæus (160-180) quotes him (5:33): "The days will come in which vines shall grow each having 10,000 shoots, and on each shoot 10,000 branches, and on each branch again 10,000 twigs, and on each twig 10,000 clusters, and on each cluster 10,000 grapes, and each grape when pressed shall yield 25 measures of wine. And when any of the saints shall have taken hold of one of their clusters, another shall cry, I am a better cluster; take me, bless the Lord through me. Likewise also a grain of wheat shall produce 10,000 heads, and every head shall have 10,000 grains, and every grain ten pounds of fine flour, bright and clean, and the other fruits, seeds and the grass shall produce in similar proportions; and all the animals using these fruits which

are products of the soil shall become in their turn peaceable and harmonious, obedient to man in all subjection". Papias does not here in so many words connect this fruitfulness of the earth and quiet subjection of the animals with the personal reign of Christ on earth; but it may fairly be assumed that the connection exists. Irenaeus himself, a much heavier weight, assents heartily to Papias's faith, and adds on his own hook: "The blessing thus foretold belongs undoubtedly to the times of the kingdom, when the righteous shall rise from the dead and reign, when, too, creation renewed and freed from bondage shall produce a wealth of food of all kinds from the dew of heaven and from the fatness of the earth".

In this "Dialogue with Trypho" (about 145-150) c. 80, the question is put to Justin Martyr: Do you expect your people to be gathered together and made joyful with Christ and the patriarchs and the prophets, both the men of our nation and other proselytes? Justin replies that many are of this opinion, among others himself, but by no means all; for "many who belong to the pure and pious faith and are true Christians think otherwise". Still, "I and others who are right minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned and enlarged, as the prophets Ezekiel, Isaiah and others declare". I cannot but feel that there is a good deal of plausibility in the remark of Harnack (Art. Millennium in *Enc. Brit.* 9th ed. 1884, xvi: 328) to the effect that a "philosopher like Justin, with a bias toward a Hellenic construction of the Christian religion, should nevertheless have accepted its Chiliastic elements is the strongest proofs that these enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the second century". They were certainly bound up with it in the thought of some, but Justin himself admits that they were not absolutely essential, as good Christians did not

share them. On the other hand, in the writings of Ignatius, Polycarp, Tatian, Athenagoras and Theophilus of Antioch, there is not a trace of the millennial faith, but perhaps we ought not to build too much on this silence, which may have been due, some suggest, to political caution. From words quoted in Eusebius 5:24,5 concerning Melito, bishop of Sardis about 160ff, "who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead", it has been supposed that he too was a Chiliast. Tertullian belonged to this school as well, perhaps independently of his Montanism (*c. Marc.* 3:24), as well as Hippolytus,—two great names in Church History.

Chiliasm broke on the spiritual ideas of the Alexandrian Fathers. Matter was too much connected with evil to satisfy the lofty idealism of Origen. Therefore the end of redemption must be an entire doing away with the sensuous and all the rosy-tinted pictures of material bliss painted by the Chiliasts. Origen looked upon all that as stories of Jews or idolatry of the letter (*De Prin.* 2:11). Other forces were working against the millennial hope. Just as today a theory of evolution and the whole scientific trend is steadily undermining supernatural religion among many minds, so in the second and third centuries philosophical and theological thinking was getting beyond the reach of the old catastrophic faith with its fantastic attachments. Montanism was a reaction against this new theology. The influence of the Alexandrian teachers was dead against the old views. An Egyptian bishop Nepos bounded into the breach to save the day for Chiliasm in his books *ἄλεχος ἀλλήγοριστῶν* (about 260). Bishop Dionysius of Alexandria came out against him and proved that the prophets must be interpreted allegorically. In this fight the book of Revelation was appealed to, and Dionysius felt that he must get that book thrown out of the canon of the Bible. He succeeded. "At the time of Eusebius, the Greek

Church was saturated with prejudice against the book, and with doubts as to its canonicity. In the course of the 4th century it was removed from the Greek canon, and thus the troublesome foundation on which Chiliasm might have continued to build was gotten rid of". So Chiliasm died in the Greek Church, as well as many other Christian things much worthier of life. But the Latin theologians were faithful to the millennial tradition much longer, and by them the Apocalypse of John was maintained without a doubt. But after the end of the 4th century the tradition gradually disappeared. This was due to the influence of Greek theology, and to the altered political relations of the Church and world which seemed to give no place to the early hopes. History was teaching another lesson. Augustine the Great, bishop (395ff) of Hippo in North Africa, got hold of this idea, and with it brought in a new era. The actual Catholic Church is the eternal kingdom of God which He is to set up in the world, and which He has set up; there is no other. The millennial kingdom began when Christ came, and it is already in the world. The Church must step in and take its rights which the falling empire is bequeathing to it. With these thoughts Augustine destroyed Chiliasm as a faith of intelligent men. It still existed here and there, but it had had its day.

Can there be any doubt that in this matter history is a better teacher than misinterpreted prophecy, a safer foundation than an inverted pyramid built on an obscure text of an obscure apocalypse? The kingdom of heaven shall be likened unto leaven which a woman took and hid in three measures of meal. That seems the divine plan, the divine philosophy. To work with all our powers to secure the progressive penetration of the world by Christ is both more rational and more Christian than to expect great things from a colossal stroke of state to bolster up a failing cause. But the end shall come and the judgment, but the times and seasons God has placed in His own power.

THE PREACHER AND BIOLOGY. ¹
III. THE SAYER.**BY PROFESSOR J. L. KESSLER, WACO, TEXAS.**

"The strongest part of our religion today is its unconscious poetry". This is the verdict of Matthew Arnold and I am not prepared to deny it. The Bible is full of poetry. The highest expression of the biblical prophets is always poetic. As the crises of their nation swept the choice spirits of the Hebrew race, they were moved to the noblest utterance. Their messages live today and breathe unmistakably of the divine fire from Heaven, and the prophet songs of life they sang shall stir afresh every nation and every possible age of the world. The highest finds and can find no other way of getting itself said at all except through the medium of poetry; and the highest has and can have no other way of getting itself understood. The mood of the hearer and the mood of the sayer must be one mood—the mood of revelation, the poetic mood, the mood of the highest. Poetry in the highest degree is the language of emotion, and no religion, on the emotional side, is completely communicable without it. Emotion always and inevitably falls into rhythm. Worship itself is interpenetrated with feeling and high seriousness, breathes itself out and is communicated in poetic language, and song everywhere soars with the divine fellowships. The prayer of Jesus is a perfect poem. Take away the biblical books of song and the idyls of Jesus and the fragments of poetry that bloom on the plains and here and there in the commonplaces of the Bible and our religious literature and revelation, and the most notable thing left would be its lost power.

The particular genius of the ancient Greek is located in the æsthetic sense, the sense of the beautiful; but in Greece the ethical was latent in the æsthetic. Music stood at the center of Greek life and Greek culture; but music included

(1) The Gay Lectures for 1909-10.

the fine art of poetic expression. The manners and institutions of the people were dissolved in these ethical æsthetics. To the Greek truth justified itself in a rational universe by the harmony of its parts, philosophy itself being accessory and religion a chief contributor. The disharmonies of the moral and intellectual nature, body and soul, matter and spirit, earth and Heaven, were not so much as formulated among them. All the disintegrating factors of modern life were lost in their one ideal, the ideal of the *beautiful and good* καλοκαγαθὰ inseparably joined in the very saying of it. "Virtue was not prior to beauty, nor beauty to virtue; they were two aspects of the same reality, two ways of regarding a single fact; and if æsthetic effects were supposed to be amenable to ethical judgment, it was only because ethical judgments at bottom were æsthetic."² In Greece ethics broke forth from the charm and luscious springs of art, and art was invested with ethical emotion. The religion of the Greeks was inseparably inwoven into their poetry, and their poetry contained their highest expression of religion. Poetry is the language of prophecy and prayer, and in it, in all ages and tongues, worship has found its proper approach to God.

In this lecture we have the Sayer, the third of Emerson's children, otherwise described as the love of beauty. This reveals the highest ideal in visible and audible forms of sweet loveliness, including music and art, but more particularly poetry. More than this, and better than I can say it, it invests the whole in garments of worship while the disharmonies of the world and the superficial insistencies of life drop away. Here the great emotional tides eddy a moment in the wells of truth, then sweep out into the ethical seas and up to God.

Does Biology destroy or tend to destroy the sense of poesy in which life originally rejoiced, and with it the sense of wonder and worship; or, putting it differently, does Biology destroy or tend to destroy the native and reverent response of life to ultimate æsthetic and emotional appeals?

(2) Dickinson: "The Greek View of Life." p. 205.

Poesy, the commerce of the kingdom of the seer, brings us chief value in choice vessels from rare rich countries. If this kingdom of the seer be invaded and destroyed, there can be no compensation imaginable, to my mind, to match the loss. If this commerce be taken from us, however much the multiplication of commodities be advanced; however much the ravages of pestilences and famine can be checked; however completely the modern means of travel annihilate space; however thick the wireless waves throb about the world and fill the whole heavens with messages,—even with all this, if the commerce of poesy fail, life is bereft of its chief possession.

As sure as I am that the preacher cannot speak out his message to this generation without some biological knowledge, vital and general and practical; that he cannot understand the needs of the people without the knowledge and discipline which comes from biological study; that he needs such knowledge to give him balance, poise and sanity; needs it to widen his experience and to give him a deeper hold on reality; needs it to broaden the pyramid at the base that its growing height may not be perilous to its stability; needs it to solve wisely the problems of the poor, the sick, the misguided, the degenerate, the sorely tempted, the criminal, the industrial, and the sociological maladjustments; that his discipline, his moral and ethical judgments, his social and civic duties demand it; that as an illuminating basis for religious interpretation, for insight into the best of modern literature, for an understanding and a just valuation of modern philosophy and theology itself, biology is altogether indispensable; that the preacher cannot do without it at all without irreparable loss; that there is no substitute, can be no substitute, for it whatsoever,—as sure as I am of all this and much more to the preacher's advantage, still if biology can be proved in any way necessarily to prejudice the poetic faculty, to limit or lower the dream power or its luminous stretches of vision, or in any way impair the subtle spring and rebound of the creative imagination, I should hesitate a good deal before recommending it to you.

I can conceive of no greater calamity to a preacher than

to be lacking in a responsive or constructive imagination. Without it no poetic lift or reach makes him one with literature. The great periods of Isaiah, the pæans and cadences of the Psalms, the impetuous outbursts of Job and the dramatic situations of the mystery of pain, all fall upon his ears with a curious misunderstanding. He can match texts; he can run a chain of references; he can literalize and make dry and meaningless and insipid the most luscious and delicious morsel, 'mid the flowers where it grew, that ever gave up its flavors to poetic appetite or fed the spiritual life. He can dismember and reduce to rabbinical fumbling a biblical poem that sweeps the stars in their courses, and hitch each separate verse to his pre- or post-millennium chariot, or make it do service in his prophetic chain-gang which he thinks needs some biblical backing. The fragmentation of Scripture and the building of textual mosaics, this I call biblical vandalism, and of this also he is a past master. The unpoetic mind is wholly unsuited to interpret Eastern expression. The imagery in biblical literature is bold and bursts like a passion upon the guileless heart—not spoken to schoolmen and not spoken in the schoolman's mood. The analytical and logical attitude is the last attitude in the world to understand it. The impassioned, the poetic, the impressional, the heart laid bare like a sensitized plate with emotional surrender to significance—this is the mood and the only mood to which the greatest literature in the world yields the finest of its fruit and satisfies our hungers with its most delicate flavors and aromas.

The preacher as a Sayer, as one "who knows God otherwise than by hearsay" and can speak with authority, as one whose business it is to communicate this knowledge to others, needs exceedingly to cultivate the fellowships of the poets. The Sayer must make and mould his audience for his message; and his message must be so borne in suitable language as to convey the meaning without destroying its flavors, so borne that the truth shall be strictly accurate in its expression while it is deliciously appetizing. He must seek out and put in order fit words, choose and marshal metaphor and simile and

trope so that they shall be without spot or blemish, and so that none shall limp among them. The preacher, and this is the point of emphasis, is a Sayer and must never forget his calling. I do not release him from his social contract; I do not forget that first of all he must be a man, an all-round man; and yet I lay chief emphasis upon his ability to communicate his life to others through human speech. Still this caution: woe betide the glib of tongue. Aaron, the speaker, left us nothing, Moses, the slow of speech, left us the four greatest orations ever delivered by mortal man. The preacher by occupation is a Sayer, not a multiplier of words; and to be a Sayer, he must keep company with great literature, nor neglect the baptism of poetry, nor allow anything to steal away his heart from life's ageless songs.

Turning now to Sir Oliver Lodge's statement that the atmosphere of science has a blighting influence on religious ardor and is adverse to the highest religious emotion, two things may be said: First, all culture tends to tone down excessive physical demonstration, whether it make its appearance in the tonic or the clonic type, that is, as hypnotic trance or the noisy and uncontrolled form which disregards all proprieties. That is to say, scientific culture, or any other, which gives the mental powers ascendancy over the physical, tends not to less emotion and ardor, nor to a lower quality, but to a greater depth and permanence which manifests itself in a more persistent rhythmical flow. The shallow gusher mixed with salt-marsh is replaced by a steady flow from inexhaustible supplies. Again, instead of the cultivated mind exhausting itself in an aimless physical overflow, it finds natural channels of escape in definite service for the relief and uplift of humanity. The uninstructed person may be prostrated before a mangled form; the surgeon, with deeper emotion, turned into the channels of service, with every fibre of his nature alert and resourceful, is entirely self-possessed. No visible emotional overflow occurs, as with skillful knife and needle he looks beyond the pain to the healing—through his scientific training his emotion ceases to appear as egotistic over-

flow in altruistic action. The loss in appearance is more than compensated for in achievement. This illustration may, without violence, be transferred to the two grades of society, the lower characterized by aimless and uncontrolled emotional overflow, the higher characterized by a steady outlet in definite channels of beneficent activity.

Secondly, science itself has two moods. In making out the facts it is cool, definite, calculating, suspicious of error; in the assembling of these facts and in forming hypotheses, the imagination soars to I know not what heights; in testing these hypotheses, the judicial faculty again assumes the throne, and when all the seats are full with appropriate witnesses and all the testimony is in and no dissenting voice is heard among the facts of the universe, the glow from the central fires with annealing heat permeates the mass and the integral parts disappear in a unity of truth. Here the emotional mass may gleam like the stars as a central permanence in a flux of change.

It must be admitted, however, that in biology, as in every other study, narrowing specialization without an adequate basis in general culture may, often does, put to rout the finer emotions. But this comes under another category, namely, educational pathology.

Since, in method, biology is one with all science, and since it is the method which is in question, I shall by preference use the word "science", in this lecture, instead of "biology" wherever it suits my convenience.

Neither the preacher nor biology is directly related to poetry, but the preacher's relation, though indirect, I have assumed to be a necessary one. The biological relation is more remote, and the only point at issue is its ultimate antagonism or destructive effects on the poetic faculty and the imagination. Still I shall maintain that science is not without its influence on poetry and that its imagination is not coerced. Witness the following from Miss Scudder's excellent book, *The Life of the Spirit in Modern English Poets*: "Deeper than scientific ideas is the scientific temper. And the notes of this

temper are two: reverence for law, passion for fact. . . . These are the principles which working inwardly and silently have renewed our poetry. For literary history clearly shows that their union could alone bring new life to the imagination of the nineteenth century." "If reverence for law deeper than that of the Augustan shapes our poetry, a passion for fact wider than that of the Elizabethan expands it." "For this passion, dangerous to art if for one moment divorced from profound reverence for law, grants, when thus purified and controlled, the very freedom of the earth to the imagination." "And the scientific belief in an ever active, determining, energy working through every form of life, and sweeping all things forward, has touched with renovating power the very soul of modern, imaginative thought. The formative ideas of science have exerted over our modern poetry an influence as widespread as it is profound."

And this from Mr. Mabie's *Essays in Literary Interpretations*: "The structural element is discovered, appropriated or furnished by the imagination,—the one creative faculty we possess, and the 'master light of all our seeing'. The more closely we study human knowledge and thought, the more clearly do we perceive that this word 'imagination, has more compass and depth of meaning than any other word which we apply to our faculties. It includes all that we possess of constructive power,—the power of holding masses of facts so firmly and continuously in the field of vision as to enable us to discover their unity and the laws which govern them; in other words, science,—the power of seeing the permanent in the transitory, the universal in the particular; in other words, philosophy,—the power of perceiving and realizing the soul of things visible, and out of the real constructing the ideal; in other words, art,—the power of discerning the spiritual behind the material, the creator behind the creation; in other words, religion. Whatever and whenever life becomes great and the world real to us, the imagination holds aloft its quenchless torch."

Indeed, I may say in all our knowledge which is not

wholly elementary in its nature, imagination plays a leading role. By means of the imagination we enter star depths, measure nebulae, see worlds and systems of worlds forming out of fire-mist according to the laws of matter and motion. The whole of higher mathematics rests upon realized finites projected into unrealized infinities. From the measured units in the laboratory of sense-perception the imagination rises to the measureless spiritual Heaven of heavens. Experience of uniformity in the small limited sphere gives wings to our faith from which the very seats of the angels themselves cannot escape us.

I must be allowed to assert a strong denial to Walter Pater, when he says, "In science. . . we have a literary domain where the imagination may be thought to be always an intruder. And as, in all science, the functions of literature reduce themselves eventually to the transcribing of fact, so also the excellencies of literary form in regard to science are reducible to various kinds of painstaking." He reduces scientific expression to a mere cataloguing process; whereas it rises all the way from lowly ditch-water to the luminous wastes beyond the stars. Science seeks not only for facts, but the explanation of facts; not even chiefly for facts, but the sense and significance of facts. What is the herbarium of the botanist more than a hay-loft, if it does not signify, if it does not mean something, and mean something about life, and something intense and true? Since, then, the scientific process includes the imagination, and a very high and excellent form of it, the scientific expression must needs be illumined, here and there, at least, by this fair intruder—if we must call it so—illumined by it wherever and whenever it makes fact or the sense of fact clearer, stronger, more stirring, more easily received, more fully remembered, and, withal, more fruitful of good. "Science," as Tyndall says, "may be critical without imagination, but it can never be creative without it."³ The main body of science is its product, and it must needs reveal its process in its native air.

(3) **Forms of water.**

We have, then, science, by observation, experiment, and the reason, tormenting the facts of nature to force them to exhibit their origin, causes, relations, its essential beauty consisting in the natural harmonies revealed, but admitting, besides, a chance glory of the imagination.

Turning now to another phase of our subject, we may inquire about poetry. Professor Sharp associates it with philosophy and theology as arriving at causes and origins.⁴ To find out if this be true, we may take any phenomenon of nature, the rainbow, for example, and see how the poets have treated it. Beginning with Browning:

“Only the prism’s obstruction shows aright
The secret of the sunbeam, breaks its light
Into the jewelled bow from blankest white;
So may a glory from defect arise.”

This could not have been written without the knowledge of the spectrum and the causes of the rainbow; but does he teach the cause of the spectrum in the different degrees of refrangibility of the various and innumerable wave lengths of light, and the further cause of refrangibility itself? He leaves this to the physicist. He relates the phenomenon to no cause, no process, no other phenomenon. What does he do? He utters himself. He expresses an emotion and a hope. He paints. He is an artist. He gets new paint and a brush from science, it is true, but he paints a very old picture, a very beautiful picture which the world will paint in its multi-vari-colors as long as there is one hurt heart that longs for healing. It is the same old picture: the broken shell heals with pearl, expressed in so many ways, in so many lands and languages.

Again:

“Rather learn to love each facet flash of the revolving year;
Red, green and blue that whirl into white.”

(4) On Poetic Interpretation of Nature.

Red, green, and blue revolved like the revolving year whirl into white in any of our schools nowadays and no marvel. We all know that, and he took it for granted that we knew it; and took the whole round year in its infinite swing, and with one white flash from the fire of Parnassus, made it glow on canvas at arm's length, concrete and beautiful, concentrating in the heart of the beholder the whole circle of the seasons softly bathed in happy memories. Again, I must say, he connects phenomena with no cause. He shortens allegory into metaphor and simile into symbol; he paints and we stand breathless before the fair sweetness that makes us dumb.

Once more, and this time from *Sordello*

"Light thwarted breaks
A limpid purity to rainbow flakes."

This is a triumph of art. Beauty stands bare and naked with the air of the gods about her. Yet he teaches nothing about cause; and in reality there are no flakes. He takes knowledge for granted and uses it for quite other purposes than teaching about light. On the contrary he uses it as a means of expression. He reveals an emotion, a sort of universal one, paints it, paints it with new colors; but it's an old picture, old as time, old as religion; it's the story that only the crushed grapes yield their wine, and will last as long as disappointment hopes for good and love and immortality kiss the lips of death.

Or take Coleridge's rainbow, "made up of tears and light"; while borrowing no paint from science and putting its imagery two steps off, it is no less beautiful for that, and no less beautiful because it is not, in reality, made up of "tears". By means of the metaphorical use of tears, he not only makes it glow with color but also with emotion, and half concealed in the shadow stands sorrow as the womb of beauty.

Or take Byron's "the evening beam that smiles the clouds away." Here is the rainbow again with its prophecy of hope, but no explanation of the phenomenon and no attempt at an

explanation, not even an attempt to be true to fact; but Byron was true to his art of painting and revealing beauty and the deep essential world-hope while he heightened the sense of emotion and the pleasure of it through the imagination and imaginative language. I might extend three quotations endlessly and to every phase and form of nature with the same result; no explanation, but instead a picturesque emotionalized expression of beauty, suited to communicate the emotion of the writer to the reader. The poet is a revealer, a revealer of beauty, of beauty alive, warm, radiant, imaginatively and ideally laid bare—a revelation, a truth in solution, a glory passing the glory of the angels.

We have here then, poetry in no way concerned about connecting phenomena with their causes, nor in any way discovering their origin or relations. This is not the province of poetry. The poet's art is the art of expression.

Mr. Stedman says, the poet treats things as they *seem*, the philosopher as they *are*. "To the ancient poet", he says, "the Dawn was a joyous, heroic goddess, speeding her chariot in advance of the sun-god along the clouds, while beauteous Hours. . . . scattered many-hued blossoms down the Eastern sky." For the educated modern, he says, "There is neither Aurora nor Apollo; there are no winged Hours, no flowers of diverse hues. His sun is an incandescent material sphere, alive with magnetic forces, engirt with hydrogenous flame, and made up of constituents more or less recognizable through spectrum analysis."⁵ This is all beautiful and true; but, so far from making out his case that the poet treats nature and life as they seem, every point in his illustration is against him. No goddess appears as pictured in the grand Aurora fresco in the Rospiglio palace in Rome, to which he refers; no chariot seems to advance ahead of the sun-god; no Horæ have ever been seen scattering many-hued blossoms. Not one thing he mentions is true to the detailed appearance in nature. But they are true to feeling and to beauty, and to both the associations which produce them and express them. It is not

(5) **The Nature of Poetry.**

a seeming that is pictured in the joyous goddess, but that emotion so intimately associated with the sun; nor do the hours seem to be fair winged maidens, but the poets made them so, that they might have a picturesque thing, a fair form, not devoid of emotion and sweet humanness, scattering flowers. The Greek adorned the nature he painted and planted his own emotions in all his gods—what everyone everywhere does. In this, one of the most beautiful conceptions that imagination has reached, he gathered all the sweet experiences, sensuous and lovely, around the circling of the suns, and pictured them superbly in the loveliness of woman whose heart was warm to his. That is, he emotionalized nature and in it found his own proper expression. The idea was all; appearances vanished; the woman was but his metaphored, poetized idea. He took the joyous emotion and embodied it in something totally different from the appearance of the thing in which it immediately originated, but in something in which the highest form of this particular emotion is most constantly associated and by which it is most uniformly produced and through which it must, of necessity, be most completely expressed and communicated. Its effect is heightened so, being at once concrete and universal. In this particular case it was a woman, since to the Greek mind woman was herself sweet and passionate beauty, the flower-scatterer and joy-dispenser. She was his picture of the morning because the same elevation of feeling which was partial and thwarted in the Dawn was complete in her. He wants to convey an experience, an emotional experience, no matter what the appearance of the thing which produced it, he looks for something which universally does produce that effect; woman, fair, fond, passionate woman, never fails to produce it; she, therefore, becomes the metaphored emotion. The poet does not look for something like the dawn in appearance, but something like it in effect. He reproduces the emotion and communicates it, all he intended, by the law of association—a truth, a deep and essential truth, elemental and expressed in an elemental way. It has common origin with all figurative expression, which is to say, all language; for all language arose

in metaphor, or the expression of a likeness in one particular by something different in other particulars. It involves both likeness and contrast, and the likeness frequently has no reference at all to appearance.

“The trees clapped their hands.”

“All the mountains laughed.”

“The morning stars sang together.”

What do these express? Literally interpreted a most ridiculous falsehood. Whoever saw trees clapping their hands, mountains laughing, stars singing? Certainly they do not express the appearance of nature nor the way in which nature behaves, but an emotion by the most common associates of that emotion. The glad heart projects its own feeling into the trees, mountains, stars, humanizes them, and makes them act like men in order to communicate the emotion. It expresses truth better so; the contrast brings out the likeness and abolishes the commonplace, and we, at the same time, become one with nature deeply bathed in a gentle afflatus.

This poetic principle properly applied would remove much criticism of the Bible, reveal the proper method of interpreting its poetic passages, and emphasize anew the saying of Jesus, “The letter killeth.”

Poetry is not poetry by reason of its being true to nature or false to nature, literally interpreted; by being fact or semblance of fact—it might be parable, it might be myth if it bore true message; by piercing to the meaning of phenomena or the relations of phenomena; not even by expressing things pictorially as they seem, but by being true to the beauty-sense and the heart of things. It pictures; it does not photograph. Its imagery and its form no matter what their origin, must be suited to communicate these idealized and pleasurable veracities of beauty. For our purpose, “poetry is”, as Spencer defines it, “idealized emotion expressed in the idealized language of emotion.”⁶ This includes rhythm in its highest form

(6) *Essay on Style.*

of musical regularity and conforms to the most general law of style. Science includes both analysis and synthesis, poetry both the poetic energy and the poetic form, poetic impulse and poetic art.

Since the time of Coleridge and Wordsworth, it has been the fashion to speak of science as the antithesis of poetry. Is this true? A simple summary may help us. This summary, however, is not intended to be either exhaustive or exact, but merely suggestive. Science interprets nature, poetry uses it as a medium of art; the same nature which in science serves to stimulate thought, in poetry serves to stimulate the nobler emotions; the process of science is rationalization, the process of poetry, idealization; the product of science truth realized and relative, of poetry truth emotionalized and beautiful; the purpose of one to make truth prevail, to give pleasure and exaltation the purpose of the other; the chief thing in science its process; in poetry its product; science teaches causes and relations, poetry reveals beauty and heightens it; science addresses the reason mainly but also the imagination, poetry the imagination mainly and the taste and cares only not to offend the rational order; since science must be realized, its diction must be representative, limited, definite, since poetry is idealized, its diction must be symbolic, suggestive, musical, indefinite, unlimited, universal, concrete; the one uses the word in its solid nucleus of meaning, the other with its vast halo of suggestion through association in literature and life; science in attempting to convey the sense and beauty of the relations of things may have rhythm before it reach its fitting and adequate expression, but rhythm, like other imaginative prose at irregular intervals; poetry must have rhythm, but at regular intervals; that is it must be metrical, or there remains no distinction between prose and poetry—one will shade indefinitely into the other. In these respects, then there are certain differences which may be called antithetic; better, as it seems to me, complementary. I agree perfectly with Stedman that they differ in method; but I say that the method of science is more than analysis, and of poetry more than artistic vision.

But are they antithetic in the sense that whereas poetry is beautiful, science ugly; or poetry interesting, science dull; or poetry false, science true? Such will not be admitted for a moment. They do not stand opposed in any such sense. To take, as Stedman⁷ does, a splendid impersonation of a storm-cloud sweeping down upon Labrador and New Foundland, translate it into the commonplace of the weather bureau, then call this an illustration of the two modes of expression, the mode of poetry and the mode of science, is exceedingly misleading. He touches science at its lowest ebb for his illustration. There is nothing, absolutely nothing in his weather report that the mind can rest in. It is but raw material, the skeleton, yet to be transfigured by science into a fair Galatea. The scientist is constantly wrangling resolutely with significant facts to make them tell their meaning, and when they do, even the poet might look forward to one such experience in a lifetime and be content if he reach it and rest in it.

Science might even, in some cases, supplant poetry by its higher interests and keener intellectual delights; but in the face of all this Professor Shairp describes Wordsworth's "Yarrow Shepherd" going forth into the dewy dawn, feeling the glories of the rising sun, "the first stirrings of that which", as he says, "when the poet fashions it into fitting words, becomes immortal song." Then adds, "had he been college-bred and crammed with all the 'ologies which physical science now teaches, would he still have had the same elevated joy in the presence of that spectacle?"⁸ Professor Shairp did not mean to imply a necessary negative, let us say, and yet there are those who do, and who put their stigma upon science and learning as necessary antagonists to the poetic and religious emotions.

Once more from Stedman.⁹ "The colors from the auroral dawn—for the poet still calls it auroral—are rays from this immeasurable incandescense refracted by the atmosphere and

(7 and 9) *The Nature of Poetry.*

(8) *On Poetic Interpretation of Nature.*

clouds, under the known conditions that have likewise put to test both the pagan and biblical legends of that prismatic nothing, the rainbow itself;" and adds this quotation from Keat's *Lamai*:

"There was an awful rainbow once in heaven:
We know her woof, her texture; she is given
In the dull catalogue of common things."

This wail is indeed plaintive and pathetic and has within it far-reaching implications. In the first place, the rainbow is not a prismatic nothing, nor is it a scientist who says it is. It is relative, but so is all else we know. It is an exhibition of energy and, in the last resort, in one way or another, that is all we know of the physical universe. It is as much a reality as the hands we work with or the brains we think with. All that science has done is to show its light alliances with trembling borders of mystery, new fields for poet and seer, skirting a wider horizon.

Is there anything then in the nature of scientific study which destroys or tends to destroy, the love and appreciation of beauty in one naturally poetic, the Yarrow Shepherd, for example? This final question, for which we have waited, we now set ourselves to answer directly.

Everyone enjoys a beautiful landscape, a rolling wave on the seashore, blooming flowers and rich, ripe fruit clusters in the summer time; but the higher intellectual delights which go deeper than the surface, are reserved for the student of nature, and yet, I maintain, the surface beauties but attract and intoxicate him the more. Does the ice lose its smoothness or zest for the skater because he knows that it is made up of regularly and horizontally arranged water blossoms, millions and millions with their tiny, sparkling hexagonal stars facing the sky, more beautiful than the red roses of the summer garden? Does the flaming house across the street burn with less brilliance because I know the flame that licks the air with its fiery tongue evolves enough energy to carry an engine half

round the world, and many tons, leaving but the dull ash behind, recline on evanescent wings in the invisible sky, and that all this is due to chemical affinity? Does the hungry man lose his appetite because, forsooth, he knows that the food in the red waves of his blood hurries to the rhythmic music of his heart, carrying without loss or gain, the energy borrowed from the plant that came from the sun and which has now passed through all the solutions and filterings of the visceral laboratory, has waked every sleeping chemist from the crowded shelves of the alimentary canal, has heard the Orphean harp of life behind the purple curtains vast and dim wooing it back to life again? For I would have you remember that resurrection realities are native to every living cell in its strange, rhythmical, zymotic reciprocities in a vortex of material change. As the biologist faces this deep music and miracle, which our physiologies call assimilation, does he, therefore, eat with less relish than do others? Does the sun cease to warm you or the light to thrill you with joy because you know the process of its coming, and that every square yard of streaming sunshine yields enough power to lift seventy-five thousand pounds one foot high every minute of the day? Does quantitative knowledge destroy qualitative experience? Has the dawn lost its glory because you know there are hydrogen flames in the surface of the sun? Has the rainbow grown dim since the other day you explained it by a drawing on the blackboard? Is the starlight less grateful because you know that ninety-five per cent pours in from infinite distances and invisible stars? Does the restful green of nature that gives us that elevation of heart on a dew-girt spring morning lose its verdure because we know it to be a complex chemical compound called chlorophyl, or when we know that without it all would be one vast stagnant waste of death? Or does nature bear less nobly His divine image and superscription because we know that change and higher life depend upon minute microscopic things we call bacteria? The flowers are beautiful and their perfumes sweet; shall they be robbed of their sweetness when we know that they are there to lure the bee they

feed with honey to her task of flower fertilization, that the bee and the flower are engaged in a business of brute utility? When music's sweet tenderness elevates you to the happiness of tears, does it grow dumb when you recollect that it is wave motion you are hearing? Does the thrill of the full mellow music of Melba or Schumann-Heinck vanish when you recollect that she has a larynx and vocal chords and how the organs must be placed and used to produce such magnificent effect? In a word, are you charmed less by music and nature as you learn more about them? The questions multiply and the answer is evident: I say, with Professor Andrew Wilson,¹⁰ "there is nothing, absolutely nothing, in the nature of scientific study which, to a mind naturally poetic", the Yarrow Shepherd's, for example, "can chill or destroy the sense of beauty or the faculty of poesy in which it originally rejoiced." On the contrary, so far as there is any tendency at all, it is clearly in the opposite direction so long as the wider alliances keep pace with the scientific temper. The biologist sees this wonder-working nature, as Tyndall puts it, "not as brute matter but as the living garment of God." The clod the plowshare turns is no longer a little, lifeless, senseless dirt, but crowded and crowned with living vitalities, the poetry of mystery shrined in beauty—God's inner temple. Between the blades of grass that sprout on the dull clod, life trembles with all the sensitive energy of matter. It is the holy of holies; it is nature's divine mercy seat, where sit the seraphim and the cherubim and the ark of the covenant of peace. To the biologist, or the student of the works of God, their are a thousand avenues for the insinuations of beauty and reverence where others pass on and see nothing, and his wider vision, I maintain, obscures nothing of that which is near. He has augmented the elements of strength in his character; increased in almost endless variety the fruitful means of self-improvement; multiplied almost infinitely his independent resources

(10) For a number of suggestions and for this paragraph almost literally, I am indebted to Prof. Wilson's "Science and Poetry."

of happiness through beauty. How glad, then to see the purple clusters rich about us with no flaming sword to guard the gate-way back to Eden! How grateful that the biologist, too, may sometimes sit down in the vestibule of the sky-dwellers, and hear the music and feel the twilight fall about him.

If it should need further proof that biology does not clip the wings of angels, it would be enough merely to refer to those who have lived and written in this age of biological revolution; the most spiritual and pervasive missionary period of the world; great religious leaders, not a few, social reformers, seers; many of our chief imaginative writers; Browning and Tennyson in the midst of it, thoroughly conversant with it, prophets of it, true to it, for the most part in expression, using its truth and whatever it gave of artistic material to heighten the effect of their art; but neither did their eyes grow dim, nor was their natural force abated, and many whose names would have led all the rest anywhere between Milton and Tennyson adorn and fructify this period of biological invasion.

And yet, withal, to some, biology will still seem a stab of fire, but to others gentle as the south wind's breath. Be assured my friends, that for every evening grave at the sacred altars of life, religion, poetry, there will rise nobler and lovelier angels of light. If the ancient allies of the poets are gone; if silver-footed Thetis no longer presides over stream, nor Dryad nor Oread over forest and mountain; if Olympus is dethroned and the sun-god no longer bears the form of mortal,—still when we build our fires at the ancient gateways of peace and sincerity, their spirits will come to us out of the free air like a light out of the sky, bearing the sword of Attila and of power. Poetry will not leave us because the nymphs are dead. There is something elemental in us that made the nymphs, which will come again in fairer and ever fairer forms.

Glendoveers, spirits of the air, beneficent and beautiful. There were two, Red and Violet, farthest apart of the spirits of the air. It chanced once upon a time that they dwelt

together. Where they touched was a fringe of purple. Red said "It is mine"; Violet said "It is mine" and the purple faded. But at last they decided to say no more "It is mine", and went on a long journey together to see all the stars, and the purple border grew and it was very beautiful. After a thousand years they came back and where their feet touched the green grass purple violets sprang up. So the ruddy health of biology touches life's fairer violet, farthest apart of the spirits of the kingdoms of the air, and the purple border grows in their star flights together. Biology out of its black pitch and coal tar, long buried in earth-night, gives to poetry its materials of art and its many colored paints, underlies its conditions, its processes, its progress; poetry gives to biology its luminous expression, bodies forth idea in passionate fairness and nature in beauty, not as it seems, not as it is, not as anyone thinks it is, in literal garments, but as the dream power of the heart, tender to the silken caresses of the dream-god of beauty, pictures and persons it in the peach bloom of life.

THESE LITTLE ONES.

BY REV. O. P. EACHES, D.D., HIGHTSTOWN, N. J.

When Jesus in His ministry made use of the expression, "these little ones", did He limit His meaning to actual children? Was He thinking of children as such at all? Did He not use the expression as synonymous with disciples? There is a wide divergence of interpretation, a divergence so radical and far reaching that the entire theological system which one holds will be influenced by the view adopted. The expression occurs six times in the Synoptics Mat. 10:42; 18:6, 10, 14; Mk. 9:42; Luke 17:2, though its actual use may have been restricted to two or three occasions.

In Mat. 10:42 is the first use of the term. It is about the middle of His ministry, when Jesus is sending forth the twelve apostles. It is a pivotal time in His ministry, when Jesus is giving to Christianity an organization that will be prepared to maintain and extend Christian principles when He leaves the world. In this Jesus shows that He is no theorist thinking that His teachings will care for themselves apart from men and organization. He gives counsel to hearten them; He bids them have a courageous life not knowing the meaning of fear; He announces their life as a representative one, each one stands for Christ. Jesus represents God, the disciples represent Him—in this is exhibited the honor and the responsibility of their office. To reject them and their message brings heavy condemnation. To receive them in a fitting way brings large blessings, "He that receiveth a prophet—prophet's reward." The Apostles were New Testament prophets, not so much fore-tellers as forth-tellers, not predictors but preachers. If one should receive them as prophets of God, he would receive the reward due to the prophet himself. As

lower in outward rank would be the "righteous" man—this term designating the disciple as akin to God in His holy nature. There may be no reference in this term, to any pre-eminently holy or saintly character, but it is declared that the emphasis in the disciple's life rests on his holiness. Meyer says: "The Apostles belong to both categories inasmuch as they receive and preach the revelation communicated to God through Christ, and seeing that, through their faith in the Lord, they are characterized by true and holy righteousness of life." "And whosoever shall give to drink unto one of these little ones * * * in the name of a disciple * * * reward." The expression, "these little ones," is at once interpreted, in the same sentence by the term "disciple". The term disciple is the common and favorite word of Jesus when describing His followers. Discipleship involves self-renunciation, an utter devotion to Christ and fellowship with Him (Mat. 6:24). There is and can be no reference here to literal children. It is forbidden by the use of the term "disciple". It is altogether probable that the term "these little ones" embraces all the followers of Christ, just as the aged John (1 Jno. 2:13) designates all believers as "little children". The drift of the passage eliminates all reference to children as such. The "you" of v. 40 embraces all whom he is addressing. Jesus looks on the gathered assembly as prophets, as righteous men, as His own little ones.

Alford thinks the "little" refers definitely to some children who were present. Against this view Dr. Philip Schaff writes: "But 'these' is evidently to be taken as pointing (deiktikos) to the disciples then present". Meyer suggests as a reason for the use of "little": "According to the whole context which has been depicting the despised and painful circumstances of the disciples it is to be regarded as significant that Jesus employs the term 'little.' They are little in the world's esteem; they are great in God's sight. Even if little children are

believers the emphasis is not upon their literal childhood but upon their discipleship. Children, as such, are ruled out by any fair interpretation of Jesus' own words.

Matthew 18:5-14. The disciples had been in a controversy over the question who should be the greatest in the approaching Messianic Kingdom. With the spirit of the politician they were looking for the best positions. The imperfect human nature of the Apostles is everywhere apparent, also their grossly inaccurate and materialistic conception of the Kingdom. They were full of an unholy ambition. Jesus rebuking them took a little child and set him in the midst of them. It was a little child, called to him (Mat. 18:2); sitting by him (Luke 9:47); taken in his arms (Mark 9:36). He exhorts them to see in the child a type of the spirit that must dwell in them. What is the spirit in children to which Jesus calls attention. Little children are by no means faultless; envy, jealousy, self-will, self-seeking early appear. It is not innocence as Chrysostom urges, though children have not developed wicked characters (I Cor. 14:20). The one characterizing spirit of childhood to which Jesus calls attention is the complete and utter dependence of little childhood. An animal can care for itself in a few days—a child is helpless for months. Warfield in Hastings gives the correct view: "Humility seems to be represented, not as the characterizing mark of childhood or of childlikeness, but rather as the attitude of heart in which alone we can realize in our consciousness that quality which characterizes childhood. That quality is conceived here also as helplessness, while childlikeness consists in the reproduction in the objective state of utter dependence on God which is the real condition of every sinner." The humility urged is that of laying aside their claims to position, as though God were under obligation to them, laying aside their pride with its self-asserting power and going back to the sense of complete dependence of little children. It would be

humiliating to them to go from pride of heart to the poverty of spirit implied in their becoming little children with their complete helplessness. Against Meyer's view that the innocence of childhood is the trait to which attention is called, it is to be noted that Jesus nowhere speaks of the innocence of human nature, though he does dwell on the fact of a universal sinfulness (Luke 11:13) and a universal fleshhood, (John 3:6). With v. 4 the incident is closed and the discussion takes on a far wider sweep. The question of humility is not mentioned. There is in the following verses the affirmation and pledge that the entire divine power is set apart for the protection and glorification of all Christ's disciples. Even if they enter the Kingdom with all the helplessness of infants they are not like children tossed out to the forces of nature; they are cared for by God's tenderness and power. In vs. 5, 6, Jesus explicitly defines His meaning. 'One such little child' becomes "one of these little ones that believe in me". Such children God takes under His special care. He rewards those who help them; He punishes those who injure them. The angels who serve in God's presence care for them (Heb. 1:14). Meyer has no foundation for his assertion that Jesus confirms the belief that every believer has a guardian angel. But it remains abidingly true that the angels of God above and providence on the earth shelter and defend the believer. It is not the will of God that one of these little ones shall perish (v. 14). How often is this used at Sunday School anniversaries as though Jesus were speaking of the cradle! His thought is of the believer, as expressed in John 10:28; 17:9; Romans 8:29, 30. That Jesus has no reference to children, as a class, is evident from the emphasis that is laid upon the individual in this section. It is the *one* such little child, *one* sheep, *one* little one in vs. 5, 6, 11, 12, 14. Because Jesus cares for the one, all must have the large mindedness of Paul in caring for others (I Cor. 9:22).

Mark 9:42, "And whosoever shall cause one of these little ones that believe in me * * * sea." This is parallel to Mat. 18:6. Jesus Himself defines the "little ones" as those who believe in Him. If the expression were not thus limited and defined in the same sentence it would be evident from an examination of the preceding verse. Jesus, addressing the entire group of disciples, says: "You", and then characterizes them as those who "belong to Christ", one common thought fills all these expressions, belonging to Christ, little ones, believing in Me. Mark 9:42 throws light also upon Mat. 10:42, already noticed. "The little ones" of Mat. 10:42 becomes "you" that is Christ's disciples, in Mark 9:42; and "in the name of a disciple" in the first becomes "in the name that ye are Christ's" in the second. In the passage Mark 9:42 Jesus has no reference to literal children, but all reference is to believers. Luke 17:2. "It were better for him * * * one of these little ones to stumble". There can be no reference to children in this passage. In v. 1, Jesus is addressing His entire group of followers. "He said unto His disciples". Occasions of stumbling will come, not by any fatalistic necessity, but with an assured certainty arising from the weakness and wickedness of human nature. Jesus cares for His little ones with a great concern. To cause one to stumble is to commit a grievous crime against one for whom Christ died. Parallel statements are found in Mt. 18:6 and Mark 9:42.

It is maintained by some that the two passages in Mark 9:37 and Luke 9:47 show that the term child must be taken in a literal sense. These two passages are parallel to Mat. 18:1-5. In the latter passage it has been shown that under no circumstances can "little ones" be other than believers. The passage is full and conclusive. The passages in Mark and Luke are compressed statements of the account in Matthew. On every principle of interpretation we must permit the plain and explicit

statement of Matthew to control the meaning assigned to the other two, if there be any doubt as to their rendering. We may regard it as settled that in every case where Jesus makes mention of His "little ones" He means always and absolutely His disciples.

We may make enquiry whether by "these little ones" Jesus means all His followers or does He limit the term as Meyer does to the weak, the small in faith, the immature, the beginners in the Christian life? Godet and others hold to this position. It will be found that such gradations, though they exist in fact, are not here involved in Christ's teachings. In Mat. 11:42, Jesus defines the term "these little ones" by the general term "disciple". In Mark 9:42 "these little ones" is commensurate with "you" of v. 41, which embraces all Christ's followers. In Mat. 18:5-14 "the little ones" are identified with those to whom God has pledged His keeping power. Jesus does not assign His disciples to differing grades, but looks on them as one whole, the body of believers. There may be varying rewards in heaven (Luke 19:17), but it is certain on exegetical grounds, that the expression here discussed does not contain any hints of gradations within the body of disciples. It is maintained by Warfield that the expression is a Messianic one found in Isa. 60:22 and Zech. 13:7. There is no reference in these passages to children, but the diminutive term alludes to the unassuming smallness of those who should be the Lord's everlasting possession and constitute His glorious kingdom.

Jesus regarded His followers and spoke of them in a very tender and affectionate way. They are His "little children," (Jno. 13:33); His little flock, (Luke 13:32); His little sheep (Jno. 10:7, 16), His little lambs (Jno. 21:15); His little ones. He applies these terms not because of their weakness, or their low social life, but because they were His own. He tried to show, in words, what His heart was.

A passage akin to the six passages considered, though the expression "these little ones" is not found in it is Mat. 19:13, "Suffer the little children * * * to such belongeth the Kingdom of heaven." Occurring near the close of His ministry, it is a convincing proof that the disciples knew nothing of infant baptism. Those brought to Him were babes (*βρέφη*) (Luke, 18:15). They were not able physically or spiritually to come to Him. Jesus did not say of "these," but of "such" is the Kingdom of heaven. Two widely divergent opinions are held that Jesus refers to children in a literal sense, that there is no reference whatever to children but to childlike persons, to believers. Meyer, against Bengel and deWette, says, "We are not to understand literal children, for the Messianic Kingdom cannot be said to belong to children as such." All the Greek commentators declare that the reference is not at all to children, but to the childlike. Morison maintains that Jesus refers exclusively to children, not referring at all to childlike believers. That Jesus means believers is evident from three considerations. First, the word "such" shows that the child is used as an illustration. The comparison shows that He means not children but persons compared with them, that is childlike people. Second, the immediate context in Mk. 10:15 and Lu. 18:17 "whosoever shall not receive the Kingdom of God as a little child," shows that He means those who can intelligently receive the teachings of Christ. Third, the expression "Kingdom of heaven" limits the meaning to believers. The entrance into the Kingdom is by the new birth and repentance—the Kingdom belongs to the poor in spirit—people press into it—it must be received. Baptists have always believed in the salvation of infants. In Reformation times, at Augsburg, it was brought against them as a monstrous thing that they held to the salvation of all dying in infancy. But the New Testament teaches that the

Kingdom of Christ belongs to those who intelligently know Christ.

To interpret "such" as limiting His words to children leads to wide-spread and disastrous results. Trumbull, in his "Our Misunderstood Bible," affirms from this passage that all children are born in the Kingdom, that culture and unfolding alone are required to develop the Christian life. The child may not be exhorted to come to Christ, he is already in Christ. There is a strong tendency in this direction in Methodist literature and practise today. Several recent theological publications, claiming to be of the scientific kind, speak in the same definite way, forbidding the appeal to come to Christ. In a far saner and more New Testament way, Dr. Broadus discusses this question in his commentary on Matthew.

CONSTANTINE IN RELATION TO CHRISTIANITY

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I.

CONSTANTINE'S CONVERSION.

In the words of Sozomen (H. E. 1:3), "Constantine was led to honor the Christian religion by the concurrence of several different events." When he was on his way to Rome to attack Maxentius, he began, naturally enough, to think of the surest source of strength. He reflected how former emperors who had trusted in many gods and persecuted the Christians' God, came to an unhappy end, while his father, Constantius, who had honored the Christians' God, was successful; further, that those—namely, Galerius and Severus—who had marched against Maxentius had been defeated. This led him to incline toward his father's God.

Consequently he prayed, says Eusebius (H. E. 9:9; V. C. 1:28), to that God to reveal Himself and give power in the present trouble; and while praying he saw, just after noon, a cross of light and on it these words: "Conquer by this." Socrates and Sozomen say nothing about Constantine's praying, but remark that while in a state of uncertainty, he saw a sign. That night while Constantine was sleeping, Christ appeared to him, "and commanded him to make a likeness of that sign which he had seen in the heavens" (V. C. 1:29), and to use it as a safeguard in his battles. Early next day he called for some of the Christian leaders, who taught him the fundamentals of Christianity (V. C. 1:32). These teachings compared so favorably with his vision that Constantine's judgment was confirmed. Shortly afterward he had a cross made, wrought out in splendid fashion, and with it before his army marched to victory. Eusebius says that he himself saw the banner of the cross; and that years

afterward while in conversation with Constantine the latter confirmed these things with an oath (V. C. 1:30, 31.)

The above are the facts in brief as given by the historians. Evidently there was a phenomenon of some kind, so interpreted by Constantine as to lead him to embrace Christianity. Whatever the explanation of the appearance of the cross, the evidence leads to the conviction that there was in the life of Constantine some *inner* result, that it was not altogether external or of a political nature; that the sign of a cross with its accessories was not a pure concoction to explain a merely shrewd decision that it would be wise to espouse Christianity.

II.

CONSTANTINE AND CHRISTIANITY IN GENERAL.

A very interesting, if not determining, comparison is that to be made between the edict of 311 and that of 312. The first, issued by Galerius, Constantine and Licinius, has not a genuinely favorable word for Christianity; it gives bare toleration, but not real religious freedom. It closes by calling on the Christians to supplicate their God for the safety of the rulers, that of the people at large, and their own. It is true that this was a state paper, and gave Constantine, therefore, no opportunity to express fully his personal attitude; as to what that attitude was one cannot dogmatize.

But, on the other hand, it is a fact that soon after the overthrow of Maxentius, after the time, therefore, that Constantine claims to have been converted, the edict of Milan was issued, which gave religious freedom; to quote the exact words: "That each one should have the liberty of choosing and worshipping whatever deity he pleases" (Eus. H. E. 10:5). It provides also for the restoration of all church property. But nothing is said at this time as to the property of individual Christians being restored.

This edict was issued by both emperors, and presumably was meant for all Christians, East and West. Yet it is doubtful if Licinius was ever vigorous in carrying out his part of the edict. However that may be, attention is now directed to Constantine and his relation to Christianity in general.

The years between 313 and 323 form a distinct period, in that during that time Constantine's power was limited to the Western world.

With reference to individual Christians, those who had been exiled were recalled; those in prison were set free; and those deprived of their property as a result of persecution were reimbursed. Church property of whatever kind — church buildings, gardens, etc. — was restored, even if it had to be done at the expense of the public treasury. According to Eusebius and Socrates, Constantine gave money to enlarge church buildings, but it seems to be nowhere stated that he built, at this time, any churches outright. Again, Constantine took an active interest in the clergy. A striking instance of this is seen in his gift of a large sum of money (one writer estimates it at probably ninety thousand dollars) to the African clergy. They were also exempted from all public duties, a privilege afterward (319) conferred on the clergy of other provinces. It was also not uncommon for ministers of Christianity to be admitted into the Emperor's apartments, and taken with him on long journeys. In the matter of church councils Constantine displayed the same interest. Specifically, he called the Synod of Rome in 313, that of Arles 314. To sum up in a sentence: He acted as if he had been a "general bishop constituted by God" (Eus. V. C. 1:44).

In 323, Constantine became sole ruler, and was now free to act as he pleased. Furthermore, the policy of Licinius since 313 had created problems in Christianity that had to be met. As has already been suggested, he never directly favored the Christians. It was evident to him that

Constantine was allied with Christianity, and that the Christians, even in his own territory, were loyal to Constantine. This only aggravated the larger political antagonism between the two rulers. Hence it was easy for Licinius to suspect Christians of treason. At any rate, he began the persecution of Christians about 319. Those of his palace were expelled; others were put to death; still others were banished and their property confiscated. Soldiers who were loyal to Christianity were stripped of their rank. Bishops were forbidden to assemble or to visit neighboring churches. Women were not permitted to worship with men or to receive instruction from the bishops, but were to receive instruction from women only. In some instances Christians were forced to worship outside the city in the open air (Soc. 1:3; Eus. H. E. 10:8; V. C. 1:51).

Hence Constantine, in 323, found the Christians in the eastern portion of his realm somewhat in the same position they occupied under former persecuting emperors. This necessitated action in the East similar to that which had been pursued in the West since 313.

With reference to individual Christians, those in exile were recalled; those working in mines and public works, set free; those in harems, linen factories, and women's apartments, liberated. Those who had been deprived of their honorable rank were restored. Any who had been enslaved were freed. All Christians who had been "enrolled as public functionaries" were, according to Sozomen (1:8), "restored to liberty." Eusebius quotes Constantine as decreeing that all who had been "enrolled in the registers of the public courts, though in time past exempt from such office" were released (V. E. 2:30). Again, any Christian who had, on the ground of his faith, been deposed from the army was given the choice of either taking his former military rank or being honorably discharged. In the last place, if any one who had been deprived of property was still living, he was reim-

bursed, even at the treasury's expense. If the Christian whose property had been confiscated was not living, then it must go either to the legal heir or, in case there was no heir, to the church nearest the property.

One source of the church's property has just been indicated. In addition, all property that formerly belonged to the church was restored. Also, the tombs of martyrs were turned over to the churches. Evidently, the government, whether under Licinius or former emperors, had taken these tombs from the Christians. Being centers of Christian enthusiasm and devotion, they were in the eyes of the government suspected sources of rebellion.

Regarding church buildings, those that were sufficiently large were repaired; others were enlarged; some were erected, especially where none had existed. Sozomen says that Constantine was careful to erect a church in the palace so as to win the soldiers. For the same purpose the weapons had on them the symbol of the cross. In fact a complete outfit for worship—a kind of tent—accompanied each legion. Church buildings were erected, under the direct supervision of Constantine, in the principal cities of the provinces; for example, at the oaks of Mamre, in Bethlehem, on Mount of Olives, in Heliopolis, in Phœnicia, and in Nicomedia. In Jerusalem a church was erected in commemoration of Christ's resurrection. Byzantium was "enlarged, surrounded with massive walls, and adorned with various edifices," and given the name of Constantinople. In Constantinople, or New Rome, all heathenism was excluded, and images that formerly served the purposes of worship in various parts of the Empire now ornamented the city as works of Art. Several churches were built, the most important one being that in honor of the twelve Apostles. In this Constantine was buried (Soc. 1:16).

An expression of Constantine's deep interest in the clergy is seen in his decree which set aside from them the

taxes from certain tributary countries. It seems to have been his wish that this policy be continued after his death (Soz. 1:8).

In addition to that action of the Emperor (after 323) which was but the continuation, largely, in the East, of a method already pursued in the West, there were new policies inaugurated, which applied to the whole Empire. Some of these will be briefly mentioned. Crucifixion as a Roman method of punishment was abolished, and penal law was further modified in a salutary way by the forbidding of gladiatorial spectacles (Soz. H. E. 1:8).

Under Augustus, there originated a law the purpose of which was to increase the population of Rome. In essence the law was this, that all unmarried and childless people forfeited thereby their right of inheritance. In opposition to such a policy Constantine decreed that all childless people should inherit. Two observations, according to Eusebius (V. C. 4:26), led the Emperor to annul the existing law: Some for physical reasons were childless, others were childless because of their devotion to the service of God through virginity. The latter was probably the more potent consideration; for Constantine gave to those in the practice of "continence and virginity" the unique privilege of making their wills before arriving at puberty. "For a similar reason the ancient Romans permitted the vestal virgins to make a will as soon as they attained the age of six years" (Soz. H. E. 1:9). This new legislation concerning the childless is evidence for the existence of asceticism in form as well as in spirit.

Again, the clergy were exempted from taxation. Almost from the first, in the West at least, Constantine relieved the clergy from public functions, and gave them financial aid; first, those in Africa, afterward (319) those in other provinces. Later he extended his favors by making it the settled policy of the government to contribute to them a definite portion of the taxes from trib-

utary countries (Soz. 1:8). In this law, exempting the clergy from taxation, the climax was reached. They were now not only made the object of state aid, but also relieved from any obligation, financially, to support the government. Such a law could have, whatever else it might have, one definite result. Two types of men were influenced to assume ministerial functions: The one composed of those in need of life's necessities, but not in want of a strong desire to be guaranteed a sure livelihood; the other made up of those who, while possessing wealth, did not have a strong sense of civic obligation. Such a result tended inevitably to lower the efficiency of the clergy.

Furthermore, Constantine enacted "that 'all those individuals' in the churches, whose freedom should be attested by the priests, should receive the freedom of Rome" (Soz. 1:8). Ostensibly, this was meant to put Christianity on the side of the oppressed and thereby make it popular with a large, though comparatively unimportant, element in Roman society. It was a strong incentive, no doubt, to that element to espouse the Christian faith. But, at the same time, it forced owners of slaves to negotiate with the Church, through its officers, and if need be even to join the Church, in order to win the priests to their side and thus counteract the practice of freeing slaves. If such a law tended, and undoubtedly it did, to popularize Christianity and the Church among the masses, it also extended the grip of the priests over the influential citizenship, and thereby played into the hands of the then fast-becoming politico-Christian officials.

The power of these Church officials was increased in another way. Bishops were constituted judges, their decisions to be executed by the civil officers (Soz. 1:9). And the decrees of synods were irremissible even by provincial governors (Eus. V. C. 4:27). These two things, followed later by a rigid codifying of canon law, resulted during the Middle Ages in a practice, the effect of which

for brutal persecution was appalling and for shrewd self-defense ingenious. There was opened the way for forcing the civil authorities to execute all kinds of ecclesiastical decisions, while it enabled that ecclesiasticism to wash its hands of all responsibility, and openly to declare—alas! true only technically—that it never persecuted or oppressed anyone.

The last law to be treated in this connection, was that dealing with Sunday and Friday. There are two accounts, purporting to give Constantine's attitude on this point: One in Sozomen's Church History (1:8), the other in Eusebius' Life of Constantine (4:18, 19, 20). According to the first account, Constantine enjoined the observance of the Lord's day and Friday, "and commanded that no judicial or other business should be transacted on those days, but that God should be served with prayers and supplications." There are in this two things to be noted: First, Sunday and Friday were equally honored; second, these days were for both rest and worship. It would perhaps be well to remember that Sozomen wrote about a century after the time of Constantine and Eusebius.

In turning to the account of Eusebius, the following questions need consideration: (1) Did Constantine put Sunday and Friday on the same basis legally? (2) Was the cessation of all labor on Sunday enjoined? (3) Was worship on Sunday required of all people—Christians and pagans alike? (4) If so, was the form and object of that worship uniform for all?

According to Eusebius, Sunday was to be observed as a day for prayer and rest, and Friday was to be "honored." Just how Friday was honored is not clear; but that it was not revered equally with Sunday and, therefore, not on an equal basis with the latter, is apparent for two reasons: First, though Eusebius was a contemporary of Constantine, and wrote his Life of Constantine shortly after the death of the latter, he was, at

that early date, in doubt as to just why Friday was, in the mind of the Emperor, worthy of honor at all. Though this doubt does not explain what was meant by "honoring" Friday, it does clearly indicate that in the time of Eusebius the day was not especially observed. Secondly, the practice of Constantine himself shows that he did not consider the two days as of equal importance. This is seen in the fact that special observance of Sunday was required of the soldiers, though nothing of the kind was required on Friday.

The second question as to whether or not cessation of all labor on Sunday was enjoined, Eusebius and Sozomen are agreed in answering in the affirmative. According to the latter, "no judicial or other business should be transacted;" while the former says: "Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day as a day of rest."

On the third question there is room for difference of opinion, and to reach any answer at all close attention must be paid to what Eusebius has to say. "He ordained, too," says Eusebius, "that one day should be regarded as a special occasion for prayer." Then the writer points out the provision Constantine made for his own private worship. The question follows: Did the Emperor "ordain" that all his subjects should observe this day of prayer? Eusebius answers this question in the negative in the following words: "The same observance was recommended"—note the word recommended—"by this blessed prince to all classes of his subjects; his earnest desire being gradually to lead all mankind to the worship of God." And it was because of this desire that Constantine set aside Sunday as a legal day of rest for all. Constantine did not, then, force either Christians or pagans to worship on Sunday; but he went as far as he could, short of force, to require the former to worship. And as regards the latter, he was truly pedagogic; first, he set aside a day on which labor was to cease; second,

that day, though for Constantine hallowed, being the day of Christ's resurrection, aroused in the pagans no prejudice, since it was also the sun's day; third, moral suasion, through Christian practice and teaching, was brought to bear on pagans, to inculcate in them the spirit of worship on this rest day. Constantine's attitude toward his soldiers is of interest in relation to this whole question. To those soldiers who were Christians he gave special leisure on Sunday so that they could worship in the Church. And even of those soldiers who were not Christians he required, through a special statute, a prescribed form of worship. It has to be admitted that in this particular case Constantine forced some of his subjects to worship on Sunday. Yet the fact that this was done through a special statute shows that it was not his uniform policy.

Having seen that, for the single exception of some soldiers, Constantine did not force worship upon any of his subjects, but that he was at the same time anxious that all should worship, one should be interested to ascertain just what was the form and object of that worship. For Christians, evidently, the form and object of worship was that prescribed regularly by the Church; but for those not Christians the worship consisted of what may be called simple monotheism. This latter fact comes out clearly in the form of worship required of pagan soldiers, which was a short, concise prayer written by the Emperor himself. In this prayer the single object of worship is God, and in it not one element is to be found of what may be called distinctly evangelical Christianity. This does not mean that Constantine was not an evangelical Christian, at least in the thought of that day, but that as a propagandist to the pagan world he limited himself to two elements of Christianity—monotheism coupled with special providence.

III.

CONSTANTINE AND THE SCHISMATICS.

Constantine's attitude toward institutional Christianity has already been outlined. For the sake of general peace and the well-being of the Church, he could not have been other than very sensitive to any disturbances among the Christians.

Such disturbance was ready to hand when Constantine became a Christian. During the Diocletian persecution there were some Christians out and out unloyal, some equally loyal, with some more or less unloyal. When the persecution was practically over, and as soon as the Church had time to get its bearing, one of the very first problems naturally to arise was that of dealing with the unloyal element. For the out and out unloyal there could be only one sentence—excommunication. But over those representing varying shades of unloyalty there at once arose difference of opinion. Two parties crystallized, the rigid and the lax. In Northern Africa, about Carthage especially, this state of affairs was pronounced, intensified as it was by a characteristic temperament—puritanical enthusiasm. Here then there was ready rich soil for growing dissension. It came; but the exact form was determined by a peculiar incident. It will be recalled that one of the points in the edicts of Diocletian was that calling on his officials to search for copies of Scripture, which when found were to be burned. Any Christian who surrendered the Scriptures was known as a *traditor*.

In Carthage, 311, it became necessary to elect a bishop. Cæcilianus, an adherent of the lax idea of discipline, was the man chosen. The rigid party, now the disgruntled element, objected. They sought grounds on which to invalidate the new bishop's consecration. These were found in the man who ordained Cæcilianus, Felix, bishop of Aptunga, who, it was claimed by the rigid party, was a *traditor*. They at once called a synod and

elected and consecrated Majorinus an opposing bishop. The split was on, the bone of contention being whether a man's personal acts affect the validity of his official acts. The schism revolved around the clergy, the question being as to clerical discipline.

The party of Majorinus, soon to be known as Donatists, appealed to the, now, Christian Emperor, who called a synod—that of Rome, 313—to decide the matter. The party making the appeal lost the decision. Enraged at this, they again appealed to Constantine, who then called a second synod—that of Arles, 314—to reinvestigate, with the result that the former synod's decision was affirmed. Then the Donatists appealed to the Emperor for a personal decision. This followed in 316, from Milan, and was opposed to the Donatists. Very soon laws were issued against them, threatening their bishops with banishment and their church property with confiscation. These laws seem not to have been enforced, or if at all, only slightly (Eus. H. E. 10:5; Augustine, Ep. 88).

There were other schismatics, in dealing with every one of which Constantine manifests the same purpose as that expressed in his attitude toward the Donatists when he called the synod of Rome. "I have such reverence," he goes on to say in his letter to the bishop of Rome, "for the legitimate Catholic Church that I do not wish you to leave schism or division in any place" (Eus. H. E. 10:5). These words were written in 313. Years later, probably in 332, Constantine issued a sweeping edict against all heretics, naming specifically the Novatians, Valentinians, Marcionites, Paulians and Montanists; and lest some might think themselves not involved, the edict includes "all ye who devise and support heresies." The features of the edict were as follows: First, they were not at all to assemble themselves; second, their places of public worship were to be given "without delay to the Catholic Church;" they were forbidden even to meet in

private, any places being so used to be "confiscated to the public service;" fourth, though the edict does not say so, yet according to Eusebius, their books were to be searched for (V. C. 3:64, 65, 66). Sozomen, however, points out that the Novatians were not seriously injured by the edict against the heretics, giving as the reasons for it, their general agreement, on the question of Christ's deity, with the Church, and Constantine's friendship for one of their bishops, Acesius of Constantinople (H. E. 2:32).

One other body of Christians calls for consideration in this connection, namely, the Arians. Before taking up Constantine's relation to these, one point, indicated by Sozomen, should be mentioned. The Arians, though heretical, were not really a schismatic body. That is to say, they did not organize a distinct institutional activity. In that sense, the Arian controversy was waged on the inside of the Church. This is to be borne in mind if one is to arrive at a correct solution of Constantine's position in the matter. Another thing to be remembered is that he could not rid himself of the political consequences involved in Christian division and strife.

To come at once to Constantine in relation to the Arian controversy, only a bare outline of the controversy can be given in this connection. As soon as the trouble in Alexandria was made known to Constantine, he wrote a letter, in 324, to the bishop, Alexander, and Arius the presbyter, urging harmony and unity. When this failed, he called the council of Nicæa, in 325, which condemned and banished Arius. Of all the bishops present, but two, Secundus and Theonas, refused to approve the action of the Council. Eusebius of Nicomedia and Theognis of Nicæa disapproved the action, but signed the creed and sanctioned the condemnation of Arius and his followers. The two bishops first named, together with Arius, were banished. In a few years Eusebius and Theognis were recalled from banishment. In the presence of Constan-

tine they subscribed to the orthodox theology, and gave as their reason for not sanctioning the condemnation of Arius in 325 their belief that Arius did not hold the views attributed to him. This satisfied the Emperor, and they were restored to their bishoprics. At once they attacked Athanasius, claiming that he was unworthy personally, and that his ordination to the bishopric of Alexandria (which took place in 328) was not valid; but the real source of their opposition was in their hatred of Athanasius for opposing their views. Notwithstanding their attack, they sought to have Athanasius fellowship Arius and thereby secure the latter's recall from banishment. When Athanasius refused to do this, Eusebius, through a presbyter who was very influential with the Emperor, prevailed on the latter to give Arius a hearing. "If Arius will subscribe with the synod and hold its views," said Constantine, "I will give him an audience, and send him back to Alexandria with honor." Arius came, subscribed to orthodox theology in the presence of Constantine, was restored and sent to Alexandria. But Athanasius, the bishop, would not receive him. Then Eusebius and Theognis, together with some others, especially the disgruntled Melitians, accused Athanasius on various charges. A synod was called at Tyre, in 335, which condemned Athanasius. The latter went immediately to Constantine, and demanded a hearing in his presence. The bishops composing the synod at Tyre were commanded to assemble at once in Constantinople; but most of them out of fear went home, only a few complying with the royal demand; of the latter Eusebius again being the leader. Additional charges were now brought against Athanasius, and substantiated by what Constantine evidently considered to be reputable witnesses. As a result of this investigation, Athanasius was banished to Gaul, in 336. Arius was now free to return to the Church in Alexandria, which he did; and in keeping with the man he was, shortly raised another dis-

turbance. Again he was required to present himself before the Emperor and there swear, falsely, allegiance to the orthodox faith. Before leaving Constantinople he died, as did Constantine soon afterward.

This, in brief, was Constantine's relation to the Arian controversy. By way of summarizing, it should be noted, in the first place, that Constantine sought harmony primarily. His position as ruler made this necessary, as did his interest in Christianity. Moreover, though clearly not a theologian, he at the same time seems to have held firmly to the formal statement of the Nicene creed, and to have required all others, at least openly, by oath, to do likewise. Yet it is evident that he was deceived by Eusebius, Theognis and Arius as to their theological views and as to the validity of their accusations against Athanasius. He must have looked on the latter as an obstinate personage. In short, Constantine was trying to handle the Church largely from the political point of view.

IV.

CONSTANTINE AND PAGANISM.

It is evident that Constantine, so far as he could do so, made Christianity the State religion. No doubt this created in the minds of all non-Christians the presumption that the State was now against them. Further study is necessary to ascertain if this presumption was correct.

With the sources of Constantine's life before us, it will be found on investigation that perhaps no problem is more difficult of exact solution than that now to be considered. Enough has been written already to show the favors bestowed upon the Church, and everyone at all familiar with history knows that up to that time the separation between Church and State had not been realized. It follows that, probably, Constantine either

favoured Christianity and opposed paganism or sought to recognize both as State religions.

To pass in review the facts in the case, before undertaking their interpretation, one finds that Constantine had church buildings erected at the oaks of Mamre, and on what was supposed to have been the Sepulchre, in both cases the destruction of pagan places of worship being involved. Places that involved impure practices were destroyed, as at Aphaca on Mount Lebanon and in Heliopolis of Phœnicia (Soc. 1:18). Constantinople was made a Christian city, many churches erected, and all forms of idolatry removed. Eusebius says of Constantine, "Being filled with Divine wisdom he determined to purge the city which was to be distinguished by his name, from idolatry of every kind," and points out how the imperial city "was everywhere filled with brazen statues of the most exquisite workmanship (V. C. 3:48, 54). These images, more for purposes of art than for worship, were all taken by force from the various heathen temples.

In regard to Constantine's general policy Sozomen says, "The worship of false gods was universally prohibited" (2:8). According to Socrates (1:3) Constantine "either closed or destroyed the temples of the pagans, and exposed the images which were in them to popular contempt." Eusebius says that every means was used "to rebuke the superstitious errors of the heathen"; that entrances to some of the temples were left exposed, the doors of others removed, while the roofs of still others were destroyed. The content of many temples was removed; the portions of it that were useless were destroyed, while that which was valuable, as brass and gold images, was given to public use. And interesting to say, military aid was not required; Christians of the palace armed with imperial letters did the work (V. C. 3:54; Soz. 2:5). A law was enacted which "provided that no one should erect images, or practice divination and other false and foolish arts, or offer sac-

rifice in any way." This law, together with one having as its object the enlargement of church buildings, was sent by Constantine to the governors of the various provinces (V. C. 2:45; 4:23).

In choosing governors, proconsuls, and Pretorian Prefects, the Emperor selected for the most part those who were Christians. Those chosen who were not Christians, were required "to abstain from idolatrous sacrifices" (V. C. 2:44). Sozomen puts the matter in a more sweeping way when he says, "Christians were thus placed in almost all the principal posts of the Roman government" (1:8).

Were there no other words from Constantine, what his attitude toward paganism was would be conclusive. But words of a very different, and apparently contradictory kind are quoted by Eusebius (V. C. 2:56, 60) from an edict sent to the eastern provinces: "Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquility which they have who believe Let no one molest another, but let every one do as his soul desires." Further on in the same edict are these words: "Once more, let none use that to the detriment of another which he himself may have received on conviction of its truth. . . . For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment We understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

How can such words as these be harmonized with those previously quoted? Three possible explanations will be suggested. First, Constantine may have pursued

the one policy in some sections, the other policy in other sections, the historians failing to make the distinction. Against this it should be urged that Socrates and Sozomen represent Constantine as forbidding, without limitation, all pagan worship; while Eusebius, in some places, uses equally universal language.

The second explanation is that which represents Constantine as forbidding all *private*, and permitting all *public*, worship. This explains more of the facts than the first proposed explanation. In 319 Constantine speaks after this fashion: "Those who are desirous of being slaves to their superstition, have liberty for the public exercise of their worship." "You, who consider this profitable to yourselves, continue to visit the public altars and temples, and to observe the solemnities of your usage; for we do not forbid the rites of an antiquated usage to be performed in the open light." As Neander (v. 2, p. 22) observes, these laws, while they permit public worship, "presuppose the prohibition of sacrifices in private dwellings." But this only answers for the years up to 319. In 323, in his edict to the eastern provinces, which was issued just after the overthrow of Licinius, Constantine seems to have given freedom of worship to all, forbidding anyone to "molest another, but let every one do as his soul desires." These words do not single out public worship and make it legal against private worship. On the other hand, Constantine is quoted by Eusebius (V. C. 2:45) as promulgating a law which "provided that no one should erect images, or practice divination and other false and foolish acts, or offer sacrifice in any way." This law, as in the case of the edict to the eastern provinces, does not in so many words single out public and private worship, but it does forbid the offering of sacrifice "in any way."

It would seem then that after 319, the theory which makes Constantine forbid private, and permit public, worship does not give complete harmony. Neander (II,

p. 28) says: "At length the erection of idolatrous images and the performance of religious sacrifices were universally forbidden," and points out in a foot-note that Constantius, in 341, renewed this prohibition.

In view of the failure of either of the two proposed explanations to give harmony, a third one is offered. Though for some years, up to 319 at least, public worship was allowed, while private worship was illegal, at length even the former was forbidden. This explanation gives room for growth in policy. At first private worship, from fear of plots being laid against the Government, was forbidden. More and more political offices were filled by Christians. And finally all pagan worship, public and private, was made illegal, that is, worship of an external kind.

Ultimately, then, Constantine reached a policy which kept in mind a distinction between institutional and what may be called spiritual paganism. That is not a complete solution which contrasts public and private worship; that is the more probable solution which contrasts institutional and non-institutional worship, making the former illegal and the latter legal, at least constituting it a realm in which law did not presume to operate.

If it be objected that there could not have been, in the minds of the masses of pagans, any real distinction between institutional and non-institutional worship, the answer simply is that Constantine was aware of that fact. That is to say, he followed, or reached ultimately, a policy that was for him consistent, yet one that he knew to be impossible of realization by many individuals, and, therefore, a progressive method of destroying paganism. He realized that paganism under such conditions would gradually disappear. And it did; for the masses have never been able to worship without symbolism and externals. The ideals and impulses of paganism, however, did not die, but appeared again, and this time more and

more on the inside of the Church, acting as a constant impetus toward the paganizing of institutional Christianity.

This solution does not give perfect consistency, but it does secure to Constantine's policy a working consistency. And a striking fact is that this ultimate policy toward paganism was very similar to the attitude of paganism toward Christianity before this time. Christianity was ever an illegal religion, in the eyes of the Roman government, but it was not continuously persecuted. There was one important difference, however, in the two policies: Whereas formerly an individual, if the test came, had to worship according to the prescribed form, now if he chose he could refuse to worship at all, the only limitation upon him being that if he chose to worship in an external way, he had to do so, to be in legal standing, according to Christian form. A negative and subtle contribution though this was, it marked, from the present point of view, an important step upward in religious progress.

THE METHODOLOGY OF PREACHING.

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The solemn fact is that most preaching is uninteresting. Indeed, preaching and dullness are often synonymous terms. The fault doubtless rests a great deal with the preacher. A certain quality of personality is necessary to the life of any public deliverance, but even an unmagnetic temperament and manner are not able to quench the luminousness and effectiveness of a really good homily. I am convinced that the fault lies with the material rather than with the man. Cicero in his *De Oratore* says, "Often indeed, as I review in thought the greatest of mankind and those endowed with the highest abilities, it has appeared to me worthy of inquiry what was the cause that a greater number of persons have been admirable in every other pursuit than in speaking. For which way soever you direct your view in thought and contemplation, you will see numbers excellent in every species, not only of the humble but even of the highest arts. Who is there that, if he would measure the qualifications of illustrious men * * * would not prefer a general to an orator? Yet who doubts that we can produce from this City alone almost innumerable excellent commanders while we can number scarcely a few eminent in speaking?" After speaking of the difficulty and possibility of mastering philosophy, mathematics, music and grammar, "though the whole substance and matter of those sciences are almost boundless", he continues: "Of all those who have engaged in the most liberal pursuits and departments of such sciences, I may truly say that a smaller number of eminent poets have arisen than of men distinguished in any other branch of literature: and in

the whole multitude of the learned among whom there rarely appears one of the highest excellence there will be found * * far fewer good orators than good poets." Two other remarks of Cicero will show the critic in the artist and fairly launch me upon my subject. Writing to his brother Quintus, he says: "You are at times inclined to dissent from me in our disputations on this matter inasmuch as I consider eloquence to be the offspring of the accomplishments of the most learned men, but you think it must be regarded as independent of elegant learning, and attributable to a peculiar kind of talent and practice." Then it seems to me he touches the exposed nerve of the whole matter when he says in the same connection: "For a time as being ignorant of all method, and as thinking there was no course of exercise for them, or any precepts of Art, they attained what they could by the single force of genius and thought." The lack of method has always been the most conspicuous fault in preaching, and this lack can never be supplied until preaching takes its rightful place among the other fine Arts. A willing mind, ready hands and plenteous materials are no sure guarantee of the production of a work of art. A stored pantry does not make a meal, and piety, industry and learning may not make a sermon. The whole matter is one of *disposition*. The root of the word Art means to put together and he who knows how to put together a meal, a garment, a jurisprudence, a solar system, a symphony or a sermon is an artist. All art is one, and the essential principles which apply in one kind of art, whether fine or useful, will assuredly in the main apply in all the rest. If we define art as "unity in diversity," we shall not be far from the truth, for it is the conspiracy of all the different elements to produce a single sharp impression. It is this subordination of the parts to the whole that characterizes every great masterpiece. In Michael Angelo's Captive you are smitten at first sight by the sentiment of despair

which every line of the figure proclaims, whereas in the Burial of Atala you are distracted by the exquisite drawing of the artist. In a poem, a drama, a sermon, then, it is the unity of impression through a diversity of operations that establishes its claim as a work of art. It is not enough then, that a sermon shall contain truths. Those truths must be so disposed as to come home to the "business and bosoms" of men with the force of a compelling *truth*. Little fault may justly be found with the ideas which most preachers dispense. It is the lack of truth to art with which they are presented that renders their preaching too often nugatory.

If, then, preaching is one of the fine arts, and if, as has been often proved, all art is one, would it not be reasonable to ask what are the essential principles which underlie all art, and to apply them to the art of preaching? To put it in a word, all artistic creation takes its rise in the emotional nature. It leaps full-armed not from the head but from the heart of love. Every creative movement in the race, whether of invention, action or expression, has proceeded from this source. Viewed more narrowly there are three great factors in this creative heart-mood; namely, the idea, the feeling and the form. Of these I shall speak in detail presently. Just now it will be sufficient if we group these three in their main aspects. They are joined together in such indissoluble, vital union that the creative passion which they produce cannot exist if each element is not preserved in its proper proportion and affinity. It is like those delicate chemical compounds which depend for their existence upon the minutest details of affinity, temperature and atomism. Each element though necessary in itself, must be utterly subservient to the common end, namely, the molecular fusion which issues in the compound, itself a new entity. Everywhere throughout nature there is the evidence of this artistic arrangement.

By idea I mean the thought, the conception, the sentiment which the artist seeks to portray. Obviously, these must be of a certain magnitude. If the thought is trivial, the portrayal is likely to be so. If an apparently trifling idea in the hands of a great artist is made to seem important, it merely shows the falseness of our categories; the thing was always important, though it took a seer to discover it. To us it seems an isolated thing—to the artist, it is seen upon the background and in vital relationship to the greatest truths. The preacher is an artist. His first requisite is that he somehow be possessed of a cycle of great ideas. The artist-soul broods and so must his. No amount of acceptedly great truths will do for him. Out of them he must, by meditation, fasting and prayer, so to speak, evolve the things that are his. There is here absolutely no place for authority or theological censorship. The highest plane of human experience is that on which the sovereign human mind meets as for parley upon a "Field of the Cloth of Gold", the received truths of the ages. "I think, therefore I am", said a great philosopher. "Here I stand", cried the Monk at Worms, "I cannot do otherwise. God help me!"

To portray other men's great ideas is cheap photography. To wrestle with them in the back side of the desert, means a burning bush and the voice of God. Out of the universe of great ideas must come to the artist the ideas that are his own—as Paul would say, out of *the Gospel, my Gospel*. The very achievement of this is the fulfillment of the second quality of the creative passion, namely, the *feeling*. The vision of a truth insures elation. The two occur simultaneously. The heart-strings are swept by the breath of other worlds. The glorified soul cried out in the words of rhapsody, "The Lord is in this place! This is the gate of heaven!" If this seems an unusual experience, it will explain the fewness of great works of achievement in all the arts. A fireless furnace

can do nothing with even the finest materials. The great public utterances of men from Demosthenes to Lincoln were not merely made, they were the immaculate conception and birth by the union of idea and passion.

Of course, feeling alone, though necessary to creation, cannot assure achievement. Passion more often destroys than fulfills, more often dissipates than organizes. Emotion must be controlled to the point of adequate expression. Wordsworth's definition of poetry is "emotion recollected in tranquility." Streams in freshet turn no wheels—they sweep them away. Emotion uncontrolled can never record its vision. Lessing in the opening pages of "Laokoon", quotes from Winckelmann the following: "As the depths of the sea always remain calm, however much the surface may be raging, so the expression in the figures of the Greeks, under every form of passion, shows a great and self-collected soul." Given such a self-collected soul penetrated by a great idea, and the third element of *form* emerges. Neither great ideas alone, nor emotion alone, nor yet the combination of both, can guarantee the production of a work of art. There must be expression which shall be adequate in all ways, to the idea. Substance and passion are helpless unless form provide them with organs. These three great elements combine to produce one greater thing, namely, *Art*. Like the musical notes of Abt Vogler "out of three sounds he frames, not a fourth sound, but a *star*."

I believe with Cicero, that eloquence is one of the greatest of all arts, and if that be so, surely preaching is the most important department of eloquence. We shall have better preaching when preachers come to view their work as an art, and not till then. Surely all of the three elements have abundant opportunity for play in the field of preaching. Where else in the wide world is there such a storehouse of great ideas as in the Bible, in Christian history and in the tremendous situations in which the

Church finds herself in this and other ages? If nature and intuition and history have furnished materials for great art, what ought Revelation not provide? Is there not something of all this, which the preacher can seize and transmute unto his very own, which he can give life to by the transfusion of his own heart's blood, and which he can utter, at least in part, in terms appropriate to its substance? There is a sense in which every sermon may take rank with poetry, painting, sculpture, and all the rest of the fine arts, and when preachers come to consider the execution of their task in the preparation and delivery of sermons in the same light as the artist considers his, there will be less ground for asking the question, "Has the pulpit lost its power?"

This, you will say, is a splendid ideal but how shall it be realized? Is not art the offspring of genius and can man acquire genius? Undoubtedly, natural gifts have much to do with the matter, but I repeat with Cicero that even the genius will fail in his art if he does not discover and use perpetually a method. There is a kind of genius, moreover, which we may all possess, and which will solve most of the difficulties of the preacher of average abilities, and that is the genius which is defined as the capacity for hard work. The plain fact too often is that the preacher knows so many good things to say, because the system of truth which he teaches has had twenty centuries' start of him, that he imagines that a good measure of them thrown together in any sort of way, in more or less profusion, (generally more) will meet the needs of the situation. Yet he wonders why thoughtful men tire of him, why his church is no fuller than it is, and why he is accused, along with his class, of preaching platitudes. The truth is that he is not taking his art seriously. He does not realize that in the field of preaching as in the field of painting, there is a distinct methodology, or science of method, with which he must become familiar.

Like Quintus, quoted above, he thinks preaching "must be regarded as independent of elegant learning and attributable to a peculiar kind of talent and practice." If a preacher's utterances could be recorded visually, like the daubs of paint upon a canvas, and he could examine them in all their naked realism, the need for method would be as apparent to him as it is to the artist. This word 'methodology', first used in our language in 1800, has come to be one of the greatest of all words. Professor Shed in his "Study of Christian Doctrine" says: "Methodology, or the Science of method, is never more important and never yields greater fruit than when applied to historical studies. At the same, it possesses an independent value apart from its uses when applied to any particular subject. Treating as it does of the scientific mode of approaching and opening any department of knowledge it is a species of *prima philosophia*, or philosophy of philosophy, such as Plato and Aristotle were in search of. This, in their view, was the very highest kind of science, for the reason that it is not confined to some one portion of truth, as a specific science is, but is an instrument by which truth universally may be reached. * * * If now we conceive of a science of investigation that should stand in the same relation to all particular investigations that logic does to reasoning generally, we shall have the conception of the Science of Methodology."

The first item therefore in the methodology of the preacher is this: His message is the application of a *prima philosophia* to all learning. It is his peculiar and difficult function to generalize upon the investigations of all sciences. "A knowledge of a vast number of things is necessary", says Cicero, "without which volubility of words is empty and ridiculous." The orator or preacher is constantly drawing his illustrations from the truths in other fields than his own. He does not profess to be a specialist in those fields, yet he is not disbarred from

using that element which bears a similarity to some phase of truth in his own. This is merely the application of his *prima philosophia*, his method, to the results of others' work. The limit of his privilege in this matter is that he may take from another field only that which he can by careful adjustment fit into the essential principles of his own science. Like the poet, no sphere of knowledge is closed to him so long as he transmutes it into the material of his art. It is this position, as it were, above all the sciences, which the preacher, in virtue of his high function is forced to occupy. Let him become entangled in the details of any other science, and he abdicates his sacred office. The preacher too often descends from his high position to enter the lists in partisan controversies in this science or that. He is rarely trained for this and usually discredits himself and his office. A preacher, for instance, is not primarily a natural scientist and when he enters that field he is at a disadvantage. There is a juncture, however, at which he fails to exercise his high prerogative, if he refuses to be concerned with the truths of other sciences. That juncture is at the point where a specific science impinges upon philosophy. An illustration will make my meaning clear. With the methods of natural science the preacher has little to do. The results which those distinctive methods of investigation produce must be accepted as final. It were sheer folly to dispute the plain phenomena revealed by scientific experiment. Also, the theory of the scientist to account for discovered fact must be regarded as the judgment of an expert, and on that account given first consideration. When, however, he attempts to fit his facts and theories into a scheme of the universe, he becomes a generalizer, a philosopher, and the protagonist in a free arena. The preacher, possessed of his method, his *prima philosophia*, which brings into review all the tangent sciences, is of all men the one who has a right to generalize. He may not

be expert in the details of scientific investigation, yet by his very training he is the man of all men to grasp a special truth stated in terms of the general truth. With the discovery of the facts of science as such, the philosopher or the theologian has nothing to do—with the framing of facts into a universe, he has everything to do. The variation of plant and animal life is a fact—the evolutionary origin of species by natural selection is a *doctrine*. This view of the relation of his own science to all other sciences is of primary importance to the preacher and is an essential item in his method. Let him acquire the habit of looking at things in this large way and an unconscious attitude will issue in large things.

Another thing strongly hinted at above needs special emphasis for the preacher's method. If there are some things common to all sciences, it must be of first importance to discover them. These are the universal truths of which Aristotle never tired of talking. In the *Poetics* ch. IX, he says: "Poetry, therefore, is a more philosophical thing than history, for poetry tends to express the universal, history the particular. By the universal I mean how a person of given character will on occasion speak or act, *according to the law of probability or necessity*; and it is this universality at which poetry aims in the names she attaches to the personages." There are certain elements that are common to all the sciences. Reduce a given science or art to its lowest terms, so to speak, and it will speak the languages of all other sciences or arts. Specialism can flourish only on shallowness. Dig deeper and the common center will be found. Medicine and Psychology now at each other's throats will be lambs of the same fold in a generation. Science rightly understood and religion, still in some places suspected of being at war, have never even fallen out. Blind votaries of each have caused all the rumpus. Philosophy and theology are branches of the same great science and will ul-

timately be living together in peace. The search of the preacher, like that of the poet, is for the universal truths. His concreteness based on anything else will be trite and temporal. He goes to the bottom that he may come to the top again. He presents his details with all the flavor of the universal. To be sure preacher and poet in their portrayals must not be abstract, but the faithfulness and force of their particulars must rest firmly upon general universal truth. Coleridge says (*Biog. Lit.* II: 41) "Say not that I am recommending abstractions, for these class characteristics which constitute the instructiveness of a character are so modified and particularized in each person of the Shakespearian drama that life itself does not excite more distinctly that sense of individuality which belongs to real existence. Paradoxical as it may sound, one of the essential properties of geometry is not less essential to dramatic excellence and Aristotle has accordingly required of the poet an involution of the universal in the individual. The chief differences are that in geometry it is the universal truth which is uppermost in the consciousness; in poetry, the individual form in which the truth is clothed." Professor Butcher, commenting on this same passage in Aristotle, says: "The poet seizes and reproduces a concrete fact, but transfigures it so that the higher truth, the idea of the universal shines through it." Professor Santayana, in a volume just published, called, "Three Philosophical Poets", has this to say of Lucretius (p. 61) "But it is the ruin of idealism taken as a view of the central and universal power in the world. For this reason Lucretius, who sees human life and human idealism in their natural setting, has a saner and maturer view of both than has Wordsworth, for all his greater refinement. Nature for the Latin poet is really nature. He loves and fears her, as she deserves to be loved and feared by her creatures. Whether it be a wind blowing, a lamb bleating, the magic

of love, genius achieving its purpose, or a war or a pestilence, Lucretius sees everything in its causes and in its total career. One breath of lavish creation, one iron law of change, runs through the whole, making all things kin in their inmost elements and in their last end." And at page 91, speaking of Dante, he remarks: "We are too often kept from feeling great things greatly for want of power to assimilate them to the little things which we feel keenly and sincerely. Dante had in this respect the art of a Platonic lover: he could enlarge the object of his passion and keep the warmth and ardor of it undiminished."

It is this note of universality that is generally lacking in preachers. What they say is true but often trivial because unrelated to or unbased upon the universal. They talk in terms of details, rather than in terms of principles. A detail is in its nature incidental and may be temporary—a principle is eternal and everywhere applicable. The points of a sermon outline while true to the particular incident or statement, often fail to convince because universal principles are not stated. In the interview with Nicodemus, for example, it is generally the most obvious things that are pointed out, the failure of Pharisaism, the unusual nature of Jesus, the necessity of conversion; whereas Jesus seeks to establish the faith of an honest doubter by appeal to universal principles. The mystery and fact of regeneration are paralleled by the mystery and fact of science. "The wind bloweth—thou canst not tell"; the inductive method is validated in the statement "He that doeth the truth cometh to the light"; the appeal to testimony and to experience takes the place of special pleading. I report that it is not the abstract truth or the naked principle that we are to preach but the concrete ideas made living and final by projection upon the universal. It may truly be said of the homiletic imagination in the words of Sir John Davies:

“Thus doth She, when from individual states
 She doth abstract the universal kinds,
 Which then re clothed in divers names and fates
 Steal access through our senses to our minds.”

The preacher's method thus far consists in his visualizing his work as an art—in his grasp of universal truth, and in his acquiring a method, a *prima philosophia*, which shall place the results of all other sciences at his disposal.

It remains to speak somewhat in detail of the work of art itself, the sermon. Like the poem, it must be substance fused into adequate form. The matter of a sermon bears much resemblance to the plot of a poem or play. It is the group of ideas to be portrayed. If the drama is the imitation of an action, surely the sermon is too, to some extent. The difference between the actor and the preacher is that the actor impersonates his characters while the preacher must *be* the character he usually represents. It might be profitable, therefore, to interrogate Aristotle on this point. In the *Poetics* ch. VI., he says: “Tragedy is the imitation of an action that is serious, complete and of a certain magnitude; in language embellished with each kind of artistic ornament * * * in the form of action, not of narrative, through pity and fear effecting the proper purgation of the emotions.” Is it not a fair accommodation of this to say that preaching is the imitation of action or the truths of action, that is serious, complete and of a certain magnitude, expressed in language and gesture appropriate to the ideas, through pity and fear, effecting the proper purgation of the emotions? The elements in this statement which find parallels in the preacher's art are the plot or analysis, the form and the object to be attained. What the great philosopher says of tragedy may apply with undiminished force to the sermon: “The most important of all is the structure of the incidents. For Tragedy is an imitation not of men but of an action and of life, and life consists in

action, and its end is a mode of action, not a quality. Again, if you string together a set of speeches expressive of character, you will not produce the essential tragic effect nearly so well as with a play which * * * has a plot and artistically constructed incidents. The same is true of painting. The most beautiful colors laid on confusedly will not give as much pleasure as the chalk outline of a portrait." It is this lack of unity in diversity which preaching often displays. The points of the sermon are treatises on different subjects—they do not work toward a common end, because they do not grow out of a common germ. Like the girl George Ade describes in one of his Fables: Her features were separately good but they lacked team-work.

This is Aristotle's summary of the matter: "A whole is that which has a beginning, a middle and an end. A beginning is that which does not itself follow anything by causal necessity, but after which something naturally is or comes to be. An end, on the contrary, is that which itself naturally follows some other thing either by necessity, or as a rule, but has nothing following it. A middle is that which follows something as some other thing follows it. A well constructed plot, therefore, must neither begin nor end at haphazard, but conform to these principles." The sermon, like other works of art, must be a unity of such a magnitude as to "be easily embraced in one view." Completeness, too, often means exclusion of germane material. Judicious selection and vital fusing of parts are among the first requisites. Twice recently I have heard a preacher who occupies one of our most prominent pulpits. He was each time smothered under his material. A true method takes a man deep into his subject, but it provides also a way to get out, that he may report what he sees. For the preacher the structure is the thing. If once he can grasp Aristotle's meaning, brood upon it and try experiments with it, the result is

certain. Facility and richness of materials are the bane of the preacher. Tremendous waste occurs in the pulpit as well as in the kitchen because of ignorance of the thing to be produced. The preacher and the cook must learn how to handle their tools and dispose their material to a well defined end. I find this in the "Treatises" of Benvenuto Cellini ch. 2, on "Filigree Work": "Those who did the best work in filigree were the men who had a good grip upon drawing * * * for everything that you set to work upon requires first of all that you think it out as a design. And though many have practiced the art without making drawings, first because the material in which they worked was so easily handled and so pliable, still those who made their drawings first, did the best work."

Of form I can do little more than point out its real meaning and significance. It is not the shallow word it appears to be at first sight. Form is the necessary mold into which an idea must be cast if it is to have its just expression. It is not external at all—it is the heart of the internal. It is the difference between Chaos and Cosmos. "The earth was without form and void and God said let there be light." The one, confusion; the other, order—each in its rightful place. It is not the end but the beginning of all creation. Says Aristotle (*Metaphysics* 6, 7, 4.) "From art are generated those things of whatsoever there is a form in the soul. But I mean by form the essence or very nature of each thing." And again (*Ib.* 6, 9) "Art is form." The new English Dictionary defines form as "the essential determinate principle of a thing; that which makes anything (matter) a determinate species or kind of thing; the essential creative quality." For the artist and the preacher there is a great truth here. Involved in the substance somewhere, somehow, is the form, from which the substance sprang, and into which it may again be cast. The angel is still in the marble and patient loving hands must release her. This is the search

of the preacher, a mighty business, indeed. It can be compassed, for it has been compassed. We can at least do our best, and keep trying till the true method arrives. Says Cellini (ch. 6) "I consider that practice has always come before theory in every craft and that the rules of theory in which your skillful craftsman is accomplished are always grafted on to practice afterward." One word only as to the object of preaching. For poetry, says Aristotle, it is *ἡδονή*, pleasure, upon which Butcher remarks: "Art in its highest idea is one of the serious activities of the mind which constitute the final well-being of man. Its end is pleasure but the pleasure peculiar to that state of rational enjoyment in which perfect repose is united with perfect energy." The end of preaching, too, is the feelings of mankind. We may learn the lesson which men in other fields teach us. They, by their art, have reached the hearts of men. Perhaps if we knew their method, or better still, could, from their method, educe one of our own, we, too, might be more creative. "I have seen Michael Angelo", says a contemporary of the great artist, "at work after he had passed his sixtieth year, and although he was not very robust, he cut away as many scales from a block of very hard marble in a quarter of an hour, as three young sculptors would have effected in three or four hours—a thing almost incredible to one who had not actually witnessed it. Such was the impetuosity and fire with which he pursued his labor that I almost thought the whole work must have gone to pieces; with a single stroke he brought down pieces three or four fingers thick, and so close upon his mark that had he passed it even in the slightest degree there would have been danger of ruining the whole, since any such injury unlike the case of works in plaster or stucco would have been irreparable."

It is some such method as this which the preacher cruelly needs. If he be a puppet, it is enough that he re-

peat the sanctions of Organized Opinion decently and in order. If he be a man of intellectual self-respect, all his materials are raw materials. History, tradition, theology, and science in all its variety await his artist's touch, to issue in forms compelling and beautiful. Science already half-converted by its own advance into new fields; the pagan world, eager and inquisitive as never before; social conditions which often reveal a reverence for Christ and a hatred of His Organized Church, demand of the preachers of the age a statement of the essential elements of the Christian religion, which shall be final in its universality, adequate in its inner and outer structure, and effective because alive with the passion of the prophet.

BOOK REVIEWS

I. MISSIONS AND RELIGIONS.

World Atlas of Christian Missions: Containing a Directory of Missionary Societies, a Classified Summary of Statistics, an Index of Mission Stations, and Maps Showing the Location of Mission Stations Throughout the World. Edited by James S. Dennis, D.D., Harlan P. Beach, M. A., F. R. G. S., Charles H. Fahs, B.A. Maps by John G. Bartholomew, LL.D., F. R. G. S., of the Edinburgh Geographical Institute. New York. 1911. Student Volunteer Movement for Foreign Missions. 172 pages, besides the double page plates, of which there are 23. Price \$4.00 net; carriage extra.

This work is the successful completion of a stupendous undertaking. It is an essential to a complete and accurate survey of the mission work of the present day. It is not easy to make the reader of a review notice understand what a store of information is presented in these pages. The itemized sub-title is a splendid description of the contents of the volume if taken at the full value of what is there set down. The pages are ten by fourteen inches. The tables are varied and full. The editors had the use of the statistical material prepared with so much care by Dr. Dennis for the Edinburgh Conference. The maps have been prepared and executed with the highest skill available. The inclusion of statistics and maps of the missions of the Roman and Greek Churches is a feature that will be very grateful to students.

W. O. CARVER.

Among the Tribes of South-west China. By Samuel R. Clarke, for thirty-three years a Missionary in China. Philadelphia and London. 1911. China Inland Mission and Morgan & Scott. xx+315 pages. 3/6 net.

For fifteen years the China Inland Mission and the Methodists have been giving attention to the long-neglected non-Chinese tribes in the hills of Southern and Southwestern China, and have found them a rich field of evangelization. Mr. Clarke was a pioneer in this work, creating for some of the tribes written languages and studying their peculiarities and probable origins as far as facilities permitted. He had collected a good deal of material on ethnology and ethnography, he tells us, but left it in China when he went home to England on furlough. He had no purpose of writing a book, but yielded to persuasion of friends and has given us this work, but without access to his collected materials. Confessedly this is an unsatisfactory way of writing a book and one cannot think of a scholar writing under such circumstances. Nearly half of the book is taken up with accounts of the tribes, their customs, languages, and relations to each other and to the Chinese. Then a somewhat larger part deals with the work of giving them the Gospel. Philological tables in Appendices will help students in such matters. There are some splendid illustrations. The work is defective in literary qualities, but its story is told in simple, convincing style and with full recognition of the limitations of the author's knowledge. It is a very valuable work, therefore, for ethnologists as well as for those interested in missions.

W. O. CARVER.

Eighteen Capitals of China. By William Edgar Geil, M.A., Litt.D., F.R.G.S., F.R.A.S., M.R.A.S., F.A.G.S., etc., etc. Author of "A Yankee on the Yangtze," "The Great Wall of China," etc. With 139 illustrations. Philadelphia. 1911. J. B. Lippincott Company. xx+429 pages. \$5.00 net.

Dr. Geil opens his Foreword with the epigram, "The Appetite Grows with Feeding." This he applies in explanation of how a journey up the Yangtze from the China Sea to its source

and over the watershed to the Indian Ocean in Burma, and then another journey along the Great Wall of China, from end to end, inspired to a third, including the eighteen capitals of the "Central Glory," so as to get a glimpse of the whole. But the epigram has its application also to the reader. For having read his account of one journey the reader is eager for more and will miss no opportunity for getting it. Geil is a unique traveller. He has seen very much of the world and he has learned well how to see. Then he knows how to make others see, for he has great facility in description. It is not mere description, but he brings forward such things as reveal the inner character of the people and the forces at work in their development. The venerable and rightly distinguished Dr. W. A. P. Martin, Pekin, has helped the author "to put his materials in shape on this as on his former [second] campaign," and now has "much pleasure in commending his book to the attention of the reading public." That quotation means more for the book than all the words this reviewer might write. Dr. Martin well says that "Dr. Geil knows how to use the eyes of others; and it must be admitted that he has made excellent use of his own eyes in studying the habits of this enormous beehive." For the missionaries Dr. Geil has a genuine appreciation, and he shows this in every proper place and manner. But he knows how to make not only missionaries but other foreigners and natives as well his ready helpers in gaining knowledge. For each of the provincial capitals he has given us physical description, character analyses, pictures of culture and custom. Then a chart map and many photographs visualize the story. The Chinese characters representing the name of China and of each of the capitals are given in full page cuts, together with a translation of their terms. Special attention has been given to politics and literature where the changes in Dr. Geil's opinion, are radical. China can hardly go so far in the way of change as to surprise this writer, not because he sees more deeply, perhaps, than others, but because he has just the temperament to see the forces of change. Out of an enormous collection of Chinese proverbs and folk-lore sayings made by him, our author

has not only put many into the course of his narratives, but has headed each right-hand page with one of them in Chinese character and in English translation. There is great variety in the one hundred and thirty-nine fine illustrations with which the work is adorned and its value heightened.

W. O. CARVER.

Half a Century in China. Recollections and Observations, by the Venerable Arthur Evans Moule, B.D., Rector of Burwarton; Sometime Archdeacon in Mid-China; Missionary of the Church Missionary Society from 1861; author of "New China and Old," etc. With illustrations and map. London and New York. 1911. Hodder & Stoughton (George H. Doran Company). xii+343 pages. 7/6 net.

China is to-day not only the biggest thing on the map, but the most interesting and amazing part of the world. One-fourth of the human race is in China entering upon a new era with a swift suddenness before which the watching world grows dizzy with wonder. What the present crisis will issue in immediately and exactly no one can know or guess. That it will mean a new day for China and call for a new reckoning on the part of all the nations is too obvious for comment.

For a decade, students and curiosity mongers have traversed China's highways in rapid succession and even in great groups. And the presses have poured forth a great library of volumes about China. Now, whatever is transpiring in China to-day is the product of forces operating in and upon China heretofore. In the venerable missionary, A. E. Moule, we have one more chance to follow the forces that China has been resisting and to which she is now yielding. Fifty years of "living in and for" China give any man a right to speak, and when the man has had eyes and ears, a mind and heart, his words will find ready and eager readers and hearers. Full half a century has this author watched and shared China's slow-moving life. He brings to us the rich fruitage of these long years of observation, service, reflection. He does not seek to startle nor essay new stories. He pictures for us in graphic phrase and stirring story what he has lived by and lived through. China's "Conservatism" and yet

her inevitable—and now rapid—change, characteristics of temper, habits, education and culture are presented as the author has studied them. The changes that have been wrought in great cities like Ning-po, Hangechow and Shanghai are presented in retrospect and contrast. As a young missionary, the author was in the midst of the stirring events of the T'ai-p'ing Rebellion, and its course, consequences and indirect effects occupy two of the eleven chapters and not a little of a third.

The experiences of his long service have inevitably brought the author under the necessity for studying the theory of missions, their message and methods. He has kept in close touch with the theological and critical changes in Europe. It is particularly interesting, therefore, to read his courteous but vigorous remarks about the modern clamor for a new motive and a modified message for the missionary. He repudiates the whole contention. His judgment concerning the function of the Gospel in relation to the religions of the East is the more instructive that the author himself in his early service thought to adjust the Gospel to the religion and literature of China much as not a few are advising at this time. He became convinced that Jesus and His Gospel bear to the religions of the nations and to their literatures, no such relation as they sustain to Hebrew religion and the Old Testament.

The author shares strongly the deepening longing of Christendom for a recognition of its essential unity in a definite union. A true Churchman—and with the circumscribed vision of any churchman—he offers the Episcopal—his Church—as the home to which all are invited to come; and he has a gentle hope that sometime they will come to “the Church of England, primitive, apostolic, faithful to Scripture and the faith of the ages, and containing and harmonizing in her creeds and services and solemn ritual all the many-lustred truths which other churches [note the change from C to c] hold perhaps too individually and with too little harmony of proportion.” Such ideas of union are of no value and their expression a waste of words.

In analyzing and estimating the facts and factors of change in China, the author manifests what, indeed, is evident at all

stages of his work, a strong element of conservatism which prevents his appraising the forces even so correctly as some with less opportunity to know have done.

The work is one of great interest and value.

W. O. CARVER.

Calvin Wilson Mateer, Forty-five Years a Missionary in Shantung, China. A biography by Daniel W. Fisher. Philadelphia. 1911. The Westminster Press. viii+342 pages. \$1.50; postage 12c.

All the world knows now of the Shantung Christian University, one of the great factors in the onward growth of religion in China. Every mission in North China is under debt to this school and to the two that preceded it and made it possible. And informed friends of China know that this great work is the creation of the purpose and power, in the grace of God, of C. W. Mateer. It was inevitable that his life would be written. It was needed and demanded. It is well done—done in a way not to glorify its subject alone, but to present him as he was so that his influence may continue in others and that workers in the missionary enterprise may benefit by his wisdom and faithfulness and profit by his limitations and mistakes. It is much to have a life and character great enough to tell the full truth about; and to have a friend too loyal and sensible not to tell the facts as they are. This is the combination we have in this splendid volume.

The story of the early years and the family life will encourage boys to think and aim high. The story of devotion and success will lead others to follow in the way Mateer went. The story of patience and firmness will hearten discouraged workers. The frank revelations of differences and difficulties with other missionaries and with the board at home will be full of instruction to missionaries and to their supporters. The final detachment of the great missionary from the work he had nurtured and brought to such rich fruitage, told in simple story without malice, will show the limitations of the best men.

Dr. Fisher should have the thanks of all honest students for this rather unusually frank and rounded story of the life and

labor of the friend and classmate of youth and the always admired hero of a great enterprise. One wishes that more attention had been given to the literary element in the biography, so that the manner of the writing as well as the matter might be admired.

W. O. CARVER.

In a Far Country: A Story of Christian Heroism and Achievement. By Harriette Bronson Gunn. Philadelphia. 1911. American Baptist Publication Society. 244 pages. \$1.00.

This is a story of the life of the Reverend Doctor Miles Bronson, for forty-four years missionary of the Baptist Missionary Union in Assam. The story is told by one of his daughters with a reverent devotion and admiration that are very beautiful. The author has a vivid imagination, coupled with a sentiment for heroism that serves to invest every act of life with the halo of romance or tragedy. These qualities find expression in a florescent, dramatic style. Altogether the work is a splendid example of investing with heroic interest the common duties and acts of a life of service. There is danger that this impression may somewhat obscure for the reader the splendid service of a truly noble missionary. Due tribute is paid the mother of the author, as also the step-mother who cheered and shared the later labors of the hero. It is a worthy tribute of a pious daughter to a godly father and noble missionary.

W. O. CARVER.

Theory and Practice of Foreign Missions. By James M. Buckley. New York: Eaton & Mains; Cincinnati: Jennings & Graham. 1911. 151 Pages.

This volume is the "Nathan Graves Foundation Lectures delivered before Syracuse University," in 1908. There are four lectures, covering in a general way the "Basis of Foreign Missions," "Methods, Means, and Men of Christian Missions," "Hindrances and Helps to Missions," "The Present and Future of Foreign Missions." They are based on wide informa-

tion and thorough thinking. They cover as wide a range as, even wider than, the works of Thompson, Gracey and Brown, but necessarily in a fragmentary way. For the sake of the wise suggestions and warnings, the frank dealing with the everyday problems of missions, at home and abroad, one can commend the work most heartily to the many who recognize the present urgent need for a systematic and seasoned effort to Christianize the world.

So many subjects are touched upon and such swift changes of topic occur that the reader sometimes wonders whether such a touch-and-go method is the best way to deal with this subject. But here it is, sensible, honest, comprehensive in scope; fragmentary and sometimes scrappy, but very valuable for the prospective missionary, for the student of missions, for the members of mission boards. No man ought to accept appointment on any mission board unless he means to give intelligent service and for this service just such a book as this will be of great help.

W. O. CARVER.

Modern Baptist Heroes and Martyrs. By J. N. Prestridge, D.D., Author of "The Church a Composite Life." Louisville. 1911. The World Press. 324 Pages. \$1.00.

The formation—evolution—of the Baptist World Alliance has emphasized, at least for themselves, the unfinished task of Baptists; and it has revealed that there are to-day very many Baptists who, for the sake of the Baptist task and conscience, are as heroic under various forms of persecution as were any in the earlier days.

Dr. Prestridge, to whom under God more than to any other single man, it was given to inspire the formation of the Baptist World Alliance, conceived also the idea of this volume, which he has edited. His Heroes and Martyrs are found in all lands. Some chapters treat of them more generally, but mainly each chapter has its one hero. Among these are such as Fetter, Pavloff, Novotney, Oncken, Clifford, Lott Carey, Besson. Much is made of the Russians who bulked so large in the interest of the Con-

vention at Philadelphia last June. Among the writers are Baron Uixkull, E. A. Steiner, Paul Vincent, W. E. Hatcher, A. T. Robertson, T. B. Ray.

It is a worthy undertaking and should prove a very useful work in inspiring to the noblest endeavor for the truth of the Gospel and the ends of the Kingdom.

W. O. CARVER.

From the Rabbis to Christ. By H. C. Hellyer. The Westminster Press. Philadelphia. 1911. 85 pages. 25 cents; postage 3 cents.

An intimate personal narrative by a converted Russian Jew, suggesting the kind of gospel that will appeal to a Jew. The author is now a student in Princeton Theological Seminary preparing himself more fully to live and labor for the conversion of his people to the Saviour whom he has found so precious and so mighty to save.

William Brenton Greene, Jr., of Princeton, says in the Introduction: "Those of us who have read this little book feel that it is well fitted to realize the ends it aims at. It has revealed to us as we never even conceived how much the Jew of to-day needs Christ, how ignorant he is of Him, and especially how outrageously he has misrepresented Him." The chapters on "Adrift," "Groping in the Dark," and "Coming to the Light," will surely help to make the same sort of revelation to any earnest reader.

GEO. B. EAGER.

An Interpretation of India's Religious History. By Robert A. Hume, D.D. With Introduction by Henry Churchill King, D.D., LL.D., President of Oberlin College. New York. 1911. Fleming H. Revell Company. 224 pages. \$1.25 net.

Dr. Hume has spent many years in missionary service in India and is known to students of missions through his lectures on "Missions from the Modern View." His profound interest in and sympathy with the Hindus is indicated in the dedication of his book, "To my Indian Brothers, Christian and Non-Christian, with Love and Hope." His thesis is that in India, as else-

where, religion has passed through a series of cycles in which the flesh and the spirit waged a warfare marked by "progress, arrest, degeneracy, and reform—all four repeated over and over again through millenniums." This cyclic history he outlines in the early and then in the later religious history of India. He then analyzes the strength and the weakness of modern Hinduism, after which he sums up in an analytic way, what has been prominent all through his discussion, the evidences of Divine operation in the Hindu religious experience preparing for the fullness of the times when the Christ shall come to India to meet all her needs and to fit into the preparation made through all the course of history. While the theological attitude is liberal and inspiration, revelation, specific guidance are found as definitely and unequivocally in Hinduism as in Judaism and in Christianity, even; yet Dr. Hume makes no question and entertains no doubt of India's dependence upon Jesus Christ for redemption nor of the sufficiency of the essential Gospel of Christ to fulfill the hopes and longings of Hindus.

Perhaps the work is open to blame in that it so largely confines its view to "higher Hinduism" and declines to take account of that "lower Hinduism" which is the religion of the great body of the people, however true may be the claim of the author that it is doomed and is passing away.

Dr. Hume cultivates that genial friendliness toward the higher thought and spiritualism of Hinduism which is cherished by so many who take a limited view of theoretical speculation in religion by the Brahmins while they overlook or weigh lightly the terrible fruit of Hinduism in the social and religious abominations of India. There are both sides to the question and a balanced judgment is not gained by neglecting either.

This work is a decided contribution to the interpretation of religion and will be suggestive to the student as well as informing to the average reader.

W. O. CARVER.

The Religious Experience of the Roman People from the Earliest Times to the Age of Augustus: The Gifford Lectures for 1909-10, Delivered at Edinburgh University. By W. Warde Fowler, M.A., Fellow and Late Sub-rector of Lincoln College, Oxford; Hon. D. Litt., University of Manchester; Author of "The Roman Festivals of the Period of the Republic," etc. London and New York. The Macmillan Company. xviii+504 pages. \$4.00 net.

It is not possible within the limits of this review to do more than give a descriptive outline of this extensive work which draws on the whole of Latin literature and Roman Archeology for its wealth of learning, and avails itself of a great volume of literature dealing with religious origins and developments.

There are twenty lectures, with reference notes and explanations at the end of each; and five appendices and an index.

While the author has his own views and theories, he advances them with the modesty of true scholarship and learning, and with the utmost deference to the views of other writers. While one often questions the interpretation or classification of some of the practices, their citation and use here are available for whatever use the reader's knowledge and theories may suggest. Roman religion has usually been treated mainly in its later and more complicated forms. The present volume undertakes to begin with the primitive religious instinct and trace its manifestations from within and their modification by outside and added influences. This is a method of dealing with Latin religion that is relatively new. But it is very important, not only for the proper understanding of Latin religion, but as a contribution to the study of religious origins to which students of religion are now rightly giving extensive scientific study, abandoning the former method of guessing and assuming in this sphere. To be sure, the remoteness of these origins and the limited materials for their study must leave room for much imaginative work still, but the materials are growing with the study of the past and the cautious inquirer can content himself with modest reserve. The present work seems a fine example of the proper spirit in this study. The method of presenting the material is, as it was designed to be, conducive of the easiest popular reading, but the subject is, of course, one for study.

The new factors entering to influence and largely revolutionize the religion of Italy after the wars with Hannibal are fully discussed; and the elements in the later religion capable of utilization by Christianity and of influencing it are outlined, also, with some fullness in the final lecture.

W. O. CARVER.

Village Life in Korea. By J. Robert Moose. Nashville, 1911. Publishing House of the Methodist Episcopal Church, South. 242 pages. \$1.00.

Korea holds the attention of Christians throughout the world for the marvels of evangelistic results in that land. Nearly all Koreans live in villages and towns. Mr. Moose has described all about this life in the village in a very informing way. He says that he 'has avoided everything in the form of bookish or literary style and tried to imagine himself telling his story to a company composed of men, women and children, who are anxious to learn more of a strange people in a far-away land. He has gone too far in saying that he has "avoided" literary style. He has only neglected it.

The first few chapters deal with the geography and history of Korea. This is merely in outline, in so small a work, and with that sad caution with which all Korean missionaries speak of Japan's appropriation of the entire country a few years ago. The book is a very delightful one in its spirit and in the information it gives.

W. O. CARVER.

Strange Siberia Along the Trans-Siberian Railway: A Journey from the Great Wall of China to the Sky-scrapers of Manhattan. By Marcus Lorenzo Taft. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1911. 260 pages, small 12-mo. 75 cents.

With a genial temperament, an inquiring mind, a good capacity for discovering and describing, and with a preparation in extensive reading. Mr. Taft has managed to pack a really re-

markable lot of interesting information of all sorts concerning Russia and the Russians in this little volume. He has, moreover, an engaging way of telling his story.

Peasants and Prophets (Baptist Pioneers in Russia and Southeastern Europe). By Rev. Chas. T. Byford, Continental Commissioner of the Baptist World Alliance. London, 1911. James Clarke & Co., and The Kingsgate Press. 122 pages, paper. 1 Shilling, net.

Mr. Byford had a remarkable tour on the Continent of Europe, two, in fact, arranging for the attendance of delegates to the Baptist World Alliance at Philadelphia. For years he has been making the acquaintance of the leaders of the remarkable Baptist movement in Europe. In this little volume he has gathered together sketches of the work and workers that will thrill the hearts of Baptists and interest others.

Chundra Lela: The Story of a Hindu Devotee and Christian Missionary. By Z. F. Griffin, fifteen years a missionary in India. Philadelphia. 1911. The Griffith & Rowland Press. 84 pages. 50c net.

The story of this remarkable woman has been partly given to readers of missionary literature heretofore. She was a high caste woman of independent means, left a child widow, gave herself to the most remarkable pilgrim journeys over all parts of India in search of a vision of God, became a Christian, and spent some forty years in Christian labor of the most humble, varied and devoted sort. The story here is told largely in her own language, and is fascinating in spite of its poor literary quality. One feels that the biographer might have given us a far better work with the subject he had.

In Kall's Country: Tales from Sunny India. By Emily T. Sheets. Illustrations from drawings by Elma McNeal Childs. New York. 1910. Fleming H. Revell Company. 208 Pages. \$1.00 net.

Mrs. Sheets made good use of a missionary tour of India with her husband, a "Special Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church." She gathered material for these dozen stories, illustrative of missionary work

and success among various classes in India, and of the trials they face who accept the Gospel of Christ in that land. The author has a fine dramatic sense and a decided gift for description, bringing in a rich store of details of customs of the home, the pilgrim way, the temple, the country, and the town. The illustrations are splendidly done. All in all, it is a fascinating volume.

The Youngest King: A Story of the Magi. Robert Hamill Nassau, author of "Fetichism in West Africa." Philadelphia. 1911. The Westminster Press. 95 pages. 50 cents net; postage 5 cents.

Laying hold on the legend that one of the "three" wise men—"Kings"—that paid worshipful honor to the infant Jesus, was an Ethiopian, Kaspar or Gaspar, the author has woven a beautiful story of his visit so as to make it an appeal for giving the Gospel to Africa. Of course the fanciful elements so predominate as to render the work wholly unscientific. But the sentiment is pure and the end worthy. The publishers have given us a beautifully decorated volume that will make a splendid gift-book.

Romanism—More Romanism. By Rev. J. J. North, Wellington, N. Z. 56 and 58 pages, respectively. Paper, 6 pence each.

Two sets of five sermons each that really constitute a single series. They were preached in the Wellington Baptist Church in the spring of last year. They were designed, the title page affirms, "neither to libel, nor to flatter; but to understand." The topics are striking in statement and fundamental in idea. The first is "The Glory of Rome and the Voice from Wittenburg;" then we have such as these: "The Transformation of the Fisherman Peter into Our Lord the Pope," "The Catholic Bible and How It is Dethroned by Traditions," "The Priest—A Portent," "Pick-Purse Purgatory." The texts are usually such as Romanists must rely upon in maintaining their causes. The preacher made full preparation for his task by close study of the leading Catholic writers. The discussions are fair, fearless and intense with conviction.

II. BIBLICAL LITERATURE.

The Heart of the Bible. For Young People, Parents and Teachers. Connected Readings Following the Thread of Providence and Purpose, with Illuminative Headings. American Standard Version. Edited by Ella Broadus Robertson. Thomas Nelson & Sons. New York. 1911. 539 pages. \$1.00, in cloth; \$1.50, in limp leather.

The contents of Mrs. Robertson's book are the most precious heritage of the human race. The message of the Bible is presented in the very words of the Bible, accompanied by headings that are truly illuminative. The omission of verses, paragraphs and chapters has been made with such good judgment that the moral and spiritual message of the book is given in perfect fulness. At a few points a bridge is constructed by the editor on which the reader passes swiftly and safely over sections that might prove tedious to a youthful mind. Even the youngest readers have not been forgotten, five pages of beautiful verses for the little ones forming the first part of the book. The vividness and dramatic power of the Scripture story impress the reader and tempt him to read on and on. The boy or girl of ten who gets a copy of this beautiful book will be able to understand the Bible without the presence of a teacher. The selections are admirably adapted to use in family worship and in school. We have found in a careful study of the volume nothing to criticize and much to admire. It ought to be placed in every home where there are young people; and the aged saint will find in it nearly all his favorite passages.

JOHN R. SAMPEY.

Studies in the Psalms. By Joseph Bryant Rotherham. London. H. R. Allenson. 611 pages. 10s. 6d. net. \$2.75.

Mr. Rotherham's Biblical studies have been of great service. His chief work is the Emphasized Bible, which has helped many a minister to a better understanding, and has given hints for an intelligent public reading. In ripe old age he returned to one of

the richest parts of the Bible, and was able to complete his studies, which have been run through the press by his son and a friend, a fine memorial. To his choice of a theme he was prompted by Dr. Campbell Morgan's Bible School, and in working out his ideas, was deeply influenced by Dr. Thirtle, though he was well aware of the studies of Delitzsch, Briggs, and other "advanced" scholars. Four preliminary chapters deal with the Psalms as literature, as lyrics, as a summary of sacred learning, and as a stimulus to holy living. The last of these is specially frank and appreciative; the defects of temper before Christ are acknowledged and deplored, the absence of any address like "Father!" is noted; but the strains of praise and of a passion for righteousness are set in the forefront. Each psalm is carefully edited; a descriptive title is prefixed, with an analysis; the librarian's mark and the choirmaster's marks are explained; then comes a new translation set out in stanzas, and all the resources of the versions are drawn upon to amend the Hebrew text, which is rendered. We have never seen a finer appreciation of Psalm 118, "The Passover Hosanna Song," with its opening invitations to praise, its procession song, 5-18, the entry into the temple, the service of praise, 21-25, and of sacrifice, closing with doxologies by Israel and by the temple choir. After the text follows an exposition; critical questions are dealt with here, and in a very independent way; this Psalm 118, for instance, is assigned to the age of Nehemiah, and its fitness there is shown by many details. But there is always a search for Christ, and from the New Testament usage of "A stone the builders rejected hath become top of the corner!", Mr. Rotherham studies the concluding verses as a prophecy that some day there will be a national welcome of the Lord coming to His temple. This example may show that not only the ordinary student, but the preacher, will find abundant suggestion in this rather unusual volume.

W. T. WHITLEY.

Die Griechischen Lehnwörter der Sahidischen und Boheirischen Psalmenversion. Von Dr. Karl Wessely. Vienna, Austria, Alfred Hölder, 1910.

In April, 1910, Dr. Wessely made an address before the Kaiserliche Akademie der Wissenschaften on this subject. The result is published. The Egyptian versions are full of borrowed words from other languages, especially from the Greek. It is really astonishing to see in this lecture of Dr. Wessely how freely the Septuagint words have been transliterated into the Sahidic and Boheiric Versions in the Psalms. It is a careful and useful piece of work for the student of the Septuagint.

A. T. ROBERTSON.

Introduction to the Life of Christ. By William Bancroft Hill, D.D., Professor of Biblical Literature in Vassar College. Chas. Scribner's Sons. New York. 1911. Pages 226. \$1.25.

The author has discussed in a lucid, sane, and helpful way matters pertaining to the Gospels as sources for our knowledge of Jesus. He is a thorough scholar, knows the books, and makes an independent use of them. On the whole he is conservative. He is perhaps a bit too ready to admit a rearrangement in the Gospel of John (p. 166), but is careful and clear. I do not know any other modern book that is so helpful to the average reader for matters that lie around the life of Christ. It will be a useful book for students during 1912, when the International Sunday School lessons are devoted to the Life of Christ. Add to it a Harmony of the Gospels, a book on Jesus, one on John the Baptist, one on the Biblical Geography, a commentary on each of the Synoptic Gospels, and one has a good outfit for the lessons.

A. T. ROBERTSON.

Die Schichten im Vierten Evangelium. Von H. H. Wendt, Professor der Theologie in Jena. Vandenhoeck und Ruprecht. Goettingen, Germany. 1911. S. 158. Pr. 4 m. 40 pf.

Wendt is best known by his *Die Lehre Jesu* and his revision of Meyer's *Apostelgeschichte*. But he has also written on

John. See his *Johanesevangelium* in 1900. In the present volume, Wendt takes up in detail the theory of strata in the Fourth Gospel. He advocates this idea with all his accustomed ability, He holds that the speeches are older than the narrative portions of the Gospel. He gives some historical value to the speeches (S. 96), on the ground that they come from the circle of the disciples of the Apostle John (S. 106). He denies that John himself could have written the speeches, since he probably died early in the first century (S. 105). Wendt holds that there is real difference in style between the speeches and the narrative portions (S. 35). It is very difficult to yield assent to Wendt's contention here. All along he appears as a special pleader and does not carry conviction. It cannot be claimed that he offers a real solution for the Johannine problem. The simplest solution is still that the Apostle John wrote these wonderful reminiscences in his old age at Ephesus, as Ireneus understood from Polycarp.

A. T. ROBERTSON.

John the Presbyter and the Fourth Gospel. By Dom John Chapman, O. S. B. The Oxford University Press. New York and London. 1911. 6s. (\$2.00.)

There has been much confusion concerning the so-called Presbyter John. He is credited by some with the authorship of the Apocalypse, by others with that of the Fourth Gospel and the Johannine Epistles, by others with 2 and 3 John only.

The question is quite complicated and has given rise to a great deal of speculation. The author of the Fourth Gospel certainly means to create the impression that he is one of the Twelve, since he was present at the last Supper (John 13:2, 23). The author of the Apocalypse calls himself John (Rev. 1:9). The author of 2 John (verse 1) and 3 John (verse 1) calls himself "the elder." Dom Chapman argues the whole problem with great lucidity and learning, and concludes that the Presbyter John and the Apostle John were one and the same person. He shows that this is the probable meaning of Papias, Ireneus and Euse-

bias. The mythical Presbyterian John has been a convenient refuge for scholars who were not willing to credit to the Apostle John the great Johannine Books.

A. T. ROBERTSON.

Studies of Paul and His Gospel. By A. E. Garvie, M.A., D.D., Principal of New College, London. Hodder & Stoughton. London and New York. Pages 312. 7 s. 6 d. net. 1911.

The chapters of this volume were originally published in *The Expositor*. They constitute a very able treatment of Paul's gospel in the light of his experience. Dr. Garvie loves Paul and believes in the essential correctness of his gospel. He reserves the right to criticize Paul at times, but he manfully maintains the reality of Paul's vision of Christ and the correctness of his apprehension of the Cross of Christ. Dr. Garvie has a philosophical turn of mind and he is evangelical in his conception of the redemption of Christ. He exalts the deity of Christ and justifies Paul's glorification of Jesus in his Epistles. He has no sympathy with the modern separation of "Jesus" and "Christ," though he brings out well the actual development of the disciples in their comprehension of Christ. Dr. Garvie does not admit as much Hellenic influence on Paul as Sir W. M. Ramsay claims. But Sir William Ramsay replies in *The Expositor* that he did not mean to put the Hellenic influence on a par with the Jewish inheritance of Paul. Dr. Garvie is fully abreast of modern scholarship, that meets all the real problems squarely, and that does justice to Paul's interpretation of Christ. It is a noble achievement and will help the student who loves to grapple with the great questions.

A. T. ROBERTSON.

Date of the Acts and the Synoptic Gospels. By Adolph Harnack. Translated by Rev. J. R. Wilkinson, Rector of Winford. G. P. Putnam's Sons. New York. 1911. 162 pages.

Here we have Volume IV in Harnack's New Testament Studies. It forms another volume in the Crown Theological Li-

brary. Harnack has come back to the problem of Luke with renewed energy and enthusiasm. He is convinced that the "we" sections of Acts show the peculiarities of style found in the Gospel of Luke and the rest of Acts in concentrated form (p. 12). He calls these peculiarities "Lukanisms" (p. 13). He scores a good point on Jülicher (p. 89) when he says that he finds "Jülicher's opinion concerning the Paul of St. Luke as little to the point as he finds St. Luke's conception of St. Paul." The most pertinent thing in the book is (p. 116) where Harnack pointedly shows that the Acts was written while Paul was still alive, and, so in Rome about A. D. 63. He then naturally places the Gospel of Mark and of Luke before A. D. 63. The Gospel of Matthew in its present form he dates not later than the destruction of Jerusalem (p. 134). It is refreshing to find Harnack coming round to the conservative position as to the date of the Synoptic Gospels and Acts. This means much for modern criticism. Zahn is not so lonesome in Germany now.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the First Epistle to the Corinthians. By the Right Rev. Archibald Robertson, D.D., LL.D., Bishop of Exeter, and the Rev. Alfred Plummer, M.A., D.D., Author of *Commentary on Luke's Gospel*. Chas. Scribner's Sons. New York. 1911. Pages lxx+424. \$3.00 net.

The usual method of the other books in this great series is here followed. There is an elaborate and painstaking introduction of lxx pages. The topics treated are Corinth, Authenticity, Occasion and Plan, Place and Date, Doctrine, Characteristics, Style and Language, Text, Commentaries. There are three ample indices, while the body of the book is devoted to the commentary proper. The comment is on the Greek text, which is not given, save as the words are singled out for discussion. There is outline and paraphrase. There is careful treatment of points of textual criticism and much use of the Greek Fathers. The two commentators have collaborated harmoniously as did Sanday and Headlam on Romans. First Corinthians is now specially rich in good commentaries. Johannes Weiss has revised the

Meyer volume and Bachmann has a new volume in Zahn's Kommentar. This new volume of Robertson and Plummer greatly enriches the English student of First Corinthians.

A. T. ROBERTSON.

Grammaire du Grec du Nouveau Testament. Par A. T. Robertson, A.M., D.D., Professeur d'exégèse du Nouveau Testament, Southern Baptist Theological Seminary, Louisville, Ky., Traduite sur la Seconde Edition par E. Montet, Professeur à l'Université de Genève. Paris. 1911. Librairie Paul Geuthner. 298 pages. 7 fr. 50c.

Kurzgefasste Grammatik des Neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der Vergleichenden Sprachwissenschaft und der KOINH-Forschung. Von A. T. Robertson, D.D., Professor der Neutestamentlichen Exegese am Baptistischen Seminar in Louisville, Ky. Deutsche Ausgabe von Hermann Stocks, Seminar Oberlehrer in Cottbus. Leipzig. 1911. J. C. Heinrichs'sche Buchhandlung. S. 312. Pr. M. 5; Geb. M. 6.

These translations of Professor Robertson's "Short Grammar of the Greek New Testament" into French and German are at once a high compliment to his scholarship and a very gratifying indication of the persistent interest in the Greek of the New Testament. Already this work in Italian is widely used and it is shortly to appear in Dutch and later in Spanish in Mexico, while there is also under consideration its production in Chinese. The work is fortunate in its translators for the French and German editions. In neither case is the work done mechanically, but in each instance the translator is a thorough scholar, deeply interested in his subject, and bringing to his task an enthusiasm for it, so that we have a reproduction of the thought and purpose of the author. The German translator has made some slight additions and modifications, with the author's approval; while the French translation is at once free and faithful. Dr. Montet has written an enthusiastic preface, appreciating the purpose and character of the original work.

A third edition, with corrections and modifications, by which the French edition also was allowed to profit in process, is forthcoming in this country, and also in Great Britain.

W. O. CARVER.

A History of Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. Macmillan Co. New York. 1908. \$1.00 net.

One of the series of "New Testament Hand-books," edited by Dean Shailer Mathews, designed to present in brief and scholarly form the results of the scientific study of the New Testament. Each volume covers its own special field; this one by the well-known specialist, Dr. Marvin Vincent, in a most complete and admirable way. Though higher criticism has grown so fast in recent years as to cast a shadow over its elder brother, the value of textual criticism remains unaltered, sterling and constant, and the demand for its use by the preacher will last as long as the Christian religion endures. In this "History," a rich mine of suggestions for the picking of the preacher, as in the "Science," will be found still, one of his vital helps to sermon preparation.

GEO. B. EAGER.

The Plain Man and His Bible. By Len. G. Broughton, D.D. American Baptist Publication Society. 1910. 60 cents, net.

In his unique and telling way, Dr. Broughton gives his message and testimony in this characteristic book. The range of subjects gives variety to the contents and opportunity for a lively style of treatment, and from the beginning to the end the keen, quaint, earnest preacher sustains the interest and makes his treatment practical. Here are "chapters" that are really popular addresses on, "How We Got Our Bible," "The Divine Origin of the Bible," "The Bible and Science," "An Answer to Bible Critics," "Testimony of History and Experience," "The Bible Our Critic," "How to Study the Bible," and "How to Form a Bible Class." With the fervor of a preacher who "believes something," the author argues that such is the Bible and such God's purpose and plan that science and criticism cannot disprove or hurt it. Witness especially its conquests in the teeth of the Rationalism of the 18th century and its fruits in Christian experience and life in every age.

GEO. B. EAGER.

Orientalisms in Bible Lands. By Edwin Wilbur Rice, D.D. Philadelphia. The American Sunday-School Union. Pages 300. 1910. \$1.00 net.

This is a worthy, popular effort to give light from customs, habits, manners, imagery, thought and life in the East to aid students of the Bible in understanding the book. Every part of the Bible is colored and saturated with the peculiar traits, index of thought, customs, manner of speech and imagery that characterize Eastern life; hence a knowledge of these is essential to a right interpretation of the Scriptures. Moreover, the strange manners and customs of the Orient tended to produce peculiar and often opposite modes of thought and speech to those of the West, and these find frequent expression in the Scriptures. For years the author has had missionaries, travelers and natives of Oriental lands engaged in gathering and putting to record these characteristics of Eastern people and Eastern life with special reference to throwing light upon the Scriptures. Among these were such celebrated specialists as the late Dr. Geo. L. Post, of Beirut; Fred. J. Bliss, the explorer; J. T. Haddah, of Damascus, and the Rev. J. L. Hanauer, a lifelong resident of Palestine. These and others have furnished the rich results of their researches and observation to the periodicals edited by the author. But hundreds of books, also, he tells us, have been carefully gleaned to aid in presenting clear and trustworthy ideas and pictures of the life and customs of the East. All this material, published and unpublished, has now been classified, condensed, arranged in convenient form, indexed and published in this three-hundred-page book for the use of the Bible student. In view of the fact that we can no longer speak with the old confidence of "the unchanging East," that marvellous changes are going on to-day in Bible lands, and that it looks as though it would soon be impossible for the traveler to discover there the simple, picturesque life of the East, as it obtained in the days of patriarchs, prophets and apostles, and that it is still true that native Oriental life is the only key that can unlock the sense of many a valuable text of Scripture and bring it clearly into our view, we

should welcome every such effort to *fix the picture*, as it were, to amber the story and its meaning in books that may preserve them for us in imperishable form.

GEORGE B. EAGER.

The Study of the Miracles. By Ada R. Habershon, author of "The Study of the Parables," etc. Morgan & Scott, Paternoster Buildings, London, England. Pages 310. Price 6s.

The purpose of this volume is neither apologetic nor exegetical. Miss Habershon sees no call for another book in either of these departments. She has undertaken rather a collection and analysis of the various kinds of miracles in the Bible taken as a whole. She touches upon various points both in apologetics and exegesis. There is a good deal to learn from this orderly arrangement of the facts presented in the book. One cannot agree that the author always hits upon the true explanation of the phenomena. Indeed, more frequently she offers no explanation at all, but frankly accepts the actual working of God at every turn. After all, this position is strongly reinforced by much modern scientific teaching. It is a good thing to have in a handy attractive volume all the data about Scripture Miracles. It at any rate shows how impossible it is to eliminate the miraculous element and have anything left that is worth contending for at all. Miracle is no doubt a term of varying definition in different ages, but the fundamental idea is the actual hand of God in the affairs of the world.

A. T. ROBERTSON.

God's Oath. A Study of an Unfulfilled Promise of God. By Ford C. Ottman, Author of "The Unfolding of the Ages," etc. New York. 1911. Hodder & Stoughton, George H. Doran Company. Pages 278. \$1.25 net.

The promise in question is that to David of an everlasting throne and kingdom. The position is maintained at length and with great dogmatic seriousness that this promise is absolutely unconditioned, has never yet been fulfilled, must be taken with

strict literalness. Hence there must be a Jewish Age that is to follow the Gentile Christian Age and the Assumption of the Church. Like all such works, this one urgently insists on absolute and cold literalness for such passages as sustain its own thesis while it deals with great freedom with others that must be spiritualized or modified to fit the scheme of the author.

It must be said for this work, however, that it is one of great moderation and conservatism, as compared with similar works. Its analysis and outlines of Jewish history are able and suggestive. Its tone is, of course, reverent in the last degree.

Traits of the Twelve. By Edwin A. Schell. Jennings & Graham. Cincinnati. 1911. 369 pages. \$1.50.

The author is enthusiastic in his purpose to rescue the pictures of the Twelve from obscurity. It is not hard to do with Peter, Andrew, Thomas, James, and John. But the task is very difficult for the rest. There are legends about them. As a matter of fact, Dr. Schell confines himself pretty closely to the New Testament. He has made a success of his effort to interpret their growth under the teaching of Christ. The book is discursive in style, but has some good points.

The Holy Gospel. A Comparison of the Gospel Text as it is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America. By Frank J. Firth. Fleming H. Revell Co. New York. 1911. 501 pages. \$1.00.

Here one is able to compare the Authorized, the Revised, the American Standard, and the Douay at a glance. It is very convenient, indeed. There is also a brief history of the English versions. This volume includes the Four Gospels,

Die Schriften des Alten Testaments, in Auswahl neu übersetzt und für die Gegenwart erklärt. Von Prof. Lic. Dr. Hugo Gressmann usw. 15-17 Lieferung. Göttingen, Vondenhoeck und Ruprecht, 1911.

P. Volz translates and explains selections from Job, Proverbs, Ecclesiasticus (Jesus Sirach), and Ecclesiastes. W. Stärk trans-

lates and discusses certain selected Psalms, the Song of Solomon, and other related lyrics. The price of the first part is M. 4.20, and of the second, M. 4.80. The work may be had of Lemcke & Buechner, New York. The translations and comments give evidence of acquaintance with the most recent phases of criticism.

Theologischer Jahresbericht. Dreissigster Band, 1910. Das Neue Testament. Bearbeitet von Brückner. M. Heinrius Nachfolger, Leipzig, Germany. Pr. 60 pf.

The Theologischer Jahresbericht is edited by Drs. K. Krüger and M. Schian, of Giessen. The New Testament part is prepared by M. Brückner, and is remarkably complete and very valuable. The leading books on the New Testament during 1910 are given, as well as the leading articles in the reviews. It is a comfort to have this bibliography.

Prisca of Patmos. A Tale of the Days of St. John. By H. C. McCook, D.D. The Westminster Press. Philadelphia. 1911. 318 pages. \$1.25 net. Postage 12 cents.

This very interesting story is beautifully illustrated. It gives a graphic picture of the trials of Christians in the reign of Domitian, and thus helps one to understand the life of John, the Apostle, and the reason for his exile in Patmos.

III. PRACTICAL THEOLOGY.

The International Lesson System—The History of Its Origin and Development. By John Richard Sampey, D.D., LL.D. Fleming H. Revell Company, 1911. pp. 363. \$1.50 net.

Professor Sampey has put the world in his debt—particularly the Sunday School world—by the preparation of this painstaking volume. The work was first delivered as a course of lectures before the faculty and students of the Southern Baptist Theological Seminary, February 6-10, 1911, and is now published, with a brief but illuminating introduction by Bishop Vincent, who, as the book of Dr. Sampey shows, was one of the

founders of the "International Uniform Lesson"—B. F. Jacobs being another. The volume is appropriately dedicated to these two pioneers. The captions of the five leading chapters will suggest the scope of the work: I. From Robert Raikes and William Fox to John H. Vincent and B. F. Jacobs; II. The Genesis of the International Uniform Lesson; III. The Period of Triumphant Expansion; IV. The Period of Growing Criticism; V. The Demand for Graded Lessons

Professor Sampey's connection with the Lesson Committee since 1895, (when he succeeded Dr. John A. Broadus as a member of the Committee) has given him ample qualification for preparing this useful volume. The story, though involving many details, is never dry, but is interesting to the end. The new generation can discern in this treatise, how much the Sunday School world owes to the patience and persistence of those early leaders who brought order out of chaos, and made the work of the Bible School respected throughout the earth. Professor Sampey sets forth with clearness, the problems that have arisen, and with judicial fairness the criticisms to which the International System has been subjected. It will be years to come before another such treatise will be necessary—so well has the author performed his task. The Appendix is unusually long; contains a list of the Uniform Lessons from 1872—1912, as well as the Special and Graded Lessons from 1896 to the present. This will be useful for reference. Pictures of the International Committeemen from the beginning to the present lend interest to the book.

EDWARD B. POLLARD.

Peloubet's Select Notes on the International Sunday School Lessons for 1912. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, A.M. W. A. Wilde Co., Boston. 1911. \$1.00.

For thirty-eight years Dr. Peloubet has been providing the Sunday School world with an annual on the International Uniform Lessons. That his work has been superbly done is witnessed by the ever increasing demand for his "Select Notes." He has

a talent for elucidation, illustration and application. The present volume has not been surpassed by any annual in the entire series.

There are four full-page half-tone pictures and over one hundred illustrations in the text. We have a graphic chart, and brief harmony of the Life of Christ and an admirable Bibliography. Each lesson presents us with some "Suggestions to the Teacher and his Class," "Round Table Topics," "Plan of the Lesson," "The Lesson in Art," "The Lesson in its Setting," "The Teacher's Library" and "The Lesson in Literature."

For nearly twenty years the writer of this review has used Peloubet's Select Notes with growing interest and profit.

BYRON H. DEMENT.

The Christ, the Church, and the Child. By Carey Bonner, General Secretary, Sunday School Union. London, 1911. James Clarke & Co. Cloth boards. Crown 8vo. 2/6 net.

The American psychological experts, like Coe, Starbuck and Hall, now have a worthy English colleague in Secretary Bonner, of the Sunday School Union, London.

The alliterative title of this fresh and practical volume was the theme recently discussed by Mr. Bonner on the Ridley Lectureship, in connection with the Regent's Park College, London.

The book contains four lectures which are sub-divided into twenty chapters.

Lecture I. *Beginning at the Springs*; Lecture II. *The Sunday School as an Instrument of Religious Education*; Lecture III. *The Church as a Training Place for Character and Conduct*; Lecture IV. *The Minister's Personal Leadership of his Young People*. Mr. Bonner is a close observer of current movements in the religious sphere and a writer who makes you see the needs of the hour and the most effective agencies for moral and spiritual transformation. He knows how to deal with existing conditions, and is therefore helpful to all who wish to know that they may do.

Chapter II, on the Formative Years, is exceptionally valuable. It contains the results of some original investigation conducted by Mr. Bonner, to ascertain the age and agencies of conversion. Such investigations will make England less dependent upon "the daughter race" for data in religious psychology. In the main his results are confirmatory of those reached by American psychologists, yet there are striking differences, due chiefly to national traditions, ideals and environment. "Seventy-three per cent. of those who come to religious decision are 18 years or under." "It is worth noting that, nationally, the mean lifetime is forty-six years. If we take half of this, twenty-three years, then the percentages are remarkable, showing that 89.12% of the male, and 94.82% of the female, religious decisions, take place before this age."

Of the 4,000 cases examined, 86% of the males and 87% of the females reported their conversion at definite ages.

The estimate given by 400 ministers of the proportion of Sunday School Scholars in new church members received during the past three years is 48%.

Of 300, who mentioned the most direct cause of the religious change, 119 named the home and 104 church and school agencies combined. This speaks well for the Christian training in the English home.

Many are the Christian workers on both sides of the Atlantic who will be grateful to Mr. Bonner for his illuminating discussion.

BYRON H. DEMENT.

Sunday School Essentials. By Amos R. Wells. W. A. Wilde Co. Boston and Chicago. \$1.00.

Few men have written more extensively or more wisely on Sunday School principles and practices than has Mr. Wells, author of *Sunday School Problems*, *Sunday School Success*, etc. In his new book, Mr. Wells endeavors to present what every Sunday School teacher and superintendent needs the most in order to win success. The author says that "the thoughts and

plans in these pages all come out of actual Sunday School work." No reader of the book can doubt the truthfulness of this statement.

Mr. Wells is very simple and direct. He does not take flights. You never doubt what he means, even though you should not agree with him, not, however, a frequent occurrence.

There are thirty-nine chapters dealing with more than that many phases of our complex Sunday School system. Mr. Wells takes up a vital point in Sunday School organization, equipment, administration and efficiency, and says a few or many sane and pertinent things, and then proceeds to something else—not a bad plan for both speakers and writers. This book would make a valuable Christmas present to a teacher, superintendent or pastor.

BYRON H. DEMENT.

Men and Religion. Published for the Men and Religion Forward Movement by the Young Men's Christian Association Press, New York. 1911. Cloth, 168 pages. \$1.00 net.

A timely volume defining "The Men and Religion Forward Movement," answering the question, "Whence did it arise?" and setting forth in notable addresses its plans, purposes and prospects. Of this movement, founded on and developed in prayer by men prominent in the business, social and religious life of two great nations, and having as its main objective to increase the active membership of men and boys in the Christian churches of this continent, Hubert Carleton may be excused for saying in the Introduction: "Under the blessing and power of God it will be the greatest contribution of which any man can conceive to help mane the kingdom of this world the Kingdom of our Lord and His Christ." "What it is not" is as significantly set forth as "What it is." "It is not in itself a movement for Church unity." It involves that peculiar and well-nigh unique kind of co-operation whereby each one, in reaping his own harvest for Christ, fulfilling his own responsibility and doing his own work, will be doing exactly what the plans for this

movement require him to do. In addition to others of merit, here are especially significant addresses by John R. Mott, on "The Cost," by F. L. Thompson, on "The Program," by Charles W. Gilkey, on "The Adolescent Boy and Religion," by Ira Landrith, on "A Revival from the Pews," by Geo. C. Robinson, on "The Bible Emphasis," by Graham Taylor, on "The Social Emphasis", and by Fred B. Smith, on "The Evangelistic Emphasis." The book will richly repay reading and study just now.

GEO. B. EAGER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. Hodder & Stoughton, New York., Geo. H. Doran & Co. 1911. Cloth, 163 pages. 75 cents, net.

Professor Hoyt, already favorably known by his books on "The Preacher" and "The Work of Preaching," does the public, and young ministers especially, a fresh service in this book, which has grown out of a recognized demand for a deepening of the devotional spirit in the public services of the church. It has long been seen and often said that the tendency in non-liturgical churches is to lay such emphasis upon the sermon as to cause other parts of public worship to be slighted. This is a most laudable attempt to show both how important it is to make the whole service unified in its contribution to the soul of the worshipper, and how by wise and devout attention to the various parts of the service this may be done. In view of the prevailing flippancy and lack of reverence of the age such a book is thrice welcome.

GEO. B. EAGER.

Instrumental Music In the Worship, or the Greek Verb Psallo. By M. C. Kurfees, Associate Editor of the Gospel Advocate. McQuiddy Printing Co., Nashville. 1911. Pages 288.

The author is pastor of one of the Disciples' Churches in Louisville, of the stricter type. He holds (p. 244) that instrumental music is inconsistent with the fundamental principle of Camp-

bell's "Reformation." On that point we are not able to speak. The author (p. 111) holds that even if harps are used in heaven they are unlawful and sinful in a church on earth. He is probably correct in saying that instrumental music is not commanded in the New Testament. It was a part of the temple worship. But it is a long step to say that instrumental music is sinful. But Dr. J. W. McGarvey held this view. This is one of many points on which the Disciples are divided.

A. T. ROBERTSON.

Christ on Parnassus. Lectures on Art, Ethics, and Theology. By P. T. Forsyth, Principal of Hackney College, London. George H. Doran Co., New York, 1911. 297 pages. \$3.00 net.

Principal Forsyth is one of the ablest writers on religious subjects. He is very prolific also. In his earlier books his style was at times complicated, due to the rush of great thoughts more rapidly than he could express them.

In the present volume there is the same brilliancy of thought and more directness and simplicity of expression. Striking sentences meet one at every turn. The richness of Dr. Forsyth's culture appears in a special manner in *Christ on Parnassus*.

In Greece we see art as master of religion or almost identical with it. In India we find religion with little art. It is Christianity that has shown how art is best subordinated to religion. Art is a poor master, he says, but a good servant. Greece was supreme in sculpture, architecture, and poetry, but deficient apparently in music and painting. With Christianity all the arts have flourished. Dr. Forsyth holds that Greece is a good reply to those who advocate art merely for art's sake. The book is a bold plea for the supremacy of Christ in the realm of art for art's own sake. Christ is Lord of the whole man. The book is up to the best work of Dr. Forsyth, and that is great praise.

A. T. ROBERTSON.

The Qualities of Men: An Essay in Appreciation. By Joseph Jastrow. Houghton-Mifflin Co., Boston and New York, 1910.

This little volume is the by-product of the work of the author in the preparation of a book on "Temperament and Character." If his motive in giving it to the public was to whet the appetites of his readers for the larger volume, his purpose has been accomplished. No one can read it without a desire for the promised major work. To begin with, its style is charming, and the men who are writing for the enlargement of our scientific knowledge should not count this a matter of no moment, for a rich and entertaining style does not hurt the science and will secure for it a reading by many who, while they appreciate the scientific values of a book, rebel at having to secure those values at the cost of constant literary disgust.

Again, the thought of the book is illuminating and suggestive. There are two general principles elaborated in it. First, the differentiation of human quality has its rise in the sensibilities—responsiveness to the environment. Second, the environment, particularly the social environment, acts as a selective influence, determining the development of certain qualities and the discouragement and repression of others. In a given social environment certain qualities receive the highest appreciation, and men of that type come to the highest positions of influence. Thus is created a tendency among those living in that society, to cultivate those qualities and neglect others. Men are rated according to the degree in which those qualities are realized in them. In this way social ideals and standards are set.

The author makes a vigorous and timely application of these principles to the problems of education.

We are tempted to indulge in lengthy quotation; but we forbear. We advise our readers to get the book.

C. S. GARDNER.

The Church and the Changing Order. By Shaller Mathews. Macmillan Co., New York, 1909. \$1.50 net.

The underlying thought of Dean Mathews here is that the Church is in a real crisis and needs to define and adjust its attitude toward the formative forces of life and society, at work now as at the first and ever since. A "new age" he thinks, is imminent, and the final results of the transition no man dare forecast. This becomes then, for ministers and men in general, more than an academic question—it is "a matter of life and death, both for the Church and the new social order." The multitude of books of this strain, dealing with the social crisis in a serious and religious, as well as more or less scientific way, is a sign of the times. It is cheering to find Dr. Mathews, as well as others of equal insight and breadth of vision, avowing their belief that Christianity is no dying faith, but is splendidly vital and full of the power of a genuine rejuvenescence. We have found this to be one of the books in this trend that will bear re-reading and earnest study.

GEO. B. EAGER.

Social Adjustment. By Scott Nearing, Wharton School, University of Pennsylvania. New York. 1911. The Macmillan Co. \$1.50 net.

This is a serviceable book. It is not original, nor profound; but conveniently gathers together a very considerable number of social facts and statistics as to some of the most important present-day problems and discusses them in an intelligent and generally discriminating way. The author's position is progressive, but not radical. In his classification of maladjustment, he distinguishes two classes: 1. Those which are remediable through the awakening of the social conscience; such as uniformity in education, low wages and standards (of living), congestion of population, dependence of women, menace of large families, decadence of the home, short duration of the working life. 2. Those regarding which the social conscience has already been awakened, and which are immediately remediable by legis-

lation; such as overwork, dangerous trades, industrial accidents, child labor, unemployment. He places great emphasis upon the need for developing the sense of social responsibility. In this he is unquestionably right. The agencies upon which he relies to develop this are the Labor Union movement, social panaceas (such as Socialism), certain reform movements, journalism and authorship, and the educational system. The Church, he thinks, has greatly declined in influence in our modern life; and, he says, "the Church may still be relied upon, to a very limited extent, for an emphasis on social responsibility." If this is true, the Church is in a sad way, truly. That there is some justification for the remark is certainly true; but it is the conviction of many minds that before the sense of social responsibility is ever adequately developed, the Church will have to awake to a realization of its social mission in this age and become the chief agency in the process. At any rate, it is becoming clearer all the time, that only in this way will the Church retain its primacy among the socializing agencies, or regain the measure of it which may have been lost.

This is a good book, helpful for preachers.

C. S. GARDNER.

Women and Socialism. By August Bebel. Translated by Meta S. Stern. New York. Socialist Literature Co. 1910.

Bebel is the great leader of the Social Democrats of Germany, and the ablest representative in this generation, perhaps, of that type of socialistic thought. The book is of great value in two ways: 1. It is an authoritative presentation of the view of woman, held by materialistic socialism. 2. Apart from the serious errors of this socialistic philosophy, the book contains much valuable material in the way of historical and scientific discussion of the treatment and status of women in the past and present, and of the modifications of family life under varying economic conditions.

Bebel adopts the theory of primitive promiscuity, followed by the universal prevalence of the matriarchate, as advocated by

a number of sociologists, particularly by Morgan. That theory has been hopelessly discredited by more recent investigations. Likewise, he is a firm adherent of the doctrine of the economic interpretation of history—a theory which also seems to be falling into disrepute as sociological investigation proceeds. These two scientific errors, together with the author's anti-religious views, are very much in evidence throughout the book, and mar it very seriously. It represents the views of the extreme atheistic, materialistic socialists.

C. S. GARDNER.

Christian Counsel. By David Smith, M.A., D.D. Geo. H. Doran Co., New York. Cloth, pp. 226. \$1.50 net.

The Londonderry preacher (author of "The Days of His Flesh") gives us under this commonplace title a rather unique product of his consecrated brain and heart. For five years or more he has conducted in *The British Weekly*, a sort of anonymous confessional, a correspondence which he recognizes as an important part of his work as a Christian minister. Many letters he could and did answer publicly; many more, "too sadly numerous," were of such a nature that it was impossible to deal with them openly—"stories of sin and shame and suffering, told in secrecy"—and they were answered privately. Now, yielding to request, he publishes selections from this correspondence. Out of the mass of such letters and answers he gives us a number classified under such titles as "God," "The Church," "The Ministry," "The Scriptures," "The Christian Life," etc. An exhaustive treatment of these subjects is not to be looked for in such letters, but what he gives is strictly personal "Christian counsel," and it is often wiser and more winsome for being put in this form.

It is a very tender, true, pastoral heart—kind and gentle, with somewhat of a leaning to the wistful and sad, but always corrected and illumined by ample learning and a saving sanity, that speaks to us here; and he always appeals to us, even when we disagree with him, as sometimes we must. Take this as a

sample of his wisdom and charity from a chapter on "Cranks": "Let them 'gang their ain gait.' Never take notice of their eccentricities. * * * Never argue with them. Just listen to them good-humoredly, then talk about something else. You recall how Diogenes, the Cynic, to demonstrate his contempt for creature comforts, once stood out in the pouring rain to the admiration of the passersby, until Plato came along and told them that if they took no notice of him, he would soon go home and make himself comfortable." * * * "I confess to a certain sympathy with cranks. * * * There is a reason for their being what they are, and depend upon it, if you knew the reason, you would look upon your troubles with other and kinder eyes. 'To understand is to pardon,' is a true saying of Madame de Stael."

GEO. B. EAGER.

The Land of Living Men. By Ralph Waldo Trine. New York. Thos. Y. Crowell & Co.

Mr. Trine is well known as the author of a series of books which treat in an attractive way the mystical side or aspect of our life. The best known, perhaps, of the series is the one entitled, "In Tune with the Infinite." In this volume he addresses himself to the social life. His discussions of social questions is not intended to be scientific, but popular. The style is clear and free from all technicality. He keeps in touch with facts all the way through, but there are no burdensome and tedious statistics. He succeeds in giving one the impression that he is well acquainted with the statistics and masses of facts which have been accumulated by social investigators and workers; but his aim is to talk about these conditions in such a way as to interest the common man. There is no radicalism apparent in the tone of his utterance; it is not a propaganda of revolutionary methods, but his thinking is distinctly socialistic in its trend and implications. Those who wish a book dealing with present-day social questions in this spirit, and along these lines, would do well to read it.

C. S. GARDNER.

Ten Reasons for Tithing. By Henry W. Fancher, Pastor Baptist Tabernacle, Mobile, Alabama. Mobile. 1911. Press of Wood Printing Company. 127 Pages.

With clearness and forcefulness, Mr. Fancher has stated his case. His ten reasons are "interest on principal," "exemplified by Patriarchs," "incorporated in law," "enjoined by Christ," "example to giver," "expands the giver," "evinces his faith," "enlists protection," "enriches possession," "enlarges contribution." A striking array of Scripture texts is brought forward and cogent arguments enforce their teaching. One must occasionally dissent from the use of Scripture and find fault with the argument; but usually only antagonism to the thesis will withhold assent. The attitude of polemics on the part of the writer is too evident for persuasion. It must be said, also, that there is more of legalism in the argument than is best for the free action of the principle on which the author falls back fundamentally all along. Nor can one believe that tithing insures great material possessions or that this would be a religious motive for the practice even if true. Christ's attitude toward law is not quite correctly apprehended. But in spite of minor faults the argument is powerful and the thesis is one that ought to be accepted on principle by every man.

W. O. CARVER.

The Fear of Things. By Rev. John A. Hutton, M.A., author of "The Authority and Person of Our Lord." Geo. H. Doran Co., New York. 1911. Pages 204.

The Rev. J. Stuart Holden, of London, is editing a series of volumes of sermons entitled "Preachers of To-day." He has made no mistake in including Mr. Hutton. He is a real preacher. He knows how to take the Word of God and apply it to modern conditions. In the present volume the famous Glasgow preacher deals with the personal religion of comfort in a fresh and helpful way. The sermons are short and crisp, and they ring true to the needs of the soul. Mr. Hutton is a favorite of

the preachers at Northfield. He understands preachers and he understands the average man. The book is rich food for the soul that hungers after God, who is the only shelter in the time of storm.

A. T. ROBERTSON.

Preludes and Interludes. By Amory H. Bradford. New York. 1911. Thomas Y. Crowell Company. xii+107 pages. \$1.00 net.

Among the foremost preachers of this generation was Dr. Amory H. Bradford, for forty years pastor at Montclair, New Jersey. His definite religious experience, his catholic spirit, his power of incisive utterance made him one of the most frequently quoted men of our day. What a pity it is there are not more ministers of such power and purpose that, like Dr. Bradford, Dr. Cuyler, Dr. MacArthur, to name no more, remain for a lifetime in one pastorate and grow to the end.

During the last year of his pastorate, when his physical strength was going and the lights of earth's fair life were losing in the brighter gleams of the glory celestial, Dr. Bradford was unable to preach and often unable even to be present at the church. In order to continue his ministry to the end he wrought out short messages on vital topics, which were printed from time to time in the calendar of the church, or, if he was able, read from the pulpit by him. He said that he expended on them more time and thought than on a sermon, which is perhaps to be understood relatively. In accordance with his own wish and plan these are now given to the public and constitute the great pastor's maturest message to his members and to men everywhere. There are two dozen short sketches including "The Pastor's Creed," with which they open, but which is subdivided in seven items. Among topics discussed are "Man—the Child of God," "Sin," "Prayer," "Justification by Faith," "Miracles," "Conscience," "The Holy Spirit."

W. O. CARVER.

The Unification of the Churches: A Present-Day Study. By Daniel W. Fisher, D.D., LL.D.; Author of "A Human Life." New York. 1911. Fleming H. Revell Company. 93 pages. 50 cents net.

There is a great deal of discussion of "Christian Union," much clamor for it, and not a little effort to make it effective in union of churches. Not many who set before them this ideal have faced in calm and analytical fashion all the issues involved as has Dr. Fisher in this fine little volume. In three chapters he faces, "The Problem" as seen first, in the fact and reasons for the present disunion; second, in the good and the ill of the disunion; and third, in the principles and methods along which alone union can be effected. Then three chapters recount the progress made and making toward union in Christian countries and on mission fields, with an outlook on the situation. There is no indulgence in impractical visions, no clamor for union that is superficial and based on mere compromise. It is a sane discussion which every one seeking union should read. The author is sure that union will not come in the recognition of "the historical Episcopate", nor by the acceptance of "only one method of valid baptism." It is quite true that the two most solid hindering bodies of Christians are the Episcopalians and the Baptists. Let us hope that by the time the other larger denominations have removed their barriers and come together the way may be open for Episcopalians and Baptists to enter upon active and thorough fellowship with their brethren. Meantime all need to recognize that in whatever measure any of us are dominated and informed by the one Spirit of Christ we are in His Church and in a unity.

W. O. CARVER.

The Value of Contentment. Edited by Mary Minerva Barrows; Introduction by Mary E. Wilkins. New York and Boston. 1911. H. M. Caldwell Co. xii+205 pages.

The editor of this volume was not easily satisfied, however contented, in her work of compiling the best words men have spoken on this topic. From two hundred and fifty authors she

has drawn with wisdom. Not all the words she quotes are true words, of course, or tell the true way and worth of contentment, but here one finds what many have thought and felt and then set down in verse or prose. Then an index was not forgotten. One cannot understand or quite forgive that no word is here included from Solomon or David, Paul or John—nor Jesus.

On their part the publishers have produced one of the most exquisite volumes to be found, a very dream of beauty.

Temptation; What It Is, and How to Meet It. By Philip E. Howard. Philadelphia. 1911. The Sunday School Times Company. 16-mo. 96 pages.

This little volume is one of such spiritual insight, so born of experience and so practical in its teaching that one could wish that every one might read it, confident that all who want to be clean and pure would find help in it. For all it is so small a volume, it touches upon its subject at a remarkable number of points, and always vitally and practically.

A Christian's Habits. By Robert E. Speer. Philadelphia. 1911. The Westminster Press, Presbyterian Board of Publication. 114 pages. 50 cents; 5 cents postage.

This is a beautiful little volume in artistically ornamental binding, and with decorated pages. Mr. Speer is widely known as a man of spiritual power and persuasion. He has here written simply and helpfully of the habits of duty, prayer, thought and spiritual attitudes which a Christian ought to cultivate. And he has given useful suggestions for acquiring these habits. There are eleven habits discussed in thirteen chapters, with an initial chapter on "The Place of Habit."

Our Primary Department. By William D. Murray. The Sunday School Times Company. Philadelphia. 60 cents.

Mr. Murray is the efficient superintendent of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J., and out of a wide experience has presented to the public an admirable treatment of the most fundamental aspects

of successful work in the Primary Department of the modern Sunday School. The booklet (140 pp.) is intended for all who deal with the religious education of children, whether teachers or parents. The presentation is vivified by a local coloring, but the evident principles are of universal application. Note some of the topics: Our Equipment, Our Program, How We Teach the Lesson, Our Missionary Gifts, Our Cradle Roll, Our Birthdays, Home Co-operation and Talks to Parents. It is up-to-date and has the tingle of vitality in every chapter.

One Hundred Bible Stories. By Robert Bird. Chas. Scribner's Sons. New York. 1911. 356 pages.

The stories all belong to the Old Testament. The book is beautifully illustrated and is a most attractive volume for children. Mr. Bird has a distinct gift for telling Bible stories.

Illustrations of the Beatitudes. By Sadie Eastwood. Philadelphia. 1911. The Sunday School Times Company. 66 pages. 60 cents net.

Fourteen lessons for primary teachers to use in teaching the Beatitudes. There are stories to use in approach, in illustration, and in application. They are good stories, and usually very pertinent, and well applied. Children of the intermediate grades can read the stories themselves with profit and pleasure. For actual teaching it would be desirable to use the Scripture relatively much more than is indicated in the lessons as printed. But that could, perhaps, be taken for granted.

Selections from the Confession of St. Augustine. Newly translated by W. Montgomery, B.D. Cambridge University Press. In America, G. P. Putnam's Sons. 16-mo. xxiv+271 pages. 45 cents net.

This neat, attractive little volume is designed for place in a Devotional Library, and well deserves such place. It contains the biographical portions of the confessions with certain omissions by which the work suffers nothing, Augustine's self-examination and some detached prayers and meditations. A brief Introduction outlines the main events of Augustine's life.

Henry Drummond: A Study. By Philip L. Jones, author of "A Re-statement of Baptist Principles," "Script and Print," etc. Philadelphia, 1911. The Griffith & Rowland Press. 41 pages. 25 cents net.

This is an essay in appreciation, and deals largely with the criticism and opposition aroused by Drummond's lack of orthodoxy, to show its injustice and to plead for fraternal recognition of the common message in the many messengers of God.

The Lesson Analyzed, for 1912. By Philip W. Crannell, D.D., President Kansas City Baptist Theological Seminary. The Western Baptist Publishing Co. Kansas City, Mo.

Dr. Crannell gives, in this pocket edition of the Sunday School Lessons for 1912, helpful explanatory and suggestive notes, a brief harmony of the lessons, daily Bible readings and prayer meeting topics. The Scripture text is printed, and three pages are devoted to each lesson.

B. H. DEMENT.

The Future Citizen. By F. A. Myers. Boston: Sherman, French & Co. 1911.

This book is a string of fragmentary and disconnected discussions of almost everything that people are talking about today; some of them are fairly intelligent and some of them fairly stupid.

God and Life. By John Hunter. New York: The Macmillan Company. \$1.75 net.

One of the most thoughtful and vital series of sermons that have appeared in a long time. Great themes are treated in a truly serious and dignified way, and in a way that brings great truths to bear upon living issues.

Key-notes of Optimism. By Calvin Weiss Laufer, A.M. Boston: Sherman, French & Co. 1911.

"This is distinctly a book of inspiration, sunlight and good cheer." This sentence from the preface very well characterizes this series of brief fragments—apparently extracts from ser-

mons, each followed by a short prayer. There is no special depth or freshness of thought; but the old commonplace truths which are the bases of healthful, joyous living are well expressed.

Saved by Hope. By J. Sparhawk Jones. Philadelphia: The Westminster Press. 1911. \$1.08 net.

An excellent series of fifteen sermons, beautiful and vigorous in style, elevated in spiritual tone, and strong in thought. Well worth reading.

Aunt Hope's Kitchen Stove, and the Girls Around It. By Lillian Clarkson West. The Stewart & Kidd Co., Cincinnati. 1911. Pages 324. Price, \$1.50 net.

This book is an account of down-town work with girls in the factories and stores of St. Louis, who have many temptations. Those who are engaged in similar work will find the book of value.

Suggestive Passages for Christian Workers. Philadelphia: Presbyterian Board of Publication. 5c; \$2.00 per hundred.

This little leaflet (14 pages) is mentioned because it is so remarkably well arranged, so complete and consequently likely to be so useful to personal workers.

IV. CHURCH HISTORY.

History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York. Charles Scribner's Sons. 1909. Pages 605. \$3.00.

In modern times the emphasis is more and more placed on the ethical and practical in Christianity. These features have in fact never been lost sight of entirely, but during the Middle Ages they were greatly obscured behind the more immediate interests of the political papacy and the dogmatic philosophical theology. The supreme interests of men centered in the specu-

lative and political. We have, therefore, an abundance of histories of doctrine and the other external features of the Christian Church, but until comparatively recent times little has been done toward the history of ethical theory and practice.

The work which lies before us is an attempt at the history of ethical theory within organized Christianity. "It is with the ethical theory and the ethical ideals we have in these pages to concern ourselves." p. 6. In this work the author claims "that he has gone directly and critically to the sources, and sought at first hand to understand the work of those whom he reviews. He has sought to estimate the ethical progress of the past as objectively and fairly as possible." p. vii. One can easily believe this as well as the further claim that the volume is "the labor of several years," for it manifests a wealth of the fruits of toil and learning that are rare in American scholarship.

The author very properly begins his treatise with an estimate of the factors which prepared the way for the planting and progress of Christianity—the classic Grecian contribution, the contributions of Hellenism, that of the Romans and that of the Old Testament. These furnished the background of ethical theory and practice upon which, and in the midst of which, Christianity lived and worked. The whole course of Christian history in its ethical features as well as in other respects, was profoundly influenced by these factors. One cannot understand Christianity without a good knowledge of the world in which Christianity did its work.

Following this section is a treatment of New Testament Ethics under the four divisions of "The Ethics of Jesus," "of Paul," "of the Johannine Interpretation of Jesus," "of the Other Canonical Writings." It is with this portion of the work that the more conservative scholars will find most fault. A rather advanced position from the standpoint of American scholarship is taken on most questions of higher criticism, though no great fault can be found with the author's conclusions as to the ethical content of the New Testament.

Passing out beyond the New Testament into the ever-widening stream of Christian history the author deals with the re-

mainder of the field under the general headings "The Ethics of the Early Church," "The Old Catholic or Bishop's Church and Its Ethics," "The Militant Papacy and Its Ethics," "Scholasticism and Its Ethics," "The English Reformation and Its Ethics," "The Continental Reformation and Its Ethics" and "The Merging of Churchly and Philosophical Ethics—A Summary." These titles will indicate the scope and completeness of the work and to some extent its standpoint. It is not easy to see why the English Reformation should have been treated before the Continental on which it leaned.

On this part of the work the author has put an enormous amount of labor. All the important Christian writers have been made to contribute their ethical content. No important one is omitted. Footnotes with biographical sketches, together with lists of pertinent works (editions, texts and translations), and extensive bibliographies add greatly to the value of the work.

The author reaches the conviction that Ethics must finally stand upon the same basis as other sciences. Not the assurance of some external authority, be it that of Church or the Bible, is the final basis of Ethics; but the scientific treatment of human experience, stimulated and enlightened by all possible sources of spiritual enlightenment. He admits that the element of uncertainty and mutability thus introduced into a field where the heart so eagerly desires certainty, is extremely painful and disconcerting. But he also maintains that it is the surest safeguard against the subtle refinements of casuistry and the deadly paralysis of finality, and is in fact, the only basis for moral progress. "The false assurance of an absolute in ethics has been a hindrance to the formation of new ideals. They have had to shelter themselves almost sneakingly under the cover of misinterpretations of the past." (p. 573.) He also believes that we have at length reached the place where ethics on the basis of authority is already a thing of the past. "All authoritative absolutism, whether ecclesiastical or Scriptural or rationalist, has gone. * * * In law and ethics, in theology and philosophy, the ghosts of the absolute still haunt us, but they are shadowy with the twilight

of a rising day." (p. 574). "Only the truth can make us free, and that truth, in ethics as in all other sciences, can be won only by hard work on the materials of human experience." (p. 575.)

The book is a great one and whether one agrees with the conclusions in specific cases or in general, it must be reckoned with in all future works on Christian ethics.

W. J. MCGLOTHLIN.

John Smith, the Se-Baptist, Thomas Helwys, and the First Baptist Church in England, with Fresh Light upon the Pilgrim Fathers' Church. By Walter H. Burgess, B.A. London, James Clarke & Co.; Pilgrim Press, Boston, Mass. 1911. 359 pages. 5 shillings.

Last summer the English Baptists celebrated the three hundredth anniversary of the planting of the first Baptist Church in England. The two most important men in the performance of this work were John Smith and Thomas Helwys. It is, therefore, an opportune time for a renewed study of these men. This is especially true since we have known comparatively little about Helwys and the whole event has needed further illumination. It is safe to say that the volume under review is the most important publication dealing with the early history of the English Baptists to appear since the publication of the two volumes by Evans. The author has made a renewed study of the sources, including archives, manuscripts and rare and widely scattered publications, and brings the results of that study to the public in a very clear and succinct style. Extensive extracts are made from important documents which are difficult of access, and, though he has not been careful to avoid modernizing these documents, this is an important feature of the book. One is allowed to see with his own eyes just what these ancient worthies said on the great themes that divided and stirred them.

The work is particularly valuable in giving us many details of the lives of Helwys and Murton, hitherto little known, and in setting forth the relations of these English Anabaptists to other English Separatists and to the Mennonites. Conclusions are not markedly different from those of preceding writers who have

dealt with the same subject. The value of the work lies rather in the direction of fulness. The dates of Smith's union with the Separatists, his adoption of Anabaptist views, and of the return of Helwys and Murton to England, are set somewhat later than the usually accepted dates, but not without reason. The fact that this movement in its more Baptist features was distinctly a layman's movement is very properly emphasized more than hitherto. Helwys and Murton were both laymen, the first confession was drawn up by laymen, laymen were permitted to perform all ministerial functions, preaching and defensive writing were by laymen. It is very important to have this feature of early English Baptist history emphasized again in this age of the layman, for the Baptists have not always escaped the blighting effects of ecclesiasticism. The work is an exceedingly valuable addition to the literature of Baptist and Congregational history.

W. J. MCGLOTHLIN.

The Reformation Period. By Henry Gee, D.D., F.S.A., Master of University College, Durham. Methuen & Co., London. 267 pages. Price 2/6.

This volume is one of the series of "Handbooks of English Church History" issued under the general editorship of John Henry Burn, B. D. The author, Dr. Henry Gee of Durham, is one of the greatest of living English church historians. His accurate work in his "Documents Illustrative of English Church History" and in other volumes is an assurance of the high quality of this. He was already well acquainted with the most important documents bearing on the history of the Reformation when he began the preparation of this volume which has been written from the sources. He is not only acquainted with the historical material which relates to the period, but is also broadly sympathetic with all phases of English life of the period. He possesses both the ability and the disposition to understand and sympathize with parties and opinions with which he sharply disagrees. In only one instance does he seem to fail, that is with reference to the Dutch Anabaptists who swarmed into England

in the reign of Henry VIII. He speaks of them as a "danger to religion," "a medley of various distempered beliefs", (p. 125), "the distempered Anabaptists of Elizabeth's days", (p. 250), showing that prejudice has saved him the trouble of trying to understand them. With such expressions uttered by a respectable historian at the end of the first decade of the twentieth century it is pleasant to contrast the views of such historians as Lindsay, Harnack and others equally reputable, who have taken the trouble to understand the Anabaptists and have thereby learned that many of the best things for which the modern world is striving were the main contentions of the Anabaptists in the sixteenth century. On the other hand the author's great sympathy for the Roman Catholics will not be shared by any except the Catholics and the High Church Episcopalians.

The volume covers the period from the beginning of the Reformation to the end of Elizabeth's reign—a period which was determinative for the English Church though not for the religious life of England. The period has been worked over much of course, and yet Dr. Gee has made a contribution in this brief treatment. He manifests a grasp of all the factors involved, brings out the background and elements of the movement, and gives an analysis of the results that have rarely if ever been equalled. It is, in the opinion of the reviewer, unquestionably the best brief treatment of the English Reformation.

W. J. McGLATHLIN.

Kurtzgefasste Kirchengeschichte für Studierende. Teil 3. Die neuere Kirchengeschichte. 1. u. 2. Hälfte. Von Lic. theol. H. Appel. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911.

These two portions complete the work, parts of which have been heretofore noticed in these pages. The same general characteristics are found in this as in former portions of the work. The increasing complexity of life in the modern period necessarily makes the work of the church historian, as that of other historians, very difficult. How to get that which is important before the public, in a form at once clear and systematic, is the problem.

The author has worked with less success in the modern than in the earlier periods. The matter is clear and very well arranged, but much that is important has been omitted. In particular he knows little about the religious history of England and America or thinks it has little importance. Likewise, the religious bodies which are independent of the State receive scant attention. The State churches of continental Europe, and particularly Germany, are treated very fully and satisfactorily, but the space devoted to them is out of all proportion to that given to other portions of Christendom. The accuracy of the work can be generally relied on, and it perhaps furnished the best means in existence for a rapid survey of Christianity as a whole.

W. J. MCGLOTHLIN.

Handbuch der Kirchengeschichte für Studierende herausgegeben von Gustav Krüger in Giessen. Vierter Teil. Die Neuzeit, bearbeitet von Lic. Horst Stephan, Privatdozent der Theologie in Marburg. J. C. B. Mohr (Paul Siebeck), Tübingen, 1909. M. 5.

This newest German handbook of Church History for students is to be the work of Gerhard Ficker, Heinrich Hermelink, Erwin Preuscher, Horst Stephan and Gustav Krüger in collaboration. It is understood, though not stated, that the sections on American Church History were furnished by Prof. Walter Rauschenbusch of Rochester Theological Seminary. Certain it is, that the treatment of American affairs is the fullest and most satisfactory that has yet appeared in any similar German work.

The fourth part on the latest period of history is the first to appear, the work of Stephan. It is an admirable piece of work. Comprehensiveness, firmness of grasp upon the important movements and their sources, insight into the motives for action, a sense of the unity and movement of history characterize the work in a remarkable degree. The treatment of the course of things in general is put in large print at the beginning of each section, the progress being unbroken by notes or digressions; the biographical material and other details are treated in a series of notes in finer print at the end of the section. By this method it

is possible to show the progress and relation of events more satisfactorily without losing the knowledge of the details upon which the general statements are built. It will not be so comprehensive and detailed as Kurtz, it seems, but it is far deeper and more philosophic. It will be found very useful by both students and professors.

W. J. McGLOTHLIN.

Das älteste germanische Christentum oder der sogen, "Arianismus" der Germanen. Vortrag von Dr. Haus van Schubert, Professor in Heidelberg. Tübingen Verlag von J. C. B. Mohr, 1909. pp. 36. M. 80.

A very interesting address delivered at several points and finally published in 1909. Little is known of early Christianity among the Germanic tribes, and yet in view of the large place they have since filled in the world, the subject is one of considerable importance. The distinguished author has, therefore, rendered a very distinct service in this enlightening address. As is well known, the earliest German Christianity was Arianism. "Arianism," the author writes it, because he holds that it was not truly Arianism of the Alexandrian type, but rather a semi-Arianism which held firmly to the subordination of the Son, while rejecting the characteristic Arian belief that He was a created being. This position was maintained, not by speculation but by the use of the Scriptures on whose statements these Germans wholly relied. They manifested, the author maintains, a Scriptural theology, a moral earnestness and spiritual insight which were wholly wanting among the Catholics. In organization they are neither Scriptural nor Roman Catholic, rather the church organization was based upon the tribal divisions of these peoples, the higher ecclesiastical officials being appointed by the kings and themselves exercising important governmental functions. The author concludes that present-day German Christianity is such an exact reproduction of this early German as to minister to present-day pride, and at the same time oppose the tendency to Romanism on the one hand and to separation between Church and State on the other. Indeed the author reaches this

conclusion so successfully that one cannot escape the feeling that the address is a "Tendenzschrift," that it was written for this express purpose. However, it is a brief but valuable contribution to an interesting and important theme.

W. J. MCGLOTHLIN.

The Relation of John Wiclif and the Lollards to the Friars. Being the Dissertation Presented to the University of Heidelberg for the Degree of Doctor of Theology, by Arthur Dakin. London. The Kingsgate Press, 1911. Pages x+80. 25 cents.

Dr. Dakin has well justified the Baptist Union in sending him to Germany, by examining this interesting side of Wiclif's career. He even claims that it was at the time the most important, and that the controversy on the Mass was eagerly seized in order to obscure the real aim of the Reformer. The new Friars of the thirteenth century had met with opposition from the parish priests; as they degenerated they had to encounter internal criticism from those true to the ideals of Francis; but Wiclif not only adopted these lines of opposition, he attacked the very idea of friars' begging, and said they were a lazy class, fattening on the industrious workers; he attacked their ideal of poverty, their tawdry sermons, their schismatic position in the one "sect of Christ." The rebellion of 1381 brought the friars and the clergy into line against him, but under Henry IV the Lollards found public opinion with them against the mendicants. Such is Dr. Dakin's new thesis, and he supports it with many contemporary illustrations.

W. T. WHITLEY.

Transactions of the Baptist Historical Society, Vol. II., No. 4. October, 1911. London. Baptist Union Pub. Dept.

The contents of this number are as follows: "Memorials of the Treacher Family," by Sir W. J. Collins, "Baptist Churches till 1660, Contemporary Records," "The Bunyan Christening, 1672," by Dr. W. T. Whitley, "Baptist Literature till 1688" and "Review. Original Records of Nonconformity, etc." Like its predecessors, this volume is a valuable addition to the literature of our Baptist history.

V. RELIGION AND PHILOSOPHY.

The American Philosophy, Pragmatism, Critically Considered in Relation to Present-Day Theology. By A. v. C. P. Huitzinga, author of "Belief in a Personal God," "Discussions on Damnation," etc. Boston. 1911. Sherman, French & Company. 64 pages. 60 cents net.

Vigorously, boldly, does the author of this volume present and attack the fundamental temper, method and claims of that Pragmatic school of thinkers just now making so much noise in the sphere of philosophy. Out of a wealth of reading and reflection Mr. Huitzinga is able to produce reasons and arguments against every essential feature of Pragmatism. He rightly evaluates its positions by appealing to their connection with the democratic individualism of our time and country, the evolutionary principle in science, the practical temper of a materially progressive age, and a theological situation dominated by the Ritschlian distinction between value-judgment and existence-judgment.

The author makes such extensive use of other writers, quotes from them with such frequency and extent, and so frequently turns aside for some comment on a collateral issue thus introduced as to interfere somewhat with the continuity and orderliness of his discussion. One also rather suspects that a good many readers will fail of full appreciation of the numerous Latin, Greek, German and French terms, phrases and quotations. But for the quite obvious earnestness and simplicity of purpose there would be a suggestion of pedantry.

W. O. CARVER.

Great Religious Teachers of the East. By Alfred W. Martin, Associate Leader of the Society for Ethical Culture in New York. New York. 1911. The Macmillan Company. 268 pages. \$1.25 net.

Here we have seven of a course of twelve lectures delivered early in 1911 "at the Meeting-House of the Society for Ethical Culture of New York." The first deals with "The Discovery of the Sacred Books of the East and Its Results." Number five

has for its subject, "The Prophets of Israel and the Commonwealth of Man." The others treat Gotama, the Buddha; Zoroaster; Confucius and Lao-Tze; Jesus; and Mohammed.

With a free hand and full confidence in his own ideas this author sketches the careers, very summarily, and the teaching and the influence of these great leaders. He is careful to rap Christianity upon occasion and in the midst of his discussion of Jesus,—a very appreciative discussion it is, with real insight,—he turns about to express dissent from Jesus' teaching "with reference to marriage, divorce, wealth, intellectual and aesthetic pursuits." This he does, not to tell us wherein Jesus is in error, but apparently just to season his inevitable praise of Jesus with a superior criticism. He misses the mark when he defines the "special life-purpose of Jesus" as "to prepare the largest possible number of men and women for membership in the new kingdom of Heaven." Otherwise he shows his inability to reach up to the comprehension of Jesus. His bibliography indicates a choice of literature largely of a certain critical type.

The style is easy and lucid and the whole moves in a realm of ethical thought of a high order.

W. O. CARVER.

Aspects of Islam. By Duncan Black Macdonald, M.A., D.D., sometime Scholar and Fellow of the University of Glasgow; Professor of Semitic Languages in Hartford Theological Seminary; Author of Development of Muslim Theology, Jurisprudence and Constitutional Theory; The Religious Attitude and Life in Islam, etc. New York, 1911. The Macmillan Company. xi+375 pages. \$1.50 net.

This volume is the third of the Hartford-Lamson Lectures to be published. The series, beginning with an "Introduction to the Study of Comparative Religion," by Principal Jevons and followed up by De Groot's "Religion of the Chinese", is adhering to the ideal of an introductory course suited to the needs of prospective missionaries and other elementary students of religion. At the same time it will be recognized at once that the selection of scholars of the first class in this department gives a

dignity and security that command the attention of all and make certain that even maturer scholars will not fail to find fresh material or fresh interpretations in these volumes.

The element of newness or freshness is especially found in this third volume. Dr. Macdonald spent several months in travel and study in Egypt, Arabia and Turkey, in preparation for these lectures. He advances some views that are new and gives some translations and interpretations from which he expects other Arabists to dissent. In this he is probably not to be disappointed for he has been rather ready to adopt what is novel. Moreover, it is not easy to approve some of his advice, nor all of his own conduct, in the matter of the Christian's proper attitude toward Islam and Mohammedans. It is desirable that a friendly attitude shall be felt and expressed, naturally, in all missionary work. Otherwise it is not missionary work. And the highest possible respect should be felt and shown toward the religious history and customs of any people. But the author's advice goes over into the realm of compromise of principle, of course not consciously so on his part.

The work shows great scholarship and genuine thinking. The final lecture deals with general advice to missionaries, irrespective of the special field to which they may be going, and throughout, the advice is based on principles presumably of universal application.

W. O. CARVER.

Personality in Christ and in Ourselves. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the British Academy; Chaplain in Ordinary to the King. Oxford University Press, American Branch. New York. 1911. 75 pages. Paper. 50 cents.

Dr. Sanday here takes occasion in three lectures to explain, classify and defend some statements and some of the essential positions in his elaborate work—*Christologies, Ancient and Modern*. He had coveted the help of criticisms and now that they have come, after the English fashion, he replies. It is all done, in fine spirit and he makes himself more clear in some of his

statements wherein he was misunderstood in his book. The main interest here is in the question of the subliminal self in which Dr. Sanday seeks light and explanation for the problems of the personality of Jesus and the spiritual experiences of human persons. The main doctrine of personality is distinctly the standard view, but there is added the effort to make use of the deeper subliminal self, about which we know so little and therefore may guess so much.

W. O. CARVER.

The Eternal Riddle. By John Wirt Dunning. Boston, 1911. Sherman, French & Company. 241 pages. \$1.20 net.

"The Eternal Riddle" is, of course, man who is ever seeking to solve himself and failing because he will not see all that is in himself and will not believe that which lies about him speaking of the God in whom he lives and moves and dwells. Truly these are serious problems for man—for his reason the riddles of his soul, the fact and the nature of God, the rationality of prayer, how can sins be forgiven, who was—and is—Jesus Christ; riddles for the heart in suffering, in faith and faith's tasks and achievements. Sixteen of the questions that meet a man in the road of religion are discussed in this work. The discussions are in the best sense—not the recent philosophic sense—pragmatic. They do not undertake to demonstrate the certainty but to rationalize the confidence that God is and is good, that the soul is and is to be, and in spite of all its sins may become pure and happy forever in the realization of goodness and of God. The argument is that of the heart primarily—and the heart does not demand proof but privilege—right—to cherish its hopes and aspirations. When reason says to the soul, "This wish of thine might be true," the soul answers, "It is true then for I have the conviction of experience."

Mr. Dunning gives us concise and luminous English, poetry and illustration. Thus he keeps us in the realm of the deepest feeling and the true exercise of religious imagination. But feeling and emotion do not disagree nor quarrel with thought. Rather

do they, by very worth of their treasures, compel thought to go in the company uncomplaining, howbeit always wisely cautious not to go astray from truth's way.

It is not to be expected that our author, moving in such an atmosphere, will seek to answer in the phrase of dogma such questions as, "What shall I think about the Bible?" "What shall I think about Jesus?" "What is Christian faith?" The answer will rather, in each case, suggest a way of verifying the truth of the matter.

Particularly engaging are such questions as "What is it to be saved?" "How near may I come to heaven and miss it?" "Does the world need a new religion?" The reader will not agree with all the author says; but he will be a better and more confident Christian for the reading.

W. O. CARVER.

Oriental Religions in Roman Paganism. By Franz Cumont; with an Introductory Essay by Grant Showerman. Authorized Translation. Chicago, 1911. The Open Court Publishing Company. xxvii+298 pp.

Professor Cumont is not only recognized as a leading Orientalist, but is just now one of the most original students of religious origins. This work combines lectures in Paris and in Oxford and has passed through two editions in French. The work in French was reviewed in this Quarterly of April, 1911. We are pleased now to record its appearance in English. To the eight lectures is appended an extensive section of notes, references, citations and explanations for the use of scholars. No student of the religion of Rome will neglect this work, and its obvious bearing on Christian origins will commend it to the attention of all students of our own religion.

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THE LIFE AND WORK OF WILLIAM HETH WHITSITT.

BY PROFESSOR E. B. POLLARD, D. D., CROZER THEOLOGICAL
SEMINARY, CHESTER, PA.

Human progress has always moved along the highway of sacrifice. Persons, not things, individuals and not institutions must ever bear the brunt of all social and religious advancement. Progress is a hard bargainer. She exacts her price in toil and sweat and blood. The life of William H. Whitsitt exemplifies these truths. His place will always be a unique one in the history of Southern Baptists. In this altogether imperfect sketch of his life and work, we shall try to be sympathetic, discriminating and just.

Near the city of Nashville, in Davidson County, Tennessee, William Heth Whitsitt was born on November 25, 1841. He was accustomed to speak of himself as "a strenuous Baptist;" sometimes adding "I have been a Baptist for three generations." The Whitsitt lineage may be fairly well traced. The Whitsitts—or Whitesides, as they were called in their home-land—came into Amherst County, Virginia, from Ireland, apparently, by way of Pennsylvania, in the year 1741. The family was

of Scotch-Irish blood and in religion was Presbyterian. William Whitsitt, the immigrant, had a grandson, James Whitsitt, by name, who, in the great revival which swept over Virginia in 1785-92, was converted, and in 1789, connected himself with a little Baptist church organized in 1788, with a meeting-place on the Whitsitt farm.* In the following year, young James Whitsitt, with uncommon zeal as a Christian, decided to remove from his Virginian home to Davidson County, Tennessee; and in due time, became one of the most notable of the Baptist pioneers in the region of the Cumberland Valley.† This remarkable man is said to have possessed unusual native ability, and strong reasoning powers; as a preacher he took great pains in preparation and at times manifested deep feeling and pathos. With all, he was an earnest friend of the early missionary undertakings of his day. A son of this sturdy pioneer preacher was Reuben Ewing Whitsitt. He and Dicey (McFarland) Whitsitt became the parents of the distinguished subject of this article.

Young William Whitsitt's father died when he was a lad of eleven years; and his mother became for a time the chief educative force in his life. The boy's first experience away from home came in his early 'teens. In Wilson County, Tennessee, about midway between Nashville and Lebanon, there lay the quiet little village of Mt. Juliet, the principal attraction of which was the Mt. Juliet High School, then a flourishing academy for boys and girls. Thither William Whitsitt was sent, under the oversight of relatives, the Williamsons, who resided near the village. Here the future professor began to lay well the foundations of his life-long habits of study. In the year 1857, he entered the Union University of Murfreesboro, Tennessee. Of this modest educational seat, Doctor Whitsitt later wrote: "It was a small affair,

*See Whitesides Baptist Church, Beale's *Simple's History of Baptists in Virginia*, also *Am. Historical Magazine and Tenn. Historical Society Quarterly*, Vol. IX, 1904.

†*Art. James Whitsitt, Cathcart's Baptist Encyclopedia.*

in the bushes on the outskirts of Murfreesboro, but there was much good learning and good fellowship in that shabby house of three stories." From this institution he was graduated with distinction in 1861, before he had yet reached the age of twenty. A life-long friend, who knew him in the early school-days, says of him: "He was the readiest boy I ever knew in the recitation room. I do not believe he ever made a faulty recitation. I do not remember his ever failing in anything."

The Civil War having begun in the spring of the year of graduation, William Whitsitt enlisted as a private. One of the earliest of his experiences as a soldier may be given in his own words, since they reflect traits which characterized him throughout life: "Early on the morning of November 15, 1862, my colonel sent me an order to saddle up and report to the General. I groomed the horse that I considered superior to anything in the army, and with my shining, morning face and my new Confederate uniform, I saddled in haste and galloped up to see what General Forrest might want of me. I was very proud to receive his commands, and suspected that my large new parchment in the degree of Master of Arts at the poor little university in Murfreesboro, may have been the charm that won his regards. I put spurs to my horse. As I came in sight of him, in order to make a brave show, and stopping at the proper distance, I made what must have been to him a very ridiculous salute. He replied more slowly and then calling me forward, inquired my name, and whether I was acquainted with the region between Nashville and Franklin, remarking that he desired me to ride with him in the capacity of a guide. He complimented me on reporting to him promptly, remarking that if I had been five minutes later the whole army would have been delayed by my negligence." The young private was later promoted to a chaplaincy, and doubtless was quite as faithful in guiding his fellows in the way of Christ as he had been

in conducting his General along the highways of his native county. Doctor Whitsitt, even till his death, took a modest though very manifest pride in his military life, and frequently referred to it with evident enthusiasm. His confederates in arms have testified to his valor and fidelity as a soldier. While on a furlough, it would seem, he was ordained to the gospel ministry at the old Mill Creek Church, of which his grandfather had been pastor; of which he and his people were members, and which he himself was later to serve for a brief period, in 1865-66.

After nearly four years of military experience—about twelve months of which time were spent in Federal prisons, he having been twice captured—young Whitsitt decided to take up again his broken threads of study. In 1866, he entered the University of Virginia, (then as now, doubtless the strongest of the Southern state institutions, and undertook that famous *stiff ticket*, “Latin, Greek and Math.,”—with Moral Philosophy thrown in! The next year, Mr. Whitsitt entered the Southern Baptist Theological Seminary, then located in Greenville, S. C., where he remained two sessions. Here he was regarded as a most diligent and even brilliant student and although he seldom gave himself to athletic sports with his fellows, and devoted but little time to social enjoyments, the entire student body admired him for his abilities, and the kindly disposition he showed towards all. At Greenville, his gifts were at once recognized by the faculty. It is said that Dr. Broadus was particularly fond of drawing him out in class-room discussions. His recitations were said to approach perfection. The two years from 1869 to 1871 were spent in study abroad, particularly in *Leipsic and in Berlin. These years were well improved; for it gave him insight into the historical method of investigation, and confirmed habits of diligence and research. On the student’s return to his native land, he

* Here the records show he matriculated with the famous professors, Luthardt, Curtius, Lipsius and Tischendorf.

accepted the care of the Baptist church at Albany, Georgia, in February, 1872. In the fall of that year, however, he entered upon the duties of professorship in Ecclesiastical History at the Seminary in Greenville, succeeding Doctor William Williams who had been transferred from this chair to that of Systematic Theology. Biblical Introduction was also assigned to the new professor. Later, however, on Dr. Manly's return to the Seminary in 1879, Dr. Whitsitt exchanged the latter subject for Polemical Theology. This he taught most successfully, till succeeded in this department by the distinguished teacher, Henry Herbert Harris, in the year 1895. Professor Whitsitt's special classes in the reading of theological works in the German language, in the History of Doctrine, and in his Historical Seminary, were popular with the students and highly profitable. It is in the special department of Church History that Doctor Whitsitt's reputation was made, and upon this it must chiefly rest. His distinguished abilities as scholar, teacher and preacher were not slow in being recognized. Mercer University conferred upon him the Degree of Doctor of Divinity in the year 1873. Three schools of learning, (William Jewell, Georgetown and Southwestern) honored him with the degree of Doctor of Laws in 1888.

As a student in his chosen department, Dr. Whitsitt was instructed in the patient, scientific methods of investigation, which characterize the best type of German scholarship. He therefore went to his task with untiring zeal and thoroughness, and came before his students with the freshness and enthusiasm of an original investigator. It has been affirmed that it was not easy for him at the first, accustomed to books through years of studious preparation, to give to his students easily and effectively the result of his studies, or to draw out their best thinking. But experience demonstrated that he had the qualities of a great teacher, giving himself freely to those

under his guidance, and treating them as friends and fellow-searchers after the truth. He continually furnished his pupils the example of painstaking labor in the search for facts, and set young men to thinking, by his originality, his keen insight and his unconventional methods of approach to truth. In the class-room therefore, Professor Whitsitt impressed himself deeply upon his students. A quiet, and sometimes abstracted manner helped to give the impression of fulness of wisdom. When he spoke, he *said something*. Since no mortal man could predict what that something would be, the students were kept continually on the alert. His lectures were full of *meaty* observations upon men and movements. Little *asides* which indicated at once close familiarity with his theme and ample mother-wit, were delightful characteristics of his style. Originality marked his modes of thought as well as of expression. A dry, unconscious humor enlivened class-room discussions. His students had confidence in him, because he impressed them as one who had not only patiently investigated his subject and obtained the facts, but had thought profoundly upon their meaning. He loved not only history, but the philosophy of history. In pointing out the significance of movements and of men, Doctor Whitsitt was at his best. With him history was philosophy teaching by example. He did not accept views of events simply because they were generally credited. In Baptist history he understood full well that few, if any, of the early historians had done the Baptists justice; their opponents from lack of sympathy, their friends for want of critical and sound historical method. Dr. Whitsitt advanced some opinions that were not held by other students in the same field. Boldness and independence were marked elements in his character as student and as teacher. In one of his encyclopedia articles, he gives, and doubtless justly, to Doctor Henry C. Vedder, in his *Short History of the Baptists*, the credit for first applying the scientific method to the writing of

Baptist history. But he himself had been using that method in his class-room lectures for many years. There was a quaintness about Dr. Whitsitt's style, both as lecturer and as writer that had a charm all its own. Unexpected turns of expression, the occasional use of an unusual word, or the common word in an uncommon sense, gave his style a freshness, and a character which sometimes approached the picturesque. These traits appeared in his preaching and in his occasional papers quite as much as in his lectures to students. Nor did his manner of speech appear to be a mannerism; still less a trick of rhetoric. The style was the man. The use of quaint and unusual words, in serious discussion, sometimes caused unpoetic minds, or those not familiar with the man, to misinterpret his meaning; but to many his utterances brought unfailing delight.

Dr. Whitsitt possessed keen literary appreciation. In his student days he had given much attention to the classics. Horace, Juvenal and Virgil were his frequent companions. He kept his heart alert on the affectional side by reading the poets of the heroic age and through fondness for the Romanticism of the closing days of the eighteenth century. The breadth of his taste for poetry may be discerned in the fact of his love for writers so separated in time and spirit as Horace, reclining at the table of Mæcenas, and Bobby Burns, barefoot in the furrows at Ayr. Among his choicest occasional lectures was that upon Robert Burns, which was frequently called for by students and societies of cultured people.

As a preacher, Dr. Whitsitt showed much of that same originality of thought and expression which marked his lectures. He had not the readiness in *extempore* speech which characterized many of his brethren, and so he preferred to read his formal discourses. These however, were always full of high thought and tender feeling; and while he was never a popular preacher in the ordinary sense, the more thoughtful people rejoiced to hear him.

The Seminary students were glad when it was announced that he would preach in one of the city pulpits. While the Seminary had in its faculty a number of men highly gifted as preachers yet a distinguished alumnus asserts: "I came to look upon him as the most fecund and the most fecundating man in the Seminary. His sermons moved me as did the sermons of no other member of the faculty, although they were read in the monotone all who heard him will recall." There were times when he produced an impression upon his hearers that was truly profound. A former *colleague writing after a lapse of nearly forty years thus recalls a single occasion: "A sermon that he preached in Greenville on the words, 'Mighty to save' (Isa. 63:1) a description of situations selected from various periods of Jewish and Christian history, was a powerful exhibition of the inspiring influence of trust in God. His literary charm never disguised his seriousness of thought." He always delivered his message with a fervor which though not outwardly demonstrative, was always deep and unctious. For many years he taught a Bible class in the Walnut Street Church, Louisville, which was largely attended by men and women of the city and by interested students, who were glad to sit at his feet both on week-days and on Sundays.

Professor Whitsitt was not a man of affairs in the ordinary sense of that term. He had not cultivated men in the widely varied activities of life; and yet he was systematic and accurate in mastering administrative details. It was said of him that each year he would know the names, home addresses, and other such facts concerning the entire student body; and that he kept up with the locations and the labors of the alumni to an extent that was truly remarkable. His successful management, for a number of years, of the "Students' Fund," and his careful superintendency of New York Hall, (once the

* Prof. Crawford H. Toy of Harvard University.

main building of the Seminary) gave evidence of practical skill. On the decease of John A. Broadus in 1895, the Trustees elected Dr. Whitsitt to the presidency of the Seminary. Under his administration the number of students reached the highest mark but one in the history of the institution having advanced continually, till an unfortunate and prolonged controversy (1896-99) began to hamper for a time the Seminary's peace. Both faculty and students were devotedly attached to their president; and their affection grew deeper in all the dark days of uncertainty and conflict. When the students spoke of "Uncle Billy" it was with proud affection. They admired the practical wisdom of Boyce. Their minds were quickened and their hearts stirred by the rich resourcefulness of Broadus. It was Dr. Whitsitt's inimitable personality, his genuine, kindly heart that led them captive.

As an investigator of facts, Dr. Whitsitt was independent to the point of boldness; and in maintaining his conclusions, firm to the last ditch. In matters of administrative policy he sometimes distrusted his judgment, and deferred to others. Because of his modesty and native cautiousness, some judged him timid. Because of his sincerity and openness of heart he could never seem at his best in the midst of more aggressive men. He was a master in times of peace; but for storms, he had no genius. It was strange indeed, that one of the most unassertive and peace-loving of men should have been one of the greatest of storm-centers in Southern Baptist life.

Carlyle made much of the historical significance of the individual life. With him history was biography writ large. Many others, like Lord Acton, affirm that if we would read history aright it is necessary to get behind individuals to the thought currents—the movements and counter-movements—that make and unmake men. The life and work of William H. Whitsitt cannot be properly judged, nor even understood, apart from forces which

had been at work among Southern Baptists for half a century. It is for this reason that a treatment of Doctor Whitsitt's life would be altogether incomplete, even unintelligible, without some reference to the unfortunate contention which bears his name.

It is possible that we are still too near the controversy to view it in its true perspective. Only Southern Baptists could appreciate its significance; and many of them doubtless, but partially. Christians elsewhere wondered what it all meant; and even when it was explained, they stood amazed that such fuel should have kindled so vast a conflagration. Strangely enough, while a part of the brotherhood seemed in the midst of a Titanic struggle, which was shaking them from the center to the circumference of their territory, it was a contest upon issues which appeared to the Baptists of the rest of the world to be of no practical interest whatever. This is all the more strange when it is remembered that the more aggressive party in the conflict sincerely believed that fundamental principles were at stake. Doctor Jesse B. Thomas, then Professor of Church History in Newton Theological Institution, in the midst of the now famous discussion, wrote:

“The historic question opened by Dr. Whitsitt seems to me perfectly legitimate and fairly entitled to candid investigation. I do not sympathize with, nor can I easily understand the expression of resentment because of a frank expression of opinion upon a matter of dry and remote fact, having, in the opinion of most Baptists no serious present significance. Baptists, of all people, are pledged by their own principles to encourage outspoken loyalty to conviction on all issues touching the truth of history as well as of Scripture. He who announces a conclusion which he knows to be novel, and suspects will be unpalatable, to his immediate constituents, is entitled to respect, as having shown the ‘courage of his convictions.’ He has virtually challenged criticism, and in-

voked research from which no harm can come, except to error.'*"

In order to understand all the causes which were at work to produce the long and painful debate which finally terminated in Doctor Whitsitt's withdrawal from the Seminary, it is quite necessary to go further back than the period of Dr. Whitsitt's connection with that institution, or even of its founding; for it is quite clear to the student of events that Dr. Whitsitt was the occasion rather than the real cause of the unpleasant experience through which Southern Baptists passed a decade and a half ago.

The fact is, almost since the days of the apostles there have been two types of Christians: those who make much of the outward and historical connections, and those upon whom such things sit lightly, because of their emphasis upon the purely spiritual relationships. Rome has been the most conspicuous representative of the former tendency; while the independent bodies, among whom were our Baptist progenitors before the Reformation, are examples of the latter. Unfortunately, though perhaps not unnaturally, a like line of cleavage came to exist within the independent and reforming bodies. For example, among the English Baptists of the seventeenth century, these two distinct emphases were found; the one party** setting much store by unbroken succession of baptismal administration from the apostles, the other† regarding such succession as quite immaterial, as related either to personal obedience, or to the existence of a true church of Christ. It will be recalled, too, that Roger Williams became imbued with the 'succession' doctrine and after a few months he left the Baptist fellowship because he concluded that the succession had become

* The Western Recorder—republished in pamphlet, *Both Sides*, Louisville, 1897.

** The "Old Men," led by Spillsburg.

† The "New Men," led by Kiffin.

hopelessly lost in the vicissitudes of the centuries; while others of his party apparently cared for none of these things. Among Southern Baptists these two styles of churchmanship had made their appearance. A New England contribution to the Baptists of the Southwest was Doctor J. R. Graves, who was born in Chester, Vermont, in the year 1820. He was a man of considerable intellectual ability, of some learning, and of unusual polemic skill. Through his journal, *The Tennessee Baptist*, by his books, and by eloquent platform utterances, Dr. Graves laid uncommon stress upon the strictest regularity of church order and of the administration of the Christian ordinances. The argument ran somewhat thus: Only those can be regarded as true ministers of the gospel who have, under God, been so authorized by a local church. A church is a body of baptized (immersed) believers. It therefore follows that no Pedo-Baptist organization is a church in the scriptural sense; hence no Pedo-Baptist body can give authority to preach. From this, it follows that Pedo-Baptist preachers can not be recognized as gospel ministers. Baptism administered by them, therefore, is not valid, since they themselves have not been baptized, nor have they any authority to baptize others. This position seemed logically to demand an unbroken succession of churches and of ordinance, that regularity might be preserved; and easily led also to a denial of the doctrine of the invisible, spiritual church. The Kingdom of God is composed, according to this view, of visible (Baptist) churches, rather than of all the saints of every age. The exponents of this view naturally felt the need for an unbroken succession of Baptist churches going back to the apostles; and supported their contention with vigorous arguments, mainly exegetical; although there were attempts made, more or less praiseworthy, in the domain of church history. This type of teaching came to be known as "Old Landmarkism;" and many Southern Baptists, notably in Tennes-

see, Kentucky and the Southwest were deeply impressed by it, having been educated in its tenets by such able champions as A. C. Dayton, J. M. Pendleton and J. R. Graves. The Seminary, though conciliatory, had never taken the side of Landmarkism.

In further explanation, it should be remarked that the beginnings of the Baptist cause in the South were the result of the labors of deeply pious, but for the most part, of unlettered men. Education and culture, however, had rapidly been leavening the lump. Yet there remained a considerable number of those who had never been thorough-going advocates of education, particularly of an educated ministry. These had never entertained great love for the Seminary, and some were not averse to any occasion for adverse criticism. It should also be remembered that the early decades of the nineteenth century witnessed the interaction of forces, which, in the South, had not been entirely spent. Many Southern Baptists who had not gone with the primitive Baptist schism of 1835, but maintained nominal affiliation with the Southern Baptist Convention, were never genuinely missionary in spirit. The Southern Seminary, from its establishment in 1859, became the most effective single agency for the spread of both the educational and the missionary impulse among Southern Baptists. It was intended to, and constantly sought to, serve the entire Southern Baptist brotherhood. Its founders, therefore, had adopted a policy of conciliation toward all classes, in order that it might the better be the servant and helper of all. During the days of Boyce, Broadus and Manly, criticism directed against the Seminary or its professors from any of these sources, had as a rule been kept within bounds, though often it was outspoken and severe; much diplomacy being necessary to prevent open breach from time to time. When Doctor Whitsitt was elected to the presidency in 1895, the last of the original faculty had passed away, and naturally, their masterful personal in-

fluence in a measure, passed with them. Besides, Dr. Whitsitt was no diplomat, and he had scant sympathy for the doctrines held dear by some of the brethren—notably those to which we have just adverted. Applying rigid methods to the study of Church History, he did not always find the facts in accordance with what these Baptists would have wished; and he made no apparent effort to apologize for the facts as he read them, nor to interpret them in the interest of any particular exegetical or ecclesiastical theory.

We now turn from historical causes to the occasion of the controversy. Here, it is necessary to go back to the year 1880. In this year Dr. Whitsitt, after months of careful investigation of English Baptist history from documentary sources, chiefly in the British Museum and the Bodleian Library, became deeply impressed with the fact that Baptist history had been treated most inadequately; and that Baptists themselves were signally lacking in information as to their own notable history. It became a conviction, which ripened into a passion, that Baptists should be induced to study their own past. He deliberately set to work to prod them into such an investigation. One of the methods he chose by which to accomplish this end proved a mistake; at least it was destined to play an important role in his subsequent experience. Knowing that the widely read religious journal, *The Independent*, of New York, through its editor, Dr. William Hayes Ward, took much interest in Church History; that the journal had a wide circulation among scholarly people and was denominationally independent, Dr. Whitsitt chose to prepare a few articles for that weekly upon some points in English Baptist history. The first contribution was a very brief *review, or rather criticism, in a single paragraph, of three separate studies in the history of Baptism, by three distinguished Baptists

* *The Independent*, June 24, 1880.

(Doctors Burrage, Cathcart and Potter) which had but recently appeared. At this period the editor of the *Congregationalist*, Dr. Henry M. Dexter, had also been writing articles which bore directly or indirectly upon English and American Baptists. Dr. Ward of *The Independent*, knowing (apparently from the aforementioned review of Burrage and others) that Dr. Whitsitt had fresh information upon the period under discussion, secured several articles from his pen.* In these, it was maintained that there is no evidence that English Baptists practiced immersion, prior to the year 1641; and also that Roger Williams was probably sprinkled, and not immersed in 1639, as is generally believed. These articles appeared as editorials. Dr. Whitsitt's reasons for using this method of publishing his views may be found in the fact that he realized that if the author were known, criticism would be directed against himself and perhaps unjust criticism against the institution with which he was connected. He wished the questions involved to be considered upon their merits. He chose to put his views in the form of a challenge, as from an outsider, in order to incite Baptists to a profounder interest in the study of their own history. Both the criticism which he attempted to avoid and the deeper interest which he desired to arouse in Baptist history, eventually came to pass. Fifteen years or more elapsed however, before any notice of the points at issue was taken in the South. In the year 1895, Dr. Whitsitt prepared for Johnson's *Cyclopedia*, of whose staff he was a member, the article on the Baptists. Here, over his own signature, Dr. Whitsitt presented the same views of English Baptist history, and of the baptism of Roger Williams he had earlier expressed (though not over his own signature), in *The Independent*. Some months later, Doctor Henry M. King, then pastor of the First Baptist Church of Providence, the church founded by Williams, took occa-

* *Ibid.*, Sept. 2, Sept. 9, Oct. 7, 1880.

sion, first through the weekly press,* and then in a "Brief Account of the Origin and Early History of the First Baptist Church in Providence,"† to make a spirited reply to Whitsitt's theory concerning the baptism of Roger Williams. In the discussion which followed, Professor Whitsitt, in justice to himself, acknowledged the authorship of the Independent editorials; in this way establishing priority to Henry M. Dexter or to any other, in presenting the new discoveries in English and American Baptist history. Some of the Baptist papers of the South took the matter up, and began to criticise Doctor Whitsitt severely, not only for his views on these historical subjects, but for his method of promulgating them. Associations,—local and state bodies—as well as numerous individuals, were drawn into the dispute. Dr. Whitsitt rarely undertook any reply; but his critics were aggressive. Throughout the Southern Baptist Convention, leaders took sides, and frequently there was shown much depth of feeling, and here and there was engendered no little bitterness.

There were those who urged that the Seminary's president should resign. Associations passed resolutions of condemnation, and threatened the withholding of support from the institution. One may well hesitate to attempt an analysis of the controlling motives of all those who made protest; for what was true of some, was certainly not true of others. Of course, those who regarded historical continuity as essential to the Baptist position or to the integrity of Scripture, conceived that vital issues were involved. Others thought that no loyal denominationalist of the straightest sect—such as they conceived the president of their Seminary ought to be—could have brought forward facts, or alleged facts, which appeared to them so unfavorable to Baptist composure, and that too, in a tone, as it were, of an antagonist. It

* *The Examiner*, Mar. 26, 1896.

† "The Mother Church," *Am. Bap. Pub. Soc.*, 1896.

was definitely declared that one would surely not undertake to prove things to be true, unless one *wished* them to be true. As a scientific historian, this line of argument naturally failed to impress Dr. Whitsitt, who had no particular reverence for myths, nor even for time-honored traditions, if the facts appeared to him to be against them. For him it was quite enough that the tenets of Baptists should find their sanction in the New Testament example and teaching, whatever might or might not have been true through the uncertain centuries of erratic historical practise. That Doctor Whitsitt did not regard a single Baptist principle as in any wise in jeopardy by his historical opinions may be seen by the following clear-cut statement from his pen: "This is purely a question of modern historical research. It does not affect any item of Baptist principle or practice. These are all established by the Bible. Our watchword for generations has been, 'The Bible and the Bible alone, the religion of Baptists.' It is now too late in the day to alter our views and set forth any new battle-cry. 'Other foundation can no man lay than that is laid!'"* Dr. Whitsitt was never a foe to 'succession,' but held that it could not be historically proved, and that it was quite unnecessary that it should be. That he had no such hostility may be shown by an excerpt from the article 'Baptists' in Johnson's Universal Cyclopedia. In discussing the attempt of certain English Baptists to secure 'valid' (historically unbroken), baptism, he wrote: "If the Rhynsburgers introduced immersion only in the year 1619, it might be claimed that their succession was a mere myth, and that Blount did not obtain what he went so far to seek. That question has been investigated in a special treatise by de Hoop Scheffer. . . in which he suggests that immersion had been fetched out of Poland to Rhynsburg by Joannes Geesteranus. From the Polish Anabaptists it might be traced back to Switz-

* "A Question in Baptist History," p. 56.

erland and the Reformation. Hence the friends of succession are not so hardly bestead as might first appear. Their case is stronger than some are aware who oppose their claims.”

There were many who refused to make the issue with President Whitsitt either upon historical, or upon denominational grounds, but kept to the front what they regarded as grievous mistakes of practical judgment on his part. Some were even willing to remove the Seminary's president from office for the sake of peace, disregarding the issues involved. On the other hand there was a large number of noble and intelligent men who felt that to yield to this demand would be an intolerable blow to the principle of freedom for the teacher. Indeed, many conceived this to be really the paramount issue in the contest.

It may be affirmed that Doctor Whitsitt himself saw two principles involved. First, what we may term the *material* principle. That is, Should Southern Baptists reverse the historic position, and deny the doctrine of the church universal, invisible and spiritual, in the interest of the theory of a visible church *succession*? This doctrine of the invisible church was that with which the forefathers made reply to Rome's excommunications and anathemas; saying, “We belong to the church universal into which we enter by faith, and from which you cannot drive us by fire. The strongest, the essential, ties are spiritual, not formal; the important connections are internal, not historical.” Second, there was involved, as Dr. Whitsitt saw it, what may be termed a *formal* principle, namely, Shall a teacher be free to investigate, and to teach what he finds to be true; or shall history be decided by a show of hands, and facts be made to conform to doubtful ecclesiastical theories? To Doctor Whitsitt, these two issues were momentous, and for their right decision he was willing to stand—and if necessary, to fall. To those who opposed these two principles he was prepared like Paul, to give place, no, not for an hour.

For three years the Seminary trustees declined to remove the president from office. It must be said to their credit, though strong pressure was brought to bear, for three years, they refused to hamper a professor's freedom, so long as he kept within the teaching of the Scriptures and the Seminary Articles to which each instructor assents when he enters upon his duties. It was Doctor Whitsitt who took the initiative by sending in his resignation as president and as a professor—in the interest of peace. Even then a respectable minority were in favor of rejecting the resignation, in the interest of freedom of teaching. But Doctor Whitsitt was not skilled in the art of popular appeal. He had no fondness for ecclesiastical politics and therefore felt a great burden roll from his shoulders when his resignation was accepted, and his retirement became a fact in the spring of 1899.

We may now ask with propriety, What was Dr. Whitsitt's influence upon Southern Baptists, and what contribution did he make to their life?

We reply, he enabled them better to understand themselves. During the controversy they more clearly perceived, at once their strength and their weakness. They came out of it all more determined than ever to keep upon the main road, and to attend to the things best worth while. In so far as the opposition came from foes to organized missionary and educational progress, it was the more clearly seen that there could be no compromise. The great hosts of Southern Baptists became more determined than ever to lay aside divisive issues and press forward to the conquest of the Kingdom. They discovered that prosperity and progress lie along the road of good-will, of mutual respect and forbearance. Side issues can never again thrust themselves to the center of the stage. Southern Baptists have now grown too strong, and too knowing, again to countenance such a dispute, even if so able leadership could again be mustered for such an enterprise—which is itself quite improbable.

The type of thought from which much of the opposition drew its inspiration has passed, or is rapidly passing; for it fails to adjust itself to the progress of Christ's mind and spirit in modern life.

Thousands of Southern Baptists were made to see more clearly the difference between divine Scripture and human interpretations of it; between the divine in history and human interpretations of it; to see that the God of history and the God of the Bible can never be contradictory; but that *interpretations* of Scripture and the *interpretations* of events may very often conflict. They discern more distinctly than before, that the interpretation of a *metaphor and the interpretation of a †date may both be fallible; but the truth in both fields is absolutely secure; that our little systems have their day, but God's Word and his works are not only sure, but harmonious. They know that it is not opinions concerning historic facts which make Baptists, and that these cannot unmake Baptists; that historical links do not authenticate, nor their absence destroy, a New Testament church.

Progress among any people seldom proceeds along the whole line with equal tread. Milton makes the tawny lion, in creation, struggle, "pawing to set free his hinder parts." That a body so numerous as Southern Baptists, should not discover its power in all its parts and resources at once, is not strange. This contest was a struggle to go forward on all fours. The Greeks had a proverb, *Τό πάθος ἰατρὸς ἐστίν*, "Suffering is a physician." Disease is nature's attempt to attain health, a kind of defensive reaction against harmful substances. Influences had come into the Baptist body that were incompatible with the historic Baptist genius and life. The Whitsitt controversy was a painful spasm to restore to the organism the equilibrium of health.

To Dr. Whitsitt must be given the credit of advancing through scientific methods the spirit of scholarly re-

* e. g. Matt. 16:18.

† e. g. A. D., 1641.

search. The controversy itself caused many who had hitherto taken little interest in their denomination's history to study it. Some who had been interested before, investigated Baptist origins afresh; and a number of valuable articles and monographs appeared. It was a day of no little light as well as heat. The Scriptures were examined anew for fresh light upon the questions at issue. The doctrines of the Kingdom, of the church, visible and invisible, were carefully and laboriously scrutinized—from the *ἐκκλησία* of the Septuagint to “the church of the first-born whose names are written in heaven.” The rock upon which Christ once built His church threatened to become a rock upon which his churches were now to be split. But the result of the protracted discussion, through the press and otherwise, was, we firmly believe, a somewhat clearer view of the truth, on the part of the masses of the Baptists. The path along which our people have come was seen in clear-light, and the road along which they must go, if they would journey safely, was made more sure. The result has been that Southern Baptists feel more secure in their solidarity than ever before in their history. Henceforth they can be franker in considering their problems, and can look one another more fully in the face.

The Seminary, too, emerged from the contest stronger and surer of itself than ever in its history. Its professors will continue to breathe such an atmosphere of freedom as consecrated learning must demand. The choice of Dr. Whitsitt's successors in the presidency and also in the chair of Church History—indeed, every selection since—has given evidence that the trustees and the convention mean that this honored school shall enjoy that type of liberty which Baptists have always prized, and in the exercise of which truth can alone flourish.

Much then, of Doctor Whitsitt's work will abide. As to the correctness of his interpretations of history, in many points we yet await further light. The preponder-

ance of authority is not with him in the matter of Roger Williams; upon the much discussed question of the English Baptists and 1641, however, the recognized scholarship of the day is with him in substantial agreement.

It remains for us to speak of the contribution of Dr. Whitsitt to the literature of his chosen subject. He was truly a diligent workman. The very large number of manuscripts which he left are a mute, but powerful witness to his untiring labor as student and investigator. One may well wonder why he published so little in comparison with the amount of scholarly work he performed. The answer may be found doubtless, in the fact that his researches were not of the sort to be popularly demanded; and to have published extensively would have required large financial means. Besides, much of his work was upon disputed points, and Dr. Whitsitt was not fond of controversy. Much that he did publish moreover, seemed destined to awaken sharp criticism.

His "Origin of the Disciples of Christ" which appeared in 1888, as "A contribution to the centennial of the birth of Alexander Campbell," raised a storm of protest from the Church of the Disciples and a vigorous reply was made, in a volume by George W. Longan, a Disciple. The tone of the volume on the "Origin of the Disciples" was altogether too polemical to carry the greatest weight as a contribution to history; its sub-title was cutting, and many besides the Disciples candidly thought that the author failed to establish his thesis; namely, that the Disciples of Christ were an "offshoot" of the Sandemanians of Scotland; though the Campbells' large indebtedness to that sect was clearly and unmistakably presented.

Among Dr. Whitsitt's other important treatises are "The Rise of Infant Baptism" (1878), "The History of Communion Among Baptists" (1880), "The Relation of Baptists to Culture" (Inaugural 1872); *Life and Times*

of Judge Caleb Wallace (1888), **“Annals of a Scotch-Irish Family—The Whitsitts of Nashville, Tenn.”* (1904), *“Episode in Immersionist History* (Presbyterian Quarterly 10, 1896), *“A Question in Baptist History* (1897), *“The Genealogy of Jefferson Davis”* (1908). Among his published addresses are that on the ***Fiftieth Anniversary of the Southern Baptist Convention*, 1895, and that before the Baptist Congress in London† on *“National Primary Education,”* 1905.

Among his unpublished manuscripts was a very extensive study of the Morman Church, which he bequeathed to the Library of Congress, Washington, D. C. He also left in manuscript a valuable discussion of *“Baptist Principles,”* which, it is hoped may even yet be published.

After Dr. Whitsitt’s retirement from the presidency of the Seminary in 1899, he spent a year in rest and study, and was elected to be James Thomas professor of philosophy in Richmond College, Virginia, succeeding the lamented William D. Thomas, in June, 1901. Dr. Whitsitt had long loved Virginia. Here had been the home of his ancestors, and here a part of his training for life had been received. Here he had earned many warm friendships. The Baptists of Virginia, during the disquieting years of discussion had been particularly sympathetic and loyal toward him and the Seminary. It seemed to him therefore a providential opportunity to continue the use of his gifts as a teacher and friend of young manhood, when this chair was offered him in Virginia. He entered upon his work at the College, with the same scrupulous fidelity that had characterized his life in the Seminary. Beginning at the age of sixty years, it would not be probable that he could enjoy the teaching of philosophy as he had loved the study of history. And

* *Am. Historical Magazine and Tenn. Historical Society Quarterly*, Nashville, Vol. IX, 1904, pp. 58, 113, 231, 352.

** *“A Retrospect,”* *The Southern Bap. Pulpit*, Phila., 1895.

† *Proceedings*, London, 1905.

yet his duties and his students were upon his heart. His personal interest in the student body is shown in that it was his custom to visit every young man in the College at least once during the session; and it is said, he never failed to be able to report promptly upon such students as were assigned to his kindly oversight—whether his younger colleagues were ready with their reports or not. Upon his resignation the students showed their high regard and affection by the hearty presentation to their retiring professor, of a handsome loving cup. In Sunday school and religious work in the Grove Avenue Church, Richmond, Doctor Whitsitt demonstrated his ardent, though unaffected piety, and endeared himself to a large circle of his fellow-Christians in Virginia. During his residence in that State he continued by his active personal influence and by occasional papers, to contribute to the preservation of Baptist history in which he had a life-long interest. It was he who has been credited with first making the suggestion in 1905, which issued in the Bunyan Memorial Window, lately dedicated in Westminster Abbey.

A smaller man might have become embittered and shown grievous disappointment in having the current of his life abruptly turned into a different channel. It was not so with Professor Whitsitt. Grieved and disappointed doubtless he was, but not one whit sour nor vindictive. Resigned in spirit, humble and gracious of soul, he continued to love his brethren and, to the end, was ready to serve. He prayed, and fervently believed that what had happened to him would turn out for the furtherance of the gospel. The writer of this sketch was casually thrown with him soon after the severance of his official relations with the Seminary. He remarked, "The day was never brighter for Southern Baptists. I have much faith in them. They have a noble future." He had caught the spirit of the Apostle who wrote: "Notwithstanding...every way Christ is preached and I there-

in do rejoice yea, and will rejoice." And it may be added that some of the kindest things said about him when life's day had closed, were generously penned, or spoken, by those who had, a decade before, opposed him zealously.

An account of Doctor Whitsitt's life would surely be incomplete, were no mention made of his devoted wife whose helpfulness and loyal comradeship were important factors in his labors. The woman of his heart was born, Miss Florence Wallace, of Woodford County, Kentucky, who became Mrs. Whitsitt on October 4, 1881. Though never of rugged health Mrs. Whitsitt was thoroughly sympathetic with her husband's life-tasks, lovingly supported him in all his labors, and tenderly soothed his last moments with her devoted care. A beloved son and fond daughter also survive him.

After Professor Whitsitt resigned the chair at Richmond College, in the spring of 1910, he felt, through failing health, that his work was done. He began calmly to set his house in order and look for the end. He planned the disposal of important historical papers; engaged his biographer, selected his monument, planned his funeral, left tender words of love, and yielded up his spirit. On January 20, 1911, he went to be with Him whom he loved with soulful passion, and whom he served with unflinching zeal and loyalty.

He was as gentle as a woman, as guileless as a Nathaniel, as devout as a Francis, but in matters of conscience and conviction, he was a Luther. When there was suggested to him the possibility of yielding upon a certain matter which he esteemed to be one of principle, he replied, "I'd die *dead* first." This was the man. Said he, in his last published paper, writing of Jefferson Davis, for whom he had great personal admiration, "He endured for many years a great burden. . . . of sorrow with manly dignity and courage. There was displayed the excellent religion of his fathers, finer, perhaps, than you and I possess." No, not finer than the writer of

those lines himself evinced; for he bore with patience and calm dignity the strange wrenching of his life from its chosen course. He carried his grief so patiently that few were aware he bore it. But love clasped grief and grief was drowned. His life was no anti-climax. The Christian graces were at their best in the closing years. Character is the standard of greatness; and he who in life, like the great Duke, had sought but "Duty's iron crown," already being offered, went to receive with rejoicing the crown of righteousness which the Righteous Judge has promised those that love Him.

A STUDY OF HISTORY.

BY REV. GEORGE BLADON, D.D., PRESTON, ENGLAND.

History is hardly a word to conjure with; the sound of it, I fear, kindles very little enthusiasm. We recall our school days—the dry facts—battles, treaties, dates, and such like, laboriously learnt by heart. We were not much interested in what we thought to be little more than a record of dry facts. History is far more than only this. Even as regards facts, modern exploration and research among buried ruins and masses of parchment and papyri have brought so much to light that only a very dull mind can remain wholly indifferent. Every year the spade work being done in Greece, Egypt, Asia Minor, and the Euphrates Valley is altering what was once considered certain; every year scholars, disturbing the dust of centuries in ancient haunts of learning, are finding treasures which, when deciphered, must be taken account of by the historian. Facts are never to be despised—facts may be made thoroughly interesting; but History is now recognized to be far more. The old historians were generally content with a correct chronicle; if they turned aside it was usually to glorify king or country, or the ecclesiastic institution or party with which they were connected; generally speaking, they had no further purpose or aim. Even Gibbon, painstaking and industrious as he is, never seemed to think that there could be anything more for him to do than to record the events which, step by step through a period of more than a thousand years, constituted the decline and fall of the Roman Empire. He might turn aside occasionally to moralize for a moment, and he keenly enjoyed gently insinuating a sneer at some Christian saint, but if his facts were faithfully recorded, and they nearly always were, he does not seem to have thought that more was, or could be, wanted.

Now things are different; with Freeman, Stubbs, and Green, with Milman, Bryce, Gardner, and Sir John See-

ley; and, above all, with Lord Acton, a new era has opened, history has become a Science, and as a Science it is studied. The old school told us—often very well—what happened; for them the facts were enough; the new school tell us why the facts happened and the manifold issues thereof, whether social, political, or ecclesiastical.

Perhaps, and all honor to him for so doing, Carlyle led the way. His French Revolution is a Drama—or rather a series of dramatic acts, told with the zeal and enthusiasm of a Hebrew prophet. No more powerful or impressive sermon was ever preached than Carlyle's awful account of the death of that unhappy monarch once called The Well-beloved; no history shows with more tragic horror that there is retribution on this earth for crime, profligacy, tyranny and misgovernment; that God is not mocked, whatsoever a *nation* sows that shall a *nation* also reap. And ever since—as I have said—History has been studied not only as a science, but religiously—as a task fundamentally sacred. We want more now than “the Waverley novels view of History,” to quote Sir John Seeley—we want to see the ideas underlying the facts; we want to learn the development or retrogression of a people—what caused great forces to be set in motion, and why the streams of progress or defilement came this way rather than that. Dominating ideas, national or ecclesiastical ideals, are the theme of the modern historian who takes Thucydides rather than Herodotus for his model; and has rightly refused to be led astray by Carlyle, and turn History into a series of Biographies. Carlyle's “Heroes” is indeed a fascinating book, but History is not hero worship. The ideas dominating a period are greater than any particular man. The man might have perished, but for all that the idea would have persisted.

Pope Hildebrand, for instance, is one of the most interesting persons in the mediæval period. Sir James Stephens, in his *Essays in Ecclesiastical Biography*, has

given us a fascinating account of him; but when you read Milman's Latin Christianity, you see that great as Hildebrand was, he was but a prominent actor in a long and inevitable conflict; and that the Emperor Henry, standing barefoot in the snow until that stern ecclesiastic at last saw well to forgive, was only an exceptionally dramatic incident.

Or take Oliver Cromwell, whose life Carlyle himself has written in narrative so stirring that in spite of blemishes and partisanship, we continue to read it. Yet turn to Professor Gardner and there you see, told in a style quite as interesting and in a far more grave, temperate, and judicial tone, that the Puritanism and Anglicanism of the Stuart period represented in an extreme form religious liberty and ecclesiastical authority, one of which was bound to gain sway over the other; that their ideals were wholly different, and that, therefore, even if Charles had loved Laud no more than James, his father, loved him—if Oliver had been drowned, as he nearly was, in that Huntingdonshire mill-stream, yet the contest both in Church and State had to come.

Carlyle's dictum, in spite of his eloquence, cannot convince us; the course of History is determined not only by the masterful spirit of this man or that, but by persistent tendencies, by the broad and deep currents of ideas, working in the minds of masses of men, and seized at last by one man capable of directing them.

I do not think the true lesson of History can be better expressed than it was by the Athenæum's reviewer of Lord Acton's Lectures. "Lord Acton's message to the world was a great idea—the idea of placing history in a more intimate relation with the moral sciences than has ever been done before. The roar of the ages sounded to him one long thunderous spiritual and moral warning, a summons to clearer thinking, bolder action, wiser judgment. History was to him a great code of ethical principles and examples, and for him the supremely impor-

tant book in the code was the book Liberty; and under the book the title Conscience; and under the title, the chapter Toleration.”

For such study of History as I would endeavor to suggest, the records of very early times will not help us much. Archæology seldom satisfies the intense curiosity it excites; the Hittites and other tribes are interesting when Professors Sayce or McCurdy tell the tale; Indian legends in Longfellow's hands, and Norse legends in Matthew Arnold's are delightful poetry, but we do not really learn much; for European History there is not much real light before “the strong-winged music of Homer,” and for the Semites before the great migration from Ur of the Chaldees. The Orientals, India, China, etc., I must pass by.

But then, when permanent light, as distinguished from flash-light comes, we find that there are three dominant forces already swaying the destinies of humanity; the Family, the State, and Religion. As soon as History really begins, you find these three factors already there; they may be more or less developed. The idea of the State, for instance, was very feebly developed amongst our own Teutonic ancestors, but it was there in germ. The sense of Kindred, the Family tie, we always find, and never is religion absent. And not only are these three forces always there at the beginning; they continue in varying degrees of strength through the whole course of History; they are with us still. Perhaps in the earliest times, the Family—the Ancestral—tie is the strongest of the three, stronger sometimes than even Religion, while in modern times perhaps it is the weakest. In Greek History so strong is it that the great difficulty of Greek History is—forgive the Irish Bull!—that for a long time there is no Greece. There are Dorians, Spartans, and many other tribes inhabiting that little land of eternal interest, each claiming descent from some half divine and wholly mythical ancestor, and each as full of jealousy

and quarrelsomeness as it is possible to be; but there is no nation.

In Rome, naturally, the idea displayed itself in laws and organization, all framed in analogy to parental ideas; and since, first by the Imperial sway, and then by Justinian's Code, Roman Jurisprudence has become that of the whole of Western Civilization, the same ideas have shaped the laws of every European kingdom almost to our own time.

In Hebrew history the family tie is still stronger. In reading our Old Testament we hardly realize that we are reading the account of how a clan developed into a tribe, —or rather tribes—united only by the sense of common ancestry and common religion, and how these tribes at last coalesced into a kingdom. Yet the idea is far stronger in Hebrew history than in Grecian or Roman. We see the better side of it when we read how "by faith Joseph when he was dying gave command concerning his bones," a command reverently obeyed. We hear the worst side in the proud reply, "We be Abraham's seed and were never in bondage."

But through the Hebrew race the idea has stamped itself more permanently than it has through Roman Law, because of its constant use in religious metaphor. In the prophets, especially, metaphors from family life constantly occur; and so the two ideas of Family and Religion become intermingled, each greatly increasing the strength of the other. Hebraism handed on these metaphors to Christianity, and thus the idea of the Family tie has become part of the permanent ideas of every people, by being incorporated in the worship and creed of the one eternal religion. Nor has it died out in other respects; common kindred still lies at the base of every nationality; blood is still thicker than water; though, as I have already said, the tie is not now perhaps so strong as our second force—the idea of the State.

Mere growth of numbers inevitably weakens the family bond. On the other hand it strengthens to some extent the idea of the State, especially in that form in which we first find it—the City State. Strictly speaking, the *City State* hardly arises in Israel; in Greek History it is *the* factor; while Roman History is simply the history of a city that became an Empire.

The power of those ancient city states is difficult for us, who somewhat stupidly always connect power with mere magnitude, to realize. The Greek cities, on both sides the Hellespont, and for many years Rome also, would have been hardly more than villages in modern Lancashire. You will remember Aristotle argues that the city-state must be small, and he gives a reason which seems, to our modern notions, absurd. The city, he says, must not be so large that the *ecclesia*—and the *ecclesia* was practically all free adult males—cannot all meet in the Agora, and be addressed by one orator. If the city is over large, says Aristotle, the herald would have to be a Stentor. This seems to us absurd; to Aristotle it was a truth almost obvious. But this smallness—as *we* should account it—intensified, rather than diminished their amazing power. When the need came, the power this ideal had was marvelously shown, especially in war. It is difficult to realize that the great host—great, however much you allow for Oriental exaggeration and Oriental inability to count—that the great host of Xerxes was repelled by the citizen-soldiers of a few petty little villages, as we should say. Yet I need not say how they did it, for no one is so ignorant as not to know of Thermopylæ. And as regards Athens at any rate, that is the least part of the tale. Athens as it was in the days of Pericles belongs not to Greek but to *world* history, for it has left its mark that will abide to all time. It was a short period, doubtless; but during that short period in Learning, in Art, in Architecture, in Oratory, and in general capacity, that little city-state attained a height

which never has been equalled and probably never will be.

Then turn to Rome, dull and uninteresting in comparison with Athens; yet its power is equally marvelous. Its origin we do not quite know, but its steady, continuous, almost unchecked, growth we do know. It is one of the marvels of history how that city grew year by year till it conquered, absorbed, governed, and long before the time of Constantine was supreme over the whole of Western civilization.

And it is perhaps still more marvelous that, after the Republic had become an Empire so strong was the very name of what had once been a mere city-state, that in spite of the transfer of the seat of Government from the Tiber to the Bosphorus, in spite of the devastation of the soil of Italy by Barbarian host after Barbarian host, in spite of the nominal holders of the Imperial office sinking into such puppets as Augustulus; in spite of the fact that all real civil power passed into the hands of Franks or Teutons and that even they could hardly hold their own against the far stronger power of the Papacy—yet the Imperial power remained in theory, and there was nominally a Roman Emperor until 1806 when Napoleon abolished, with much more besides, the empty title.

I need not waste time in showing the permanency of Religion as a force in History; no one disputes it. But I notice one or two aspects. First, its originating power; by which I mean that by religion, new states spring up. All along history we find this happening. Take, for instance, Islam. A religious doctrine was preached in the seventh century after Christ among the Arab tribes, and forthwith those populations till then feeble and disunited became a mighty state, and in the course of a century had founded cities, overthrown empires, and established a great federation of states covering a considerable section of the globe, and united amongst themselves by the bond of a common religion.

Take Holland. What created that nation, living in a land only kept habitable by an incessant contest with the ocean and possessing no natural wealth in minerals or the like, yet capable of producing heroes like William the Silent and our own William III; capable of creating and developing a commerce that rivaled and once even exceeded our own; capable also of founding and for long retaining colonies wealthy and important? Solely Religion.

Or take America. Professor Seeley has pointed out that the numbers of the emigrants in the Stuart period varied exactly with the rigour of the enforcement of ecclesiastical discipline. When the Anglican Church was weak there was no need for the Puritan to go. America, in a word, came into being because of the desire for religious liberty.

And secondly, I notice the power of adaptation to changing conditions which Religion shows. The family tie grows weaker not only as numbers increase, but also because the Philosopher and the Historian explain away the mythical ancestral traditions on which it rests. But religion is as flexible and as adaptable as it is vitalizing, because it can change the mode by which it expresses itself. Not perhaps always its ritual, that is very slow to change; but its literature, its didactic form changes as the nation grows intellectually. It is so in every nation. All early religious literature is poetry, the ballad or the song. In Greece we have Homer—the *Iliad*. In Israel the earliest records are the fragments of the Book of the Wars of Jehovah and the Book of Jasher preserved in the Pentateuch. So the old Norse legends, which Carlyle loved and Matthew Arnold too, are half history, half religion. Hiawatha is simply the Indian legends and nature-myths which Longfellow collected; whether or not they were handed down in ballad form, or were mere folk-lore, I do not know; at any rate the Bard was the religious teacher.

But he did not continue so. As men grow mentally we find a parallel development and the Bard gives place both in Israel and in Greece, to men who felt all the burden and the weight of the problems of this unintelligible world, though they expressed the doubts and anxieties within them in somewhat different form; in Judæa in Apocalypse or Dialogue; in Greece in Dramas where the justice of the course of this world is defiantly questioned.

Aeschylus, Sophocles, and Euripides are somewhat earlier than Job, Ecclesiastes, and certainly than Daniel (if Daniel be placed in Maccabean times) but the difference in time is slight, and the likeness in the expression of religious thought is both close and striking.

Both in Greece and Israel, popular religion began to be questioned much about the same period, and with the same consequences; namely, that the Bard gave place to the Philosopher.

But it was suitable that it should be so, and it can be shown that all along the line of history, religion has shown the same self-adaptive power. It is because of this that the religious idea never dies, or can die from history; it has the invariable accompaniment of life,—self-development. When we come to the Middle Ages, we find the threads of the three ideas of the Family, the State, and Religion, entwined in what is one of the most interesting of historic studies—the Mediæval Empire and the Mediæval Church. These two, for centuries existing side by side form a unique study in history.

At the beginning of the fourth century, Constantine changed the seat of Empire from Rome to that new city on the Bosphorus which he built and called after his own name, doing thereby one of the most pregnant deeds in history, though it may be questioned if Constantine in the least realized the importance of what he was doing. For the effect of the change is not so much that the importance of the Eternal City was, for the time being, diminished, but that by the creation of another Capital,

while the glamor and glory of the former still remained, the way was prepared for that division of the Empire into East and West, which became a decisive fact on Christmas day, A. D. 800.

On that memorable day, Professor Bryce tells us, after the reading of the Gospel, Pope Leo III arose, advanced to where Charles knelt by the high altar, and, in the sight of all, placed on his brow the diadem of the Cæsars; then bent in obeisance before him, while the Church rang with the shout, *Karolo Augusto a Deo Coronato magno et pacifico imperatori, vita et victoria*. With that shout Mediæval History—at least as far as Europe is concerned—began; and, far more than merely that, from that memorable year we see the great idea of the Middle Ages at work; we see the two powers—the Church and the Empire—the Spiritual Realm and the Secular Realm—the “two swords,” as men then understood Christ’s words, governing in concert the nations of Europe, always nominally in alliance and sometimes really so; but more often in antagonism, either open or concealed.

For centuries the Papacy and the Empire ruled side by side; and in time men argued that because it was so, therefore it must be so; the Mediæval philosophy explained why, as Professor Bryce has so lucidly told us in his Holy Roman Empire, a book of which it is really, not conventionally, true to say that it is indispensable to the student of history; and of that mediæval theory the most thorough-going Protestant must surely say that it was magnificent. It was an attempt to place Church and State in true relationship one to the other. It was a genuine effort to realize both the Johannine city, by whose light nations should walk; and also the *Civitas Dei* of S. Augustine. The magnificent ideal did indeed break down and now is utterly lost, but while it lasted it was magnificent. While the idea was dominant—that is from about the time of Hildebrand (Gregory VII) to Boniface

VIII—or roughly, from the eleventh century to nearly the fourteenth—you have a period when the number of great men, great contests, great movements, great ideas makes any choice amongst them almost embarrassing. It is the age of Hildebrand, of Anselm, of Abelard, of S. Thomas of Canterbury, and of Innocent III.

It is the age of S. Bernard, S. Dominic, and S. Francis. It is the age of the Crusades, of the Venetian power, and of the Latin Kingdom in Palestine. It is the age of Duke William; of Henry II; of Edward I; of Frederic Barbarosa; and of S. Louis of France. It was the age of the Schoolmen, and the age when most of our noblest Cathedrals were built. It was the age of Chaucer, and of Dante; the age of Earl Simon and the beginning of the English Parliament.

Of course there was a darker side. Priests were superstitious; a Norman Baron was often an awful brute; and a mediæval castle must have been indescribably filthy; but it was an age of great ideas, and therefore—for that is the way of Providence—of great men to carry them into action. Its very failures are noble, the Crusades for instance. It is easy to belittle them—to say that the very idea of the sanctity of the soil of Palestine was mere superstition; and that many of those who took the cross took it from anything but religious motives. Granting both these statements, nevertheless the Crusading ideal compares favorably with the ideals of our English wars of the Eighteenth Century; to fight for the Holy Sepulchre is at least a more honourable ideal than to fight for markets in India or for a monopoly of the slave trade. If the Norman Barons were not all saints neither were Clive and Warren Hastings. When the worst has been said, the Crusades widened men's minds; their horizon was enlarged; Western Christianity and Western Civilization found they could learn something both from the Greek and also from the Mohammedan.

Chivalry was created; the Knight returned (when he did return) a Gentleman, consecrated by a new vow. Often he built a Lady Chapel for the Cathedral of the Diocese, or in some way he adorned the Church of his parish. Though the Mediæval Church had its faults, its corruptions, and its superstitions; yet it was dominated by a great idea, and the record of its achievements stirs the imagination.

Yet it fell, and about the fourteenth century, both Church and Empire declined, and with terrible rapidity. After Albert I in 1298 to Maximilian, every Emperor had a rival; "none," says Professor Bryce, "are worth remembering."

In 1305, the Papacy entered on the "Babylonish Captivity;" when that was over, the Schism began which the three great Councils hardly settled; and then followed Popes Borgia, Julius, and Leo X,—men amongst the worst the world has ever seen.

In England during the same period, the Wars of the Roses were fought by men whose one claim on our gratitude is that Shakespeare has taught from them undying lessons. In France, one heroine appeared whom the English burnt; until the fifteenth century was some half way through its course, the annals of the whole of Western Europe are a dreary record of turbulence, insurrections, famines, wretchedness, and misery.

Then came great changes; some of them so startling and unexpected that we are practically in a new world. In 1453, Constantinople fell, and few events are more pregnant than that fall, the account of which fired even the cold-blooded Gibbon.

The Turk became a factor in European politics. The terrible Mohammedan power (not in those days "the sick man") had now to be reckoned with in European politics. A power that was feared, as well it might be, for no one of the Kingdoms of Europe could stand alone

against the Turk; and so low had Europe fallen morally that even the Papacy could coquette with him.

The Empire alone saved both the Church and Europe. What would have happened if in 1571, Don John had *lost* the battle of Lepanto, we cannot tell. Even as it was, more than half the Mediterranean remained a Turkish lake.

When Constantinople fell, and even before its fall, scholars fled carrying with them the light of a new learning to cities that welcomed it with an unbounded enthusiasm, and the Renaissance period began.

At the same date, speaking roughly, Caxton's press was set up; and soon printed books began to pour over Europe. Art and Science had a rebirth. Greek literature, both classical and theological, was studied with intense enthusiasm; men read Plato as well as Cicero, and "Greece rose from the dead with the New Testament in her hand." Before long Erasmus published the text of the New Testament, which sold with amazing rapidity; in Cambridge Colet lectured in English—an unheard of innovation!—on S. Paul's epistles; in 1515 More published the *Utopia*; and in 1517 Luther nailed his theses on the doors of Wittenburg Church. The egg which Erasmus had laid was hatched—with consequences.

Contemporary with this widening of the intellectual horizon, the very framework of the world itself widened, how much men could not tell; the heated brains of bold adventurers were filled with the imagination of more and more lands to discover. In 1492 Columbus sailed, and Plato's fable land was found to be a reality; in 1497 Vasco da Gama rounded the Cape of Good Hope.

In years not longer than the lifetime of one man, the whole aspect of the world was completely altered and soon changes began to show themselves. It is sad to say so, but, morally, the effect at first was wholly bad. The Renaissance brought mental but not moral light; the men of the sixteenth century were very clever, they were

neither mean nor despicable, but they were heartless, cruel, sometimes wholly without conscience, and appallingly intolerant. John Knox desired that the Catholics should be exterminated; Calvin would not go quite so far; the Cardinal of Lorraine was an unshrinking advocate of assassination. And such as were the leaders, so also were their followers. Catherine de Medici told Queen Elizabeth that if Catholics were treated in England as Protestants had been in France on S. Bartholomew's day, there would be no objection. Murder, in those days was not a "regrettable incident" but simply a weapon of political warfare. And the women of the period were even worse than the men—clever, but worse. Mary Tudor, Mary Queen of Scots, Queen Elizabeth, Margaret, King Philip's sister, whom he made Governor of the Netherlands, and who managed better than any man—were all able women, but they lied, they intrigued, they hated, they murdered.

In an environment so wholly changed we must expect to find the old ideas of Family, State, and Religion, change also. They changed indeed, but they still held sway, as they always will. The family tie remained, as it still remains, though weakened as I have said. We see, for instance, its power, and for a time at any rate, its permanence in the theological truce of Augsburg (1555) when the maxim *cujus regio, ejus religio* was accepted. Logically that concordat seems absurd; why should a man's creed be determined by his being born on this side of a river or chain of hills, rather than on that? Yet as a matter of fact, creeds *are* so determined.

The Religious Peace of Augsburg was the one peace that attained to any real success in that unhappy time of unceasing strife. Dr. Lindsay says that could it have been made permanent, the wild anarchy, the bitter religious antagonisms of the Thirty Years War would never have occurred. So strong is the family bond.

Take another illustration—the case of Poland. When that shameless and iniquitous partition was made, doubtless the powers of Europe thought the amalgamation of the Poles with the peoples of their own Kingdoms was only a matter of a few years more or less. They have been finding out their mistake ever since; the Poles have never forgotten their nationality; the family tie is not forgotten even yet.

Turning to both the State and Religion, we find the change is great indeed. We find the power of the Empire has gone although nominally it remains. After Maximilian, no Emperor took the trouble to be crowned, nor was it worth while when power was gone, and Kings paid no other deference than the observance of polite formalities. But its want was felt; the loss of an ideal is always felt; and the European kingdoms created a sort of substitute in the doctrine of the Balance of Power—a curious idea, which in the eighteenth century was not without effect. But the State idea saw other changes. Before the sixteenth century, Church and State, Papacy and Empire, had jointly ruled; then monarchy was theological. Afterwards, the Renaissance raised the idea of the State, and the Lutheran revolt weakened the Church, consequently Monarchies became National. Later, the Counter Reformation pushed religion to the front again; then came Peter the Great, and Frederic William the first, who introduced Military Monarchy, and declared that Government must be uncontrolled. And so there began what Lord Acton calls, “that tremendous power supported by millions of bayonets—which is the greatest danger that remains to be encountered by the Anglo Saxon race.”

The Papacy also remained, but greatly different, now that almost every nation of Teutonic blood had revolted, and only the Latin races remained under its obedience.

Yet, again Religion showed its marvelous power both of rebirth and of adaption to changed environment. In place of the one Church organization, Nation-

Churches arose; they are here still. They quickly claimed independent authority; soon we hear of Anglicanism; we very nearly heard of Gallicanism in the days of the Grand Monarch; we may hear of it again.

But in truth—though it seems absurd to say nowadays, when yesterday's newspaper is accounted "Ancient History"—we are far too near the changes—far greater than those of any period in the Christian era—of the sixteenth century. We are not at the end—we are nowhere near the end—nor can we tell what the end will be, of the Renaissance and of the revolt from Rome. To some extent we can see the course events are taking. We see how the Lutheran movement was largely checked by the Counter-Reformation. We see Calvinism under the name of Puritanism becoming dominant for a time in Scotland and in England, and in the State as well as in the Church. And that meant the rise of Democracy—the power of the opinion of the whole of the people; an idea not contained in Lutheranism which always relied on Rulers. When King James said to those whom the Commons sent to him as a deputation, "Set stools for the Ambassadors," the insight of the British Solomon was true; for they were the representatives of a power destined to become stronger than the sceptres of monarchs; the power, that is, of the people, with the idea of individual liberty underlying it. To sum up briefly; the changes of the seventeenth and eighteenth centuries are mainly—in the State, the power of the people; in Religion, Individualism; the assertion of the claim of each man's own conscience. Both these ideas grew steadily through the centuries after the Reformation and both of them are growing still.

Coleridge, it is said, once asked Charles Lamb, "Charles, did you ever hear me preach?" "I never heard you do anything else," was the reply stuttered out by that immortal humorist; I also will preach, it shall not be for long.

One of the uses of the study of history is that it trains us to take large views.

"Have big maps," said Lord Salisbury. I agree; adding, "read histories covering a long period." We see, when we look on the past as the man on the hill side looks back on the landscape, that events—*pregnant* events, to quote a phrase from Sir John Seeley—are few, and it takes long years for their effects to be fully worked out. Hence the record of a short period only may be worse than useless, unless well written; it may even mislead. Deeds done in decisive years had their causes in periods, perhaps in centuries, long preceding them.

For instance: I have preferred to speak of the Teutonic revolt from Rome rather than of the Reformation; not from theological reasons, but simply because it is impossible to assign any exact date for that movement.

Luther nailed the theses on Wittenburg Church in 1517, but the movement against the Papal Court had begun even before the days of Wycliffe. So again, the war between Charles and the English Parliament in one sense began in August, 1642; but the long contest between the Puritan spirit and Church authority had begun before Elizabeth's reign. Neither Rome nor the Stuarts in the least understood the magnitude of the issues they were confronting; no age, I fear, ever does. Every age as it comes seems unable to discern the signs of the times; only the student of history gets help because he alone it is who sees the direction which *ideas* are taking, and can compare those of his own age with those in preceding times.

In this sense, history repeats itself; similar ideas recur; and may be expected to produce similar fruits. The lesson is not always easy to learn. The immense change in environment must always be taken into account; to do this is no easy matter. We may ask, for instance, Is liberty safe in the present day? It would be a foolish answer to say, Yes, simply because a modern

M. P. is in no danger of being arrested by King Edward VII, as the five were by King Charles I.

Again, History teaches us to distinguish between the permanent and the transitory. This, stated baldly, seems almost a needless lesson; we can always distinguish that, people say. On the contrary, there is nothing harder than to distinguish between permanent ideas and that visible framework which in a particular age they may take, but which is always transitory.

For instance, when the monasteries were destroyed by the much-married monarch of pious memory, no doubt many a monk despaired of religion; when General Monk brought back the merry monarch, not of pious memory, when John Milton had to hide his head, and the regicides were exiled or fled; then no doubt many a Puritan thought the light of liberty was put out.

Not so in either case, and in both cases the student of history would have been helped to discern that despair was needless, that no abiding ideas were gone, and that though the environment was altered, the underlying idea remained.

Again, History teaches progress—but I must explain the word. *Spiral* progress, not progress in a straight line—a progress therefore quite compatible with periods, even long continued periods, of deep depression. In history, the word Evolution, misleads. No doubt in the Divine mind there is one idea—"One far off Divine event to which the whole creation moves"—but that idea is both too vast and too far off for any finite mind to grasp. What we can see, I think, is a change in the condition of things; both an elevation and a growth of the environment of humanity. On the whole, we see an elevation of general morality; of education, courage, and self restraint and by these things—to quote Lord Acton—"History aids us to see that the action of Christ who is risen on mankind whom He redeemed, fails not, but increases; that the wisdom of divine rule appears not in

the perfection but in the improvement of the world.”

But all this is quite compatible with reappearances of terrible individual depravity; we have no lesson from history teaching that such cannot recur. Only they will work in a different scene; and that means a great deal. I can conceive another woman as bad as Catherine de Medici. She could not even plan, still less carry out, another S. Bartholomew. And one thing more. Study History, for History carries you, like no other study except the best poetry can, where we see, even if as in a glass darkly, events *sub specie aeternitatis*.

Behind the theatre of life, the strutting of the actors on this temporary stage—behind the changes, the transits, and the turmoil there is another world—a world-soul to use the Platonic phrase, which shows the true meaning. Behind the stirring incidents—behind the changing scenes—behind the passions, the crimes, the intrigues, the ambitions, the miseries, and the sins—behind the seemingly tangled web of folly, of falseness, and of wrong, formative ideas from earliest ages worked; they work now, and will work.

History is the governance of God made visible; the ideas which are His thoughts are behind; His hand holds every thread; He attunes to one vast harmony all events; each age its own lesson tells; the rolling ages have their meaning, they mean intensely and they mean good—“to find their meaning is my meat and drink.”

THE HEART OF SIN.

BY REV. W. E. HENRY, TWIN FALLS, IDAHO.

There is decided diversity of opinion as to what constitutes the very heart of what the Christian world calls sin. Some say it is sensuality. Others insist that it is finiteness or imperfection. Still others hold that it is inordinate desire or concupiscence. Thorough-going evolutionists stoutly maintain that it is but the heritage we have received from our brute fore-fathers. But perhaps a great majority of Christians in general, and of preachers and theological teachers in particular, would agree to call the essence of sin selfishness.

It must be admitted, however, that there are some very serious objections to this view, and it is the purpose of this article to call attention to these objections and to venture to present what seems to be a better view.

LOVE OF SELF NOT SINFUL PER SE.

The classic statement of our duty towards our fellowmen as first presented in the ancient Jewish law and later confirmed by our Lord is, "Thou shalt love thy neighbor as thyself." It is exceedingly difficult to understand how this can be fairly interpreted as falling short of an explicit recognition of one's right and duty to love himself. If language can mean anything, self-love is here certainly made the standard of the love we should exercise toward others. To leave out of the statement that thought is to empty it of its meaning to a marked degree. It is to take away altogether its startling character, and reduce it to a mere common-place remark utterly out of place in its context. In stating the first commandment Jesus set forth the standard, the measure, of the love required towards God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is to be a love that arises from, and holds fast in its proper place in life, every part of

our being. The fact that a standard is here presented is uniformly recognized and insisted upon. And when we pass to the second commandment, where in form of words the standard of the love required is just as plainly stated, shall we fail to recognize it as such? Is it possible to believe that Jesus did not mean, when He used those words "as thyself," to set forth what should be the measure of our love toward others? or that in seeming to set such a standard He used words that must be emptied of all content? If it is wrong for one to love one's self at all, as some say, then does this statement strike out of the old Jewish law and the Christian system all love to one's neighbor? If we may not love ourselves at all, then to love our neighbors as ourselves is not to love our neighbors at all.

The Lord never spoke such foolishness. Some of us have failed sufficiently to weigh His words. He clearly recognized one's right and duty to love one's self. God is to have the first place, then self and others are to be on an equality. Not self above others, nor yet others above self, but an equality. Did the Christ hate Himself? Had He no love for Himself? With Him the Father's will was always first, however great the cost, but who will dare to say that He had no regard, no love, for Himself? Being Himself a man, and understanding perfectly the nature and requirements of the human soul, He recognized and stated the inherent demand of man's being that he possess and exercise a right love towards himself.

SELFISHNESS NOT A BASAL TERM.

Müller, in his great monograph on "The Christian Doctrine of Sin," admits the contention above that the Scriptures justify the love of self. According to his view there are three stages in the development of self-love: (1) self-preservation, not at first moral in character; obtaining the moral quality it may sink down into (2) selfishness, or rise into (3) moral self-love. Evidently, then, selfishness to his mind was the perversion of a

thing altogether right in itself. That is, selfishness, if we may break it up into its component parts, is perverted self-love, and the essentially evil thing in it is not self-love, but the perversion of this right thing.

Dr. Strong defines selfishness as "that choice of self as the supreme end which constitutes the antithesis of supreme love to God."¹ More concretely he says: "Instead of making God the centre of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will, the sinner makes self the centre of his life, sets himself directly against God, and constitutes his own interest the supreme motive and his own will the supreme rule."² And it is not true that, unless we are to regard self-love as something essentially wrong *per se*, this definition, this statement, involves the same truth made somewhat more evident by Müller, viz., that the term selfishness needs still further analysis, and that, when analyzed, the pernicious element in it is not self-love, but the perversion of self-love, the abuse of something altogether right in itself?

But this is not all. This definition and statement of Dr. Strong require still closer scrutiny. How can a man make such a "choice of self as the supreme end" as will constitute that choice "the antithesis of supreme love to God"? How can one constitute "his own interest the supreme motive" of life and fail at the same time to make "God the centre of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will"? Does not the "choice of self as the supreme end," the constituting of "his own interest the supreme motive" of life, require that one should love God supremely and surrender unconditionally to His will, if the choice be intelligently made? Is, then, the fundamental thing in sin simply ignorance? Can a man do the best he knows and yet be so heinously

1. *Systematic Theology*, Fifth Edition, p. 292.

2. *Ib.*, p. 295.

wicked? Evidently if we would think accurately there is very real need of a more basal term for that which lies at the heart of sin and makes it exceeding sinful.

THE PREACHER'S PREDICAMENT.

A well known preacher said some time ago that since leaving the seminary the tail-gate of his theological apple-cart had fallen out and he had been spilling his theological apples all along the way. If he meant what he said, he has been exceedingly unfortunate. Our theology, while not, of course, necessarily *the truth*, is nevertheless our orderly conception of the truth, and the man who is *losing* his theology must be losing his grip on the truth. On the other hand the man who is *changing* his theology *may* be getting a firmer grip on the truth. It is the firm conviction of the writer that many preachers would get a firmer hold on the truth, and consequently be able to do more efficient work, if they were to change their theology at the point under consideration.

If we follow the masters who have taught us theology, many of us will say to our congregations to-day, as we present the awful fact of sin, that the sinner is exceedingly sinful because he has put himself first in God's stead, because he has constituted "his own interest the supreme motive and his own will the supreme rule" of life; and to-morrow we will declare with all the eloquence we can command that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8), that every man for his own sake, even if all other considerations are left aside, should choose Christ. Verily, we need not be surprised if some folks are mean enough to say we are inconsistent, and many more content themselves with thinking it. To the man of ordinary mind this must look very much like appealing to men to do to-day the very thing we condemned them for doing yesterday.

The theological instructor may easily obscure the inconsistency for himself and for his classes as they pass along through his well-wrought system of divinity. Days and weeks pass between the study of sin and the presentation of the reasons which should lead men to accept Christ as drawn from the better estate into which the life in Christ brings them, if the last are ever presented in any adequate way. But the preacher may not always have the relief which this lapse of time brings. He is not engaged in teaching a system of theology, he is using a system of theology in winning men to Christ. He must bring every reasonable appeal to bear upon his auditors to flee from sin, and these appeals must follow each other in quick succession if his efforts are not to lose much in effectiveness.

Nearly every appeal to the unsaved is based either on the fearful consequences of sin here and hereafter or on the blessedness of the life which is "hid with Christ in God." These fearful consequences and this blessedness may be thought of as pertaining to the individual alone or as reaching out through the individual to others also. The preacher who regards sin as essentially selfishness experiences no embarrassment in making the appeal based on the consequences of sin. But when, as must often happen in evangelistic work, a burning presentation of the vileness of sin in its very essence must be followed immediately by an appeal which brings into view the infinite value to the individual of the saved life, then it is that he must labor at a disadvantage. He may never have determined precisely where the difficulty lay, but nearly every preacher has had the feeling at such times that something was wrong somewhere, and may have blamed himself for a failure that was due entirely to the form of his theology.

It is admitted, of course, that the ordinary preacher is not nearly so learned as the expert theologian, and unquestionably learning counts for much. But perhaps it

will not be entirely unpardonable if we timidly suggest that it is very hard to see how even a trained theologian could preach a sermon to-night presenting selfishness as the essence of sin and follow it to-morrow night with another in which he would appeal to men to flee to Christ because that is best for them personally, and yet either appear to be or actually be consistent. Has it not become a Christian axiom that, if a man chooses that which is best for himself, intelligently makes "his own interests the supreme motive" of his life, he will choose Christ? Then how can the preacher present as the very essence of sin that which he declares should lead to the choice of the Christ and eternal life, and feel at ease or exert the power he ought?

A BETTER WAY.

This difficulty is entirely removed when we rest in the plain statements of the Scriptures. John defines sin as lawlessness: "And sin is lawlessness" (1 Jno. 3:4, R.V.). With this agrees the root meaning of the various Greek and Hebrew words expressing sin. The basal meaning of the Greek word *ἁμαρτία* is "a failure to hit the mark;" "as a warrior who throws his spear and fails to strike his adversary; or as a traveler who misses his way."¹ This word is used in the New Testament at least 174 times, and other forms derived from the same root swell the number to at least 226. Similarly *παράπτωμα* (used 23 times) means "a fall beside or near something;" *παράβασις* (used 7 times) and *παραβαίνω* (4 times), a going beside or over. In the Hebrew, *חטא* signifies to miss the mark; *פשו* a breaking with or falling away from any one; *עקב* a bending or making crooked. In short, the biblical conception is that a mark has been set, law has been established. Sin, whether in man or any other being, is a missing of the mark, a failure to observe that law. That is, sin is lawlessness.

1. Vincent, Word Studies in the New Testament, Vol. I., p. 18.

Now note how remarkably John's definition of sin and the fundamental meaning of these words used to express sin fit into the thought of the present day. The world has already become widely acquainted with two leading conceptions of law, and a third is coming more and more into view. One of the first two has come down from the earliest times; the second is of comparatively recent origin. No one of the three is in any sense really contradictory to the others, but the second marks a step far in advance of the first, and the third evidently reaches that which is ultimate. First, we have law as legislative enactment. Some superior (it may have been a man, it may have been a god, it may have been God) declared that such a thing should be or should not be done. The declaration of his will came to be designated as "law," a legislative enactment which was to be obeyed. Such was the conception of law throughout most of the world's history. The second conception of the term is largely a development of the nineteenth century, and is the rich gift of science to the world. The multitudinous things of the material realm were reduced to certain elements. These elements were found to exercise choice in their combinations, and to be steadfast in their likes and dislikes. All forces were found to be constant and orderly in their activities. It gradually broke upon the mind of man that the way a thing acted was determined by the nature of the thing. Consequently man's age-long conception of law had to be enlarged, and to-day we no longer think of it as legislative enactment simply, but also as "an order of facts determined by their nature." In other words, the fundamental thing in the mind, when we think of law, is no longer the will of a superior, but the nature of things.

But there is a third conception of law that is rising into view. It can hardly be said to be fully before the world, but it is coming, and it is ultimate in its nature. As the first and transitory enlargement of the conception

of law arose from the scientific study of material things, so the second and ultimate enlargement is arising from the scientific study of spiritual things. If the law of material things was forever established by the nature given those things at creation, must not law for man be regarded as forever established in the same way? Are not all of God's legislative enactments with respect to men summed up in this: "Live in harmony with the nature given to you at creation"? And if the nature of a material thing determines what that thing shall or shall not do, and the nature of man determines what man should or should not do, can we stop short of the conviction that the nature of God determines all that God has done, does, or shall do? Are we not, indeed, beginning to say that law is "an order of facts determined by" the nature of God? Evidently we must take this final step, and when it is taken we will have reached that which is all-inclusive and final.

Nor is the second conception of law mentioned above, which may be characterized as the modern scientific conception, as far apart from the old Hebrew conception as at the first glance it may seem. The Hebrews thought of law, it is true, as legislative enactment, but the source of the legislation was not man, but God. Their laws were God's decrees. And what does an "order of facts determined by their nature" mean, except that every object acts in harmony with the nature which it received at its creation, when God in the very act of its creation decreed what it should be? Bring out in the Hebrew conception of law the thought which it certainly involves, viz., that the legislative enactments of God for man are in harmony with the nature given man in the act of his creation, and the ancient Hebrew conception at once becomes identical with the modern scientific conception. Or bring to the surface the thought which is really involved in it—though science dare not lay emphasis upon it—viz., that God gave to each object of scientific investigation its na-

ture when He created it, and the modern scientific conception of law becomes identical with the ancient Hebrew.

We hold fast to the biblical thought, therefore, and maintain that sin is lawlessness, the doing of things that violate the fundamental laws of the nature given us at man's creation. That is, sin is *abnormality*. It is a crime not only against God and one's fellowmen, but also against one's own self. In the highest, deepest, widest, most awful sense sin moves towards suicide and homicide and deicide. It is destructive only, and destructive only of that which is good.

Such a conception of the essence of sin is basal. It cannot be further analyzed. It is also founded upon that which is ultimate. It finds the law of which sin is a violation in the nature which the Creator gave man, and that is final so far as man is concerned. And as God cannot be thought of as acting contrary to His own nature in any thing that He does, His nature was the ultimate factor in determining man's nature. Consequently, whatever is an abuse of man's God-given nature is at the same time a violation of God's nature. Moreover, when we conceive the essence of sin as abnormality, we have done more than simply reach a basal conception which seems to be both in harmony with the Scriptures and founded upon that which is ultimate. We have also relieved the preacher of his predicament. This conception of the essence of sin can be preached at all times without embarrassment. Sin can be painted in the darkest colors possible to the human mind and speech, and the most earnest possible appeal to men to save themselves because of the blessedness of the saved life made immediately after, and neither the preacher nor his auditors be conscious of any inconsistency. And, further, the presentation of sin as abnormality can certainly be made with power. Sin can be shown to be indeed exceedingly sinful and unworthy, the crime that embraces in its vast depths of blackness all other crimes. The saved life can be shown in harmony

with present-day thinking to be illuminated by a light that shines more and more unto the perfect day. And the brightness of this growing day will appeal mightily to men falling ever deeper into the deadening gloom and chill of that darkness. Surely it may be urged that whatever thus promises to liberate and empower the heralds of the cross is worthy of wide and most careful consideration.

RECENT COMMENTARIES ON GENESIS.

BY PROFESSOR JOHN R. SAMPEY, D.D., LL.D.

It is the writer's purpose to give an estimate of the commentaries on Genesis issued in the first decade of the twentieth century. The list is not exhaustive; but it is hoped that no important recent commentary has been overlooked.

Among the early Protestant commentaries on Genesis, that of Calvin still commands respect for learning and exegetical insight. Of commentaries issued in the nineteenth century, some of the most valuable are the following: Tuch, 1838, second edition by Merx and Arnold, 1871; Kalisch, 1858; Knobel, second edition, 1860; Murphy, 1863. A transition to the modern critical view of Genesis is made by Dillmann, 1875, last German edition, 1892, translated by Stevenson, 1897; Delitzsch, *Neuer Commentar*, 1887; Spurrell, *Notes on the Hebrew Text of Genesis*, 1887; Strack, 1894; Holzinger, in *Kurzer Hand-Commentar zum Alten Testament*, 1898. Appearing since 1900: Bennett, in the *New-Century Bible*, about 1902; Driver, in *Westminster Commentaries*, 1903, seventh edition, 1909; Gunkel, *Hand-Kommentar zum Alten Testament*, third edition, 1910; Welton and Goodspeed, in *American Commentary*, 1909; Mitchell, in *Bible for Home and School*, 1909; Skinner, in *International Critical Commentary*, 1910.

Of books other than commentaries which treat of the critical questions connected with Genesis, the following are among the most important: Hupfeld, *Die Quellen der Genesis*, 1853; Graf, *Die geschichtlichen Bücher des Alten Testaments*, 1866; Wellhausen, *Die Composition des Hexateuchs und der hist. Bücher des Alten Testaments*, 1889; Kuenen, *The Hexateuch*, 1886; Driver, *Introduction to the Literature of the Old Testament*, eighth edition, 1898; W. H. Green, *The Unity of Genesis*, 1895;

Carpenter and Harford-Battersby, *The Oxford Hexateuch*, 1900; Orr, *The Problem of the Old Testament*, 1906.

The veteran defender of the evangelical interpretation of the Old Testament, Franz Delitzsch, wrote in the Preface to the last edition of his *Commentary on Genesis*: "I am not a believer in the 'Religion of the times of Darwin.' I am a believer in two orders of things and not merely in one, which the miraculous would drill holes in. I believe in the Easter announcement, and I accept its deductions." Delitzsch accepted the general results of the critical analysis as these were brought to light all along through his long term of service as a university professor, towards the close of his life acceding to the modern view that the priestly document was later than the prophetic in the Hexateuch. While freely granting the right of criticism to analyze the Pentateuch into its original documents, he asserted his faith in the inspiration of the extant whole. "It is true," he writes, "that the present destructive proceedings in the department of Old Testament criticism, which demand the construction of a new edifice, are quite fitted to confuse consciences and to entangle a weak faith in all kinds of temptation. If, however, we keep fast hold in this labyrinth of the one truth, *Christus vere resurrexit*, we have in our hands Ariadne's thread to lead us out of it."

August Dillmann was perhaps the most learned commentator on the Old Testament in the latter half of the nineteenth century. He, too, accepted the analysis of the Hexateuch into four main documents, his A, B and C corresponding to the more common notation P, E and J. He took issue with the Graf-Wellhausen school as to the date of the priestly document and in Genesis rejected the theory that the two prophetic narratives J and E were first fused into a single roll prior to incorporation of the P material. In general, Dillmann found no place for a multitude of redactors.

Spurrell, in his *Notes on the Text of Genesis*, has provided the student of Hebrew with an excellent grammatical and exegetical apparatus. The author belongs to the school of Driver.

Holzinger gives the closest attention to questions of literary analysis, a field in which he is quite at home. He also inserts many references to the standard Hebrew grammars and lexicons, for the guidance of the student. Questions of textual criticism receive proper emphasis, the testimony of ancient versions of Genesis being adduced wherever pertinent. The finer poetic and literary beauties of the stories in Genesis do not appeal to Holzinger as they do to Gunkel. As to the historicity of the patriarchal narratives, Holzinger's conclusion is avowedly negative.

Bennett's little volume in the *New-Century Bible* is notable as the first commentary on Genesis by an English scholar in which the modern critical view is applied in the exposition of the text. Naturally the apologetic note is heard occasionally in the midst of the critical discussions, for the *New-Century Bible* is intended for the general reader and not for the critical scholar. There is the fullest recognition of the ethical and religious value of the early stories. As an attempt to win a hearing for the critical view of the composition of Genesis from readers naturally averse to such a theory, it would be difficult to speak in extravagant terms of Professor Bennett's little book. If the advocates of the partition hypothesis had always been thus considerate of the cherished convictions of the Christian reader, no doubt the critical view of the Old Testament would have been more generally accepted. Dr. Bennett never speaks of "manufactured history," "myths," "fables," and "pulverizing criticism." He knows his public, and he approaches it in the most conciliatory way possible. Moreover, he holds substantially conservative and evangelical views of Christ and His salvation; and he leads the reader along the way by which

he has himself come in relating the modern critical view of the Old Testament to Christ and the gospel message. The section on "The Interpretation of Genesis" (Introduction, pp. 47-51) illustrates the author's skill in teaching the modern criticism to an evangelical public.

Perhaps no man has done more than Canon Driver to influence the thinking of the English-speaking peoples in the department of Old Testament study. He is recognized as a master of Hebrew grammar and an exegete of unusual ability. Hence a commentary on Genesis from his pen could not fail to win a wide reading. Scarcely a year passes without a new edition of his Introduction to the Literature of the Old Testament and of his Book of Genesis. One thinks of him as the Dillmann of England; and judging from his references to the great German scholar, we feel confident that he would be pleased with the comparison. He combines with the keenest critical analysis and the most thorough-going historical criticism a firm faith in the great doctrines of Christianity. He does not fear that the progress of critical research will rob us of the ethical and spiritual inheritance which has been mediated to us through the Bible.

Professor Driver's views as to the questions of the harmony of Genesis and Science, the historicity of the primeval and the patriarchal stories, the chronology of Genesis, etc., may seem distressingly negative, to one who has been taught to believe in the absolute inerrancy of every statement in the Old Testament. The following summary of the results of Doctor Driver's investigations may be interesting: "We have found that in the first eleven chapters there is little or nothing that can be called historical, in our sense of the word; there may be here and there dim recollections of historical occurrences; but the concurrent testimony of geology and astronomy, anthropology, archæology, and comparative philology, is proof that the account given in these chapters of the creation of heaven and earth, the appearance of living things

upon the earth, the origin of man, the beginnings of civilization, the destruction of mankind and of all terrestrial animals (except those preserved in the ark) by a flood, the rise of separate nations, and the formation of different languages, is no historically true record of these events as they actually happened. And with regard to the histories contained in chs. xii.-l., we have found that, while there is no sufficient reason for doubting the existence, and *general* historical character of the biographies, of the patriarchs, nevertheless much uncertainty must be allowed to attach to *details* of the narrative; we have no guarantee that we possess verbally exact reports of the events narrated; and there are reasons for supposing that the figures and characters of the patriarchs are in different respects *idealized*. And, let it be observed, not one of the conclusions reached in the preceding pages is arrived at upon arbitrary or *à priori* grounds; not one of them depends upon any denial, or even doubt, of the supernatural or of the miraculous; they are, one and all, *forced upon us* by the facts; they follow directly from a simple consideration of the facts of physical science and human nature, brought to our knowledge by the various sciences concerned, from a comparison of these facts with the Biblical statements, and from an application of the ordinary canons of historical criticism." (Introduction, p. lxi.)

Professor Driver discusses at length the scientific difficulties confronting the modern interpreter of Genesis, and in general holds that the physical sciences can by no means be brought into agreement with the statements in Genesis; he affirms, however, that "the man of science who gives due weight to the religious instincts of his nature will be ready to recognize the *religious* truthfulness, —as distinct from the *scientific* truthfulness,—of these narratives of Genesis." Doctor Driver insists that the Book of Genesis loses practically nothing of its religious value through an acceptance of the modern critical view

of its composition and of the legendary character of its narratives: "If, now, upon the basis of the considerations advanced in the preceding pages, we proceed to the question which after all is of the most immediate interest not only to the theologian in the technical sense of the word, but also to the man of general religious sympathies, we shall find that the religious value of the narratives of Genesis, while it must be placed upon a different basis from that on which it has hitherto been commonly considered to rest, remains in itself *essentially unchanged*. It is true, we often *cannot get behind the narratives*,—in Chaps. i.-xi., as we have seen, the narratives cannot be historical, in our sense of the word, at all; and in Chaps. xii.-l., there are at least many points at which we cannot feel assured that the details are historical; we are obliged consequently to *take them as we find them*, and read them accordingly. And then we shall find that the narratives of Genesis teach us still the same lessons which they taught our forefathers." (Introduction, p. lxxviii.)

Gunkel's Genesis is the most extensive and interesting of the recent commentaries on the first book in the Bible. The style of the book is admirable, taking rank with the best work of Adolf Harnack, to whom the commentary is dedicated.

In the elaborate Introduction, six general topics are discussed: (1) Genesis is a collection of legends; (2) Kinds of legends in Genesis; (3) Artistic form of the legends of Genesis; (4) History of the handing down of the legends of Genesis in oral tradition; (5) Jahvist, Elohist, Jehovist; (6) Priest Codex and the final redactions.

Gunkel insists that one must not confuse legend with falsehood; it is a species of poesy in which ancient traditions are handed down in popular narration. He thinks it beside the mark to argue that the patriarchal stories cannot be legends, since Jesus and the Apostles regarded them as true history. He contends that in this respect they shared the opinions of their times, and hence ought

not to be expected to settle in advance questions concerning the literary history of the Old Testament. Among the marks of legend in Genesis, Gunkel names the fact that the narratives took their rise in oral tradition, and treat of personal and private life rather than national and public affairs; moreover for the primeval history the writer of the stories could neither claim to be an eye-witness nor to have received the narrative from such witnesses. The plainest mark of the legend, according to Gunkel, is that they not seldom relate things which to us are incredible. He contrasts the marvels of Genesis with the historic narrative in II. Samuel, and calls attention to the poetic tone of the Genesis stories.

Gunkel's analysis of the so-called legends of Genesis into their different kinds is very minute, and the reader's attention is held throughout the discussion. He finds in Genesis no pure myths, though traces of the mythical have been brought into the narrative from the myths of the ancient Babylonians. Gunkel prefers to speak of the primeval stories as legends rather than myths.

Gunkel has perhaps done more than any other recent scholar of the advanced school to resolve the J and E narratives into short stories of various times and places. One might almost call his theory a return to the fragmentary hypothesis. His imagination revels in the task of describing the origin of the individual short story and its history until it got incorporated into our present Book of Genesis. One cannot but wonder at the author's ability to follow the fortunes of these separate narratives, and but for the charm of the style would certainly declare that the arguments brought forward at various points are not convincing. It does not often fall to the lot of man to write an entertaining commentary: Gunkel has produced one that is fascinating.

Professor Daniel M. Welton, of McMaster University, Toronto, was at work on his Commentary on Genesis, when he was smitten down by his last illness. At his re-

quest, Professor Calvin Goodspeed, of Baylor University, Waco, Texas, undertook the final revision of the comments, and prepared the Introduction. Both writers stand for the historicity of Genesis and for the substantial unity of the book. According to Doctor Goodspeed, "All the lines of evidence from the whole Bible as we have it, from the Pentateuch itself, from the other books of the O. T., from the attestations of archæological discovery, from the consistency of the legislation with the situation which is said to have called it forth, and from the testimony of our Lord and the N. T., converge upon Moses as the source of the Pentateuch, and its author in a broad but true sense." The difficulties and perplexities of the current Graf-Wellhausen theory of the Old Testament are pointed out, and the present tendency of the more radical critics to assume a larger and larger number of documents and redactors is shown to threaten the disintegration of the whole fabric. Doctor Goodspeed thinks that "fuller recognition by more conservative scholars that the author of the Pentateuch doubtless used earlier records in the composition of Genesis, and that also a somewhat larger margin may be allowed for later glosses and explanatory notes," would remove a large part of the objection to the Mosaic authorship. Doctor Welton's notes everywhere defend the credibility of the narrative, though his chief interest lies in the explanation of the author's meaning, for the benefit of the general reader.

Doctor Mitchell's brief commentary, in "The Bible for Home and School," is intended for the general reader. The author's statement of the modern critical theory of the origin of the Pentateuch introduces us to his own view: "The Pentateuch was compiled from four separate works, written at different periods, the last three being united one after another with the oldest by a succession of editors. Three of these works were used in Genesis. The oldest is supposed to have been written

by a native of Judea as early as the reign of Jehoshaphat (878-843 B. C.); the second by an Ephraimite, or native of the kingdom of Israel, probably under Jeroboam II. (785-745 B. C.) These two were first united, but not until after 650 B. C., when both of them had been more or less revised and enlarged by later writers. Meanwhile, in the reign of Manasseh (686-640 B. C.), there had been produced another work, some form of Deuteronomy, which, on being made public in 621 B. C., became the program of Josiah's reformation. It was probably added to the previous compilation soon after the beginning of the Exile (586-538 B. C.). Finally a priestly writer, or school of writers, during and after the Exile, produced a fourth work, which Ezra seems to have brought with him from Babylon in 458 B. C., and, with the help of Nehemiah, persuaded the Jews to accept, either separately or as a part of the practically complete Pentateuch, in 444 B. C. This, in outline, is the more prevalent form of the so-called Documentary Hypothesis. Applied to Genesis, it means that the book is composed of parts taken from the first two and the last of the works mentioned, fitted together with more or less skill to make a continuous narrative covering the period from the beginning of history to the death of Joseph." Doctor Mitchell's mode of procedure is to "follow the composite text, taking each paragraph separately and using the modern theory of the origin of the book as a key to the difficulties that appear in the given passage." Naturally one in love with criticism calls frequent attention to its deliverances. However there is much comment that is informing to the reader on other subjects.

The most recent commentary on Genesis, and one of the most important, is Skinner's volume in the *International Critical Commentary*. Driver and Gunkel seem to have influenced Doctor Skinner most profoundly, though he has studied to good purpose most of the works of his predecessors. The author's general attitude to critical

questions is defined in the Preface: "On the more momentous question of the historical or legendary character of the book, or the relation of the one element to the other, opinion is likely to be divided for some time to come. Several competent Assyriologists appear to cherish the conviction that we are on the eve of fresh discoveries which will vindicate the accuracy of at least the patriarchal traditions in a way that will cause the utmost astonishment to some who pay too little heed to the findings of archæological experts. It is naturally difficult to estimate the worth of such an anticipation; and it is advisable to keep an open mind. Yet even here it is possible to adopt a position which will not be readily undermined. Whatever triumphs may be in store for the archæologist,—though he should prove that Noah and Abraham and Jacob and Joseph are all real historical personages,—he will hardly succeed in dispelling the atmosphere of mythical imagination, of legend, of poetic idealization, which are the life and soul of the narratives of Genesis. It will still be necessary, if we are to retain our faith in the inspiration of this part of Scripture, to recognize that the Divine Spirit has enshrined a part of His Revelation to men in such forms as these. It is only by a frank acceptance of this truth that the Book of Genesis can be made a means of religious edification to the educated mind of our age."

From Doctor Skinner's treatment of Genesis, the student can gather the views of most of the representative scholars who have written on the subject. He is familiar with the findings of critics, exegetes and archæologists. The views of Eerdmans, Orr, and other opponents of the current analysis are criticised, and an effort is made to buttress the prevalent critical theories. The author is particularly strong in theological discussion. While prepared for advanced students, much of the book is intelligible to the general reader. The work must take high rank as a product of broad and profound scholarship.

It is a significant fact that only one of the recent commentaries on Genesis supports the so-called traditional or conservative view. Christian students are more and more confronted with the necessity of examining and weighing the findings of literary and historical criticism. If all the new commentaries propagate the Graf-Wellhausen theory, the next generation of students and preachers will believe it and teach it. Will such a revolution in the Christian view of the Old Testament mark an advance, or a decline? If the supernatural is eliminated from the Old Testament, will the New Testament miracles of the Incarnation and the Resurrection still stand? Let us follow the truth, though the heavens fall; but we should *prove* all things, and hold fast only that which is good.*

* In the next issue an article will appear in which the author's views as to the composition of Genesis will be given.

THE REAL WORLD.

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It is a sense of its meaning which makes life real. What but so much impedimenta are the facts and their theory, which one endeavors in his pursuit of an education to master, if he have not found his bearings in the real world? Life is the soul's adventure into the world of reality, an adventure through grave perils toward the goal of the highest good.

“The mountains that enfold the vale
With walls of granite steep and high
Invite the fearless foot to scale
Their stairway to the sky.

“The restless, deep, dividing sea
That flows and foams from shore to shore
Calls to its sunburned chivalry
‘Push out, set sail, explore!’

“And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.”

Yesterday, when we were little children, the real world was a wonderful world of *things*, just commonplace, everyday things, which had for us still the spell of that Heaven which lies about us in our infancy. In those kindergarten days, simply to catalogue the names and note the uses of things, to collect and treasure things, to share or barter things, filled up the real world for us. Who has not vagrant memories of those first trips abroad into the great world? It was a world of houses and

barns, and dogs and cats, and green trees and yellow moons, a world of wagons and trains and peanuts and mud-pies—a helter-skelter, indiscriminate world of things, where people might figure, yet beyond the inner circle, only as so many dolls in a play world. Well, was childhood right, when it opened its eyes wide before the mystery of things and was satisfied?

The physical sciences lead us back to a new interest in things. They declare to us that the eyes of childhood were uncomprehending, that their seeing was the merest beholding of appearances—sight, but not insight; they tell us that behind the face of things, in the heart of things, lies a world of wonder unimagined. For behind the world of the untrained vision lies the world of the trained vision, a glorious world of material phenomena, a populous microscopic cosmos, an unbounded telescopic universe. Yet beyond that world of trained vision, and making it possible, lies the scientist's real world, the world of hypothesis, where insight is born. It is a world of law, minutely detailed, complex and constant.

This world of component phenomena behind the mask of things, revealed in the laboratory to the trained observer, was a world unknown to childhood. But the marvelous development of the physical sciences has torn the mask from the face of things, and bids us peer within. Childhood never dreamed that the world was half so complex or so wonderful. How vast it is! Edward Irving mentions a variety of spider-web so fine that a pound of it would reach round the earth; but he remarks incidentally that it would take 500,000 tons of it to reach the nearest fixed star! There are both the world's marvels in combination—the wonder that its reality is so vast, the greater wonder of its infinitely delicate texture. Sometime ago a writer in *St. Nicholas* illustrated the wideness of the "world" in this way:

“ ‘Suppose,’ said the orator, ‘though ’tis a
 thought stupendous,
 Suppose a baby one year old with arms of the tre-
 mendous
 Length of ninety-three odd million miles,
 Should, in a freak of fun,
 Reach up and touch the sun!
 That child would be
 253
 Years old,
 I’m told,
 Before it learned
 Its hand was burned!’ ”

What a world it is! This age, which flatters itself as the age *par excellence* of Science, is somewhat wont to think that it knows the heart of reality. But is this world of Science the real world? Childhood was naive and simple, and its world was correspondingly so, and all fringed about with mystery. It had no theory of things, only the simple, discrete things themselves. Science is sophisticated, and here is the world of things co-ordinated. Which is the real world? Would the world of Science do for the soul of a little child what the naked world of things does? Could it?

Philosophy peers over the shoulder of Science into the face of things and proposes its four conundrums: “What? Whence? Whither? Why?” It would know, not things alone, but their cause, their trends, their end. It believes that there lies at the heart of things a deeper meaning than Science has discovered, that, after all, the meaning of things lies neither in the child’s fancy nor in the scientist’s hypothesis. So the philosopher sits in his arm-chair and endeavors to construct, behind the scientist’s world of things, an ultimate world of reality—a world where, perchance, the streets are categories, the houses pure mental constructs, and the people either

sensations or pure ideas. What about your world of things, anyhow? Does not John Locke say that substances (in other words, things, the material of science)—substances are a combination of qualities plus an unknown somewhat? He avers that our knowledge is conversant only about ideas, and thus brings about a distrust of *things*. Bishop Berkeley wipes things clear off the slate, declaring that all objects are congeries of ideas, nothing more, and that the sensations we get are the effect of the operation of other minds. David Hume is entirely skeptical, declaring that what we call a mind is nothing other than a bundle of related perceptions. Thus he remarks, “when I enter into what I call myself, I stumble upon some particular perception * * * *”, and can never catch myself apart from such perception * * * * Where am I, or from what causes do I derive my existence * * * *? I am confounded with all these questions.” Awakened by Hume from his “dogmatic slumbers,” Kant inquires critically concerning the process of knowledge, and at length declares that we know only phenomena, that so far as the *Ding an sich*—the Thing-in-itself—is concerned, we can in the nature of the case know nothing. Reid, the founder of the Scottish School, the school of Common Sense, declares that knowledge gives us immediately the reality that lies beyond experience, that when you put your foot on the ground what you stand upon is just ground, nothing else. The Scottish School returned from its “rescuing expedition” with a precious bundle of intuitions, everything the fathers were wont to base their faith upon, saved as reality. John Stewart Mill, however, persisted in skepticism concerning the substantiality of the material, and preferred to define matter—that stuff from which *things* originate—as “the permanent possibility of sensation.” But why continue this running commentary? I have said that Philosophy propounds four questions: “What? Whence? Whither? Why?” We have had a glimpse of

the variety of her answers to the first question; we should hardly expect to reach greater unanimity in her answers to the other questions. The late William James has admirably summarized the heterogeneity of philosophical opinion in the following paragraph:

“For what a variety of opinions have objective evidence and absolute certitude been claimed! The world is rational through and through, its existence is an ultimate brute fact; there is a personal God, a personal God is inconceivable; there is an extra-mental physical world immediately known, the mind can know only its own ideas; a moral imperative exists, moral obligation is only the resultant of desires; a permanent spiritual principle is in every one, there are only shifting states of mind; there is an endless chain of causes, there is an absolute first cause; an eternal necessity, a freedom; a purpose, no purpose; a primal unity, a primal many; a universal continuity, an essential discontinuity; an infinity, no infinity. There is this, there is that; there is indeed nothing which some one has not thought absolutely true while his neighbor thought it absolutely false.”

I suspect by this time you are mentally ejaculating, “Give us a rest!” That is just what the latest-born child of the philosophical household is impertinently crying out to its elders. Pragmatism is saying, “We asked for bread, and you gave us a stone; we’ll just sweep the whole heap of them into the sea of oblivion.” For “What is worth while?” cries Pragmatism. “Why, manifestly, just so much as you can use in your business, and no more; just so much as has a cash value, and no more.” Is all this philosophy, then, but sheer waste? “O, by no means; not more than the ‘growing pains’ of childhood are sheer waste.” Now we may not be Pragmatists; but we cannot help asking whether the philosophers’ world, with its pale adumbrations of reality, its articulate, not to say reticulate, logic, is, after all, the real world. Could it ever do for the race what the world of the physical

scientist has done? Have not the physical sciences harnessed the clouds, tunneled the mountains, fed the nations, given us our magnificent material civilization, and even conserved for us, just by so much, the higher spiritual values?

In the thick of Philosophy's questions—I do not speak of answers—issues the affirmation of Religion that there is a yet deeper meaning in the heart of things than ever Philosophy's interrogations could unfold. Religion finds that it must not only ask the same questions as Philosophy, it must for practical ends answer them by faith, and upon the foundation of that faith rear life's superstructure. Nor is this postulate of a religious meaning of things the late-born child of human need, for from the far-off ages man has been constitutionally religious, and has surely won his way from the realization of things to the postulate of a Creator, from the sense of defeat to faith in a Helper, from the consciousness of sin to the rebuke of a righteous Omniscience, from the night of sorrow to the bosom of the God of all comfort. For the most real of all worlds is that world of experience where compulsion in events raises the issue of causation; where a shattered hope, as of some never-to-be-won good, brings a prayer for help; where a stained conscience compels the agonized cry for forgiveness; where a crushed heart raises a plea for comfort; where the whole synthesis of experience issues in a face lifted to the heavens and a heart crying out for the clew of things, the religious meaning of the world. Faith enters within the veil to find that Person who is at once the Power that creates, the Father who forgives, the Mother who comforts, and the Friend who helps.

“If I lay waste and wither up with doubt
The blessed fields where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;

Or if I orphan my own soul of One
That seemed a father, and make void the place
Within me where he dwelt in power and grace,
What do I gain that am myself undone?"

Here they are, then, these four: the naive world of childhood, the matter-of-fact world of Science, the metaphysical world of Philosophy, and the mystical world of Religion. If I ask which is the real world, it may be insisted that we are not quite prepared to dispense with any of them. Very well, then, let us say that our world of concrete things tends to manifest itself as a scientifically ordered whole, that it implies metaphysical reality, and demands the religious explanation.

Will you go back with me now to that inchoate world of our childhood? It was a *ready-made world*. Language and law and religion were here when we got here; and we can recall the tussle we had in getting adjusted to them. Then, too, the roads were surveyed, the fences built, the fashions set, when we got here. For aught we knew, things had always been so; indeed we were quite sure of it. Had you told us of Adam or Abraham, we should probably have imagined them as traveling from Eden to Ur in Pullman cars, killing their game with Winchester repeating arms, and cooking it with gas; or, perhaps, as living in a modern city flat, and sending their little children—if there were any little children—to a model kindergarten. Founded upon the common mental and social conventions, life seemed solid enough!

But the hey-day of our childhood passed, and with it went our dear old ready-made world. First of all, and soon enough, we learned that it is the business of little folk to grow up, and that growing up carried with it the delectable privilege of laying aside knickerbockers and pinafores. Into what a world of change we were ushered! The fashions changed first—I believe that they changed first, I am sure that they changed most often;

then our ideals changed; we no longer wanted to be peanut salesmen or balloon vendors, janitors or plumbers or hackmen. The whirl of change gathered momentum; both ourselves and our surroundings changed; we grew up, and the style of dress, the types of architecture, the methods of transportation, the means of manufacture, the ways of farming, became something other than they were. The world put on a new dress, socially, industrially, politically; won a new conscience, lived a new life. The laws of the land changed, so that from over-protecting infant industries it seemed expedient to define corporations, to tax them, and to classify them into good and bad; the hypothesis of Science changed, at least once or twice, as when the ions put the atoms out of business, and who does not remember the scientific brain-storm which blew up in the wake of radium? Even Religion, in spite of its proverbial inertia, changed the pattern of its phylacteries and the stripe upon the borders of its garments.

To be sure, not all of us are aware that anything besides the seasons and the tenure of political office change; but, since the days of Heraclitus, every philosopher has known that everything is in movement. We fondly endeavor to imagine that some things may be excepted; just as the planter upon the shores of the Father of Waters trusts that the levee will keep the yellow flood back from his domains, only, at length, to see the devouring element creep up and up, and sweep out and out, till the last square inch of his holdings lies beneath the yellow tide! We do not like the nebular hypothesis for the very nebulousness of its starmist; nor do we like the dictum of the prophetic scientist who hypothesizes about a time when our more or less favored descendants shall migrate from the temperate zone, and this great belt of the world's richest life become the ice-bound desert of the North. We fondly have recourse to certain postulates of thought which, at any rate, we

say, did not grow up with the race, but always existed. For example, there is the Time concept and the Space concept. But the psychologists are now referring the origin of the Space concept to a close dependence upon physical structure, and the Time concept back to certain rythmical physical processes. This being true, neither of them is ultimate, but both have grown up in experience, as other conceptions have. What a stupendous notion is that generalization of continuous process with which Science today faces the world—a conception covering all phenomena and all time, yet only a terrifying thought for him in whom there has been born the religious conviction that in God “we live and move and have our being”—

“That God which ever lives and loves;
 One God, one law, one element,
 And one far-off, divine event
 To which the whole creation moves.”

But which is the real world, the static world of our childhood, or the dynamic world, *the world of process*, which maturity recognizes? Just as certainly as the life of the person moves forward from its budding-time in childhood, just so certainly does this world in which we dwell move forward; it is itself a becoming world, just as we are becoming personalities. Not only has our understanding of the material universe been a process, the movement of the universe itself has been a movement upward. Are you a modern Joshua, enamored of a static world? Well, just where in their course would you have the sun and moon stand still? At what stadium in its past development do you wish the world had stopped? Of course the individual must not be interrupted; you would not have the race doomed to perpetual babyhood—babyhood in wisdom, in skill, in achievement, in character. Do you wish the progress of the race in morals had ended

in the days of Abraham, when polygamy and concubinage were in good standing and full fellowship? Of course not! Perhaps you would have stopped the pendulum in the palmy days of the later Cæsars, when those Roman autocrats exercised a not too benevolent despotism over the known world, and democracy was unborn. Absurd! Well, perhaps, you would be satisfied if the turning and overturning had stopped in the good old times when slavery was in vogue; when the mass of men, white men, had not the remotest dream of personal freedom. But you object. You want the child to grow up, the marriage relation to be single and unsullied, the plain man to have his voice in government, the white man—and the black, too,—to be free!

Why not frankly admit that the world in which we live is a world of process, God's process? The physical world is being made over, the personal world is born anew with the rise of new appreciations, the moral world is being reconstructed by the development of a new conscience. This turning and overturning lies in the very nature of things; the nature of things is, we persistently believe, *teleological*, working toward definite, though perhaps distant, goals.

It is neither of commanding importance nor of consuming interest what aspects the total process bore ere humanity became a factor in it. The consuming interest lies in the determination of humanity's relation to the process, whether man is upon the plane of the lower orders—a mere effect, or whether he is also a creative cause. Experience yields the apparently indubitable answer that man is a free creative agent, not simply plastic stuff in the hands of environment, but rather creative of environment itself. This is the faith of manhood, not only that the world-process is teleological, but that man is himself a conscious and purposeful factor in making the world over. We are joyously aware that things will be other than they are, and better, just be-

cause we live and labor, that our effort enters into the sum total, which could not be what it shall be but for us. It is not so much that we have made the physical world over, though the extent of this transformation upon the continent of North America, for example, is most amazing and reveals not only the discovery and utilization of values, but their creation as well. It is not simply that we have been able to get a new interpretation of the world which has made it over, as the Copernican hypothesis did. It is chiefly that the thought and sweat and blood of men issue in the creation of new material and spiritual values, which are embodied and perpetuated in organization and technique, in human codes, institutions, and conventions. Thus we have made over the whole round of physical life; our food, our dress, our occupations, our wants, our comforts, our security, our opportunity are achievements of human creative energy.

In the inner realm of ethical and religious values this is even more marked. The martyr blood of moral missionaries has fertilized the soil from which all great reforms have sprung. There could be no hope of that day when the world shall have the vision of God, when it shall know no stain of sin and no lure of temptation—legalized and institutionalized as it is today in the licensed rum business and the “regulated” social evil—that time when the moral safety and purity of the little child shall be the prime concern of government—I say that there could be no hope of such a time, did we not know that there are men and women in the world today—vicarious souls—who will spend and be spent for these ends. The meanings of life lie in that made-over world to whose inbringing we may contribute if we catch the vision and have a heart for the task.

“The future works out great men’s purposes;
The present is enough for common souls,
Who, never looking forward, are indeed

Mere clay, wherein the footprints of their age
Are petrified forever.”

“Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, things remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase, e'en now, the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly;
But westward, look, the land is bright!”

Man *has* made the world over. From the days of primitive society and primitive religion, man has made the world over, until, upon the whole, it is a better, a purer, a safer, a saner world than ever it was. But the end is not yet, for God is making the world over, and not alone the vision of a better world, but the power to work it out, were born in the human breast of His Spirit. Man is making the world over, and I glory in it. But God is making the world over—this is the heart of our religious conviction—and we are humble before Him, and anxious to be in line with His purposes. In our weakness when baffled, in our uncertainty when perplexed, we build by faith upon His unchanging power. And we dare to be-

lieve that the real world is His world, the world yet to be born, the world at its goal.

From this antithesis of the world static and the world of process, let us now turn to another, the great philosophic antithesis between Matter and Spirit. In the days before Kant, the two great camps were definitely lined up, the sensationalists declaring that the ground of knowledge lay in sensations only, the rationalists averring with equal dogmatic insistence that ideas are the only reality. The common man is not interested in the debate. He is an inevitable dualist. Yet, owing to the very nature of his experience, though he recognizes the immediacy of the physical world in experience he locates his supreme values in the spiritual world. He recognizes, and that is the least any of us can do, that this physical world is such as not only to permit, but even to foster and promote the formation of character; and he fails to find a sufficient reason for the physical world apart from its relation to the spiritual.

In the course of this discussion we have passed somewhat indiscriminately to and fro, from spiritual to material and back, and we had the warrant for so doing in the fact that mind and physical organism are so related in experience as seemingly to play into each other. But we may now pass from that physical world of fact to the spiritual world of meanings. This spiritual world is a world of persons, and it is a world of meanings just because it is a world of persons. Personality is the great reality creative of all values. It is the realization of other persons and conscious adjustment to their rights which constitutes us moral persons. We are born with the endowment of individuality, but we achieve personality. We achieve it in intimate correspondence and interaction with other persons; and we recognize as the loftiest plane of personality the level where it becomes vicarious. In another's words, "Love and devotion are the tremendous facts of life. Wherever the person is,

they appear, as does gravitation where the particles of matter are * * * * * We find our joy in giving, as God does, * * * * * and he that loveth is in very fact 'of God,' and well on his way home."

Thank God that the world of spirit is a world of persons! It makes us feel at home. For only in a world of persons is there language, or interchange of soul, is there friendship or the reality of love, is there appreciation, gratitude, or trust. What a moral wilderness were this world without its human inhabitants! father, mother, brother, sister, teacher, friend, lover, God—all gone out of it! I should want to leave it, too, alone in its bewildering loneliness. The old definitions of personality were too individualistic, the new give due recognition to the social nature of the self, and show that the greatest sin in the world is the ignoring of other persons.

But the life of a person is equally defined by its power of surpassing itself, its ability to draw continually nearer an ever expanding ideal.

"Man knows partly but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark alone,
Not God's and not the beast's; God is, they are,
Man partly is and wholly hopes to be."

Let us, then, recognize that man is unconquerably futuristic, a believer that "the best is yet to be, the last of life for which the first was made." At the same time, to a much larger degree than we have thought, both man's present and his future are socially determined. The "social mind" is not a dream; it is the gravest reality. It expresses itself in conventions and institutions; it moulds personality from its inception; it imposes the limits of personal freedom; it provides the media of in-

tercourse and prescribes its rules. How many of us are brave enough to affront Madam Grundy? To be sure, she has not a monopoly of the social mind, though she often assumes that she is the whole thing. Not a small part of the pains of budding manhood and womanhood in the period of adolescence are due to the necessity of recognizing the prerogative of the social mind, the power and sway of conventions and institutions. The fact, then, that this world of persons is a social world means that "no man liveth unto himself," that he could not if he would. We are in no small degree the creatures of yesterday and the creators of tomorrow, but we are also creatures and creators of each other. Our interests are so bound up together that, even should we dare try it, we could not realize our own freedom, nor secure the future of our children, nor enter into the inheritance of the saints, without the help of others. Society develops personality as we know it, shapes the child's potential future, and makes worship the helpful reality that it is in common experience.

Now there are some people who, in such a world as this, dare take the purely egoistic view of life, dare get all they can of education, wealth, culture and refinement even, just to hoard or to spend upon themselves. There is no virtue in my personal recognition of the existence of a social mind, unless I bring my mind into harmony with social ends, the great ends for which humanity exists. Even the little private virtues which I so complacently cherish may otherwise turn out to be vices. The truth is beginning to dawn upon us in this generation, thank God! that we must be socially saved or we shall be individually lost.

When I say that this world of persons is a social world, I must further say that it is a religious world. I do not mean to repeat as a shibboleth of optimism the couplet from Pippa Passes:

“God’s in his heaven,
All’s right with the world.”

I mean merely that the world of reality of which we are a part is such as not only to permit but even to demand a religious interpretation. For I should say, with Tennyson:

“He that has lived for the lust of the minute and died, in
the doing it, flesh without mind;
He that has nailed all flesh to the Cross till Self died out,
in the love of his kind—
What is it all, if we all of us end but in being our own
corpse-coffins at last,
Swallowed in Vastness, lost in Silence, drowned in the
deeps of a meaningless Past?”

The cold agnosticism of Mathew Arnold, as in “Dover Beach” he interprets life’s great movements as

“Confused alarms of struggle and flight,
Where ignorant armies clash by night,”

will not satisfy the human heart. The soul cries out for God: “Oh that I knew where I might find him! * * * * * Behold, I go forward, but he is not there; and backward, but I cannot perceive him * * * * * *But he knoweth the way that I take*; when he hath tried me, I shall come forth as gold.” In spite of the invisibility of God, and in the face of the problem of evil, the soul goes on its quest for Him, and declares life empty of meaning without Him. And

“Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries;

The sphere of the supernal powers
Impinges on this world of ours."

There are moods of the soul when we could almost join
with Coleridge in asking

"What if all animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each and God of all?"

At any rate, the religious view is that this world is
God's world, that He is working out His purposes with it,
that He will have His way with it; and that the same God
who holds our times in His hands, cares for us, loves us,
suffers with us and for us. Here at length we have the
view-point which gives us the real world in its unity.
Take away God out of His world—the Christian God—
and

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not one rack behind."

But, leave us faith in God, and we shall labor and wait
until He shall rule whose right it is.

"Had we no hope
Indeed, beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant soul. But since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?"

O pusillanimous heart, be comforted,
And, like a cheerful traveler, take the road
Singing beside the hedge!"

The hope we cherish carries us stoutly forward toward that more real world, our world of consummations, which ever lies beyond us, and ever lures us on.

I have said that we can rest only in God; but we come to God through Jesus Christ. "He is the supreme channel in history for the communication of God * * * * * Through Him was expressed the type toward which personal life should move, and in Him was exhibited the eternal patience, and sacrifice, and love of God. *He is the clew!*" In Him the becoming world and the world at its goal were one. And His world of spiritual values, of personal devotion, of moral unity, of communion with the Father, is the only world in which our souls can rest. Illumined by the Spirit of Jesus, we repeat the confession of our faith: "Thou, O God, hast made us for Thyself, and our souls are restless till they rest in Thee!"

EXPOSITORY NOTES.

“Judge not according to appearance, but judge righteous judgment.” (Jno. 7:24.) Popular judgment is often at fault because it is made “according to appearance,” from the surface, by current and accepted standards. Jesus invites men to a deeper consideration. Actions are not right or wrong because men, even good men, have judged and acted thus or thus. Moral order is simply the nature of things, and to live a moral life is to live according to the natural laws, that is according to the laws which God has fixed in and on this universe of things. Judged by accepted Jewish opinion, Jesus had undoubtedly broken the Sabbath. But the Jews judged wrongly because they put ceremonial above life, the keeping of a day above the welfare of a man. Nothing can be right that hinders or hampers the service we owe to men.

Closely akin to the above was the judgment of Jesus upon the Sabbath itself. In His day it was probably the most sacred of Jewish institutions. The sacrifices of the temple were doubled on this day, the instruction and worship of the synagogue was held on this day, only a short journey could be made on this day, even the rubbing of heads of grain, the carrying of a bed through the streets, or the healing of a sick man, were accounted violations of the sanctity of the day. The day had naturally become an intolerable burden instead of a blessing, and the strict constructionists were themselves compelled to break it. They did not hesitate to draw the domestic animal out of the ditch or lead it to water, nor did they hesitate to circumcise a child on the Sabbath if the eighth day, the legal day for circumcision, happened to fall on the Sabbath. They had become accustomed to these violations and therefore felt no sense of impropriety; but when Jesus did a vastly more important thing, cared for the life and

health of men, they were enraged. Then He gave us that great interpretation of the Sabbath which brushed away all the puerile casuistry of the schools and cut deep down to the heart of reality. "The Sabbath was made for man, and not man for the Sabbath." (Mk. 2:27.) Which is first in God's thought, which the more sacred, the institution or the man? The man always. The Sabbath and all else are for his sake, and it is properly kept when it serves him, best kept when it best serves him. It is not for Jews alone, not for good men alone, but for *man*, all men, good and bad. It is the Father's priceless blessing to the race. In our complex modern life no other principle of action can guide us out of the confusion due to the clash between Puritan and liberal, churchman and the commercialized exploitation of the day.

The same principle should be applied to the interpretation of all religious institutions. Why have a church, a Bible, ordinances, a ministry? They are all for the sake of man, to minister to his welfare. They have no sacredness or holiness in themselves, but are sacred just in the proportion in which they fulfill their function of ministering to the welfare of men. The Catholics ascribe to these institutions saving significance, the magical power of infusing grace. The Quakers abandoned them altogether as useless and even harmful to spiritual life. Is there a middle ground? Evangelical Protestants have affirmed that there is; while denying that these institutions possess any magical efficacy they have stoutly maintained the thesis that they have spiritual value. It is a difficult position to maintain, and there is constant wavering toward Catholic ecclesiasticism on the one hand and bare ceremonialism or Quaker abandonment on the other. The principle of interpretation which Jesus applied to the Sabbath is perhaps the only safe and fruitful principle to apply here. They are not useless else it would surely be the will of God to abandon them as Geo. Fox

did; they have no magical power else this view would not be so overwhelmingly condemned by its fruits in Christian history. They were made for man, and evangelical Christians must find the way to make them of service to man in accordance with the will of God and the intellectual and spiritual nature of man.

“Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness.” (1 Cor. 1:22f.) The appeal for the accommodation of the gospel by the elimination of the cross is not new. On the contrary it is as old as Christianity itself. Paul was conscious that his message was not acceptable, was in fact very offensive, to all classes of his hearers. He could have recommended himself and perhaps his message by omitting the cross and holding forth Jesus as revealer and teacher. Paul’s gospel of redemption through the cross was particularly unpalatable at Corinth and yet he declares, “I determined not to know anything among you, save Jesus Christ, and him crucified.” Was Paul unwise? No. Then as now the cross was the rock of offense, but also the source of power. In every age of Christian power and aggressiveness the cross, not the crucifix, has been prominent. Christianity possesses an unrivaled view of God and the universe, a matchless system of ethics. It would probably live and eventually overcome all other religions for these reasons alone. But its most distinctive characteristic, the one thing which has always given it supreme regenerating power in the individual and in society, is its crucified Redeemer. Liberal Christianity has popularity and ethics and culture; evangelical Christianity has transforming power. It was the message of the cross that gave Paul his power, it is the cross that lends power to the preacher to-day, and it is probable that the message of the cross, truly believed and sincerely

preached, will continue to be the supreme power in Christian history to the end. It is certain that men will continue to call it foolishness.

“Where two or three are gathered together in my name, there am I in the midst of them.” (Mt. 18:20.) This passage is often referred to or quoted as a promise that Christ would be present even in so small a praying company as two or three. It is not important perhaps, but it does give some sense of reality to the fact to observe that Jesus does not make the statement in the form of a promise but as the statement of a fact. Where two or three are praying together He *is* in their midst. The verb is in the present tense, though it refers to all the prayer-circles of all the succeeding ages. It is the continuous present of the divine presence—“there *am* I.”

THE HOLY SPIRIT IN THE OLD TESTAMENT.

The expression, Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the Old Testament the Hebrew word uniformly employed for the spirit as referring to God's Spirit is רוּחַ *ruah*, meaning 'breath, wind, or breeze. The verb form of the word is רָיַח or רָחַח, used only in the Hiphil, and meaning to breathe, to blow. A kindred verb is רָחַח, meaning to breathe, have breathing room, to be spacious, etc. The word always used in the New Testament for the Spirit is the Greek neuter noun πνεῦμα *pneuma*, with or without the article, and for Holy Spirit, πνεῦμα ἅγιον, *pneuma hagion*, or τὸ πνεῦμα τὸ ἅγιον, *to pneuma to hagion*. In the New Testament we find also the expressions “the Spirit of God,” “the Spirit of the Lord,” “the Spirit of the Father,” “the Spirit of Jesus,” “of Christ.” The word for spirit in the Greek is from the verb πνέω

to breathe, to blow. The corresponding word in the Latin is *spiritus*, meaning spirit.

We consider here only the teachings as to the Spirit in the Old Testament.

1. At the outset we note the significance of the term itself. From the primary meaning of the word, which is wind, as referring to nature, arises the idea of breath in man, and thence the breath, wind, or Spirit of God. We have no way of tracing exactly how the minds of the Biblical writers connected the earlier literal meaning of the word with the divine Spirit. Nearly all shades of meaning from the lowest to the highest appear in the Old Testament, and it is not difficult to conceive how the original narrower meaning was gradually expanded into the larger and wider. The following are some of the shades of Old Testament usage: From the notion of wind or breath, *ruah* came to signify (1) the principle of life itself. Spirit in this sense indicated the degree of vitality; "My spirit is consumed, my days are extinct" (Job 17:1; also Jgs. 15:19; Isa. 30:12). (2) Human feelings of various kinds, as anger (Jgs. 8:3; Prov. 29:11); desire (Isa. 26:9, courage (Jos. 2:11). (3) Intelligence (Ex. 28:3; Isa. 29:24). (4) General disposition (Ps. 34:18; 51:17; Prov. 14:29; 16:18; 29:23).

No doubt the Biblical writers thought of man as made in the image of God (Gen. 1:27-28); and it was thus easy for them to think of God as being like man. It is remarkable that their anthropomorphism did not go further. They preserve, however, a highly spiritual conception of God as compared with that of surrounding nations. But as the human breath was an invisible part of man, and as it represented his vitality, his life and energy, it was easy to transfer the conception to God in the effort to represent His energetic and transitive action upon man and nature. The Spirit of God, therefore, as based upon the idea of the *ruah*, or breath of man, originally stood for the energy or power of God (Isa. 31:3, cf. A. B. Da-

vidson's *Theology of the Old Testament*, pp. 117-118), as contrasted with the weakness of the flesh.

2. We consider next the Spirit of God in relation to God Himself in the Old Testament. Here there are several points to be noted. The first is that there is no indication of a belief that the Spirit of God was a material particle or emanation from God. The point of view of Biblical writers is nearly always practical rather than speculative. They did not philosophize about the divine nature. Nevertheless they retained a very clear distinction between spirit and flesh, or other material forms. Again we observe in the Old Testament both an identification of God and the Spirit of God, and also a clear distinction between them. The identification is seen in Ps. 139:7, where the omnipresence of the Spirit is declared, and in Isa. 63:10; Jer. 31:33; Ezk. 36:27. In a great number of passages, however, God and the Spirit of God are not thought of as identical, as in Gen. 1:2; 6:3; Neh. 9:20; Ps. 51:11; 104:29-30. Of course this does not mean that God and the Spirit of God were two distinct Beings in the thought of the writers, but only that the Spirit had functions of His own in distinction from God. The Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purpose of God. The Spirit came upon individuals for special purposes. The Spirit was thus God imminent in man and in the world. As the angel of the Lord, or angel of the Covenant, in certain passages represents both Jehovah Himself and one sent by Jehovah, so in like manner the Spirit of Jehovah was both Jehovah within or upon man and at the same time one sent by Jehovah to man.

Do the Old Testament teachings indicate that in the view of the writers the Spirit of Jehovah was a distinct person in the divine nature?

The passage in Gen. 1:26 is scarcely conclusive. The ideal and importance of personality were but slowly de-

veloped in Israelitish thought. Not until some of the later prophets did it receive great emphasis, and even then scarcely in the fully developed form. The statement in Gen. 1:26 may be taken as the plural of majesty, or as referring to the divine council, and on this account is not conclusive for the trinitarian view. Indeed, there are no Old Testament passages which compel us to understand the complete New Testament doctrine of the Trinity and the distinct personality of the Spirit in the New Testament sense. There are, however, numerous Old Testament passages which are in harmony with the trinitarian conception and prepare the way for it, such as Ps. 139:7; Isa. 63:10; 48:16; Hag. 2:5; Zec. 4:6. The Spirit is grieved, vexed, etc., and in other ways is conceived of personally. But as He is God in action, God exerting power, this was the natural way for the Old Testament writers to think of the Spirit.

The question has been raised as to how the Biblical writers were able to hold the conception of the Spirit of God without violence to their monotheism. A suggested reply is that the idea of the Spirit came gradually and indirectly from the conception of subordinate gods which prevailed among some of the surrounding nations. (I. F. Wood: *The Spirit of God in the Biblical Literature*, p. 30.) But the best Israelitish thought developed in opposition to, rather than in analogy with, polytheism. A more natural explanation would be that their simple anthropomorphism led them to conceive the Spirit of God as the breath of God parallel with the conception of man's breath as being part of man and yet going forth from him.

3. We consider next the Spirit of God in external nature. Gen. 1:2, "And the Spirit of God moved (was brooding or hovering) upon the face of the waters." The figure is that of a brooding or hovering bird (cf. Dt. 32:11). Here the Spirit brings order and beauty out of the primeval chaos and conducts the cosmic forces toward

the goal of an ordered universe. Again, in Ps. 104:28-30, God sends forth His Spirit and visible things are called into being: "Thou sendest forth thy Spirit, and they are created; and thou renewest the face of the ground." In Job 26:13, the beauty of the heavens is ascribed to the Spirit: "By thy Spirit the heavens are garnished." In Isa. 32:15, the wilderness becomes a fruitful field as the result of the outpouring of the Spirit. The Biblical writers scarcely took into their thinking the idea of second causes, certainly not in the modern scientific sense. They regarded the phenomena of nature as the result of God's direct action through His Spirit. At every point their conception of the Spirit saved them from pantheism on the one hand and polytheism on the other.

4. The Spirit of God in Man.

(1) In imparting natural powers, both physical and intellectual. In Gen. 2:7, God originates man's personal and intellectual life by breathing into his nostrils "the breath of life." In Nu. 16:22, God is the God of the spirits of all flesh. In Ex. 28:3 and 31:3 and 35:31, wisdom for all kinds of workmanship is declared to be the gift of God. So also physical life is due to the presence of the Spirit of God (Job 27:3); and Elihu declares (Job 33:4) that the Spirit of God made him. See also Ezk. 37:14 and 39:29. Thus man is regarded by the Old Testament writers in all the parts of his being—body, mind, and spirit—as the direct result of the action of the Spirit of God. In Gen. 6:3, the Spirit of God "strives" with or "rules" in, or is "humbled" in man in the antediluvian world. Here reference is not made to the Spirit's activity over and above, but within, the moral nature of man.

5. In imparting powers for service. The greater part of the Old Testament passages which refer to the Spirit of God deal with the subject from the point of view of the covenant relations between Jehovah and Israel. And the greater portion of these, in turn, have to do with gifts and powers conferred by the Spirit for service in

the ongoing of the Kingdom of God. We fail to grasp the full meaning of very many statements of the Old Testament unless we keep constantly in mind the fundamental assumption of all the Old Testament, viz., the covenant relations between God and Israel. (Cf. Gunkel: *Die Wirkungen des Heiligen Geistes*, Etc.) Extraordinary powers exhibited by Israelites, of whatever kind, were usually attributed to the Spirit. These are so numerous that our limits of space forbid an exhaustive presentation. The chief points we may notice.

(1) Powers conferred upon judges and warriors.

The children of Israel cried unto Jehovah and He raised up a saviour for them, Othniel, the son of Kenaz. "And the Spirit of Jehovah came upon him and he judged Israel" (Jgs. 3:10). So also Gideon, Jgs. 6:34, "The Spirit of Jehovah came upon (literally, clothed itself with) Gideon." In Jgs. 11:29, "The Spirit of Jehovah came upon Jephthah;" and in 13:25, "the Spirit of Jehovah began to move" Samson. In 14:6, "the Spirit of Jehovah came mightily upon him." In 1 Sam. 16:14 we read "the Spirit of Jehovah had departed from Saul and an evil spirit from Jehovah troubled him." In all this class of passages, the Spirit imparts special endowments of power without necessary reference to the moral character of the recipient. The end in view is not personal, merely to the agent, but concerns the theocratic Kingdom and implies the covenant between God and Israel. In some cases the Spirit exerts physical energy in a more direct way (2 K. 2:16; Ezk. 2:1; 3:12).

(2) Wisdom and skill bestowed for various purposes.

Bezaleel is filled with the Spirit of God in wisdom and in understanding to work in gold, and silver, and brass, etc., in the building of the tabernacle (Ex. 31:2-4; 35:31); and given to others in making Aaron's garments, Ex. 28:3. So also of one of the builders of Solomon's temple (1 K. 7:14; 2 Ch. 2:14). In these cases there seems to be a combination of the thought of

natural talents and skill to which is superadded a special endowment of the Spirit. Pharaoh refers to Joseph as one in whom the Spirit of God is, as fitting him for administration and government (Gen. 41:38). Joshua is qualified for leadership by the Spirit (Nu. 27:18). In this and in Dt. 34:9, Joshua is represented as possessing the Spirit through the laying on of the hands of Moses. This is an interesting Old Testament parallel to the bestowment of the Spirit by laying on of hands in the New Testament (Acts 8:17; 19:6). Daniel is represented as having wisdom to interpret dreams through the Spirit, and afterwards because of the Spirit he is exalted to a position of authority and power (Dan. 4:8; 5:11-14; 6:3). The Spirit qualifies Zerubbabel to rebuild the temple (Zec. 4:6). The Spirit was given to the people for instruction and strengthening during the wilderness wanderings (Neh. 9:20), and to the elders along with Moses (Nu. 11:17, 25). It thus appears how very widespread were the activities of the redemptive Spirit, or the Spirit in the covenant. All these forms of the Spirit's action bore in some way upon the national life of the people, and were directed in one way or another towards theocratic ends.

(3) The Spirit in Old Testament prophecy. The most distinctive and important manifestation of the Spirit's activity in the Old Testament was in the sphere of prophecy. In the earlier period the prophet was called seer (עֲרֹם) and later he was called prophet (נָבִיא).

The word prophet (Greek *προφήτης*) means one who speaks for God. The prophets were very early differentiated from the masses of the people into a prophetic class or order, although Abraham himself was called a prophet, as was Moses and other leaders (Gen. 20:7; Dt. 18:15). The prophet was especially distinguished from others as the man who possessed the Spirit of God (Hos. 9:7). The prophets ordinarily began their messages with the phrase "thus saith Jehovah," or its equivalent. But

they ascribed their messages directly also to the Spirit of God (Ezk. 2:2; 8:3; 11:1, 24; 13:3). The case of Balaam presents some difficulties (Nu. 24:2). He does not seem to have been a genuine prophet, but rather a diviner, although it is declared that the Spirit of God came upon him. Balaam serves, however, to illustrate the Old Testament point of view. The chief interest was the national and theocratic or covenant ideal, not that of the individual. The Spirit was bestowed at times upon unworthy men for the achievement of these ends. Saul presents a similar example.

The prophet was God's messenger speaking God's message by the Spirit. His message was not his own. It came directly from God and at times overpowered the prophet with its urgency, as in the case of Jeremiah (1:4 ff.).

There are quite perceptible stages in the development of Old Testament prophecy. In the earlier period the prophet was sometimes moved not so much to intelligible speech as by a sort of enthusiasm or prophetic ecstasy. In the tenth chapter of First Samuel we have an example of this earlier form of prophecy, where a company with musical instruments prophesied together. To what extent this form of prophetic enthusiasm was attended by warnings and exhortations, if so attended at all, we do not know. There was more in it than in the excitement of the diviners and devotees of the surrounding nations. For the Spirit of Jehovah was its source.

In the later period we have prophecy in its highest forms in the Old Testament. The differences between earlier and later prophecy are probably due in part to the conditions. The early period required action, the later required teaching. The judges on whom the Spirit came were deliverers in a turbulent age. There was not need for, nor could the people have borne, the higher ethical and spiritual truths which came in later revelations through the prophets Isaiah, Jeremiah, and others. See

2 S. 23:2; Ezk. 2:2; 8:3; 11:24; 13:3; Mic. 3:8; Hos. 9:7.

A difficulty arises from statements such as the following: A lying spirit was sometimes present in the prophet (1 K. 22:21); Jehovah puts a spirit in the King of Assyria and turns him back to his destruction (Isa. 37:7); because of sin a lying prophet should serve the people (Mic. 2:11); in Micaiah's vision, Jehovah sends a spirit to entice Ahab through lying prophets (1 Ki. 22:19); an evil spirit from Jehovah comes upon Saul (1 Sam. 16:14; 18:10; 19:9). The following considerations may be of value in explaining these passages: Jehovah was the source of things generally in Old Testament thought. Its pronounced monotheism appears in this as in so many other ways. Besides this, Old Testament writers usually spoke phenomenally. Prophecy was a particular form of manifestation with certain outward marks and signs. Whatever presented these outward marks was called prophecy, whether the message conveyed was true or false. The standard of discrimination here was not the outward signs of the prophet, but the truth or right of the message as shown by the event. As to the evil spirit from Jehovah, it may be explained in either of two ways. First, it may have referred to the evil disposition of the man upon whom God's Spirit was acting, in which case he would resist the Spirit and his own spirit would be the evil spirit. Or the "evil spirit from Jehovah" may have referred, in the prophet's mind, to an actual spirit of evil which Jehovah sent or permitted to enter the man. The latter is the more probable explanation, in accordance with which the prophet would conceive that Jehovah's higher will was accomplished even through the action of the evil spirit upon man's spirit. Jehovah's judicial anger against transgression would, to the prophet's mind, justify the sending of an evil spirit by Jehovah.

6. The Holy Spirit imparting moral and spiritual character. The activity of the Spirit in the Old Testa-

ment is not limited to gifts for service. Moral and spiritual character is traced to the Spirit's operations as well. "The Holy Spirit" (Ps. 51:11), "His Holy Spirit" (Isa. 63:10), "Thy good Spirit" (Neh. 9:20), "Thy Spirit is good" (Ps. 143:10), are expressions pointing to the ethical quality of the Spirit's action. "Holy" is from the verb form (שקד) whose root meaning is doubtful, but which probably meant to be separated, from which it comes to mean to be exalted, and this led to the conception to be divine. And as Jehovah is morally good, the conception of "the holy (= divine) one" came to signify the holy one in the moral sense. Thence the word was applied to the Spirit of Jehovah. Jehovah gives His good Spirit for instruction (Neh. 9:20); the Spirit is called good because it teaches to do God's will (Ps. 143:10); the Spirit gives the fear of the Lord (Isa. 11; 2-5), judgment and righteousness (Isa. 32:15-17), devotion to the Lord (Isa. 44:3-5), hearty obedience and a new heart (Ezk. 36:26-27), penitence and prayer (Zec. 12:10). In Ps. 51:11, there is an intense sense of guilt and sin coupled with the prayer "take not thy Holy Spirit from me." Thus we see that the Old Testament in numerous ways recognizes the Holy Spirit as the source of inward moral purity, although the thought is not so developed as in the New Testament.

7. The Holy Spirit in the Messiah. In both the first and the second section of Isaiah there are distinct references to the Spirit in connection with the Messiah, although the Messiah is conceived as the ideal King, who springs from the root of David in some instances and in others as the suffering servant of Jehovah. This is not the place to discuss the Messianic import of the latter group of passages which has given rise to much difference of opinion. As in the case of the ideal Davidic King which, in the prophet's mind, passes from the lower to the higher and Messianic conception, so, under the form of the suffering servant, the "remnant" of Israel be-

comes the basis for an ideal which transcends in the Messianic sense the original nucleus of the conception derived from the historic events in the history of Israel. The prophet rises in the employment of both conceptions to the thought of the Messiah who is the "anointed" of Jehovah as endued especially with the power and wisdom of the Spirit. In Isa. 11:1-5, a glowing picture is given of the "shoot out of the stock of Jesse." The Spirit imparts "wisdom and understanding" and endows Him with manifold gifts through the exercise of which He shall bring in the Kingdom of righteousness and peace. In Isa. 42:1 ff., the "Servant" is in like manner endowed most richly with the gifts of the Spirit by virtue of which He shall bring forth "judgment to the Gentiles." In Isa. 61:1 ff., occur the notable words cited by Jesus in Lk. 4:18-19, beginning "the Spirit of the Lord is upon me," etc. In these passages the prophet describes elaborately and minutely the Messiah's endowment with a wide range of powers, all of which are traced to the action of God's Spirit.

8. Prophecies of the outpouring of the Spirit upon all. In the later history of Israel, when the sufferings of the exile pressed heavily, there arose a tendency to idealize a past age as the era of the special blessing of the Spirit, coupled with a very marked optimism as to a future outpouring of the Spirit. In Hag. 2:5, reference is made to the Mosaic period as the age of the Spirit, "when ye came out of Egypt and my Spirit abode upon you." In Isa. 44:3, the Spirit is to be poured out on Jacob and his seed; and in Isa. 59:21, a redeemer is to come to Zion under the covenant of Jehovah and the Spirit is to abide upon the people. The passage, however, which especially indicates the transition from Old Testament to New Testament times is that in Joel 2:28-32, which is cited by Peter in Acts 2:17-21. In this prophecy the bestowment of the Spirit is extended to all classes, is attended by marvelous signs, and is accom-

panied by the gift of salvation. Looking back from the later to the earlier period of Old Testament history, we observe a two-fold tendency of teaching in relation to the Spirit. The first is from the outward gift of the Spirit for various uses toward a deepening sense of inner need of the Spirit for moral purity, and consequent emphasis upon the ethical energy of the Spirit. The second tendency is toward a sense of the futility of the merely human and theocratic national organization in and of itself to achieve the ends of Jehovah, along with a sense of the need for the Spirit of God upon the people generally, and a prediction of the universal diffusion of the Spirit.

E. Y. MULLINS.

BOOK REVIEWS

I. BIBLICAL LITERATURE.

The Story of the English Bible. By Preston B. Wells, A.M., Louisville Conference, M. E. Church, South. Pentecostal Publishing Co. Louisville, Ky., 1911. 204 pages. Net, \$1.00.

Pastor Wells, of the Broadway Methodist Church, of Louisville, has done a good piece of work in giving this condensed story of the English Bible to the public. There is still a lamentable lack of information as to the origin and history of the various versions of the Bible. Few yet have a clear idea of the method of transmission. So every effort to help some new part of this uninformed public to a clearer and completer understanding of the fascinating story of the preservation and transmission of the Book of Books is to be welcomed. The author modestly says that he has made no effort to prepare a treatise for the scholar, or for the reader who has easy access to large libraries; he has had in view the average busy man and busy woman. But he deserves credit for putting in condensed and readable form the results of the research of many scholars in many lands. The book has been made more valuable for popular use by a skillful use of diagrams and tabular statements, and by a full index and bibliography.

Geo. B. EAGER.

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. The Macmillan Co., N. Y., 1909. \$1.00 net.

Professor Vincent's scholarly work in this field is too well known to require commendation. In this little volume, one of "The New Testament Handbooks," edited by Shailer Mathews, he simply attempts to exhibit the development of the Textual Criticism of the New Testament in a form which will make it

available and intelligible to students who have not given special attention to the subject, and to stimulate inquiry and direct them to the sources for more detailed study. But he omits no important detail of the history, the method, or the materials of Textual Criticism. An informing and most interesting section of the book is devoted to the Codex Bezae and the special discussions of the last few years which have focused attention upon it—a section prepared for this volume by the valued friend and former pupil of the author, Rev. James Everett Frame, of Union Theological Seminary.

GEO. B. EAGER.

An Introduction to the Literature of the New Testament. By James Moffatt, B.D., D.D. Chas. Scribner's Sons. New York, 1911. Pages, 630. \$2.50, net.

Dr. Moffatt's massive volume belongs to the "International Theological Library." It is the most ambitious book of its kind by an English or American writer. Zahn's "Introduction to the New Testament," in three volumes, is now accessible to English readers and is a good antidote to the idiosyncrasies of Dr. Moffatt. Dr. Moffatt's book is an introduction to the "Literature," it must not be overlooked. In the same series we have Gregory's "Canon and Text of the New Testament," where the matters usually found in introductions are treated with great ability, lucidity, and fairness. Dr. Moffatt has rather an historical interpretation of the New Testament Literature, after the fashion of his "Historical New Testament," minus the Scripture text and on a much more elaborate scale. One is astonished anew by the breadth of Dr. Moffatt's reading and the assiduity of his research. The present volume is a monument of scholarly work that reflects credit on the English speaking world. On the whole also, Dr. Moffatt gives the arguments for both sides of controverted points, with carefully selected references for further study. Too much can not be said in praise of the author's ability, boldness, and sincerity. But I do not think that the positions taken fairly represent either British, American, or German scholarly opinion. The book naturally reflects and expresses the

views of Dr. Moffatt, as it should, but the student who follows Dr. Moffatt's lead in this volume is out of touch with the robust judgment of modern scholarship. Harnack, the leading liberal theologian of Germany, is a reactionary beside Moffatt. The only genuine writings in the New Testament, according to Moffatt, are Paul's Epistles to Thessalonica, Galatia, Corinth, Colossae, Philemon, and Philippians. The rest of the books belong to the list of anonymous Christian literature. This is rather drastic, to say the least. It is this extreme radicalism that vitiates this work of Dr. Moffatt, and that has laid him open to the very severe arraignment by Dr. Ramsay for lack of perspicacity in the use of his sources. I think also that this defect will destroy the permanent value of the book. It represents an eddying whirlpool, not the main stream of criticism.

A. T. ROBERTSON.

The First Christian Century. Notes on Dr. Moffatt's Introduction to the Literature of the New Testament. By Sir W. M. Ramsay. Hodder & Stoughton, New York and London. 1911. Pages, 195. 2s. 6d.

Dr. Ramsay has made a powerful refutation of Moffatt's scepticism as to the genuineness of the books of the New Testament. Whoever reads Moffatt's *Introduction to the New Testament* ought to read also this keen critique. Dr. Ramsay is thoroughly aroused and writes with passion and tremendous effect. He convicts Moffatt of a bias against the evidence for the early date and genuineness of various books at various points. It is well that this refutation was made. It will do good and ought to be read.

A. T. ROBERTSON.

The Ideal of Jesus. By William Newton Clarke. Charles Scribner's Sons, New York. 1911. Pages, 329. \$1.50, net.

The recent death of Dr. Clarke gives a tragic interest to the present volume. In a sense it is his last message. Certainly it is one worthy of Dr. Clarke. The author has caught the spirit of Jesus in the spiritual interpretation of the Kingdom of God. Those who have read "An Outline of Christian Theology" would

expect "The Ideal of Jesus" to be fresh, untechnical, modern in outlook, sympathetic with man's religious aspirations, hopeful for the triumph of the Gospel of Christ, loyal to Christ. All this is true, and there is the same charm of style that gives such an attractiveness to Dr. Clarke's volumes. Dr. Clarke is a moderate liberal in theology, but not a radical. He is not iconoclastic. He worships Jesus as Lord and Redeemer from sin. He preaches the gospel of righteousness, but a real gospel of grace. This book will win a hearing from many who have gone daft on "reforms" to the neglect of the spiritual content of the message of Christ. Dr. Clarke finds in the life of Christ the root of all moral and social progress.

A. T. ROBERTSON.

The Christ of the Gospels. By Rev. W. W. Holdsworth, M.A., Tutor in N. T. Language, Handsworth College. Jennings & Graham, Cincinnati. 1911. Pages, 251.

Dr. Holdsworth has done a fine piece of work in the Fernley Lectures. He undertakes to show that the New Testament has rightly interpreted Jesus as the Christ. His book is thus a contribution to the "Jesus or Christ" controversy recently so live in England. Dr. Holdsworth has no sympathy with the effort to separate the human Jesus from the divine Christ. He fully recognizes the humanity of Jesus, but stoutly maintains that the Johannine Christ and the Synoptic Jesus meet in "the higher synthesis, Jesus Christ." The lectures are carefully done and show thorough comprehension of the problems involved, but they are presented in popular form and ought to do much good with those who need a word of cheer in the midst of modern confusion. A clear work like this is welcome and heartening.

A. T. ROBERTSON.

The Oracles in the New Testament. By E. C. Selwyn, D.D., Honorary Canon of Peterborough Cathedral. Hodder & Stoughton. New York. 1911. Pages, 452. \$2.50, net.

Dr. Selwyn has made a very careful study of the Septuagint and its use in the New Testament. He accents the fact that Jesus and the early Christians habitually and usually read and

quoted the Greek Old Testament and insists with Dr. H. M. Wiener that the Septuagint often represents an older text than the Massoretic Hebrew. He holds that Hort has by no means exhausted the passages quoted or alluded to in the Greek New Testament. Most assuredly Dr. Selwyn is at work in a fruitful field, and a fascinating one. The Septuagint is at last coming back to its own and will undoubtedly receive greater attention in the future. It is a little surprising that Dr. Selwyn did not notice the intimate relation between 2 Sam. 7, Ps. 89, and Matt. 16:18-20, since he quotes and uses Ps. 89 a good deal.

A. T. ROBERTSON.

Commentary on the Book of Job. By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. The Macmillan Company, New York. 1911. Pages, 321. 90c net.

Professor Barton is always scholarly and at the same time interesting. In his discussion of the authorship and the aim of the book there is enough to startle the average reader into attention. Thus he remarks on the first page, "It requires no very profound study of Job to convince one that the prologue and epilogue are not the work of the poet who wrote the bulk of the book, but that they belong to an old folk tale which he found already in circulation and which he selected to form the plot of his poem." The author brings forward six reasons for this position, and concludes that there once stood between the prologue and the epilogue "a description of Job's demeanor under suffering different from that which we now find there—a description which also portrayed the three friends in a different way." Doctor Barton dates the composition of Job about 400 B. C., and thinks the author may have been a contemporary of the prophet Malachi. The discussion of the integrity of the book is the most elaborate part of the Introduction. According to Origen, the Septuagint omits about one-sixth of the text of Job. Of these omissions, Doctor Barton thinks that some were made deliberately by the Septuagint translator; while others testify to interpolations in the Hebrew text, and assist the critical student in discovering the original text of the book. Our author argues

earnestly against the genuineness of the Elihu speeches in chapters 32-37. This section is further broken into two independent works by two interpolators, called A and B. Dr. Barton thus describes the two supposed interpolators: "They represent two different attitudes which the orthodox took toward the book. The one, B, adds his postscript to the discussion to scornfully condemn Job; the other, A, seeks by a more gracious handling of the theme to make the work contribute to what he regarded as the real solution of the problem of suffering. Probably the work circulated for a little in two copies, each of which contained one of these antidotes to the book's heresy. An early editor wove these two interpolations together, thereby mixing the two antidotes into one." Doctor Barton also supposes some confusion in chapters 24-27, some of the language originally belonging to the speeches of Bildad and Zophar being transferred to Job in order to make his position seem more orthodox.

Perhaps the most startling statement in the book is Dr. Barton's explanation of the purpose of the Almighty in permitting Satan to experiment on Job: "The object is clearly in order to reclaim Satan. In Isa. 40-55 the great doctrine is set forth that Israel suffered in order to bring the world to Jehovah; this writer represents Job as suffering in order that God may win back an angel who is on the downward road." If so, was not the attempt a failure? If this was the central purpose of all Job's suffering, why does the author of Job make no further mention of Satan after the epilogue?

JOHN R. SAMPEY.

The Antiquity of Hebrew Writing and Literature: Or Problems in Pentateuchal Criticism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary, Dayton, O. Central Publishing House, Cleveland, O. 1911. Pages, 297.

Not since the appearance of Orr's *Problem of the Old Testament* in 1906 has a stronger presentation of the conservative side in Old Testament criticism been published. Doctor Zerbe has offered to students a thesaurus of sound learning, presenting

both sides of every question with singular fairness. His thesis is to the effect that the art of writing in the Semitic characters (Phoenician, Aramaic and Hebrew alphabet) was known and practised in Western Asia at a date so early that Moses and his contemporaries may well have used this script rather than the Egyptian or Babylonian. He has collected the materials with patient care, and conducts the discussion with candor and fairness. I cannot withhold my warmest endorsement of the ability and helpfulness of the book. Let pastors and theological students get the book and read it carefully.

JOHN R. SAMPEY.

The Ministry of Our Lord. By T. W. Drury, D.D., Bishop of Sodor and Man. Longmans, Green & Co., New York. 1911. Pages, 134

These outlines of harmonistic study are useful. They are in no sense exhaustive, but every scholarly attempt to interpret afresh the ministry of Jesus is worth while. Bishop Drury has a clear-cut analysis and diagram, with helpful comments.

Die Bekenntnis des Petrus und die Verklärung Jesus auf dem Berg nebst einem Anhang; von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz, Strassburg, 1911. S. 64. M. 2.50,

Völter challenges the historicity of the account in Matthew and thinks that the later ecclesiastical teaching is here put in the mouth of Jesus. He thinks that Peter is meant by "this rock" and that "church" is used in the sense of "kingdom." It is a careful piece of work, but hypercritical.

The Readers' Commentary: The Epistles to the Romans. By Rev. H. G. Grey, Principal of Wyckliffe Hall, Oxford. Robert Scott, Paternoster Row, London, England. Pages, 120. 3s. 6d.

Drs. Dawson Walker and Guy Warman are the editors of this new commentary. There seems to be no end of new commentaries on the Bible. They all testify to the abounding vitality of the Word of God, and the interest that people have in it. This series is, as its name implies, meant for rapid reading. The Revised Version is given at the top of the page and brief com-

ments on the English text come below. It is compact and helpful and will be useful. Principal Grey has made a good start for the series.

The Hebrews' Epistle in the Light of the Types. By Sir Robert Anderson, K. C. B., LL.D. James Nisbet & Co., London, England. 1911. Pages, 184. 3s. 6d.

Dr. Robert Anderson is fertile and interesting. He has a congenial theme here and holds to the Pauline authorship of Hebrews. He has not written a commentary, but a study. It is the types in the Pentateuch that interest him, and he makes some good points, though he strains a point now and then. The book will serve a good purpose.

The Master, or the Story of Stories Retold. By G. M. Peters. Fleming H. Revell Co., New York. 1911. Pages, 506. \$1.50, net.

Mr. Peters reminds one a good deal of Noah K. Davis, in his "Story of the Nazarene," in the popular, dramatic, realistic narrative. He aims to give the details of the life of Christ in a form that the average man will understand. He succeeds in this quite well.

The Makers and Teachers of Judaism, from the Fall of Jerusalem to the Death of Herod the Great. By Charles Foster Kent, Ph.D. Chas. Scribner's Sons, New York. 1911. Pages, 323. Price, \$1.25, net.

Dr. Kent here covers the periods of the Exile, the Restoration, and the Inter-biblical history. It might have been better to have devoted two volumes to this section (one to the Inter-biblical history, one to Exile and Restoration). He puts the Book of Job in the Restoration after Zechariah. The critical views are quite advanced, but there is much historical information in brief compass. The maps are excellent and the book is useful to the discriminating student.

II. PRACTICAL THEOLOGY.

The Way Everlasting. By James Denney, D.D. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 320. \$1.50, net.

We have here the first volume of sermons that Dr. Denney has published. He is known as one of the most brilliant of modern theologians of the world. The United Free Church College at Glasgow rejoices in the possession of Dr. Denney for the New Testament Chair. But Dr. Denney is a great preacher. There are those who have said to me that they consider him the ablest living preacher. Certainly these sermons have rare charm of thought and style and a subtle winsomeness that belongs to his personality. In this volume the twenty-five sermons deal mainly with experimental religion, but all in harmony with the title of the book. They are not too technical nor too popular, but rich and "meaty" sermons, full of the Word of God, exegetical in the best sense of that term. I shall never forget a sermon that I heard Dr. Denney preach in the Chapel of Mansfield College, Oxford, when Principal Fairbairn was in command (now, alas, gone on before). It is not often that two such men meet on the same platform. These Scotchmen put us to shame after all, but we can thank God for what they do for us.

A. T. ROBERTSON.

The Religion of Joy. By Ethel Blackwell Robinson, S.B., M.D. Boston, Sherman, French & Co. 1911. Pages, 122. \$1.00 net.

In spirit this book is most commendable, though marred by some extravagances of opinion and expression. A quotation or two will set it before the reader better than whole pages of comment or criticism. "Religion is life, living. The religion of today must be applied religion and grow with the larger life. As life expands and sweetens, it shines full of deep meanings, of God within all things."

"Why are the churches so empty? and why do men say that people have withdrawn from religious expression? Because the interpretations of religion are generally so gloomy and sombre."

“When we see life and religion as a whole, as God sees it, it is glorious and benign.” “If we find God, we can no longer rest without turning to our fellow-men. We have not found Him, unless we are fired with joyous longing to help them.” “O human soul, live your life, not as a slave scourged to your task, not even as a child constrained to the good, but as a being possessing free will, voluntarily putting your all in line with the all-wise, all-loving Father, in a service of love and faith. Then you will know always a supreme spiritual satisfaction, a deep enthusiasm of solemn joy!”

GEO. B. EAGER.

Principles of Economics. By F. W. Taussig. Henry Lee Professor of Economics in Harvard University. New York: The Macmillan Co. 1911. 2 Vols. \$4.00, net.

Perhaps no work on economics issued in recent years is of more commanding importance than this. In at least three respects it seems to the writer that it is unsurpassed.

In the first place, its style is a model for such a work. Its simplicity and clearness are remarkable. It is eminently scholarly and sufficiently technical; there is no ostentatious effort to write down to the level of the average reader. But the sun-like transparency of the style is a joy to the reader who is not entirely at home in the terminology of the science, and carries him without fatigue over many unavoidably dry and difficult parts of the subject. The reader gets the impression that, though it is somewhat laborious for him to master some of the more technical aspects of the science, the author moves through it all without labor.

In the second place, it is a most lucid and comprehensive analysis of the almost infinitely complicated process of modern economic life. Most people have no idea how complex our modern economic organization is; and, in truth, many writers on the subject do not seem to have a clear, distinct and comprehensive grasp of its vast complexity. Not so our author. Rarely indeed does he lose sight of any of its involved and interworking parts or of the remote reactions of any one process upon all others.

Again, the discussion is marked by a singular balance of judgment. In some places he may exhibit a little too much timidity or hesitation in following his premises to their logical conclusion; but this is certainly to be preferred in a scientific discussion to an inclination to hasty generalization. On the whole, the reader has the sensation of following a very clear-eyed guide through a very confusing maze of facts. I had this feeling especially in following his lengthy discussion of the condition and causes which determine the variations of prices.

It is necessary, however, to point out some defects, which subtract somewhat from, though they by no means obscure, the very great value of the task.

1. He might well have given us a better understanding of the present situation if he had traced with his accustomed lucidity its historic genesis in more detail. Doubtless he assumes the knowledge of that, and something, of course, had to be assumed if reasonable limitations were to be observed. However, it would have been better to condense some of his detailed discussions to make room for such an historical sketch.

2. The arrangement of his materials might have been improved. It is true that the logical arrangement of the discussion is very difficult in handling so complicated a series of facts as he is dealing with. But the author's method does not seem always to be justified by this consideration. He frequently returns to a topic which he had before partially discussed, in order to complete the elucidation of a principle in the light of later discussions. This is done so often as to give one the impression that he is going over the ground twice.

3. His logic sometimes is at fault. For instance, in maintaining the orthodox position against the socialists, he suffers his conservative temperament to over-look a fault in his reasoning. He insists with truth upon the fact that hitherto, under the competitive organization of society, the hope of individual gain has been the chief motive of economic effort; and thence concludes that in a non-competitive organization of society the chief motive for economic effort would be wanting and hence the economic process would become sluggish or would suffer paraly-

sis. This seems conclusive. But *in this connection* he neglects the main contention of the socialists, though *in other connections* he argues with them in it—viz: that under the competitive system the fundamental motive, which lies back of the mere desire for individual gain, is the desire for personal and family distinction and power; a motive which would have just as free, if not a freer, play in a non-competitive society, and which might still find abundant opportunity for satisfaction in economic activity. He either neglects or slurs over this point. I could wish that he had faced his problem a little more squarely. The socialists must be defeated at this point if they are routed from the field.

However, this is a great book, and no one who desires a clear and comprehensive analysis of modern industrial society can afford to neglect it.

C. S. GARDNER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. George H. Doran Co., New York. 1911. 75c, net.

Professor Hoyt has put younger ministers especially under fresh obligation to him by this volume. He says it has grown out of the often expressed desire and need for a deepening of the devotional spirit in the service of the church. The natural tendency in non-liturgical churches is to place such emphasis upon the sermon as to cause the other parts of public worship to be slighted. So the attempt of the author is to show, first, how necessary it is to make the whole service a unit in its appeal and contribution to the worshipping congregation, and, then how by due attention to the various parts of the service this may be effectively done. What he has to say on *Worship in Religion and Life*, *Public Prayer and Preparation for it*, *the Use of Scripture in Worship*, and *the Development of Free Worship* is especially worthy of attention. As is the case with his other books, each chapter is preceded by an outline, clear and complete, and the book concludes with a valuable bibliography of the subject.

GEO. B. EAGER.

International Justice. By George C. Wilson.

Welfare Work by the Corporations. By Mary Lathrop Goss.

The Church in the Smaller Cities. By F. W. Patterson. American Baptist Publication Society, Philadelphia. Price, 10 cents each.

These are among the publications issued by the Social Service Commission of the Northern Baptist Convention. Prof. Shailer Mathews is the chairman of the editorial committee; and this assures intelligence and discrimination in this important function. The Commission is doing an excellent work in putting out these booklets. The three above mentioned are able and informing, though brief, discussions of these important themes. Those interested in promoting the social efficiency of the churches and in developing among our people the one intelligent social conscience would do well to read the publications of the Commission and seek to secure for them a wide reading by Christian people.

C. S. GARDNER.

Craftsmanship in Teaching. By William Chandler Bagley. The Macmillan Co., New York, 1911. \$1.10, net.

The writer of this book is already known to educators as the author of two rather technical volumes. *The Educative Process* and *Classroom Management*. In these chapters he treats in a more concrete and personal way the principles developed in the two previously published books and in a projected volume on *Educational Values*, in the avowed hope that these more informal discussions will vitalize and supplement the more theoretical and systematic treatment necessarily adopted in the other books. His chapters on Optimism in Teaching, The Scientific Spirit in Education, Science as Related to the Teaching of Literature, and The Ideal Teacher will prove of real value to the preacher, no less than to the professional teacher.

GEO. B. EAGER.

The Work of the Ministry. By W. H. Griffith Thomas, D.D. Hodder & Stoughton, London, New York and Toronto. 1912. Pages, 432.

This book embodies the substance of addresses and lectures delivered by the author when he was principal of Wycliffe Hall, Oxford, and gives the result of a ministerial life and reading extending over twenty-five years. The chief merits of the book are clearness of analysis, simplicity and sincerity. It is divided into three general sections. Part First deals with the *Man* himself; Part Second discusses his *Work*; and in Part Third the effort is made to consider the Man in relation to his Work. Speaking generally, Part First is intended to represent the ideal; Part Second is concerned with actual methods of work; and Part Third with the bearing of the man on the work and of the work on the man. The book is intended primarily for the clergy of the Church of England and is made as inclusive as is possible to serve that purpose, the brevity of treatment of the various sections being partly necessitated by considerations of space and partly with a view to stimulating the reader's own study, meditation and elaboration, as best fitted to further the work of the ministry. The absence of reference to problems of Biblical Criticism and of current scepticism is explained by saying that these were dealt with in the Wycliffe Hall work by other courses of lectures.

GEO. B. EAGER.

The Pedagogics of Preaching. By Thiselton Mark, D.Lit., B.Sc., Lecturer on Education at the University of Manchester, etc. Fleming H. Revell Company, New York, Chicago, Toronto.

This is the substance of lectures given at the Hartley College, Manchester, in 1910 and 1911. It is an effort to apply the principles of educational psychology to preaching. The author's method is unique. He elaborates a principle and then gives an illustrative study of great sermons to exemplify the principle. It is a good method. But there is nothing else about the book in the way of real contribution to homiletical theory or practice. Homiletics can be enriched only by the study of the whole subject in the light of modern psychology; but our author seems not to

have realized the opportunity or for some reason failed to avail himself of it. All that he says is found in any standard work on Homiletics, and just as effectively presented.

The Four Faces, and Other Sermons. By P. S. Henson, D.D., LL.D. Philadelphia: Griffith & Rowland Press. Price, \$1.00, net.

This is a characteristic series of sermons. They have all the flavor of Dr. Henson's unique personality. There is nothing new or particularly suggestive in thought. In his thinking he travels usually the beaten highway. But the thought is presented with rare vivacity and eloquence. Many will wish to secure and preserve the volume, for the purpose of keeping fresh their memory of the occasions on which they have listened to the electrifying eloquence of one of the most striking figures of the generation of American Baptist preachers now closing up their earthly labors.

Sobre Interpretacion. By Dr. J. S. Cheavans. Baptist Publishing House, Leon, Mex. 1911.

The above interesting volume is a discussion between Baptist Missionary J. S. Cheavans and Dr. Valderrama, Methodist Missionary, Pueblo, Mexico.

I. Theme—"Baptism is a mere form on which the Divine Master has put no emphasis and has given no rules for its execution." Valderrama-Affirmative. Cheavans-Negative.

II. Theme—"The Baptist interpretation of the teachings of the New Testament on the ordinance of Christian Baptism is more correct than the Methodist interpretation of the same teachings." Cheavans-Affirms. Valderrama-Denies.

In a second section of the book the subject of "Infant Baptism" is also discussed; its origin and a brief historical review is given.

The arguments presented by Mr. Valderrama are those usually presented by the Methodists. He makes a great deal of the claim that "Bapto" is translated "to moisten," "to wet." He claims that this is the root meaning of those terms used in the New Testament to express Christian Baptism, and that therefore

there is in the word nothing that would require complete wetting, or immersion.

Dr. Cheavans carefully refutes his arguments and assertions and in a logical manner establishes those positions with reference to these teachings, that have ever been maintained by our Baptist people.

The book is a valuable contribution to Baptist literature in Spanish.

The School of Calvary. By J. H. Jowett, M.A., D.D. The Pilgrim Press, Boston. Pages, 126. 50 cents.

Dr. Jowett is a master in the devotional study of the Bible. These talks about the death of Christ are full of all his spiritual might and practical sympathy. They are good for the soul to feed upon.

Christ and His Slaves. Devotional Studies from the Egyptian Papyri. By Rev. Harrington C. Lees, M.A. Robert Scott, 62 Pater-noster Row, London. 1911. Pages, 103. Price, 1s.

Mr. Lees has done a fresh piece of work that is very stimulating. He has shown how Deissmann's *Light from the East*, for instance, is fruitful for preaching. The sermon on Rom. 8:1 is very helpful where he shows that *κατάκριμα* is used in the papyri for "disability." Christ has removed all "disability."

The Girl in Her Teens. By Margaret Slattery. The Sunday School Times Co., Philadelphia. Pages, 127. Price, 50 cents.

There is a great deal of foolish advice given about children, but that is not true of this book. It is wholesome and helpful to every parent and teacher of girls. The chapters are cheery, bright, clean, hopeful, just like the girl in her teens.

The Religious Possibilities of the Moving Picture. By Herbert A. Jump, Minister of the South Congregational Church, New Britain, Connecticut. Printed for Private Distribution. 5 cents.

This is a singularly interesting little pamphlet. One who reads it will certainly be impressed not only with the magnitude

of the moving picture business but with its enormous possibilities for good in the way of general culture and in a strictly religious way. It would be well for all pastors to read this pamphlet. There are suggestions as to the uses of this wonderful modern device which many of them would not approve; and there are suggestions which are entirely unobjectionable, of which every pastor could avail himself with great profit to his people and great advantage to his work.

Family Prayers from the Book of Common Worship. Philadelphia, 1911. Presbyterian Board of Publication. 5 cents.

Presbyterian Handbook. Philadelphia, 1912. Presbyterian Board of Publication. 5 cents.

III. CHURCH HISTORY.

Die Entstehung der lutherischen und der reformierten Kirchenlehre samt ihren innerprotestantischen Gegensätzen. Von Paul Tschackert, D. Dr., ord. Professor d. Theol. in Göttingen. Göttingen, Vandenhoeck u. Ruprecht, 1910. Lemcke & Büchner, N. Y. Pp. 645.

The purpose of the author, according to the Preface, is to produce a book which will take the place of Planck's *Geschichte der Entstehung. . . unsers protestantischen Lehrbegriffs*. Planck took a position of indifference toward the doctrines of the Lutheran and Reformed Churches; Tschackert treats them in an objective way but with the conviction of their importance. Objective historic accuracy without indifference would fairly describe the author's standpoint. He seeks to present the thought-world of the reformers, its rise, expansion and relative fixing: "There shall be set forth what the men of the Reformation really thought, and how through their intellectual labor the Lutheran and Reformed Church doctrine arose." This work is done with great ability and thoroughness. The Catholic thought and practice at the end of the Middle Ages is first set forth as a background for the remaining study. Then the rise of Luther's views, developed over against this Catholic thought through the influence of Nominalism, Augustinian teaching, mysticism and

the Bible is carefully detailed. This is followed by an account of the modifications of Luther's views caused by his struggle with the Anabaptists. The views of the Anabaptists are fairly expressed and the methods and doctrines with which Luther fought them. Zwingli's work and thought system is then presented and the development of Lutheran thought up to the appearance of Calvin with his logically closely knit system. This is described and over against it is set the further development of Lutheran thought down to the composition and adoption of the Formula of Concord. The final section of the book brings the work down to 1580 when the early development of Lutheran thought and doctrine is complete.

This is a work of the highest value, the most important work of recent years on the history of doctrine in the Reformation era. There is fulness of knowledge, discrimination, clearness and order of presentation that leave little to be desired. The work is indispensable to a study of the development of doctrine in the Reformation era.

W. J. MCGLOTHLIN.

A History of Creeds and Confessions of Faith in Christendom and Beyond, with Historical Tables. By W. A. Curtis, B.D., D.Litt., (Edin.) T. & T. Clark, Edinburgh. 1911. Pp. 502.

In this volume the author has collected in convenient form and small compass a great deal of information about the confessional history of Christianity and other religions. There was little to say about the confessions of other religions, for they have not stimulated their devotees to the intellectual formulation of their faith. But enough is here presented to show the immense superiority of Christianity over all other religions in its power to stimulate the intellectual activities of men.

The volume does not, and of course could not, give the text of the various documents mentioned, except in the case of the briefest and most important ones. If one wishes to study the documents themselves he will need to take up Schaff or some other of the larger works; but if he wishes only to refresh his mind about some facts connected with the various creeds this

book will help him. It is reasonably full and accurate with regard to those confessions upon which much work has been done, as for example on the Lutheran and Reformed creeds. But where less work has been done, as for example with regard to the Baptist confessions, there are numerous blunders and omissions which greatly lessen the value of the work. He uses the term "Anabaptist" in an unhistorical sense when he speaks of "Anabaptist Societies" in 1500. He omits all mention of "The Seven Articles" drawn up at Schlatlen am Rauden in 1527, as well as "Riedeman's Rechenschaft" and other Anabaptist confessional literature from Moravia, Italy, etc. The Mennonite Confession drawn up at Dort in 1632, by far the most important one and still in diligent use by that communion, is not mentioned. The dates given to others are not correct.

With regard to Baptist confessional literature he makes several mistakes. Their Catechism was commonly known both in England and America as "The Baptist Catechism" simply, while Keach's name was occasionally erroneously attached to it, especially in America. The New Hampshire Confession was not the work of J. Newton Brown. He was only one, perhaps the most important one, of several who worked on it. As published in 1833 it had only sixteen articles; as revised in 1853 it had eighteen. Smith's one hundred articles were not entitled "Declaration of Faith by English People remaining at Amsterdam" and were not published in 1611. That was the title of the twenty-seven articles of Helwys which were published in 1611. The "Confession" of the American "Freewill Baptists" was not revised in 1848 and 1865. The first revision of the confession took place in 1868. It was only the accompanying discipline that had been revised at earlier dates. Such numerous blunders show that the author has only compiled from other treatments of his subject, especially Schaff, and has done little if any original work himself.

W. J. MCGLOTHLIN.

The Early English Dissenters in the Light of Recent Research (1550-1641). By Champlin Burrage, Hon. M.A. (Brown University), B Litt. (Oxon.) Volume I., History and Criticism, pp. xx+380; Volume II., Illustrative Documents, pp. xvi+354. With ten facsimiles. Cambridge University Press, England. Agents for the United States, G. P. Putnam's Sons, New York. Price, \$6.50, net.

This is the best piece of work in this direction for many years, and more than repays the debt which Baptists owed to Dr. Henry Martyn Dexter's *Congregationalism*. It is based wholly on study of original documents, both printed and written; many of these have been recovered from oblivion by Mr. Burrage, and he gives chapter and verse for most statements, besides providing a whole volume of the more inaccessible material. What Prothers has done for constitutional history, what Gee and Hardy have done for the Church of England, is now done for the origins of dissent. More than that; the chief English and American libraries containing relevant treasures are briefly indicated, so that future students are directed straight to the right quarters. There is also a rapid summary of earlier work, with due credit to Friends and Baptists as pioneers; perhaps a mention of Toulmin's edition of Neal would have been a good illustration.

Mr. Burrage has not written up to the limits of his knowledge, even for this period: he has had the courage to omit much where other workers have independently covered the ground well, as in the case of Pierce and the Marpedate Tracts, or the Familists or even Robert Browne, for whom he has done as much by separate publications. Specially useful is it to have sixty-four important points singled out for special attention and set in the forefront; for when engrossed by a long and painstaking exposition, the reader may fail to discern amid details the real landmark. Perhaps here and there a fellow-student may be surprised that Mr. Burrage feels it needful to insist on some of these, till he remembers how vast is the ignorance on such questions outside Baptist and Congregational readers. Mr. Burrage might have added that many of these points are made for the first time by himself.

These volumes are only a first instalment of a work planned to cover much more ground, so that prompt appreciation of them

will encourage further publication. The period now described starts with the Edwardine Acts of Uniformity, which created nonconformity at once, and ends on the eve of the Elizabethan Act becoming a dead letter. There is careful discrimination of two main classes; the Nonconformists or Puritans who attempted to remodel the official Church of England from within; the Separatists who considered that the official Church was a mongrel Beast foretold in Scripture, and that true believers must separate from it in loyalty to Christ. Even such an elementary point as this may seem in our circle, is beyond many English Episcopal circles today. Then the Nonconformists within the Church are shown to differentiate into two groups; the older adopting a Presbyterian ideal as realized in France, Holland and Scotland; the younger repudiating all Assemblies, Synods and Classes, and claiming Home Rule for each parish, or each congregation, for Henry Jacob is a good specimen of these Independents, though he was not a parish clergyman in 1616. The Separatists come in between these two groups, the latter of which had manifestly learned from them, albeit unwillingly; and may themselves be distinguished as Barrowists (pre-ceeded momentarily by Brownists, who indeed persisted as a variety) and Anabaptists—to tolerate the nicknames persistently applied by outsiders and persistently objected to. The Seekers in this period were not important, but form the seed plot whence sprang the Friends of the next period.

Church Covenants have a great interest for Mr. Burrage; his generalizations are that every regular English Independent church organized by covenant till 1700 A. D., at least; that the idea was not borrowed from the Continental Anabaptists, though they did covenant; that the earliest Anabaptist congregations in England replaced the covenant by baptism. In various places he points out the typical staffs of officers. Nonconformists within the Church pinned their faith to the selection recommended in the notes to the Genevan Bible, Pastor and Teacher, Elders, Deacons; Johnson also exemplified this, but Jacob discarded the Teacher. Continental Anabaptists held to Bishop and three Deacons, according to Dr. Rembert. Here for once

Mr. Burrage seems to have overlooked Lindsay's account in English, History of the Reformation, II. 435, which decidedly disagrees with Rembert. And though Mr. Burrage calls attention to Smyth's discarding the Teacher, he does not seem to have noted his adopting the dual scheme, a coincidence with the Waterlanders by whose side he found himself.

Another important reversal of judgment is that whereas John Robinson has often been depicted as converting Henry Jacob to his position, the evidence is marshalled to prove that the change was the other way. Robinson had been an out and out Separatist; he ended by defending the lawfulness of hearing ministers in the Church. Connected with this is a re-statement of the relations of Plymouth with the Bay Puritans, showing that the Pilgrim Church exerted very little influence on the newcomers, and was easily absorbed into their system.

Space cannot be claimed for an appreciation of these volumes commensurate with their merits, even in a Review which has already profited by Mr. Burrage's work. May America continue to send over Research Students who will form such worthy ideals, and pursue them so industriously and successfully.

W. T. WHITLEY.

Martin Luther, the Man and His Work. By Arthur Cushman McGiffert. New York: The Century Co. 1911. Pp. 397.

The life and work of a man like Martin Luther is a subject of inexhaustible interest; hence there is a place for the present volume in the midst of the great profusion of Luther literature. Strictly speaking it is not a life of Luther, but, as the title indicates, a study of the man and his work. Little space is given to his work after 1525 when his best constructive work was practically finished. Effort is made to bring *the man* vitally and vividly before the reader; likewise his work in so far as it was vital and constructive. The chapters originally appeared in the *Century Magazine*, and are therefore written in popular form with the purpose of interesting the intelligent magazine reader. In writing this there is no thought of minimizing the scholarly character and the value of the work. The distinguished author

never does shoddy work. There is ample learning, grasp, and discernment of the important things. But the work is without any learned apparatus, free from technicalities, well illustrated. It is probably the best extant work on Luther for the average intelligent reader, and the man already acquainted with the life of Luther will find this volume stimulating and helpful in *realizing* the scenes and characteristics of that great life.

W. J. MCGLOTHLIN.

IV. RELIGION, PHILOSOPHY AND APOLOGETICS.

The Social Basis of Religion. By Simon N. Patten, Ph.D., LL.D., Professor Political Economy, University of Pennsylvania. New York: The Macmillan Co. 1911. Price, \$1.25, net.

Professor Patten is always original and stimulating; often suggestive and brilliant; sometimes profound and illuminating; rarely entirely convincing and satisfying. Nowhere are his striking qualities better exemplified than in this volume. In it he attempts a "constructive defense" of religion from the standpoint of a thoroughgoing believer in "the economic interpretation of history." Religion is, he believes, a distinctively social phenomenon and has its rise in economic conditions. He "identifies religion, not with morality, but with the social reaction against degeneracy and vice." One of his most notable contributions to social theory is the division of economic history into two general periods—the period of deficit, with a "pain economy;" and a period of plenty, with a "pleasure economy." This distinction plays a leading part in the conception of religion set forth in this book. There was "a fall of man," not in the theological, but in the social sense of the phrase—i. e. a period of social degeneracy set in early in the history of man. "The aggregation of great populations in the lowland districts, due to the change from pastoral to agricultural life, the spread of disease, the exploitation of rulers, the decline of physical resources, pushed men down to the lowest limits of misery, poverty and vice." Religion was a psychic reaction against these evils and has for its end the reincorporation in society of

the degenerates who were degraded by this economic pressure. Sin has its origin in the misery arising from economic mal-adjustment. "Sin, misery and poverty thus become one problem, and their antidote is income." The task of religion is to redeem the social outcast, who has thus been thrust down into misery and sin by cruel economic conditions, by the invigoration of the will; for our author holds to a conception of the will which is very similar to that of Bergson, whose theory is now so much talked of as a new demonstration of personal freedom and responsibility.

Christianity, as projected by Christ, was, our author holds, a program of social redemption; but the social thought of the age was quite unprepared to understand and appreciate him. In this rejection of his social program lay the tragedy of his career. Paul effected a compromise, an adjustment of the new religion to the social and economic conditions of the age and thus saved it from complete failure and disappearance, but only by subordinating its social significance to a theological interpretation which was alien to its essential nature. The time is now ripe for a reassertion of its social significance and a re-inauguration of the program of Jesus.

Such a bare outline does scant justice to the author's theory, the one-sidedness of which is apparent at best. The fundamental defect in it is the conception of sin. Sin has its origin in economic misery; therefore, presumably, all those who have adequate incomes are without sin. We venture to predict that no theory of sin, theological or economic, which makes of it an effect or adjunct of poverty will receive wide acceptance in these days. No theologian or economist can give a definition of sin that attributes to it any unethical or anti-social character, which will not leave it an open question, whether it is more prevalent at the lower or the upper end of the economic scale. It is doubtless true that bad economic conditions are the occasion of much sin; and it is unquestionably true that sin can never be eliminated so long as economic mal-adjustment continues. But to consider sin as the result of inadequate income is to fly in the face of obvious and innumerable facts.

But the inadequate theory of sin and the mistaken conception of Christianity which flows from it, should not cause us to ignore Prof. Patten's book. He has taken a single element or aspect of our religion which has been grievously neglected almost from the first and has set it forth as the sum total of the Christianity of Jesus. Perhaps such extreme teaching is needful as a counterweight to the inadequate conception of Christianity which has found so general an acceptance in Christendom. In the elaboration of his theory Prof. Patten has made many suggestive, wise, profound observations, which are of value to all Christian teachers. The program of Christianity is a social one, a far larger and more radical one, we believe, than our author contemplates. The prevalence of a pure Christianity would certainly cause a profound, though peaceful, economic revolution.

But we must call attention to some striking inconsistencies in the author's thinking. He identifies religion with the reaction against degeneracy and vice. The degeneracy and vice came, he tells us, after an earlier age when men lived under favorable economic conditions and "attained their maximum of vigor and longevity." Yet he recognizes the presence of a religion under those happy conditions. "It arose and expanded with the increased vitality of spring, with the freshening influences of outdoor life, with the songs and festivals of harvest," etc. Thus it seems that there is a religion which is not simply a psychic reaction against degeneracy and vice. Again, on page 184, he elaborates the statement that "the economic conditions of early times emphasized joy above sorrow," in which he is at variance with most of the scientific accounts of primitive life, as well as with his own statement on page 212, where he affirms that "in early times men were in a pain economy. * * * Fear was thus a dominant motive."

However, notwithstanding all the faults that may be found in the book, men who are interested in the social problem of religion and who enjoy something that is fresh and stimulating will find intellectual quickening in this little volume.

C. S. GARDNER.

Christian Faith and the New Psychology. Evolution and Recent Science as Aids to Faith. By D. A. Murray, D.D. F. H. Revell Co. New York. 1911 Pages, 384. \$1.50, net.

There are two points of view from which this book may be regarded, one its conclusions, the other its assumptions or presuppositions. I note the discussion from these two standpoints. The writer works his way to a number of results which will reinforce argument and reassure faith. In some instances there is unusual freshness and force in the points made. From the fact of change in nature he argues back to will as the only possible original source of the energy which started the process, deriving his conception of will of course from volition in man. He maintains that the uniformity of nature and evolution demand rather than exclude a revelation from God to man, since the emergence of personal beings in the progress of the world calls for a personal form of manifestation from God, just as lower forms of manifestation appear below man in the scale of being (pp.143-4). In keeping with this principle the miracles of so-called "interventions" in nature, the Incarnation of Christ, prayer and related truths are called for by the principle of evolution itself. (pp 237-239-240-242-284).

The author employs the subconscious as taught by modern psychology as the basis of the explanation of God's revelation to man; and the fact of multiple personality in the same personal subject is taken as a hint towards the solution of the problem of the Trinity. (pp. 162 ff; 263 ff). Love as identification with its object is regarded as the principle by means of which vicarious atonement may be explained. (p 303 ff).

So much for the conclusions. The argument is able and effective from the point of view of its general presuppositions. The book belongs to a vast literature. Indeed its general standpoint is that almost universally adopted by the modern scientific defenders of Christianity. That is to say, its primary assumption is that science confirms the faith of the Christian, as the title indicates. The outcome however fails to lift Christianity higher than the plane of rational belief of a high degree of probability while science requires empirical demonstration for

all its conclusions. The scientific man might and in many instances would combat the claim here made that the conclusions are scientific. The explanation lies in the very prevalent use of the word scientific in an equivocal or loose sense. So also of scientific terms. For example, the uniformity of nature is said to require God's personal intervention so soon as man appears. Here uniformity means simply progress upward, while uniform in the ordinary scientific sense refers to the operation of the law of physical causation, which does not apply in the instance given. In like manner the author denies that miracles and the Incarnation are "special interventions" since they are only what we would expect from what went before. The scientific man would reply that the criterion of explanation in what went before is totally inapplicable in the sphere of miracles and incarnation, since physical causation in the scientific sense does not demonstrably find place there. This is why he denies them. Again, the author takes evolution in a twofold sense. Organic evolution as in the lower animals is not an adequate principle for explaining man and his relations to God. Yet we find the term employed as to both spheres as if the principle were identical in both. In other words science works with a principle much more exact and rigid than that employed by this writer. It is necessary to widen the conception of science, therefore, or else to change the character of the claim as to what is proved. We have here some very interesting and striking analogies which do really reinforce greatly the assumptions and experiences of the religious life. The point of contact with science, I am constrained to believe, however, is fundamentally different from that assumed in this discussion. Religious philosophy must have a different empirical basis if it is to possess cogency for the modern scientific man. Upon this topic I cannot enter here. The present volume is one of the best of its kind, however, and in no recent work have we seen fresher discussions of some of the vital truths of religion.

E. Y. MULLINS.

Authority. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911. Pp. 270. \$2.25, net; by mail, \$2.40.

Another book on authority will be welcomed by many who have lost their bearings in view of the modern assault upon all forms of authority in religion. Part I includes ten chapters in which the psychological and sociological aspects of authority are presented. Part II, embracing the remaining fifteen chapters, sets forth certain metaphysical and theological phases of authority. The point of view of the writer is that of evangelical theology. He maintains the fidelity and sufficiency of the authority of the Bible as the revealed will of God.

The rights of the individual are asserted as against society, pantheistic philosophy, civil law, and Roman Catholicism. We must not cancel individualism in our assertion of authority. The author insists, however, that individualism and legalism are reconcilable principles (ch. XI). Subjective psychological explanations of religion come short. All philosophies which ignore objective truth and the authority of objective fact are inadequate. In chapter XV the author declares that the Bible everywhere assumes sovereign authority over every man (pp. 149-50); that this authority should be accepted by every reasonable man because of the cogency of the grounds which may be urged for the belief in its authority, and that the duty of Christians today is to present powerfully the rational grounds for the acceptance of the Bible (p. 153). So far the author's view seems clear and self-consistent. Later, however, he quotes Bavinc, apparently with approval, to the effect that the Bible makes no appeal to the reason at all (p. 187); and at the end he cites a long passage from Forsythe as representing "the drift and temper of this discussion" to the effect that the cross of Christ is the final seat of authority (pp. 263-5).

The discussion exhibits wide reading by the author. Indeed he has far too many quotations and too little original exposition of the principle of authority. The book does effectively make the point that the principle of authority is not set aside by any form of sound philosophic reasoning. The author, however, does not construct; he rather asserts a principle of authority. It is

altogether doubtful whether authority in religion can be vindicated in an exclusive rationalistic way as the author asserts. This method transfers the problem of authority in religion from the religious to the philosophic sphere, in which authority never arises in the sense in which religion requires it. If the author should pursue the method suggested in his citations from Bavinc and Forsythe he must needs go much farther than he has done in order to establish on broad and solid grounds the principle of authority in religion. Here arises the question of religion as a form of truth, and of course, behind that lurks the problem of knowledge. The book before us does not deal with these matters, save in an incidental way. The volume presents in a very interesting manner a wide variety of contemporaneous opinion on many aspects of religious authority, and will well repay careful perusal.

E. Y. MULLINS.

The Authority of Might and Right. By A. v. C. P. Huizinga. Sherman, French & Co. Boston. 1911.

In the compass of forty pages the author discusses the relations between the authority of Might and of Right. His main contention is for the ethicizing of the conception of might. Authority takes the form of power as the result of inevitable law, but it should always be power rooted in principles of right and justice. God is the ultimate source of all authority and only through His sanction can any authoritative form of power be justified. The discussion emphasizes an important distinction which has wide application. The style is at times wanting in clearness, as if the writer were having difficulty in expressing himself.

E. Y. MULLINS.

Life in the Making. An Approach to Religion Through the Method of Modern Pragmatism. By Loren B. Macdonald. Boston. 1911. Sherman, French & Co. Pages, 223. \$1.20, net.

What a host of minds the late Professor James has set going, and how many new notions are hung on the peg of "Pragmatism" which he took from Pearce and drove into the wall of spec-

ulation! Now Pragmatism had reached religion, under the form of Ritschianism, a good while before it had its introduction into philosophy. But through philosophy it was bound again to invade the realm of religion with new power and bolder revolutions. Here is the first definite attempt to give a comprehensive systematic theology on the basis of pragmatism. Its key word is "Life." Pragmatism is defined as the philosophy of life. So in the religion of Pragmatism no one is required to believe anything not verified and evaluated in his own experience. Such a religion is offered to such as "have turned away from the temple of religion, not because of any perversity of will or spiritual incapacity, but simply because they could not subscribe to the dogmas imposed without sacrificing their sense of intellectual integrity." " * * this religion of life asks that every man shall himself be the authority for his own religious creed, and he is required to test on the authority of a possible personal experience everything that is presented to him in the form of higher faith and vision."

On such a basis the author attempts "to depict such a pragmatic form of religion." This he does by discussing in twelve chapters as many aspects of Life: simplified, rationalized, revealed, under orders, shared, spiritualized, made whole, strengthened, creative, in reserve, reinforced, triumphant.

It is easy to see how the author has here sought not to give up with the hand of rationalism any vital element of Christian experience until he has first gripped that element in the other hand of what he would call pragmatic experience. Now it is Christ in the faith of His Gospel that has been for nearly two millenniums giving—and that abundantly—life in just the aspects here presented. It is hardly gracious to forget that under the glamour of a new name. It is true enough that religion—personal religion—is only such and so much as one has experienced, but the source of that experience is to be sought in personal relations with the Living Father.

Such a book as this, earnest and searching in much of its thought and expressed in clear language, will help many to vitalize their experiences even where they see that they have gained no really new thing in the "new" religious method.

W. O. CARVER.

The Gospel in Nature, or God's Demonstration. By S. M. Brown, Kansas City, Missouri. 1911. The Western Baptist Publishing Company. Pages, 152. 50 cents.

In fourteen chapters Dr. Brown has briefly elaborated analogical arguments for the chief Christian doctrines, and the work is quite well done. It will prove reassuring to many and give guidance in honest doubt. A wide range of reading and observation is utilized for illustration. In some of the chapters the author assumes that nature reveals love and grace and seems to think that the revelation in nature provides the key to understanding the revelation in Jesus Christ and the Bible. The reverse of this is so obviously true that one is surprised at meeting this assumption.

Generally the argument is quite fair but occasionally an opposing position is so stated as to render its answer too easy. This defect is especially noticeable in the chapter on "Modern Evolution" where the evolutionary theory is stated in such an extreme form as to enable the author to use almost all prominent scientists to refute it—and by the same token to render refutation useless. But this is an exceptional example. The work is a good one.

W. O. CARVER.

Some Parables of Nature in the Light of To-day. By J. B. Thomas. Jennings & Graham, Cincinnati. Eaton & Mains, New York. 1911. Pages, 95.

The parables of Jesus are interpreted in these brief chapters with unusual insight and incisiveness of thought and expression. The aim is not to point out so much the spiritual meaning or practical religious value of the parables as their coincidence with processes and laws of physical nature as these are disclosed

by modern science. The parables imply a parallelism between the kingdom of nature and that of grace. The problem here is to discover the salient point in each parable as grounded in nature and from this to rise to the spiritual message. For example in the parable of the Sower we have presented the problem of environment, since it is diversity of environment which leads to unequal returns from the various parts of the seed sown. In the parable of the Tares it is no longer the problem of the soil or the environment but of organic origins: how does life arise, and especially parasitic life, where seed and soil are both good? Very suggestive and striking are many hints of exposition which give one a fresh impression of Christ's wonderful appreciation of nature and skill as a teacher.

E. Y. MULLINS.

The Revelation of the Son of God: Some Questions and Considerations Arising Out of a Study of Second Century Christianity, Being the Hulsean Lectures for 1910-11. By Ernest Arthur Edghill, B.D., Subwarden of the College of St. Saviour in Southwark, and Wilberforce Missioner, Lecturer in Ecclesiastical History at King's College, London, [etc.]; Author of "The Evidential Value of Prophecy," "Faith and Fact," "The Spirit of Power." London, 1911, Macmillan & Co. Pages, viii+156. \$1.00, net.

These four lectures make extensive use of the Apologists of the second century, comparing their attitude on fundamental questions with that of the New Testament, and adducing suggestions for the proper attitude of Christians today toward the same questions. The first lecture deals with "Reason, Religion and Revelation" and shows how the Christian revelation differs from others in being rational as well as religious, objectively moral so that it is not a mere reflection of the religious desires of man, and historical so that it rests not on a mere subjective basis.

In the second lecture there is an incisive discussion of "Miracles and Character" in which the moral purpose and relations of the miracle are stressed in a way to claim that the miracle has practically no evidential value for faith but depends upon a prior faith for its acceptance. Miracles *do* occur in ex-

perience and so they *did* occur in history, but the one belief is based on the other experience. This is a partial and mistaken view. The modern reaction against the wonder-work idea of miracle is wholesome, but when one denies wholly its evidential value he goes against both logic and history.

The third lecture deals very sanely with the contrasted views of Christ as Lord (Pauline) and Christ as Word (John), showing that these conceptions are complementary and that each has its function in religious thought.

The final Chapter on "Christ and the Christian Creeds" is conservative in tone but places too great value on creeds.

W. O. CARVER.

The Reason of Life. By William Porcher DuBose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Gospel in the Gospels," "The Gospel According to St. Paul," "High Priesthood and Sacrifice," etc., etc. New York, 1911. Longmans, Green & Co. Pages, 280. \$1.50, net.

In this volume Christian mysticism is at its best, at once going deeper, reaching with a wider comprehension and maintaining a stricter rationality than it is usual to find in works dominated by the mystical attitude. The Reason—the Logos—the Life—it is all one and is the logical and the actual accounting for the universe, for human existence and history, for religion in the race and in the soul, for the atonement and the sanctification and redemption that are secured in the atonement. All this is here wrought out with a clearness and force that place the argument within the grasp of the reader and with a vital interest that thrills his spirit.

The mysticism of John and of Paul is remarkably at one and this author, without arguing it, proceeds upon that assumption.

In an "Introductory" chapter, quite obviously written after the rest, it is suggested that in this Reason Life will be found "the principle of unity" in the political and economic affairs of men; in the thought sphere as between science and faith, immanence and transcendence of God, Idealism and Pragmatism, human divinity and real Deity of Jesus Christ; and in practical

ecclesiasticism as among the various sects which are in effect a denial of the unity proclaimed by Jesus among His followers.

For such as appreciate at all the mystical approach in religion this book will be one of much interest.

W. O. CARVER.

Prolegomena der Geschichtsphilosophie. Studie für Grundlegung der Apologetik; von Lic. theol. D. phil. Werner Elert. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf., 1911. Ss. 115. M. 2.

That there is a close relation between apologetics and the philosophy of history is obvious. Nor should it be difficult theoretically to define that relation. To observe it in practice and always consistently to relate the apologetic method to the theory of interpretation of history is by no means easy. Indeed a certain practical apologetic must move within the planes of current theories and be merely relative. This is recognized by Elert in this work and the distinction pointed out. His purpose, however, is by a critical examination of the three main "tendencies" in interpreting history to show on what foundation alone is there possibility of a scientific apologetic, involving an interpretation of history consistent with, and confirmatory of the Christian world view. The work is clearly and forcefully developed.

W. O. CARVER.

William James and Other Essays on the Philosophy of Life. By Josiah Royce, LL.D., Litt.D., Professor of the History of Philosophy at Harvard University. New York, The Macmillan Co. 1911. Pages, xi+301. \$1.50, net.

Here are five essays of insight and lucidity that are well worth the time of any student of the meaning of life and values. They are most valuable for their definition of the terms and tendencies of modern philosophical thinking.

The first essay is that from which the volume takes its title and is a noble and generous tribute to the sometime teacher and then colleague of the author. The whole work is characterized by a certain synthetic power, which is well illustrated in the

harmonistic interpretation with which Royce adjusts James' pragmatism and his own idealism. It may a little startle some readers to find him setting James down as the third "representative American philosopher," following Jonathan Edwards and Ralph Waldo Emerson. No higher tribute could be paid. It may be too generous an appraisal. The claim is argued with force. Professor Royce does not misrepresent that he and James were in agreement philosophically as James understood his own philosophising and as each expressed his thought, nor does he lay upon James the burden of the synthetic agreement he finds. It must be said also that Royce recognizes some of James' limitations quite frankly but so interprets them as to make them appear virtues. This essay should be read in connection with the one (IV) on "The Problem of Truth in the Light of Recent Discussion." The latter, delivered before the 1908 International Congress of Philosophy, Heidelberg, is a notable example of synthetic harmonizing. The current methods in philosophy calling themselves *voluntarism*, *individualism*, and *pragmatism*, all making relentless assault on what they scornfully designate *intellectualism*, ridicule the idea of absolute truth, so long an accepted starting point in philosophy. It is a distinct achievement in synthetic thinking to take each of these three "Methods" and, designating it a *motive* in the search of truth, to combine it with the rest and with the intellectualistic standpoint of absolutism into one common process for reaching absolute truth. This is what the author does, and with a large measure of success, too.

An essay (II) on "Loyalty and Insight" moves in the realm of mysticism and employs terms in a not altogether familiar sense, but if the terms are understood as here used one is able to follow Professor Royce in discovering in these two principles the way to truth and life realization. Philosophical mysticism also dominates the discussion of Immortality (Essay V), nor is one able to say that he has certainly grasped the author's position. The main difficulty is in the idea of God. In the various essays there is more or less of this difficulty. The ultimate conception of God seems to be sort of a pantheism

although one finds statements that claim, or seem to, that God is more than the totality of finite expression would alone indicate, *panentheism* therefore; but again, as in essay V, there are passages that seem to mean little except from the standpoint of impersonal pantheism. Dr. Royce has made marked and worthy contributions to philosophy but one has often found this vagueness of term content, so to say, in his writings, an apparent shifting of conception in the same terms.

It remains to say a word concerning essay III in which we have one more effort to define Christianity. The author sets forth, before the Harvard University Young Men's Christian Association, to answer the question: "What is vital in Christianity? Defining as the vital element in any organism, or organic type, that the change of which would absolutely destroy or vitally change the type, the author seeks this vital element of Christianity (1) in religious practices, (2) in religious ideals, (3) in spiritual apprehension and response. This last is the fundamental element. It may be understood in either of two ways: "simply the spiritual attitude and the doctrine of Christ as he himself taught this doctrine * * and as he lived this out in his own life;" or "regarding the mission and the life of Christ as an organic part of a divine plan for the redemption and the salvation of man." Accepting the latter as the correct view, the author finds in *incarnation* and *atonement* the ideas that make up this vital element. Now he turns to interpret these spiritually and, in a sense, cosmically. On this basis he declares that the ideas are the essential elements and that the historical and the miraculous in Christianity may be held literally or not, with indifference. For himself he rejects both. He pleads for the mysticism of interpretation, citing as his ideal Meister Eckhart. He would have modern preachers adopt this mystical interpretation of Christian "facts." One is surprised at such a conclusion from the course of reasoning here laid down, although it is quite consistent with the author's philosophical views.

Like so many others in our time, the author does not seem to recognize that ideas which have come to us confessedly by the historical and objective route are, in the nature of our psychic

constitution, dependent for ontological validity, upon the reality of that historical manifestation. Otherwise our idealism is in the high road to Nihilism. One quite fully concurs in the view that the idea is the significant element, and that incarnation and atonement are of the essence of the relation of Deity to humanity, and especially that vital Christianity involves the acceptance of these principles in the life of the Christian, but one does not on that account hold the historical incarnation and its process of atoning experience in the Christ as a matter of indifference. On the contrary, the essentially timeless character of the ideas makes inevitable their expression in time limits in connection with temporally conditioned personality. The address, on account of this defect, seems to the reviewer dangerously misleading.

W. O. CARVER.

The Death of Christ. By James Denney, D.D. Revised and enlarged Edition, including the Atonement and the Modern Mind. Hodder & Stoughton (Geo. H. Doran Co.), New York and London. 1911. Pages, 316. \$1.50, net.

I regard it as a distinct ground for optimism that the great book of Dr. Denney on *The Death of Christ* has had such a wide welcome and that it now reappears in new dress, much enlarged. The book more than deserves all that has come to it or that has been said about it, but there has been such an outcry against the value or worth of the atoning death of Christ that one might have supposed that the New Testament view of Christ's death had no advocates to-day. Dr. Denney made a distinct challenge to the sapless theology that claims to be alone vital because it denies the value of the atonement. Christian leaders have rallied to this challenge in a refreshing way. His book has done much to put heart into Christian thinkers and sanity into those who had wandered into the wilderness. So I thank God and take courage and rejoice at the continued demand for this virile and ringing presentation of the central truth in Christianity. It cannot have too many editions.

A. T. ROBERTSON.

Everyman's Religion. By George Hodges. New York, 1911. The Macmillan Company. Pages 297. \$1.50, net.

A more engaging writer on religious subjects than Dean Hodges would not be easy to find. He writes with the grace and ease of a master. He has an instinct for the essential spiritual principle in religious facts and statements. He has been able to take these essentials with him as he moved over from a former into the modernistic period of thinking. To him the main things are spiritual ideas and ideals, so independent of form or phrasing that he ignores these with an easy indifference that may readily enough make his efforts to discover and develop faith in men a barrier and destroyer of the faith of some. Men of this type are not freer from partial views than men of more formal modes of thought. And such partial views it would be easy enough to point out in this volume as in other writings of the worthy Dean.

One prefers, however, briefly to describe the work in a sympathetic spirit. It may well enough be designated "an outline of the essential faith in every day terms." It is not an apologetic except indirectly and vaguely. It is an interpretation of religious experience in such terms as the average man will recognize as descriptive of his own deeper thought on his experience of God as revealed in Christ. Instead of "theology" and "anthropology" we read of "The Fundamental Facts of Religion;" for the theologian's "Christology" we have here "The Supreme Disclosure of God;" instead of "Eschatology" we move rapidly through the finer intimations and hopes of "The Life Everlasting." As intimated above, all the discussion moves in the realm of the "newer theology" but without losing grip on the basal principles of the older faith. Many readers will wonder how one who plays so free with the Scriptures, miracles and other things once held inseparable from any genuine faith in Divine things can have so buoyant and confident a faith. But let such readers not apriorize as to what one may do but honestly see what this author has done.

W. O. CARVER.

Religions of Authority and the Religion of the Spirit. By Auguste Sabatier, Late Dean of the Protestant Faculty of Theology in the University of Paris. Translated by Louise Seymour Houghton. Hodder & Stoughton, New York; George H. Doran Co. Pages, 410. \$1.00, net.

The occasion for a notice about this epoch-making work of Sabatier is the issuing of the fourth edition in the "Dollar Library" of these publishers. By means of this plan there have become accessible to all some of the most remarkable books of recent years, works that previously cost from \$1.75 to \$3.50. Besides the above volume, there are, among others, Fairbairn's *Philosophy of the Christian Religion*, Bruce's *Training of the Twelve*, Bruce's *Gesta Christi*, Smith's *Life of Henry Drummond*, Jones' *India*, the works of George Matheson. This affords a great opportunity for ministers of limited means.

Sabatier's work made the most distinct contribution to the grounding of religious authority in personal experience. It is to be regretted that the great author so extensively conceived of spiritual religion in antagonism with external authority. It is as complementing and interpreting each other that external and experiential authority are to be related and not by the antagonism of mutual exclusiveness. Yet it remains that Sabatier's work is in this field the book that stands alone in its influence because of its insight, its boldness and its reflection of vital experience.

W. O. CARVER.

The Permanent Elements in Christianity; An Essay on Christian Religion in Relation to Modern Thought. By Rev. F. W. Butler. London, 1911. H. R. Allenson. Pages, 348. 5/ net.

Theological reconstruction is one of the recognized necessities of current religious thought. Tentative efforts are making in that direction. The "new theology" has not approved itself while the "old theology" is cast in thought forms that are anachronistic if nothing worse. Conservative theologians are beginning to modernize the forms in which the permanent essentials are to be cast for current use. The present volume represents one of the most extensive of the serious efforts in this direction.

It is not at all an effort at a complete modern dogmatic, but rather a statement of the principles and aspects of thought and life that must have recognition in any theology valid for modern conditions. In the words of the author, his aim is "to set forth the meaning of Christianity in the light of its origins, to show the Fact which creates the Religion, and the practical and theological bearings of that Fact."

The origins of Christianity are to be found in the personal impression—experience is the better term—of Christ by His followers. The authority in Christianity is not to be found in an ecclesiasticism nor in a book, for both are too external and mechanical to meet the case; nor yet in "individual inner-consciousness" which is too vague and subjective; but in "a saving fact, the definite act of God within us, the creative energy of Christ upon the soul." From this standpoint of experience the author thinks to save the historical foundations of Christ as reflected in the experience of Paul and the other New Testament writers and provide a basis for all the essential realities in reconciliation, redemption and sanctification. The truth of the Ritschlian position is thus used to meet the needs of a vital theology in its adjustment to modern times on the basis of a "humanistic" view of reality, but a view which goes much deeper than that of the pragmatic philosophy. It is a very worthy work and will contribute toward a better theology.

W. O. CARVER.

Religiös-sittliche Gegenwartsfragen. Vorträge von D. Erich Schaefer, Professor der Theologie in Kiel. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. Ss. 229. M. 4; bound, 4.80.

In this volume are gathered together ten popular discussions of subjects of much practical as well as technical interest. They had been published at different times from 1907 onward. Every question now has to be considered "in the light of modern thought" and this, as the title suggests, is the method here. The attitude is strictly evangelical and the tone spiritual. It grips fundamentals and judges all things by the test of experience wrought out in ethical and religious practice. The problems

most urgently pressing upon modern Christianity in Europe are here dealt with from the standpoint of vital faith. Here are some of the topics "Jesus and Great Men," "What Jesus Desired," "Christ and Nature," "Evangelical and Catholic," "The Holy Spirit and the Church," "Religious Progress and Redemption through Christ," "The Significance of a Theocentric Theology."

W. O. CARVER.

Centralfragen der Dogmatik in der Gegenwart. Sechs Vorlesungen von D. Ludwig Ihmels, o Professor der Theologie in Leipzig. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 188. M. 2.80; bound, 3.40.

This volume contains six lectures given in Leipzig in a course provided by the Government's Department of Public Worship and Instruction, for the advancement of Public School teachers. The first lecture deals with the general relation of Faith and Dogma, and with the rise of a new dogmatics. Lecture II defines Christianity as a religion of fellowship with God through the mediation of Christ and shows the absoluteness of Christianity in relation to modern thought questions.

Lecture III discusses Revelation, its idea up to and after Schleiermacher, the significance of word-revelation in comparison with deed-revelation and the peculiarity of the Christian revelation. Lecture IV deals with the Person of Jesus, taking account of the more significant Christologies of the last century in an historical survey. Lecture V takes up the work of Jesus in its permanent significance for His followers. Here especially the author treats of various theories of atonement from the Reformation onward and finally gives the point of departure for a right dogmatic on this subject in the light of Scripture. The last Lecture deals with the question of Faith's certainty, taking up the general matter of the Supernatural view, the treatment of the question by Kaftan, Tröltzsch and Franks. Finally he comes to the discussion of the knowledge of experience. An appendix contains notes on the lectures. It is a worthy discussion. Imagine such lectures to public school teachers in America!

W. O. CARVER.

Christentum und Moderne Weltauschanung. Carl Strange, Doktor und Professor der Theologie in Griefswald. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. 115. M. 2.

This work gives the content of a course of lectures in the "Apologetic Instruction-course" in Berlin, 1910. The first chapter discusses the bearing of the modern view of the world on religion. The characteristics of the modern view of the world and its fundamental difference from a former Christian view of creation are stated with fullness.

Naturally the next chapter takes up the problem of religious knowledge in modern thought. The fact that religion is regarded as a part of the psychological development of the soul and is to be interpreted socially is taken up and its bearing on the authority and security of Christian truth discussed. The theories of religious experience and the problem of reality are next treated.

Finally we have a discussion of the historical character of religion. Here the essential content and the formal expression are distinguished, the history of the content being in a continuous modification of form. Here again the relation of personal religion to socially conditioned religion is carefully considered. The thought is profound and the literary style quite complex; but the discussion is one of great ability and suggestiveness.

W. O. CARVER.

System der Ethik im Grundriss; dargestellt von Reinhold Seeberg. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf. 1911. Ss. viii+145. M. 3; bound, 3.60.

In a singularly clear and comprehensive outline the author has presented his view of Christian Ethics.

The foundation is laid in two chapters outlining the history of Christian Ethics from the early Church to the present, the fundamental problems and the method. Due place is given to the social ethical claim but it is shown how this must rest on personal ethics. Similarly it is fully granted that "practical ethics" is the modern concern but this again must be interpreted and formulated by "theoretical ethics."

The outline of Christian ethics begins with a sound view of sin. Then follows grace and its function leading on to the origin and content of the new moral life in its various relations, to Christ, the Church, society, the State. The influence of Christian ethics in international relations and in general culture are not overlooked. This book is of high value.

W. O. CARVER.

Zweifel und Glaube: Erlebnisse und Erfahrungen, den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen, Authorisierte Übersetzung von Frieda Bush. Leipzig, A. Deichert'sche Verlagsbuchhandlung Nachf., 1911. Ss. vi+326. Paper, M. 4.50; cloth, M. 5.50.

This is a work of great interest for three reasons. To begin with it is an intensely personal work. The author passed through twenty years of violent skepticism during which he was brought "to the verge of insanity." Then he found peace in assured faith. He tells frankly the heart story of the warfare of doubt and faith in his own soul. He tells it with unction and enthusiasm for the sake of others passing through a similar experience. It is interesting to see that it was the Ritschlian theology that afforded him passage from darkness to light, as it has for many another soul.

Then the work brings forward the central questions of the hour in historical, critical and scientific disharmony with traditional theology and supernatural faith and discusses them in a frank, clear way. Lastly the work is in a fine literary style with all the eloquence of sincere earnestness and clear thinking by a popular preacher.

W. O. CARVER.

Modern Thought and Traditional Faith. By George Preston Mains. New York, Eaton & Mains, 1911. Pages, 279.

The purpose of the author in this volume is to show that modern thought is not destructive of real and essential Christian faith. The author is thoroughly optimistic concerning the present and future of Christianity. He seeks to prepare Christians,

who have not done so, to accept what he regards as the inevitable conclusions of modern thought which must sooner or later be generally accepted, without losing their faith. He believes in the sincerity and equipment of the age in which we live, its love of truth and its ability to discover it. With regard to biblical criticism, whose danger to Christian faith is great in appearance at least, he says, "There is really no reason, not one, why the faith of the humblest Christian should be in the slightest sense disturbed, no reason why the ardor and devotion of the most simple worshiper should be in any measure cooled or lessened, by the legitimate findings of biblical criticism." p. ix. The complete effect of criticism he regards as most wholesome. He disclaims the right to speak on this as on the other phases of the subject as an expert scholar. He treats it as an intelligent and interested layman, who has read and thought as he could, and who is chiefly interested in the practical question of preserving the faith and religious life of the people in the midst of the circumstances in which we find ourselves thrust by the intellectual revolution of the nineteenth century. The book is not intended for scholars, but for intelligent laymen interested in the subject and for these it will be helpful.

W. J. MCGLOTHLIN.

The Church Universal. A Restatement of Christianity in Terms of Modern Thought. By Rev. J. J. Lanier, B.D., Author of "Kinship of God and Man." The Reinicker Lectures, Delivered at the Virginia Theological Seminary, November 7, 8 and 9, 1910. New York, 1911. The Macmillan Company. xix+264 pages. \$1.25, net.

This is an unusual and very entertaining discussion. It is not rightly described in the sub-titles. Only in part is it a restatement of Christianity. It is not the Reinicker Lectures, for, as a prefatory note explains, one of those lectures appears in another volume, while the other two are expanded, and much other matter is certainly introduced. There is some new thought and it is of the most interesting and suggestive nature. The author has developed a mystical and analogical theory of Incarnation, Virgin-birth, Baptism and Sacramentalism generally that is elab-

orated here with a good degree of skill if not entire lucidity and convincing support or analysis. He draws a clear distinction between introduction and reproduction of life and life forms and finely applies it in creation, and in the birth of Jesus as the introduction of spiritual life into humanity. Introductory notes are published from a committee of the faculty where the lectures were delivered, praising the freshness, interest and inspiration of the lectures; from Dr. G. Frederick Wight, of the Bibliotheca Sacra which cautiously commends without yielding assent; from the Bishop of Atlanta rejoicing in the apologetic value of the book and particularly in that he thinks "the treatment of Holy Baptism is particularly strong—it is unanswerable by Baptist or Roman Catholic;" and by the Bishop C. C. Fond du Lac, who points out with appreciation the elements of originality and apologetic strength but does not commit himself to the general line of treatment. The reviewer has to join these other critics in guarded commendation. Much of the book is either directly or indirectly aimed at controverting the Baptist position. This part of his discussion has been read with peculiar interest but with more admiration for its subtlety than for either its insight or its fairness. The author was once a Baptist but he must have known little of Baptist teaching. Even more has the reviewer been occupied with the author's discussion of the matter of Christian unity to which some chapters are devoted and which is perhaps the second most urgent idea of the author; first place being taken by his enthusiasm for the Apostles' Creed as the foundation of the Protestant Episcopal Church. He makes a strong plea for unity, rightly basing the plea on Paul's grounds of a seven-fold unity in Ephesians IV, where, however, he reverses the order of Paul. But in the end he comes round to offering the Episcopal Church as the home of all believers and the Apostles' Creed as the universal Christian Creed. It is the same old story: "I demand union in Christ's name and invite all to come to me." It is safe to say that no union will ever come on that basis. Still the chapter setting forth "What the Protestant Episcopal Church has to contribute to the making of the Church universal" is a very suggestive chapter. It would be a desirable thing to

have a definite and, as far as possible, authoritative statement of what each "Church" thinks its contribution to the complete Church would be. Not because it is new but because it is so important, it is gratifying to find emphasis laid on the principle that a Church should aim to make its conditions of membership inclusive of every one who is a Christian. Whether the author is right in saying that this has been "the guiding star of the Protestant Episcopal Church" is another matter.

He includes as conditions *sine qua non* to membership baptism because apart from baptism, he argues at great length, there is no spiritual birth. Yet singularly enough in the end, inveighing against all the sects, he declares that if he had to choose membership in any it would be the Universalists because he agrees with their fundamental contention. A serious fault in the entire discussion is that it employs terms in special senses but does not consistently so employ them, falling again and again into the usual sense of the terms. In this way the author not only makes it difficult for the reader to follow him at times but he seems also to practice a sort of trickery on his own thought. It is a book for study and will repay it.

W. O. CARVER.

Life and Its Counter Currents. By G. W. Swope. Press of Marshall & Bruce, Nashville, Tenn. Price, \$1.50.

This volume gives a survey of human life under the influence of sin. Sin is the great and fundamental counter current to human welfare. Out of the operation of sin in human life arise many practical forms of evil. These are set forth graphically and forcibly. The history of God's provisions of grace to overcome sin is also traced, and the movement is carried forward to its culmination in the final redemption in Christ. The author is a premillennialist, and sets forth the order of events which, according to that view, will follow the return of Christ to earth. The style is clear, direct and simple, and the discussions are earnest and thoughtful. The author combines the doctrinal and practical in his presentation, a feature which will commend it to many pastors. There are immaturities of thought and style in places, which the author will doubtless outgrow.

E. Y. MULLINS.

Does Prayer Avail? By William Kinsley, Author of "Man's Tomorrow," "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. Pages, 157. \$1.00. net.

This volume is one of three this author is producing in which the vital elements of Christianity are discussed "along new lines," as he deems them. The first, "Man's Tomorrow," had notice in this Quarterly in July, 1911, the third is to follow, answering the question, "Was Christ Divine?" The present volume affirms the availing power of prayer on the basis of these five propositions:

"1st. That phenomena and the producing forces with their laws * * * harmonize perfectly with the Scripture view of prayer, and abound in suggestions of how God can interfere in nature without destroying any force or abrogating a single law.

"2nd. That, as a fact, he has thus actually interfered again and again.

"3rd. That it is * * * natural and reasonable to expect that he will interfere for us, * * *.

"4th. That he will interfere because we ask him, doing for us what otherwise he would not have done.

"5th. * * * that he will not * * * withhold any real blessing which is asked for in the right spirit, * * *."

The discussion is based on extensive reading and reflection, faces frankly and fearlessly the objections to the belief in prayer, and moves with the easy swing and buoyant style of a genuine optimist.

The "new line" of argument is that with which most are now familiar, the using of the principle of control in evolution, the facts of the new psychology and the new adjustments of the conception of God's relation to the world.

The author's conception of prayer is very inadequate, moving too much in sphere of human wish, and his repudiation of the foreknowledge of God in the interest of human freedom in prayer betrays some very loose thinking. But the discussion is a good one and will prove of great value to many whose prayer-life may have been seriously disturbed by modern science.

W. O. CARVER.

Die Gebetserhörug. Wie ist sie zu denken? Von D. Wilh. Walther, Professor der Theologie in Rostock. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 132. M. 2.

This discussion is frank, evangelical and scientific. The author begins by discussing the danger to the Christian idea of prayer, arising from liberal theology on the one hand and from extravagant mystical claims on the other. In considering the question it is needful to guard against discussing prayer as an isolated fact. Next there is a careful defining of the meaning of prayer, both what it is not and what it is, taking account of erroneous positions by Kaftan, Monrad and others.

Then the various modern arguments against prayer are considered and answered. After discussing whether one can know his prayers are answered, the final chapter discusses that on which the answer to prayer depends. A final summary of the true view of prayer, in a series of propositions, closes a remarkably strong discussion of prayer in modern life.

W. O. CARVER.

Jean Calvin. Institution de la Religion Chrestienne. Texte de la Première Edition Française (1541) réprimé sous la direction de Abel Lefranc. 2 vols. Paris, Librairie Honoré, Editeur, 1911. Fr. 25.

By the unanimous consent of scholars who are competent to judge Calvin's Institutes was the earliest and remains to the present time one of the most important examples of classic French prose. The first edition was published in Latin but in 1541 the author brought out a French edition which in the extent of its influence on French prose has perhaps never been surpassed by any uninspired book in any language, and can be compared only to the influence of Luther's version of the Scriptures on German prose and that of King James on English literature in general. Would that this influence had been exerted in France by a version of the Bible rather than by a work on theology, great as that was! Why did Calvin not make a translation of the Scriptures for his people?

As a republication of a French classic in the archaic spelling, etc., these two volumes are of interest chiefly to Frenchmen; but

as the republication of one of the most influential theological works in the whole course of Christian history it has interest for all Christian theologians.

The introductory pages give us a detailed account of the origin of the Institutes and the considerations which moved Calvin to compose the work; its place, and its history after 1536; the reasons for publishing the French edition of 1541 and its suppression by the Parliament of Paris in 1542; the succeeding editions and other matters of interest pertaining to the history of the famous work. There is also a study of the literary formation of Calvin, a critique of his style and a history of the various texts of the Institutes. The introductory matter is completed by reproducing in facsimile a number of pages from the edition of 1541. The reprint of the ancient texts, in clear, beautiful type, reproduces the archaic spelling, punctuation, etc.

The whole makes a valuable addition to our available apparatus for the study of Calvin and his work.

W. J. MCGLOTHLIN.

Moderne Willensziele. von Gerhard Hilbert. Leipzig. A. Deichert'sche Verlagsbuchhandlung, Nachf. 1911. Ss. 80. Paper, M. 1.25; boards, M. 1.50.

This work examines critically the life ideals of Schopenhauer, "Der Willie zum Nichts;" of Nietzsche, "Der Willie zur Macht;" and of Horneffer, "Der Willie zur Form." Over against these he places the will to believe—"Der Wille zum Glauben" which he illustreates by a study of Hamlet. He argues the necessity for faith and for the will to believe for all satisfying and conquering life. It is an interesting method of approaching a vital problem of fundamental importance.

Jesus, the Son of God, or Primitive Christology. Three essays and a discussion by B. W. Bacon, D.D., of Yale University. Yale University Press, New Haven, Conn. 1911. 99 pages. \$1.25.

Dr. Bacon is nothing if not startling. Here he seeks to show that Jesus did not call himself the Son of God and probably not even the Son of Man. He was, however, at Pentecost and after-

wards considered to be the Risen Lord. He aims to show also that the Christology of Peter differs radically from that of Paul. Dr. Bacon is always ingenious and interesting.

Seekers After Soul. By John O. Knott, Ph.D. Boston, 1911. Sherman, French & Company. 210 pages. \$1.20, net.

This volume contains half a dozen essays in philosophy, written at different times and under different circumstances. There was no intention of making a book nor any conscious effort at unity among the papers.

When it was decided to publish the title selected seemed to express the most prominent idea to be found in all the essays. The subjects are Job, Plato, Kant, Hegel, Browning, and "Persistence of Ideas: The Spirit in the Trend of Thought." The last is in substance the author's doctor's thesis. The treatment is clear and interesting, without any marked originality. The work would do much for students whose reading and thinking are as yet limited.

Truths that Abide. By W. W. Dawley, D.D. Philadelphia, 1911, The Griffith & Rowland Press. 50 cents.

Dr. Dawley has compressed into twelve chapters and 108 pages many of the most vital truths of Christianity. Each chapter closes with a pertinent "quiz" and "topics for further study." The volume is therefore especially adapted to study in young peoples' societies. God, man, the Bible, Jesus Christ, the Holy Spirit, the Saviour, the Kingdom of God, and the Church and kindred themes receive suggestive and wholesome treatment. Dr. Dawley is a clear thinker and stimulating writer.

Man, Sin and Salvation. Rev. R. S. Franks, M.A. Hodder & Stoughton.

This is a well written volume of 179 pages and is worthy of its place among "The Century Bible Handbooks."

The specific purpose of the author is to present the New Testament Doctrines of Man, Sin and Salvation. In order, however, to achieve this result he sketches these doctrines, as they are presented in the Old Testament and Inter-biblical literature, and then enlarges upon them when he comes to the treating of the New Testament upon the subjects. His position in regard to the historical reconstruction of the Old Testament identifies the author with critics of the mediating type, while his interpretation of Christ's doctrine of the atonement allies him with the conservatively orthodox. He does not see any direct reference to Christ's death in the 53rd Chapter of Isaiah, only the ethical value of the suffering of the people of Jehovah. Yet, he sees in the sacrifice of Christ not only moral influence but vicarious and substitutionary atonement. Christ gave Himself a ransom for, instead of, many. He considers the speeches of Peter in the Acts, the Theology of Paul, the Pastoral Epistles, I. Peter, Hebrews, the Apocalypse, the Epistles of James, Jude and II. Peter, and the Gospel and Epistles of John, as they present the various aspects of Man, Sin and Salvation. It would be difficult to find more expressed in the same space than the author presents in this timely volume.

B. H. DEMENT.

Der historische Jesus, Der mythologische Christus und Jesus der Christ. Ein Kritischer Gang durch die moderne Jesus. Forschung von K. Dunkmann, Direkter des Kgl. Prediger-Seminars in Wittenberg. 2 völlig veränderte Auflage. Leipzig, 1911, A. Deichert'sche Verlagsbuchhandlung. S. 111. M. 2.

Dunkmann published first a brief essay, with the above title, (see notice in January, 1911, issue) which was sold out within a year. The present edition is enlarged and the third part greatly modified, after a thorough going through, not only current lite-

rature on the subject but other literature bearing upon it. Dunkmann thinks it clear that we stand at the beginning of a new movement which will turn upon the conception of the Christ-myth. Drews has succeeded in creating a great commotion in Germany for all he is not a theologian nor a philosopher, in the recognized sense.

W. O. CARVER.

Sir Thomas Browne's Religio Medici: Ein verschollenes Deukmal des Englischen Deismus von Dr. pil. Wilhelm Schmack. Tübingen, 1911, J. C. B. Mohr (Paul Siebeck). S. 57. M. 2.

The preface explains how interest in the theological views of Browne has recently arisen on the Continent, an Introduction discusses the place of theology within the leaving of the Middle Ages, the Renaissance and Modern Times. Then three chapters criticise the Life of Browne and the genesis of his theology, the contents of his "Religio Medici," and his place in contemporary and subsequent theology. Footnotes sustain interpretations with quotations from the works of Browne, refer to other literature, and give various explanations. But after all was Browne such an influence in theology?

Professor Rauschenbusch's Christianity and the Social Crisis. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City. New York, 1911, Charles C. Cook. 42 pages. Paper, 10 cents.

A vigorous criticism of the views presented in Prof. Rauschenbusch's volume concerning the prophetic attitude toward the ceremonial worship of Israel and the person and work of Jesus Christ. The author denies that Jesus was a social Reformer or that His religion provides for such a task.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Vol. XI. 525 pages. \$5.00 per volume. Funk & Wagnalls, New York.

This monumental work continues to come out with great promptness. There is only one more. The present volume treats 521 topics. It embraces such great themes as Soul, Synagogue, Symbolism, Sunday School, Syriac, Talmud, Theology, Theological Seminary. It is a great achievement.

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Angus, Christian Churches; Baptist Union Publication Department.
Bebel's Reminiscences; Socialist Publishing Co.
Bergson, Laughter; Macmillan.
Benedict, The Great Problem; Sherman, French & Co.
Bost, Les Predicants Protestants, etc.; Champion.
Bouser, Fundamental Values in Industrial Education; Columbia University.
Butterfield, The Country Church and the Rural Problem; University of Chicago Press.
Castle, Heredity; Appleton.
Chapin, Education and the Mores; Columbia University.
Coffin, Social Aspects of the Cross; Hodder & Stoughton.
Cross, Essentials of Socialism; Macmillan.
Devine, The Economic Function; Columbia University.
Goss, Welfare Work by Corporations; American Bap. Pub. Society.
Gunsaulus, The Minister and the Spiritual Life; Revell.
Henson, The Road to Unity; Doran.
Hutton, A Disciples' Religion; Scribners.
Johnston, When Dreams Come True; Smith & Lamar.
King, Christmas Morn and Easter Day.
Love and Gambrell, The Gospel for the Eye; Bap. Standard Pub. Co.
McLaren, Life of Alexander McLaren; Doran.
Nearing, Wages in the United States; Macmillan.
Nicoll, Dictionary of Great Texts, 2 vols.; Doran.
Robinson, The Pillars of Rehoboth Church; Smith & Lamar.
Soares, Baptist Manual; American Bap. Publication Society.
Schofield, Studies in the Highest Thought; Doran.
Schroeder, Psychology of Conduct; Row, Peterson & Co.
Vedder, Socialism and the Ethics of Jesus; Macmillan.
Walcott, 500 Ways to Help; Sunday School Times.
Wallace, What of the Church? American Baptist Publication Society.
Watson, Social Advance; Doran.
Woods, The Temple Church.

II. RELIGION AND MISSIONS.

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Begbie, Other Sheep; Doran.
Borrow, Geo. B., Letters of; Doran.
Burton, Education of Women in China; Revell.
Costian, Life of Dr. Arthur Jackson, of Manchuria; Doran.
Cumont, Mysteries of Mithra; Open Court Co.
Fenn, With You Always; Westminster Press.
Griffin, India, and Daily Life in Bengal; Am. Bap. Pub. Society.
Harrison, Religion of Ancient Greece; Open Court Co.
Morrison, Willie Wyld; Smith & Lamar.
Patterson, The Negro and His Needs; Revell.
Porter, William Scott Ament; Revell.
Sears, The Redemption of the City; American Bap. Pub. Society.
Speer, The Foreign Doctor; Revell.
Speer; The Light of the World; Lewis.
Richardson, Periodical Articles on Religion; Scribners.
Visscher, Religion u. Soziales Leben bei den Naturvölkern; Schergens.

III. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

Adam, The Cardinal Elements of the Christian Faith; Doran.
Boodin, Truth and Reality; Macmillan.

D'Arcy, *Christian Ethics and Modern Thought*; Longmans, Green & Co.
 Franks, *Man, Sin and Salvation*; Hodder & Stoughton.
 Hahn, *Organ and Function*; Sherman, French & Co.
 Hastings, Editor, *Encyclopedia of Religion and Ethics*, Vol. IV., Scribners.
 Hutton, *The Winds of God*; Doran.
 Hyde, *The Five Great Philosophies of Life*; Macmillan.
 Jerimias, *Hat Jesus Christus gelebt*; Deichert'sche Verlag.
 Lindsay, *The Philosophies of Bergson*; Doran.
 Lock, and others, *Miracles*; Longmans, Green & Co.
 McNish, *The Master of Evolution*; Sherman, French & Co.
 Moore, *Pragmatism and Its Critics*; University of Chicago Press.
 Munro, *The Samaritan Pentateuch and Modern Criticism*; Nisbet & Co.
 Schonack, *Sir Thomas Brownes Religio Medici*; Mohr.
 Steven, *The Psychology of the Christian Soul*; Doran.
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V. OLD TESTAMENT.

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VI. MISCELLANEOUS.

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- PARLIAMENTARY LAW.** F. H. Kerfoot, D.D. Cloth, 12mo.; pp. 196. Price, 75 cents.
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- THE DOCTRINES OF OUR FAITH.** E. C. Dargan, D.D. Introduction by Geo. W. Truett, D.D. Handbook of doctrine for use in Normal Classes, B. Y. P. U. Courses and Individual Study. Cloth, 12mo.; pp. 234. Price, 50 cents.
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THE CONTEMPORANEOUS ORIGIN OF THE GOSPELS.

By JOSEPH PALMER, SYDNEY, NEW SOUTH WALES.

(SECOND ARTICLE.)

Judging by many recent writers, the opinion would appear to be prevalent that the Gospels, and the manuscripts of which they may have been composed, were of very late origin. The discoveries of last century forced the higher critics to put back the date by many years, but they still for the most part maintain the latest date such discoveries will allow. Nor is the idea of a late date confined to the higher critics; conservative critics seem often to take it for granted that there were no written records of our Lord's life and ministry in existence prior at any rate to the earlier epistles of the Apostle Paul. It is assumed by some that Mark was the first Gospel to be written, and was the chief source of Matthew and Luke. But Mark, it is said, was not written until, at the earliest, A. D. 63, and is the record of Peter's oral instruction, and therefore not at all composed of older manuscripts. Naturally, it is not suggested by those holding this view that the other less full and important sources used by Matthew and Luke were much older than the chief source.

Whether this idea of a late origin of the Gospel materials is generally held by the rank and file of the Christian ministry and laity is another question. My own conversations and correspondence have given me reason to think that there is among intelligent persons a widespread underlying belief, latent and undefined, that the Gospels are really of contemporaneous origin. Even in the case of scholars, in spite of much timidity in regard to this subject, this latent idea occasionally comes to the surface; as for instance in the following remarks of Dr. Edersheim in treating of the interview between Christ and Nicodemus, "The report of what passed reads, more than almost any other in the Gospels, like notes taken at the time by one who was present. We can almost put it again into the form of brief notes, by heading what each said in this manner, *Nicodemus*:—or, *Jesus*:—we can scarcely doubt that it was the narrator, John, who was the witness that took the notes." (Life and Times of Jesus the Messiah, Book iii, chap. 6.)

It should be remarked that it is with reference to a passage in the Fourth Gospel that the words just quoted are used by Dr. Edersheim. From Bertholdt a century ago till now, similar imaginings with reference to this Gospel have now and then found expression, although it is usually assumed that John is of very late origin. But, so far as my knowledge goes, most believing scholars are very guarded, if not silent, with respect to the date at which this Gospel was first committed to paper. Nor is this to be wondered at, for of all the Gospel problems those concerning John have been the most perplexing.

It is hardly possible for any devout Christian to doubt that in John we have the exact words spoken by the Saviour. This is specially the case with the long discourse delivered at the Last Supper. It is so intimate and affectionate, and every sentence seems so sacred, that the believer, in his inmost heart and in his most spiritual moments, feels this discourse to be the very

utterance of the Master Himself. This, of course, will not be appreciated by the modern Monistic school of theologians, but for those in the enjoyment of true religious experience, the case for the literal accuracy of the report of the Redeemer's last address to His people, and the prayer which followed, might be stated in much warmer terms. And, as a matter of fact, every sermon preached on a text taken from this portion of the Gospel, and most Christian commentaries, without raising the question, treat the theme as though the words were literally the Lord's own utterance. And this belief seems to be warranted by the language of the Gospel itself. The discourse and prayer referred to, like all the discourses in John, are given without any qualification whatever as the utterances of Christ, nor is there the slightest hint that they have been in the least degree modified by the channel through which they reach the reader.

And yet, if there is one thing more than another about which criticism is positive it is the impossibility of the discourses in the Fourth Gospel being verbally true reports of the Lord's utterances. Even conservative critics allow that the language is largely that of John, while claiming that the discourses are substantially those of Christ Himself. We have here, they say, the thoughts of Christ clothed in the language of His beloved disciple. But even this is not granted by critics who are not conservative. And it can hardly be denied that they have a strong case. It is not merely the extreme improbability that the Evangelist would be able to carry in his memory for a great number of years, and at last to record without material alteration, long discourses which he had only once heard and which at the time they were spoken could not for the most part have been fully understood by those to whom they were first addressed. This objection might be met to the satisfaction of some minds by the old conception that the words spoken were miraculously brought back to the memory of the Apostle at the time he wrote.

A more powerful argument against the authenticity of the discourses referred to is found in the dissimilarity both in style and matter between them and the addresses in the other three Gospels. It is impossible, say the critics, that the two sets of utterances could have been spoken by the same person and have been kept thus severally apart. And, as nearly everyone admits the substantial authenticity of the addresses in the Synoptics, it follows, they triumphantly assert, that these in John must be for the most part fictitious. Professor Adolf Jülicher, who although an unbeliever is usually courteous and considerate, shows no tenderness here. "A Jesus who preached alternately in the manner of the Sermon on the Mount and of John xiv-xvi is a psychological impossibility; the distinction between His so-called exoteric and esoteric teaching a palpable absurdity. The defenders of the 'authenticity' of John do, moreover, as a rule admit that the Evangelist intended to make some sort of idealisation of the sayings of Jesus—that he was in a state of *quasi* ecstasy while writing—in other words, that he gives us a picture of his Hero which exceeds the bounds of history. Science, however, cannot allow itself any such mysticism or phrase-making; in the Johannine discourses it is impossible to separate the form from the matter—to ascribe the form to the later writer and the matter to Jesus—no: *sint ut sunt aut non sint*. The specifically Johannine material, of which chapter xvii is the type was produced by a single brain. The party of apology, moreover, who do their best to disguise this fact by all manner of explanatory hypotheses, defeat their own ends, for in reality they lower Jesus in order to exalt one of His disciples to the skies. Jesus must surely be regarded, to judge from the effects which He has left upon the world's history, and quite apart from the religious aspect of the case, as a personality which either repelled or else completely subjugated others; but if Jesus' favorite disciple, after he had been withdrawn

for many years from all personal intercourse with his Master, could record a 'higher than the merely historical' impression of Him: if the Christ who is elevated to the level of the Johannine individuality is more lovable, greater and mightier than the 'strictly historical' Christ of the Synoptics: then Jesus has been hitherto consistently over-rated—then the disciple is above the Lord.' (Introduction to the New Testament, Book iii, chap. I, f. 31.)

Setting aside Jülicher's irreverent tone, what answer have apologists found to this line of reasoning? Have they found any answer that can be regarded as at all satisfactory? And, if not, is it strange that so many of the best writers on John prefer to leave critical questions severely alone?

Nevertheless there is an answer available, an ample and decisive one, if scholarship could but see its way to make use of it. The answer is that the addresses in the Synoptics and the discourses in John were spoken respectively in two different languages. Let this be recognised as a fact and the whole adverse argument falls to the ground, the dissimilarity between the two sets of utterances being in that case easily to be accounted for.

That addresses in Matthew, Mark and Luke were spoken in Aramaic and the discourses in John in Greek is strongly supported by the internal evidence, and surely the great probability that such was the case can hardly be questioned by anyone who has paid due attention to recent literature dealing with the languages used by New Testament writers. Professor Gustaf Dalman, in *The Words of Jesus*, brings an array of evidence to prove that Aramaic was generally spoken in Galilee, and that "Jesus grew up speaking the Aramaic tongue, and that He would be obliged to speak Aramaic to His disciples and to the people in order to be understood," (Page II). And the book is devoted to a study of the sayings of Christ recorded in the Synoptic Gospels, on the assump-

tion, for which Dalman also produces strong evidence, that they were spoken in that language. But he excludes the Fourth Gospel from the scope of his enquiry, because "a reconstruction (of our Lord's words) in Aramaic would here have too little prospect of success;" although he fails to perceive that the reason of this may be that Christ spoke in a different language the discourses therein recorded (page 72). But the light that has recently been thrown on those times by the large finds of papyri and other ancient documents allows no room for doubt as to the widespread use of Greek throughout the Roman empire. The farming and pastoral classes may have been as a rule content with the language of their country alone, but there can be no doubt that the official and trading classes and all educated persons spoke Greek at least as freely and as commonly as in the present day those classes speak English in many Oriental lands. All this must be clear to readers of works like those of Dr. J. H. Moulton and Professor Adolf Deissmann, even if the very existence of the New Testament itself, written in Greek in the first century, were not sufficient to prove it so far as Palestine is concerned. We know that one of the Twelve belonged to an official class and that four of them belonged to a trading class—for it is needless to point out again here that it would be as much the business of a large firm of fishermen to sell fish as to catch fish—and there is good reason to believe that all the Twelve were fairly well educated. It should therefore be regarded as not a matter of probability, but one of absolute certainty, that our Lord, traveling with the Twelve and teaching as He did in all parts of Palestine, spoke in both the current languages. And, if so, the hypothesis that John consists largely of the sayings of Christ spoken in Greek and the Synoptics of those spoken in Aramaic cannot in itself be considered an unreasonable one. Only, if such be the case, it follows of necessity that both the Greek and the Aramaic sayings were taken down at the very time they

were delivered. But then again, if reports were taken at time of delivery at all, it is surely highly probable that they were taken in both the languages in which the sayings were spoken.

In an article which appeared in the *REVIEW AND EXPOSITOR* for July, 1907, I endeavored to show that the Synoptic problem was capable of solution on the theory that the first three Gospels were composed chiefly of notes severally written during the course of our Lord's ministry by three of the Apostles in the company of and in conference with the others. And now, in this article, an attempt has been made to suggest lines upon which a simple and easy solution of the Johannine Problem may be arrived at. There are other problems in the Gospels besides the two just mentioned, but I venture to say there is not one that does not yield itself to a probable and natural explanation if once the basic theory be allowed that the notes of which the four Gospels were composed were written at the time or very soon after the events happened which they narrate and that the longer addresses of Christ were taken down at time of utterance.

I now propose to return to the question with which this paper opens and to ask, is it really possible that the first Gospel manuscripts were of later origin than the earlier Epistles? And, to begin with, is not the asking of this question very like asking whether the superstructure of a house was built before its foundations? The Gospel narratives are the foundation of the Christian faith and a knowledge of them is essential to the existence of every Christian church. The miracles Christ wrought and the parables He spoke are among the first things taught by the Sunday-school teacher to his or her class. They are also the first things taught by the missionary in heathen lands. When missionaries translate the Scriptures for the use of their converts, they do not begin with Romans or Galatians; it is rather the first or second book of the New Testament that is first presented in the language of

the country. And, on a first consideration of the question, would it not be natural to suppose that, when Apostles in early times went forth on missionary journeys, they would take with them manuscripts for the instruction in the facts of Christ's life and ministry of those who might accept the message of salvation?

No doubt the Apostles in their preaching, so far as time and opportunity allowed, apprised their hearers of the leading facts of the Gospel history, although no clear proof of this is to be found in Acts or elsewhere. Indeed, in what Paul says to the Corinthians (I., xv. 1-8), it seems almost to be implied that the only historic facts declared by him were those concerning our Lord's death and resurrection. However, in the same Epistle, Paul mentions having delivered to the Corinthians an account of the institution of the Lord's Supper, and he must have told them who Jesus was, and something about what He said and did, to make the message about His death and resurrection intelligible. But such oral teaching could only have been very limited in amount, especially in those places where, as we read in Acts, the stay was brief.

Moreover, the number to whom he could give such instruction would be small; and how much reliance could be placed on their attempts to repeat it to others? What sort of a representation of the Person, character and life-work of the Redeemer would a repetition of the Apostle's statement assume in the course of even a short time unless there were some written documents at hand to prevent men from wandering far astray from the reality? Yet there is not a word in any of the Epistles to lead us to suppose that in this respect any false views grew up. Errors in doctrine and errors in conduct there were in plenty in the churches planted by Paul; but there is no reason to suspect that there were any errors as to the kind of life our Lord lived or the work He did as He walked among men in Palestine. The omission in the Epistles either to supplement the teaching which had

been personally given on this subject or to correct mistakes is unaccountable except on the supposition that the churches had in writing already in their hands as full and perfect a narrative as even the Apostle himself was able to supply.

In Paul's letters to the churches there are two outstanding features which even the least studious reader may see. One is the great frequency with which the name of Christ is mentioned. Our Lord, by His various names and titles (not including pronouns), is mentioned in Galatians, short as it is, forty-five times; in Ephesians, sixty-five times; and in the other Epistles with similar frequency. Indeed, that Jesus Christ is the one theme of Paul's writings is recognized by everybody.

But there is another feature which is just as evident, though not so often observed. It is that almost nothing is said directly about the facts of Christ's life and ministry. That the writer is glowing with affection and enthusiasm for Christ is unmistakable; that he expects the same of his readers is also plain; yet there is scarcely an informing sentence concerning the earthly life or human character of Him whose name continually recurs. Nor is the wonder at this lessened, it is rather increased, by the fact that in one Epistle Paul does, for a special reason, give to those to whom he is writing a rather full account of the facts concerning our Lord's resurrection, and in another of the institution of the Lord's Supper.

The New Testament Epistles were obviously intended to impart further instruction to those who had been led by the preaching of Paul and others to accept the message of salvation. The knowledge of such persons, it is evident, must have been very limited, and further teaching was needed. The object of the Epistles was to supply this, and on examining them it will be found that, while making no formal attempt at a scientific theological system, they deal with the entire range of theologic truth,

and from them a complete system of theology may be derived.

The Epistles, accordingly, are a compendium of Christian doctrine; for, though their bulk is small, they omit nothing. They treat on the Divine attributes; the offices and activities of the Three Persons of the Godhead; the fall of man, human depravity, sin and punishment; the plan of salvation and the way in which it has been and is being carried into effect; predestination, election, effectual calling, repentance, faith, regeneration, justification, adoption, sanctification, perseverance and glory; the ordinances; the Christian graces and virtues; the believer's trials, temptations, warfare and victory; the second coming of Christ, the resurrection of the dead and the last judgment. All these, and whatever else it is needful or desirable to know, are dealt with in the Epistles; and yet the primary facts, without which these doctrines cannot be understood or apprehended, are not stated at all.

Even the story of Christ's death and resurrection, though so constantly emphasized, is not itself historically related; while the events of His pure and perfect life, which of necessity come first in order of teaching, are never mentioned. Yet learned men gravely tell us that, when the Epistles were written, the story of these primary foundation facts existed only in the shape of oral tradition floating loosely about in the Christian communities!

Let any one sit down to the Epistles and read them afresh with this thought in his mind; then let him say whether it is thinkable that those who it was intended should in the first instance read them had no clearer conception than oral tradition could produce of the human character of Him who is throughout the central theme of every letter.

Indeed, it stands to reason that when the early believers first accepted the glad tidings of salvation, they must already have formed some intelligent idea as to

what sort of a man He was in whom they were putting their trust. It was not for an abstraction that men changed their way of living, broke their connections, and encountered enmity and persecution. The Christian converts of apostolic times rejoiced and gloried in a Name; but not a mere name. If the minds of certain classes of men are stirred at the mention of Ignatius or Francis or Luther or Knox or Wesley or Spurgeon, it is because of the things those men said and did. And if the early Christians were willing to give up all things for the Name of Jesus it was because it shone out resplendent as the name of One whose wonderful works and words proved both His divine nature and His deep human sympathy; and therefore, as a result of His death and resurrection, the very Saviour needed by sinful men—able and willing to save to the uttermost them that come unto God through Him. That Christ was all this would be evident to those who, under the guidance of the Holy Spirit, were readers of the Gospel records. But, without such sources of information, how could they have attained to a knowledge of the truth? A few who heard the Apostles themselves when they personally preached, may have done so, but that any great number did, after the Apostles had gone on their way, seems most unlikely.

Is it not then only reasonable to suppose that the Apostles, when sent forth to preach the Gospel in Gentile lands, would be supplied with manuscripts narrating some of the chief events of our Lord's ministry and quoting some of His parables and other portions of His teaching, for their own use and for circulating among those to whom they were sent? If so, they would probably take two or three sets of such manuscripts, and, when they had gained converts in a town, would lend a set that a copy might be made and kept for the use of the newly-formed church, taking back and retaining their own set as soon as the copy was made. Sometimes, however, when they had to depart in haste, they might leave

one of their own sets with the people and get a fresh copy made as soon as possible thereafter. In this way they would avoid the risk either of parting with their last set or of being unable to supply a set to a church with whom their stay might be too brief to allow of a copy being made.

It was, according to Professor W. M. Ramsay, in some such manner as this that the letters in Revelation to the Seven Churches were circulated. Copies of the letter which Peter wrote from Babylon to the elect sojourners of the Dispersion in the provinces of Asia Minor must also have been distributed in like manner. So also at a much earlier date with the Apostolic Decrees of Acts xv. In this case a letter was written, addressed to "the brethren which were of the Gentiles in Antioch and Syria and Cilicia." This was despatched first to Antioch where it was read to the assembled multitude. Not long after Paul and Silas started to visit the churches which had been established by Paul and Barnabas, "and," we are told, "as they went on their way through the cities, they delivered them the decrees for to keep which had been ordained by the Apostles and Elders that were at Jerusalem."

It will be observed what care the Jerusalem authorities took in this instance to ensure accuracy. They were careful to run no risk of error by oral repetition of the message, but set it down in writing and sent it by circular letter to the churches. Is it conceivable that at least equal care was not taken to supply the churches with accurate information concerning our Lord Jesus Christ, and can it be doubted that the Apostles delivered to them "for to keep" copies of documents narrating at least some of the facts and sayings recorded in the Gospels?

Be it remarked that the foregoing argument is not affected by the question of the historical truth or otherwise of the Gospels. What is contended for is that the conversion of so many people in foreign countries to the new

religion could not have been effected without the aid of written narratives (whether wholly true or only partly so), similar to those now to be found in our four Gospels.

It is generally held that the first missionary journey to Gentile lands, that of Paul and Barnabas, was made sometime between the years 44 and 48. If then, the Apostles took manuscript Gospel narratives with them, such documents must have been in existence at the latest within eighteen years after the completion of our Lord's earthly life. There is, however, a widespread belief that nothing of the kind originated during so early a period after the day of Pentecost. There is no need here to discuss the reasons for this belief; it is enough to remark that it could not be so generally held unless there were very strong, if not insuperable, difficulties in supposing that written Gospel narratives were composed during that time. But, whatever may be the objections to the view that they originated so soon *after* Pentecost, the same objections do not apply to the view that they originated *before* Pentecost; that is to say, that they were written for the most part at the very time the events were happening which they record. For this is a possibility that the critics have never seriously considered; they have simply ignored it as a thing not to be thought of; and until this possibility has been considered, with as much diligence and patience as have been bestowed on other alternatives, no opinion to the contrary is entitled to have any weight.

The argument may be briefly stated thus: The progress of the Christian religion from A. D. 48, as proved by Acts and the Epistles, would have been impossible without the aid of written records akin to the material contained in our present Gospels. This and the absence from the Epistles themselves of such material makes it certain that such written records existed before A. D. 48.

By the consent of a large number of critics no such records came into existence after the end of our Lord's earthly life and before A. D. 48.

Therefore such records must have been written during our Lord's life on earth.

It may now be worth while to consider briefly the famous statement of Papias, quoted by Eusebius, "Matthew wrote down the utterances in the Hebrew language and each one translated them as well as he could." It is well understood that by "Hebrew" Papias meant Aramaic, and if proof is required it is enough to refer to Dalman in the work already mentioned (page 6). The apparent meaning then of Papias' statement is, that, before any one of the Gospels was published in its present shape, Matthew wrote in Aramaic certain documents which various persons unofficially copied and translated into Greek for the use of those who understood only that language. The question is: What were the "utterances" (τὰ λόγια) in those documents and which Matthew is said to have written down or reported (συνεγράφατο), and when did he write them?

Now, is not the most natural answer to this question as follows: The utterances were those contained in the notes of which our present Gospel of Matthew from the third chapter onward was afterwards composed, consisting largely of the sayings of Christ, and they were written down or reported by Matthew at the time they were spoken.

It is easy to understand that, immediately after the great increase in the number of believers on the day of Pentecost, such notes, if there were any, would be much in request for the instruction of converts, and generally for the edification of the Church. Consequently many copies would be made and, as Papias says, many persons would essay, as well as they were able, to make translations, more or less accurate, into Greek, the language in ordinary use by a large proportion of those now crowding into the Church. And it may well be supposed that, at a later date, when Apostles were sent forth to proclaim the Gospel in distant lands, copies of the translations al-

ready made, or specially made for the occasion, would be supplied to be taken with them.

It may be asked: If the apostles were in the habit of carrying with them on their missionary journeys manuscripts of the Gospel narratives, how comes it that no mention is made of this in Acts? The probable answer to this question is, that the practice was so well-known and understood that it never occurred to the author or authors of Acts to say anything about it. The same sort of objection may be made to the main theory, that the Gospels are composed of contemporaneous materials. If that is so, it may be asked, why is the fact nowhere stated in the Gospels themselves? The answer is, that the fact was so well-known at the time of redaction that no one thought about it or imagined that anyone would ever suppose otherwise. If, in our time, a file of newspapers were searched, it is probable that no mention would be found of the fact that each day's paper was composed of matter collected the previous day, and that the speeches contained in it were taken down while they were in course of delivery. It is a cause of difficulty in the study of all ancient literature that conditions well-known at the time are taken for granted and left unexplained, but, having long since ceased to exist, have passed out of memory, and are not now understood. Is it not possible, however, that the Gospel difficulty arises, not from any change of conditions, but for our failing to realize that people acted then much the same as people in like circumstances would act now?

It must be confessed that it is only by careful examination and comparison of the Gospels themselves that the question can be really decided, whether the notes which compose them are of contemporary date. We are told that when a new announcement was made to the Jews of Berea, they examined the Scriptures "whether these things were so," and that as a consequence "many of them believed." May it not be that an examination of

the Gospels to discover from their internal evidence whether they are of contemporary origin may likewise lead to a belief that such is really the fact? Speaking for myself, having during half a century devoted much time to the critical study of the Bible, and for the last sixteen years of that period with this question constantly in view, there is nothing which seems to be more certain than:

(1) That the birth stories in Luke and Matthew were written by Mary and Joseph in the Saviour's infancy;

(2) That the story of the visit to the Temple was written by Mary, also soon after the event;

(3) That the narratives of the Ministry in the four Gospels were written during the last two years of the Ministry itself; the reports of the longer utterances of Christ being taken down in the course of their being delivered; and

(4) That the accounts of the Passion and Resurrection were all written in the course of the forty days that followed the latter event, and before the Ascension of Jesus to the skies.

THE PRIESTHOOD OF ALL BELIEVERS.

BY REV. SAMUEL ZANE BATTEN, DES MOINES, IOWA.

There are three great truths which may be called the Magna Charta of the Kingdom of God. The first the Fatherhood of God, was the inspiring impulse of Jesus' life, and the master thought of His teaching. This truth is a witness at once for the infinite love of God for all His children and the infinite value of the soul of every man. The second, Justification by Faith, was the central truth of Paul's life and the constitutive principle of the Apostolic Church. This truth sweeps away every obstacle between God and man and gives man an immediate access to the Most High God. The Third, the Priesthood of all Believers, implied in the other two, is the very spirit of Christianity itself. This brings with it two results which are most noteworthy: It guarantees the equality of all believers, and it places the work of man upon a true and Christian foundation. We are concerned with the third of these great ideas at this time, the universal priesthood of believers.

This truth has played a mighty part in the history of the Christian Church during the past nineteen hundred years. It was one of the great truths which inspired the early Church, that differentiated Christianity from Judaism and sent men out into the world to do the whole work of the Kingdom. And it was one of the mighty truths which inspired the great reformers and made the Protestant Reformation of the sixteenth century. The Reformation, as history shows, was projected on two great lines and was motived by two great ideas. The one was somewhat doctrinal but the other was most intensely practical. The doctrine of Justification by Faith and the truth of the Priesthood of all Believers were the inspiring and impelling ideas of the whole reformation movement. By the one the salvation of the soul is made to

depend upon man's personal relations with the living God. By the other man's life is given a divine meaning, and he is sent out into the world to repeat and continue the life and work of the Lord Jesus.

According to the Christian Scriptures believers are a chosen generation and a royal priesthood; through Jesus Christ they have been made priests and kings unto God; and they are now called to fulfil a priestly office and to offer up spiritual sacrifices to God. To Martin Luther the words, "Ye are a holy priesthood," were among the most precious and significant texts in the Scripture. To him these words were much more than rhetorical phrases merely intended to set forth the dignity of the Christian's calling with no literal meaning. He called these and similar texts "thunderbolts of God, against which neither long continued usage, nor all the world combined shall be able to prevail." Such texts were in his hands as great hammers with which he broke in pieces the false notions of his day. The Roman Catholic Church saw the significance of these texts as used by the Reformers, and at the Council of Trent it issued its anathema against them declaring them false and destructive. "Ye are all priests unto God," said Martin Luther; each believer is called to perform a priestly service; each believer has the priestly access to the very throne of God, with the priestly anointing and with a sacred ministry. This ecclesiastical priest who would come between you and God, said Luther in bold and confident words, is an impertinence and a sham, and you must not be misled by his claims. This honor have all the saints and not any special class within the Church.

This truth of the Universal Priesthood of Believers was one of the most characteristic ideas of the primitive Church, and it was one of the most effective ideas of the great Reformation. But for some reason or lack of reason in these latter times it has dropped almost wholly out of the current of Christian thought and life, and as a

consequence men have lost the inspiration of the mighty truth. It is a great truth and it has some vital relations to the thought and life of today. In this truth we find the divine key to some of the perplexing problems of our modern Christianity. As has been suggested this truth needs to be restored to its rightful place in Christian thought and life. This truth if rightly understood will once more become an epoch-making idea in our modern church life and work and will be the thesis of a new reformation.

I.

The Priestly Office of the Christian Believer. The idea of a priesthood is as universal as man himself; it is an expression of a need that lies deep in the very heart of the race. All men in all ages and in all lands have had the belief in some power above them to whom they held a certain relation of dependence and service; and all men in all ages and lands have had the conviction more or less defined that there was a wide gulf between them and God. In nearly all religions God is thought to be hostile to man, and hence he must be placated and worshiped. Men know themselves to be weak and imperfect, and so they feared to approach this deity lest they offend him by their sinfulness. So it came about that they selected a certain man to stand before the people and to be the medium of communication between themselves and God. They felt the need of some one who should convey their offerings to God and should bring back the gifts of God to men. The growth of a priestly class has been entirely natural and in one sense it has been a necessity. It was believed that the worship of God must be accompanied with every sign of reverence and submission; thus a ritual grew up that in many cases became very elaborate and complicated. This the common man was not expected to understand and to fulfill. By degrees a priestly class was formed whose great duty it was to perform all this work in behalf of the people.

In the history of the Jewish people we have a clear outline of the growth and development of this priestly idea. In the very dawn of history we see men building an altar and offering some precious gift unto God. As time goes by we find that this priestly office is placed in the hands of the head of the family who became the priest and king of the little household. When at last Israel becomes a nation provision is made for the creation of a special priestly class, and so one whole tribe, that of Levi, is set apart for this office and work. (Deut. 10:8.) As we study the Old Testament regulations concerning the priesthood several things become clear. This priestly class have charge of the sanctuary of Jehovah, and they are to see that the lamps are kept burning and that all the ordinances are properly observed. They also represent the people before Jehovah, and whoever has an offering to present unto God must bring it to the priest who will offer it on the altar in his stead. Thus he becomes the intermediary between God and man, presenting man's offering to God and conveying God's favor to man. Every day the victim was slain and every day the priest approached Jehovah holding up hands in prayer and intercession for the people.

All this, we have come to see, was symbolical and typical and transient. The law was a shadow of good things to come; but the body is of Christ. (Col. 2:17.) All this looks forward to the One Great High Priest who shall represent the people before God, offer up a sacrifice for sin and become the mediator between God and man. All the worship and ceremonies of Judaism were but shadows and prophecies of Jesus Christ, and in Him they find complete and final fulfillment. He is the Great High Priest who gathers up in Himself the needs of men and who enters within the veil there to appear before God for us. He is the Great High Priest who offers up a sacrifice more precious than that of bulls and goats, and once and forever perfects the idea of sacrifice. Augustine used to

say that Christianity is as old as creation; and Tertullian has ventured the bolder thought that in all previous history Christ was schooling Himself for the Incarnation. It is even so, for in Christ Jesus all things were created, whether in heaven or in earth. Every longing in the heart of man is a prophecy of His coming; in Him all revelation centers, and all history is the realization of His will. The Son of Man realizes and fulfils in Himself all the longings and hopes of men and all the prophecies and purposes of God. He is the Great High Priest who by one offering has perfected forever them that are sanctified.

“I am not come to destroy but to fulfill.” The Son of Man fulfills the priestly office, but He does not abolish it. The old charter of Israel’s life declared: Ye are a kingdom of priests unto Jehovah; ye are a holy nation. (Ex. 19:6.) ‘The Son of Man gathers up in Himself the whole meaning of Israel’s calling and illustrates in Himself the whole meaning of Israel’s life. He gathers up in Himself all the meanings of the priestly office and illustrates in His service the divine meaning of life. And then He returns this priestly office to His people with a larger meaning and a more urgent conscience than ever. He fulfills the law and thus He establishes it upon a newer and better foundation. Through Christ the original calling of the people becomes the ultimate destination of the Christian. All who become partakers in the benefits of Christ’s priestly office and work are called to assume the priestly character and to fulfill the priestly office. The external, individual priesthood is forever abolished by the work of the Great High Priest who shows us the real meaning and value of all sacrifices. But the inner, universal priesthood is established upon eternal foundations and is made more real and potent than ever. Most clearly do the New Testament writers bring out this great truth, that all believers are living stones, built up a spiritual house, to be a holy priesthood,

to offer up spiritual sacrifices acceptable to God through Jesus Christ. Believers are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they may show forth the praises of Him who hath called them out of darkness into His marvellous light. (1 Peter 2:5, 9.) The beloved disciple on Patmos hears the song of the redeemed as they sing: Thou hast made us priests and a kingdom unto our God. (Rev. 1:6.) That was not first which is spiritual but that which is natural, and afterwards that which is spiritual. The great inner fact of the outer and visible priesthood is verified and fulfilled in the lives of all who truly believe on Jesus Christ. They have access to the throne of grace not only for themselves but for all men; they are chosen and appointed to offer up spiritual sacrifices unto God not only for themselves but for others; they are called and consecrated that they may show forth the praises of Him who hath called them out of darkness into His marvellous light. Let us look at this truth a little more in detail, for it is a most rich and precious truth, and it has most practical and timely applications.

II.

The Priestly Privileges of the Christian Believer. First of all the Christian possesses the priestly access to God. The priest by his very office has the authority to draw near unto God and to present unto Him the offerings of the people. But in Christ Jesus the way into the Holy of Holies has been laid open and every man may come boldly unto the very throne of grace. It is the hour of the evening sacrifice on the great Passover Day. The High Priest has washed himself and is now about to appear before God in behalf of the people. Outside the city upon a cross One is hanging in the last agonies of life. From His trembling lips at last comes the glad and triumphant shout: "Finished." In the temple the High Priest is approaching the Holy of Holies, when lo! the great curtain is torn from top to bottom as by the touch

of God, and the whole inner place is laid open to the view of all people. The Holy Spirit thus signifying that the way into the Holy of Holies which was once closed against the people is from henceforth accessible to all believers. We have boldness, all of us, to enter into the Holiest of all by the new and living way, there to appear before God and to offer up spiritual sacrifices through Jesus Christ. But remember this, that the Priest does not approach God for himself alone, but in behalf of his people. He bears the sins and needs of the people upon his heart and brings them before God. He hears the divine voice speaking of peace and forgiveness and he comes out to speak of forgiveness and peace to men. The world to-day needs priests who will take upon their hearts the burdens and sorrows of men and appear before God to intercede in their behalf. The world needs priests who can draw near unto God and by their sacrifices and prayers can bear away the blessings of God to lost men. This honor have all the saints.

2. The Christian possesses the priestly consecration. Before the priest exercised his priestly office he was expected to bathe himself in token of his personal purification. He was then clothed in white robes, at once a symbol of personal purity and a mark of distinction among the people. All this, I need not say, is fulfilled in the life of one who believes in the Lord Jesus Christ. The believer has washed his robe and made it white in the blood of the Lamb; he has put off the garment spotted by the flesh and has put on the white robe of righteousness. After the washing of the priest there came the priestly anointing with oil. An ointment had been prepared, the oil of consecration, made from the richest and purest spices. The new priest bowed his head, and upon it was poured this sacred oil which was allowed to run down over his beard and outer garments. In outer form this ceremony has been abolished, only however that its inner meaning may be established. Paul tells the Corinthians

that they are anointed and sealed with the Holy Spirit, and he has reference to this priestly consecration. John says that all Christians have received an anointing of the Holy One, and this anointing teaches them all things. This sacred anointing of the Holy Spirit is the privilege of every believer, and it is the source of all spiritual power. The men of the world may have their gifts of eloquence and learning and power, but unless they have received this anointing oil—the Holy Spirit—they are not ready for the priestly work and office. The Holy Spirit is given unto us without measure, that we may have wisdom and light in our work for God. Without this indwelling Spirit we shall be unprepared for our divine office. Do Christians appreciate the heights and depths of their calling and their privilege? They may have their names on the church books; they may stand among God's people in His house; they may bear the sacred name of Christ; but unless they have been sealed with the Holy Spirit of promise; unless they live in the Spirit and walk in the Spirit; unless they walk in light and love, they have but a name to live and are dead.

3. The Christian has the priestly call to offer up sacrifices unto God. The idea of sacrifice is grounded deep in the nature of things. The man who stood before his altar and presented the firstlings of his flock, stood there in contrition for his sins and in token of his consecration. The visible animal that he offered stood for a spiritual inner fact. By that sacrifice the man declared that he offered unto God the most valuable thing in his possession. But the essential thing in every sacrifice was not the dying animal on the altar but the surrendered will of the man himself. God had no pleasure in the blood of bulls and goats, and to stop with this is to miss the whole meaning of sacrifice. God had pleasure in these things just so far as they were the evidence and symbols of the heart's love and devotion. "Wherewithal shall I come before the Lord, and bow myself before the

Most High? Shall I come before him with burnt offerings and calves of a year old?" No, no, you must not belittle the whole subject in this way. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" (Micah 6:5-8.) The Psalmist cries:

"Thou desirest not sacrifice, else would I give it;
Thou delightest not in burnt offerings.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not despise." (Psalm. 51:16, 17.)

In the sacrifice of Christ Himself the one essential thing was the devoted life, the surrendered will. The blood represents the life. Let us not miss the deeper truth, and let not our eyes be blinded by the show of things. Men dwell upon the physical sufferings of Christ, as if these in themselves had any special value. The thief beside the Master probably knew as much bodily pain as the dying Saviour. But the pain of the thief was a penalty for sin; the death of the Saviour was a sacrifice for men; and the difference is to be found in the will. The believer is one called to repeat the sacrifice of Christ; he is to be crucified with Christ; he is to fill up in his body the measure of the sufferings of Christ. This does not mean that we are to suffer torture or to undergo physical suffering for Christ's sake; nay, it means rather that we are to give up our whole life to do His will. The believer is to offer up spiritual sacrifices acceptable unto God; that is, he is to dedicate himself, his spirit, his mind, and body to Jesus Christ and His work. The sacrifices which we offer are most real; they are the surrender of our wills to the Lord of our life; they are the dedication of our lives to the work of God in the world; they are the services we render in behalf of the Kingdom of God on earth. There are many ways in which we may offer

spiritual sacrifices to God. We offer spiritual sacrifices when we renounce self for the sake of Christ; when we cheerfully accept the task that comes to us in life; when we are ready to endure loss, if need be, for the sake of Christ's name; when we make the burdens of others our own and travail in prayer for their removal. The priest as a priest lived not for himself but for others. The disciple has no more right to live for his own pleasure and profit than Christ had. Surely if anyone had the right to the palace and the feast, that one was the Lord of all worlds. "But even Christ pleased not himself."

4. And the Christian believer has also the priestly office of mediator. The priest was one who stood between God and man and sought to reconcile the two. In behalf of man he approached God; and in the name of God he spoke to man. With hands upraised in prayer he bore the sins and needs of the people before God; with hands extended in blessing and with lips full of peace he bore the pardon of God to the waiting people. After the priest had stood before the altar of the Lord he turned to the people and blessed them and pronounced over them the words of absolution and peace. This is the most important part of the priestly work and calling and it must never be overlooked. The Master has given to His people this priestly power of pronouncing over men the full forgiveness of their sins. "Whosoever sins ye remit, they are remitted unto them." The Roman Church has taken these great words and put upon them an impertinent and blasphemous meaning. Protestants have shrunk back from the clear meaning of the words because of this error and presumption of Rome. But the best way to meet error is to emphasize the underlying truth. The Christian believer is sent out into the world to beseech men to be reconciled unto God; he is authorized to pronounce and declare to the penitent the full forgiveness of their sins. He stands between God and man and in-

terprets the one to the other. He takes his wayward brother by the hand and tells him of the Father's house and the Father's love; he beseeches him to put away his sin and to be reconciled with the Father. Christians, this is a part of our work which we have not yet begun to appreciate in all its breadth and height. We are mediators between God and man, presenting men's needs before God and making intercession for them; we are mediators between God and man, beseeching men to be reconciled unto God and be at peace.

For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For the whole round world is every way
Bound by gold chains about the feet of God.

Not only so, but the Christian believer stands as the mediator between man and man. Jesus Christ, the Great High Priest, has broken down the middle walls of partition, those between God and man and those between man and man; He has abolished in His death the enmity between them and has made all one. I would to God that the Christian discipleship might realize the greatness and sacredness of its calling in this direction. Men are peacemakers so far as they are Christians. They are here to stand between man and man, and class and class, nation and nation, as mediators and peacemakers; they are peacemakers to bring together men that are at enmity, to bid them put away all jealousies and suspicions and join hands in concord. They are peacemakers, and are to stand between all parties and factions and say: Men, my brothers, remember that ye are brethren; let there be no strife I pray you among brethren. They are peacemakers and are to stand among men and charge them to do justly and to love mercy and to be

at peace. The Church of Jesus Christ—if it has any calling in the world—has the calling of a peacemaker. What shall we think of a church that fomented strife and stirs up nation against nation? What shall we think of a ministry that sanctions war and glorifies the calling of the soldier? And what shall we think of a discipleship that is silent in the face of a war of aggression and conquest? We may differ on questions of policy and items of politics; but we are all agreed that the Christian disciple is a peacemaker so far as he is a Christian; and in every way he is to work for righteousness and peace. Our churches ought to know no man after the flesh; they ought to stand for brotherhood and love; here in the church all men ought to meet in perfect fellowship and equality. It is a great, divine thing to be a Christian; alas, that so many people make it mean so little.

III.

The Priestly Service of the Christian Priesthood.—I said at the beginning that this truth of the priesthood of all believers is at once a great doctrine and a practical principle. I am sure that we begin to see that it is one of the most practical and timely truths in the world; that it is a truth which needs special emphasis in our time. The full acceptance of this truth by the Church and the full application of this principle in the world would work a reformation more wide-spread and significant than the great Reformation of the sixteenth century. These texts are indeed “thunderbolts of God,” and they are able to break in pieces a hundred false customs and scatter a hundred false notions. In this truth lies the solution of many of the problems which make the peril and agony of our day.

1. In this truth of the priesthood of all believers we find the guarantee of equality within the Kingdom of God. According to the mediæval conception, the priest stood between God and man, able to shut away the grace

of God from man, and able to close heaven against the soul. The priest stood between the new-born babe and the grace of God bestowed in baptism, and opened the gate of life or closed it. He stood between the dying man and the divine forgiveness and determined whether the soul should have salvation or not; he stood between the young man and woman and made their marriage legal or illegal; the priest could refuse the grace of God to men, and could bar all access of men to God; he, in virtue of some special office or power, ruled heaven and earth, and controlled the destinies of men. Against all such blasphemies stood Martin Luther, proclaiming the Universal Priesthood of believers, and affirming the right of every soul to the free and unbounded grace of God. "A Christian man is the most free lord of all, and subject to none. A Christian man is the most dutiful servant of all and servant to everyone." The throne of grace is accessible to all; one man may enjoy the same privileges as another; no one can lord it over his brothers. The truth of the Universal Priesthood of believers sweeps away at one stroke all spiritual privileges and guarantees the equality of all within the Kingdom of God. All are made priests of God; all have the same approach to the Father; all have the same divine calling to a life of loving service; there is no difference so far as sanctity is concerned between the minister at the altar and the carpenter at his bench.

We do not wonder that Popery should denounce this truth as a most dangerous and pernicious error. This truth lays the axe at the very root of the great tree of popish pretension and churchly arrogance. That Church claims that the man at the altar has a peculiar access to God, that at his word the bread on the plate is changed into the body of Christ, and that he offers up the body of Christ in perpetual sacrifice. This doctrine, the most fatal heresy and the most hideous blasphemy ever foisted upon the world, has been productive of untold wrong and

oppression and tyranny. According to the truth as it is in Christ, there is no class of men who stand in some peculiar relation to God, or who have special access to Him. Jesus Christ, our Great High Priest, in one great sacrifice, has perfected forever them that are His; once and forever He has offered Himself for the sins of men; now we may all come boldly unto the throne of grace and may find help in time of need. Heaven has no pets and favorites; the man who claims that he stands in some special and peculiar relation to God is either a Pharisee or a fraud. We are all the sons of God by faith in Christ Jesus; we all have the same full access to God through Jesus Christ; and so we all stand on a perfect equality before God and men. One day Alexander the Great visited the philosopher Diogenes, the man who lived in a tub and had few wants. "What can I do for you?" inquired the world conquerer. "Nothing," replied the philosopher, "except to stand out of my sunlight." There are men who claim that God's sunshine can only reach the world through them. "But God's sunlight is for all men," we say; "stand out of my sunlight."

2. In this principle of the priesthood of all believers we see that every man's work is a sacred service. Every believer who has become a partaker of the grace of Christ has a divine calling to a Christian ministry. As a matter of convenience and order it may be well to set apart a man in each congregation who shall exercise the function of a preacher or minister. But let it be understood also that this absolves no member from the same Christian ministry. We all stand before God on a perfect equality of privilege and call and service. "As every man hath received a gift so let him minister the same." Every believer has a divine call to a divine ministry in the Church and in the world. The manifestations of this call may differ; it is necessary that there be differences of ministration; but the call comes to every believer with equal urgency. The people are the Church and every member

should feel that he is called to a ministry that is sacred and divine. From every member according to his ability and opportunity; this is one meaning and application of this truth of the priesthood of the people. Whoever has received a gift whereby his fellows may be profited and the Kingdom may be advanced, has a divine calling for a holy ministry. This means that all believers are called with a high and holy calling; and all are sent to seek the Kingdom of God. The forms of service may differ, but the spirit is the same and the honor is equal. All believing laymen, Luther maintains, "are worthy to appear before God, to pray for others, to teach each other mutually the things that are of God. * * * And as our heavenly Father has freely helped us in Christ, so we ought freely to help our neighbors by our body and our works, and each should become to the other a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us; that we may be truly Christians."

The work of the preacher I regard as the most glorious work that man can do, a privilege that any angel before the throne might covet. But this does not mean that every other man's work is common and insignificant. Every disciple according to his ability and opportunity has a divine moving and call to engage in Christ's work. One of the most fatal and dangerous errors of the world is the division of life into two parts, the sacred and the profane. Men have felt that in one part of their life they must serve God, while in the other part they may do pretty much as they please. Because of this unscriptural and pagan division, life has been lived in two spheres, and as a result a large part of life has been relegated to the region of the secular. But to the Christian there is no such thing as a secular interest in the whole universe of God. What right has any man to call himself a Christian at all unless he is trying to do God's will in every act of life? What right has any Christian to do any sort of work unless he believes he is obeying God in that work?

One kind of work is just as noble, just as necessary, and just as divine as any other. There is a difference in divine quality, but the difference is in the spirit of the doer, and not in the work alone. (1 Cor. 12:4-30.)

The apostle bids Christians remain in the calling wherein they are found. Here is a man, a lawyer, who becomes a Christian. What shall he do? Shall he give up his practice of law and enter the Gospel ministry? Probably not. Let him rather make his work a priestly service, and by means of it let him do what lies in his power to have justice done in the earth. Here is a business man with the talent for making money. He becomes a Christian and knows the impulse to do the Lord's work. What shall he do? Shall he give up his business and become a missionary? Not at all. Let him rather take the Lord Jesus into partnership and learn to make money for the glory of God. What is true of these two lines of work is true of every other kind of work that men can do. A man is a lawyer, a manufacturer, a doctor, a mechanic, a school teacher, an engineer, a farmer. All well so far. Now he need not seek to be something else in order to serve God and advance His Kingdom. Each is what he is by the appointment of God. In his work, whatever it is, he is to exercise the priestly office, and through this calling he is to serve his day and generation. The housewife who lives for her home circle and seeks to make life helpful to others is performing a holy ministry. The student who is pursuing his studies, whether writing his college essay or studying the processes of nature, is fulfilling a sacred task. The merchant who is diligent in business and is making his trade a means of benefit to others, is offering up spiritual sacrifices to God. The public official who is seeking to uphold the right and to take up the stumbling block out of the way of men, is the minister of God unto men for good. The mechanic who is building a house, or making a shoe, or guiding an engine, is serving the common good, and is fulfilling a sacred service. Each

of the various functions which we are called to fulfill in the world is a priesthood; the service which we render from day to day is a holy sacrifice; the things we employ in our work are the signs and symbols of our spiritual life. The particular kind of work is a small matter; the spirit in which we do it is the all important thing. For the work of the world and the perfection of life it is just as necessary that some men be merchants as that other men be preachers; it is quite as important that there be farmers and mechanics as Sunday-school teachers and missionaries. I am ready to affirm on the authority of this great Christian truth that it is just as Christly a thing to be a good lawyer as to be a foreign missionary; it is just as noble a thing to be a good mechanic as to be a teacher of the Bible. Aye, and it is just as sacrilegious a thing, just as much a blasphemy against God, for one to pervert his store into a place of selfish gain as to turn the church into a place of trade; it is just as wicked a thing to be dishonest as a mechanic as to huckster the Gospel; it is just as un-Christian a thing to misuse the law as to sell the truth of God.

3. In this truth we see also that believers are called to live the sacrificial life. Ye are a holy priesthood, all ye who have taken the Lord Jesus as your High Priest, to offer up spiritual sacrifices to God. There is no truth more important in these times; there is no truth which needs to be burned into the hearts and consciences of men more deeply than this. Remember that the essential idea of sacrifice is the surrendered will, the obedient heart, the consecrated affection. We are all ready to admit that the missionary should live a self-denying life; we are ready to say that the pastor should be willing to sacrifice himself for the Kingdom of God. But most people stop right here, and so miss the great truth of God for their lives. They do not see that there is an equal responsibility upon all believers to live this self-denying, priestly life. Every man's life is a priestly and sacrificial work,

or should be. "Ye are a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." Every man's work furnishes him the opportunity for doing this sacrificial work in the world. The moment we see this the whole duty of life becomes plain, and life takes on a new meaning. All men who have entered the Kingdom of God are called to live and work and pray for that Kingdom. Through all their work must run the self-denying, sacrificial spirit like a thread of gold, making the whole life sacred unto God. We are not our own, we are bought with a price; therefore we are called to glorify God in our bodies and our spirits which are His. This means that whatever our work may be, whether driving the plow, or sweeping the room, or weighing sugar, or teaching a little child, we bear a divine commission and honor the will of God, whose we are. The merchant has no more right to use his talent of money-making for his own glory, than the missionary. The citizen is no more free to vote his likes and dislikes than the preacher to preach only the truths he prefers. The lawyer has the same calling to seek the Kingdom of God and its justice in his profession as the city missionary, who labors among the outcasts of the street. Every believer is called to be a priest, and to offer up spiritual sacrifices to God; the particular form of the sacrifice depends upon the kind of work he does in the world. But his daily work is his priestly work. Would God that our men of affairs might remember that they are bought with a price; that they are not henceforth to live unto themselves, but unto Him whose name they bear. This truth is needed to-day to save men from engrossment in material things. The passion for money seems almost to be the ruling passion in our day and land. And money is prized for its own sake, for the advantage it gives, for the pleasure it will buy, and the ease it affords. A pastor of large experience said that he had seen men reclaimed from all sorts of passions and vices, except one—avarice; that when once

this passion gets enthroned in the human heart, it is almost never eradicated. The Church needs to proclaim this truth—that whatever a man does, he is to do as unto the Lord, that his work in the world is a priestly service—till it finds recognition and acceptance with all who profess and call themselves Christians.

The frank and full recognition of this truth will work a change in the life of the Church and will inspire men to make sacrifices for the sake of the Kingdom. The fact of sacrifice is almost a lost art in the modern Church. Look at the Church to-day, made up of well-dressed, and self-satisfied men and women, cherishing the hope of heaven, grateful for the blessings they enjoy, but wholly unwilling to make any real sacrifice for the sake of men. No wonder the Church is so weak; no wonder the progress of the Kingdom is so slow. There is a bitter truth in the word of a brilliant socialist that, "It is the uncrucified Christianity that sits in the church pews and speaks in the modern pulpit that is driving the passion for humanity into other channels than the Church." This is certain that nothing but a crucified Christianity can ever win the world unto a crucified Christ. Let this truth once more have its central place in the Christian system, and once more we shall have a generation of Christians holding their lives in service for men, offering up spiritual sacrifices to God and willing to spend and be spent in His Kingdom.

4. Last of all, in this principle we find a most urgent impulse to holiness of life. "Ye are a holy priesthood." The truth is plain without another word. Men tell us that the Christianity of our day lacks moral intensity. It seems so. So much of the religion of our time is nothing more than an easy-going good nature. There is no flaming passion for righteousness; no moral intensity and blood earnestness, no hungering and thirsting after righteousness in much of the current religion. We are called to a holy priesthood. Ye see your calling, breth-

ren. The holy is the devoted, the consecrated, the set apart. How many of us are thus set apart to do the will of God in the earth? Jesus was the Lamb of God, holy, harmless, and undefiled, who for us men and our salvation gave Himself as a sacrifice for sin. Many people stop right here, and so they turn this great truth of God into a fatal and dangerous error. They suppose that the holiness of Christ is a substitute for holiness in themselves; they accept His sacrifice as a substitute for any sacrifice on their part. To do this is to miss utterly the whole meaning of Christ's life and the whole power of Christ's cross.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still forlorn.
The cross on Golgotha
Can never save thy soul;
The cross in thine own heart
Alone can make thee whole.

The great need of the Church to-day is a universal consciousness of our common responsibility, a common priestly consecration to the great work of Christ, a full-hearted self-sacrifice in behalf of the Kingdom of God. This consciousness filling the minds and hearts of a few fishermen and peasants in the early days of the Church sent them forth to live and to sacrifice in behalf of the coming of God's Kingdom. We need this priestly consciousness to save our men of business from the love of money and the selfish use of their powers. We need this priestly consciousness to inspire our public officials to braver living and more heroic service. We need this priestly consciousness to send us all to our common tasks in a more loving and self-sacrificing spirit. We need this priestly consciousness that we may all see the sacredness

of common things and may offer up sacrifices that are acceptable to God. The great need of our age is this spiritual conception of our common life. The great need of the world is a generation of Christians who regard all life as a spiritual ministry. The great need of the world to-day is priests who shall take upon themselves the burdens and woes of men and shall bear them upon their hearts before God. The world to-day needs intercessors, like Abraham over Sodom, who shall stand between God and the world, and shall plead for doomed men. The world needs priests who shall stand between man and man and class and class and bid them be at peace. The world to-day needs priests who shall look upon every duty in life as a sacred service and shall offer up spiritual sacrifices to God. The world to-day needs priests who shall put on the Lord Jesus Christ and shall walk before men in robes of purity and joy.

ULTIMATE AUTHORITY IN MORAL TRUTH.

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One of the characteristics, if not one of the causes of the period of transition through which we are now passing is the diffusion of what may be roughly called the scientific spirit. Men are interested to know, and assume the right to know, what makes the wheels go round. This assumption is not confined to any sphere of inquiry or any class of men. Our scientific, economic, political, social, educational and religious creeds are alike summoned before the bar of the common man and required to give a reason for the faith that is in them. Professor Coe truly says that "in view of the influence of tradition and authority in other times one may well be astounded at the extent to which untrained men assume to think about the profound problems of human destiny."

Lamentations that men no longer listen to erst-while authoritative voices are a twentieth century commonplace. But the loss of potency in the editorial column, the lack of an authoritative voice in the pulpit are not so much a change in editor and preacher, as in reader and hearer. And Romanist misgivings concerning an infallible Church are balanced against Protestant questionings concerning an infallible Book.

Because the commanding voices of yesterday no longer speak with unquestioned authority, and questionable authority is not authority at all, we are face to face with this problem: Is each man absolutely a law unto himself? If not, where is the authoritative voice, where is the court of final appeal? What is the ultimate authority on questions of moral truth? It is that problem which this paper essays to consider.

Authority is of two kinds, inherent and extraneous. These terms are sufficiently self-defining. A crude illus-

tration of the two types is the familiar story of the new teacher who was asked by the board of trustees whether he taught the round or the flat theory of the earth, and who answered promptly, "Which do you prefer?" Inherent authority was a question of fact. Extraneous authority depended on a majority vote. Here as elsewhere the verdict of extraneous authority is easier to ascertain and easier to follow. Questions of truth are frequently elusive and difficult of solution. Extraneous authorities are usually loud-voiced and dogmatic. Moreover, they have the power of excommunication.

Mental and moral indolence cries out for an authoritative voice. And mental and moral indolence is a common racial heritage. You recall the familiar statement of Huxley, "I confess that if some power would agree to decide for me what is right and enable me to do it on condition of my being wound up like a clock every morning, I should instantly close with the offer." Needless to add, this was hardly Huxley's normal attitude of mind.

But we cannot be wound up like a clock. And we must not follow an extraneous authority which cannot justify its right to speak. We must therefore examine the credentials of claimants to the throne. Unless in truth we hold that there is no finality anywhere, that we drift blindly on an uncharted sea. Then ours is the creed of despair, "Let us live on our doubts and do nothing." What then is the authority extraneous to truth to which truth may appeal for an endorsement which shall be final?

Perhaps the extraneous authority which to-day finds the greatest number of thoughtful advocates is the authority of the individual. So Royce, "My duty is simply my own will brought to my clear self-consciousness." And again, "In one form or another this fact that the ultimate moral authority for each of us is determined by our own rational will, is admitted even by apparently extreme partisans of authority." This statement is un-

doubtedly correct to this extent, that each man must necessarily determine for himself upon what basis he shall conduct his life, or in other words, what he shall hold to be true. Even if he determine to hold true whatever another shall declare, his is still the determination.

But surely all that we can possibly mean here is that the individual recognizes truth. That he, for himself, is the court of final resort whether he shall hold a thing to be true. No one believes that his verdict makes it true. No one believes that his is the final judgment as to its intrinsic truth. He can not be considered ultimate in any sense. Sabatier confesses that the individual is not the final court of appeal when he says, "While tending to individuality the world tends neither to anarchy nor to disaster. Individuality does not exhaust the phenomenon of consciousness. In every consciousness there is a new principle of unification. * * * Solidarity, which in nature is a ruthless fact, becomes in the realm of spirit a moral ideal, a holy obligation." If solidarity is a holy obligation the individual is not ultimate.

But this I hold: That the man who loyally sets himself to find that which is true in order that he may do it, shall with utmost certainty come to know the truth. Or to use an older phrase, If any man is willing to do His will, he shall know of the teaching whether it be of God.

May we find in the Church the end of our quest? The Church here means one of two things, either the Church universal or the Roman Catholic Church. The first is an intangible entity, a tribunal no one has found, and if found incapable of rendering a verdict. As to the second: The doctrine of the infallibility for the Roman Church, or for its head, the pope, rests either upon decree or upon proof. If upon decree, then the Church or Church Council has declared the Church or its head infallible and we have a vicious circle. If the claim rests upon proof, then the Church admits its claim to be infallible at the bar of reason and reason becomes the ultimate authority.

To-day many if not most enlightened Romanists regard the infallibility of the pope as a convenience of church government. He is ultimate as the United States Supreme Court is ultimate in the sense that in the set system of government there is no appeal from his decision.

But it is asserted that the Bible is the ultimate authority. It is the inspired truth of God. If the Bible is to be ultimate, the question immediately arises, What is the Bible? The Quinisext Council, Catholic, decreed that the epistle of James was canonical. Martin Luther, Protestant, declared it was "a veritable epistle of straw." Shall we follow the Catholic Council or the Protestant reformer? And must we wait until that question is settled before we are allowed to declare that "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

But granting that the canon is known and closed, on what ground is the authority of the Bible asserted? There are several answers. One is that the Bible itself makes this claim; that is it lifts itself to its place of authority by its own boot straps. A second is that the Fathers, or the Church, or tradition have so accepted it; which of course is merely a substituting of the question of the authority of the Fathers for the question of the authority of the Book. A third answer is that investigation has proved its claim; that it has met every test and come out unshaken. But granting that it has met the tests of yesterday, if this be its only claim to power, what proof have we that it will meet the tests of to-day? Is our ultimate authority at the peril of every new ray of light? Shall we live in fear that our Achilles has a vulnerable heel?

The only other answer is the splendid answer of Coleridge, "In the Bible there is more that finds me than I have experienced in all other books put together; the

words of the Bible find me at greater depths of my being: and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit." But the words of Coleridge if accepted surrender the claim of the Bible to be ultimate authority. As a matter of fact those who hold most loyally to an infallible book as the court of last resort rest the claim on their conviction that the Bible is the inspired and inerrant word of God, so that even of their own assertion the ultimate authority is not the Bible, but the Giver of the Bible.

We go back then step by step from one court to a higher until at last we reach the throne of the Eternal.

But the authority of the Divine voice is the authority of character. Take from God the attribute of righteousness and He is shorn of His right to command. It may be recalled that in 1631 a careless King's Printer issued the so-called "wicked Bible" in which the word "not" was omitted from the seventh commandment. Let us imagine this to be the only Bible which had come down to us. Immediately we would say "There is some mistake. God issued no such command." But if some one had insisted that because it was in the Bible it was God's law, then the answer would be, If God issued such a command He no longer speaks with authority. Even Omnipotence has not the power to enforce unrighteousness. To attempt it is to abdicate His character and to abdicate His character is to abdicate His throne. So then the familiar query, Is it right because God commands it, or does God command it because it is right, is not an idle play on words. He can command only that which is right. With all reverence be it said He has no authority to command unrighteousness.

So then this supreme extraneous authority is not ultimate. We go back of the final external voice. And we are forced to the conclusion that the ultimate authority is not extraneous at all, but inherent in truth itself. This authority moreover inheres not in truth in the abstract,

not in some vague absolute, but in specific truth. Each concrete truth in the moral realm speaks in its own inherent authority.

In other words when we ask Truth by what authority it speaks, it deigns us no reply. It stands alone, secure, unsupported, without desire of credentials, without need of defenders. It is no more concerned to be buttressed by our little props than are the eternal hills. It stands in its own strength. It shines with its own radiance. It draws by its own winsomeness. It subdues by its own irresistible power.

Of course this does not mean that extraneous authority is valueless. On the contrary it has great value. All the knowledge, beliefs, ideals of childhood are accepted on extraneous authority. And extraneous authority which has proven trustworthy in our own experience or in the experience of mankind brings its own cogent weight. "None may with impunity isolate himself from his race and his social cradle." Our ancestors were not all fools; and that which sufficiently commended itself to them to be incorporated in hoary creeds, and confessions of faith is not lightly to be cast away. The traditions of the elders may sometimes transgress the commandment of God, but so also may the innovations of the youths. Professor Royce very wisely says, "Whenever I have most carefully revised my moral standards, I am always able to see, upon reviewing my course of thought, that at best I have been finding out, in some new light, the true meaning that was latent in old traditions. Those traditions were often better in spirit than the fathers knew."

Of the Bible, let Sabatier speak: "What can we say of the Bible which would not fall short of the reality? It is the book above all books, light of the conscience, bread of the soul, leaven of all reforms. It is the lamp that hangs from the arched roof of the sanctuary to give light to

those who are seeking God. The destiny of holiness on earth is irrevocably linked with the destiny of the Bible.”

But extraneous authority, though valuable, is not final. It is noteworthy here that Jesus never appealed to extraneous authority. Three credentials were recognized among His own people: The credentials of the rabbinical courts, of the Scriptures, and of signs. The first of these He never sought, and to the others He never appealed. When the Scribes desired a sign from heaven as a proof of His right to teach, He answered, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet;” namely, that the men of Nineveh who heard and received the truth and repented, condemned this blind and hardened generation who loved darkness rather than light.

And His use of Scripture strikingly shows that He believed not in its extraneous authority but in its inherent power. One illustration will suffice. He quotes a verse from the book of Deuteronomy and proclaims it the first and great commandment of the law. Another verse from the same book he quietly sets aside as fitted only for those who were hard of heart. And he acts in each case without argument, knowing that truth’s inherent authority would justify His deed. Jesus indeed sounds the death knell of extraneous authority as ultimate in religion when he says, “God is a Spirit, and they that worship Him must worship in spirit and truth.”

This conviction of the inherent authority of truth gives us the freedom of faith. We are at liberty to seek, to inquire, to test, to explore, because we know there is no danger of our upsetting truth. After all, the highest type of faith is not that which rides secure in the haven and sings the praises of the anchor, but rather that which dares to hoist and away, trusting the ship, trusting the sea, trusting the God of the storm.

Night and black skies
Above the brave ship tossing on the foam;
And yet I know somewhere the harbor lies
Radiant with love and home.

This conviction of truth's inherent authority gives us also a superb confidence, a confidence not in ourselves, or our syllogisms, or our system, but a confidence in truth itself. If truth may be shot to death if it lifts its head above the battlements of logic which we have built, we must consider our bulwarks indeed. If truth may be routed unless extraneous authority shall ward off the enemy, we must marshall all the heavy guns of our reasoning. And if one of our guns is spiked or one of our fortresses is vigorously assailed, let us sound the alarm for the sake of truth.

But, says Irving Bacheller, "Truth is a great wrestler. She needs opposition to develop her strength." This is as it ought to be. Gold is not afraid of the fire, nor the diamond of the light. Truth endures. Whether Galileo shall recant or not, whether John Huss shall be burned or not, truth endures. It is not afraid of the scoffers and the skeptics, nor of the self-styled defenders of the faith. It welcomes the light of history and discovery, and learning and investigation of scholar and critic. Truth endures. It is eternal. Why are ye fearful, O ye of little faith?

We therefore are not defenders of the truth, but heralds of the truth. It is ours to proclaim and not to prove. We do not need to argue or to bolster, "but by the manifestation of the truth to commend ourselves to every man's conscience in the sight of God." And the truth thus proclaimed will accomplish its own destiny. It will find men and fit men and abide. This was the marvelous confidence of Jesus of Nazareth. With an almost careless hand He flung His precious truths upon the breezes

of the Galilean hills, and said, "Heaven and earth shall pass away, but my words shall not pass away."

This positive proclamation of unprovable truth because of a superb confidence in truth's inherent power, fulfills the mission of the Church and supplies the hunger of the world. To speak truth and dare to trust it, not because I say so, not because a council says so, not because a creed says so, not because a book says so, but because it is eternal truth, this is to teach as one having authority and not as the scribes.

The self-evidencing power of truth is one of the most valuable assets of the true religion. When we turn to our experience we find that the great truths on which we build are believed by us entirely apart from any extraneous authority. And because we also believe, we dare to trust these fundamentals to the world unproved.

The Seminary student, and sometimes his congregation, wades through the ontological, the teleological and other polysyllabic arguments for the existence of God. Whom did they ever convince? What have they ever proved? And how puny and futile and absurd they all seem beside those confident, unbuttressed words of Jesus, "When ye pray, say Our Father."

So also of Jesus Himself. The historical facts of His life are of course to be ascertained as are any other historical facts. It may be well to say parenthetically that much confusion arises because the distinction is not clearly kept in mind between historical fact and moral truth. Testimony is needed to prove that a murder has been committed; none, however, is necessary to prove that murder is a crime.

But what of the claim of Jesus to be the Son of God? What of His claim to be the Saviour and Sovereign of the soul? Must we revert here to some proof-text? Dare we build upon the foundation of our logic? Is the issue determined by a majority vote for *homoiousios* or *homoousios*? Or, shall we not be willing to rest the claims

of Jesus where He Himself rested them? Shall we not send His own message to every prisoner of doubt, "Go tell John the things you have seen and heard"? Shall not the Pharisee of to-day be answered as he was answered nineteen hundred years ago, "The works that I do bear witness of me"? Shall we not be willing to trust Him to men as He trusted Himself to men until, through knowing Him, they shall say, "Thou art the Christ, the Son of the living God"? Can we improve on the message of the disciple whom Jesus loved, "That which we have seen and heard declare we unto you that ye also may have fellowship with us"? Is not the living Christ in the world to-day His own self-sufficing credential? Henry Drummond has supplied the phrase, "Religion said 'Christ our Life,' Theology said 'Christ our Logic.'" And it is Life and not Logic, Religion and not Theology which will win the world.

From this viewpoint, the truth of the Bible, its inspiration, and what is more vital, its inspiring power, depend not on a proof text here and there, not on the decree of some church council, but truth as revealed in the Bible becomes its own sufficient advocate. It can stand alone. It has no need of Uzzah's steadying hand. In fact, just in so far as it cannot stand alone, to that extent it is not true, no matter what extraneous authority shall bolster it.

A Christian missionary stands before an intelligent Hindu, with a New Testament in his hand. He is urging the Hindu to accept its teaching. "Upon what ground?" asks the Hindu. "This," says the missionary, "is the word of God." "So says the Mohammedan of the Koran." "But millions of men attest its power." "The Koran has as many witnesses." "But God guided these writers; holy men of old spake as they were taught by the Holy Spirit." "But," says the Hindu, "has not the Koran greater claims? The original text is even now in heaven, a 'well-guarded tablet.' The angel Gabriel

brought the words piecemeal to Mohammed on a silken scroll and Mohammed copied them for the world." "But," says the missionary, "this book tells of Jesus, the supreme revealer of God." But the Hindu replies, "Islam teaches that Allah is Allah and Mohammed is his prophet." What is left for the missionary to say? Nothing, save the only thing he ever had: Take the New Testament and the Koran and accept that which speaks to your deepest need.

"I like Christianity," said Arthur Hallam, "because it fits into all the folds of one's nature." Truth's fitting power is its inherent authority.

THE CHALLENGE OF THE NEW CHINA.*

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The oldest civilization in the world is the Chinese. The newest government in the world is the Chinese. The most significant event of the present century is the overthrow of the Manchu dynasty and the establishment of the Republic of China. That infant republic with a constituency of some four hundred millions occupies the centre of the world's stage to-day, and the astonished eyes of all the nations are watching eagerly for the next act. Every thoughtful man of large vision is interested in the wonderful transformation now going on in eastern Asia. There dwells one-fourth of the human race. There lie the most extensive undeveloped resources of the earth. There is the world's greatest mission field. And the most insistent call to the forces of Christianity to-day is the Challenge of the New China.

1. I have called it the New China. Yet to the traveler from the West one of the most distinct impressions produced by a visit to that country is one of age. The cities are old. Their walls exhibit everywhere the corroding touch of time. The bridges are old. Centuries ago Chinese builders perfected the arch, and the massive stone bridges so characteristic of the country have never been surpassed in grace and strength. The pagodas are old. There is no more striking feature of a Chinese landscape than these great crumbling towers of brick and stone, deserted save for the occasional visit of the sight-seer and the birds that build their nests in the crannies of the walls. The temples are old, and Ichabod is written over their doors. The very landscape is old. China's naked and rugged hills bear silent testimony against the generations of long ago that robbed them of their verdure and left them to be stripped of their very soil by the rains that should have made them blossom with beauty. The

*Missionary address before the Southern Baptist Theological Seminary Commencement, May, 1912.

customs are old. Throughout the land to-day the people are threshing grain as they did in the days of Abraham. Their fields are cultivated with the same kind of plows that Elisha followed. Their marriages are arranged by the same method that has prevailed for centuries, with just as little thought of the mating of human hearts and with the same tragic results in a loveless family life. There is no more potent influence in Chinese social life than ancient custom.

Yet in the profoundest and truest sense there is to-day a New China, vitally different from the old.

(1) One of the most obvious differences between the China of a generation ago and the China of the present is the new industrial activity. The railroad is a new thing in China. The first railroad in the Empire was built by the British and ran from Shanghai to Woosung, a distance of some twelve or fourteen miles. That caused such consternation in the hearts of the Chinese people that they bought it and tore it up and carried it off,—rolling stock, rails and all—and dumped it on to an island in the sea, where it was left to rust and rot. Now there is a better railroad over that same right of way, and trains are run every hour during the day. Thousands of miles of railroad are already in use. A great trunk line is under construction from Peking, the capital, in the north to Canton, the largest city in the country, in the south. For some years it has been in operation as far south as Hankow, the future Chicago of China. The shriek of the locomotive is startling many a drowsy district into new activity. Elegant vestibuled electric lighted express trains, with sleeping and dining cars, are thundering through the heart of the oldest nation on the globe, shaking not merely the dust of ancient kings but the life of the present generation. Thousands of young men, whose fathers and grandfathers were never out of sight of their native hills, are traveling on these trains, going to great cities like Shanghai and Hankow, where they see for the

first time immense cotton factories, silk filatures, flour mills, iron works, docks and ship-yards, all equipped with the best and most modern machinery from Europe and America. They have come into a new world and caught new visions. They have heard for the first time the hum of machinery, which is the marching music of the new day that is dawning. Multitudes of them will soon join the ranks of the new industrialism, which is destined to work a mighty transformation in the economic life of China.

(2) Of more profound significance to the future of China is the new intellectual awakening. The Chinese have always been a people of large native mental ability. They have honored scholarship as no other people ever did, making the attainment of a literary degree the essential requirement for official position. For centuries China has been an intellectual aristocracy. While others have had their military aristocracies, in which the great soldier was the idol of the people; or their aristocracies of birth, in which the man of royal lineage had an easy path to power; or their financial aristocracies, in which the kings of commerce were the power behind the throne and the envy of the people, the Chinese have had an aristocracy of brains, in which the man of humblest origin could rise by sheer intellectual merit to the highest offices in the Empire. And the dream of the ambitious youth was of a golden day when he should pass with honor the severe literary examinations and receive the coveted degree. For in Chinese society the man of the highest rank is the scholar. The Chinese reason that it is intellect that distinguishes man from the lower animals and makes him superior to them all, and so the highest order of man is the one with the highest order of intellect, the scholar. Thus the life of each generation has been moulded by the ideas of a comparatively small number of educated men.

Why then has China, which was once so far ahead of the West, fallen so far behind in the march of progress?

Chiefly because of the very learning she has cherished. The education of the Chinese scholar has been confined to the mastery of the Confucian classics. Now Confucius was a great ethical teacher, but he knew practically nothing of general history, or political economy, or philosophy, or science, or religion. He was a worshiper of the past. He gathered up the teachings of the sages who had preceded him, and crystallized them into a system of moral philosophy which has dominated the thinking of the Chinese people for over two thousand years. The whole nation has been looking backward. Now the nation whose golden age is in the past will never make any golden age in the future. The old man may look back toward the morning of his life and seeing the eastern sky gilded by the reflected glories of the setting sun he may dream of the good old days; but the young man who does that is foredoomed to failure. The man or the nation that makes a success of life is the one that dreams of a better day in the future than any in the past, and determines to realize it. While the nations of the West have been pressing forward toward a goal not yet achieved China has been sitting in satisfied retrospection of the only goal she knew.

But within the last few years new ideas have begun to circulate among her people. The impact of western civilization has shocked her out of her complacent indifference. The war with Japan startled her into a realization of her own weakness and set her to inquiring for the cause of that weakness. Hundreds of her brightest young men have been educated in western countries and have returned home with a radically different outlook upon life. A few years ago Chang Chih Tung, one of the greatest viceroys in the empire and a scholar of the first rank, wrote a remarkable book, in which he strongly condemned China's blind adherence to the old methods and maintained the fundamental necessity for the dissemination of western learning. That book had a circulation of

something like a million copies, and its influence was very great.

But the fundamental cause of the new intellectual awakening is the missionary educational movement. The missionaries have gathered thousands of the young men of the country into Christian schools, where they have studied the great movements of the world's history, and learned something of the marvelous development of modern science and its application to the problems and necessities of human life. In these schools and in the Christian churches they have learned the dignity of man. They have also caught a vision of a larger and richer life for the individual and for society. Thus among the leaders of the nation there has been a growing dissatisfaction with the old educational methods. This culminated in the famous edict of 1905, which abolished with a stroke of the pen the ancient system of examinations in the Confucian classics and provided for the establishment of a great modern educational system throughout the Empire. That was one of the most revolutionary edicts in the history of China. Until then the doors of the Empire had been almost closed against the learning of the West. That edict lifted the doors off their hinges and threw the Empire wide open for the entrance of the missionary teacher. So that we face in China to-day the most dazzling educational opportunity in the history of missions.

(3) At the same time there is in the hearts of the people a new moral impetus.

This is manifested in the enlarging interest in efforts for the physical, mental and social emancipation of woman. One of the great curses of Chinese womanhood is the cruel custom of foot-binding, which has crippled millions of healthy girls in all classes of society and condemned them to a stunted life. Despite the excruciating agony which these children suffer, their parents have been slaves to a social code which declares that natural

feet are a disgrace. The Chinese have a saying, "For each pair of bound feet there has been shed a tubful of tears." Yet until recent years it was impossible to arouse in the Chinese mind any practical sympathy for these millions of innocent sufferers. But under the leadership of the Natural Foot Society, with the cooperation of missionaries all over the land, the campaign against foot-binding has made very encouraging progress during the last few years, especially in the cities and among the higher classes. The tide of public sentiment has turned. "To-day women are taking the bandages from their own feet and letting their daughters grow up with natural feet. Men are making speeches and writing articles on the evils of foot-binding. The younger generation of men are demanding that their wives shall have natural feet." This movement will doubtless be greatly accelerated as a result of the recent revolution.

The most impressive evidence of the desire for the elevation of woman is the popularity of the new girls' schools. Previous to 1900 China did nothing for the education of her millions of girls. Confucius had said, "Women are as different from men as earth is from heaven. * * * Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind." This was the prevalent opinion throughout the Empire, and the missionary schools for girls had to batter down an immense wall of prejudice before they could make much progress in China. Now the old prejudice has disappeared. There are hundreds of government and private schools, conducted entirely by Chinese, which are training thousands of girls, especially those from the upper classes. So sudden has been this change of attitude and so widespread is the desire of parents now to give their daughters a good edu-

cation that it is impossible to supply the demand for competent teachers.

No one who is not familiar with Chinese life can appreciate the tremendous significance of these facts. The old order is passing away, never to return. Despite her seclusion and her ignorance woman has had a profound influence in the Old China; but now that the ancient shackles are falling off and men who have hitherto regarded their wives and daughters as little more than servants are beginning to realize the importance of giving them the benefits of the best culture, we may confidently expect to see a higher order of womanhood, and a higher order of manhood, in the New China. For this growing interest in the emancipation of woman is the result of a profound moral force which is operating in Chinese life, and which promises to transform the social code of the nation.

Another manifestation of this new moral impetus is the anti-opium movement. Opium smoking is the most insidious and destructive vice of the Chinese people. It has a peculiar allurements for them because their lives are so commonplace and devoid of interest. By condemning woman to an inferior position, depriving her of all opportunity for mental and social culture and rigidly forbidding all companionship between men and women the Chinese cut the nerve of the highest social enjoyment and deprived themselves of one of the most stimulating influences of life. The masses of the people find little respite from the ceaseless and exhausting struggle for existence. It is not surprising, therefore, that immense numbers of them have sought relief from the dreary monotony of life in the seductive fumes of the opium pipe. Six years ago the Chinese were consuming twenty-two thousand tons of opium in a year. It is estimated that twenty-five millions of the people were smoking it. In one province three men out of four were said to be smokers. In some districts it was declared that nine-

tenths of the women above the age of forty smoked opium. This terrible vice was sapping the vitality of the race and dragging the nation down to ruin. All efforts to check its spread seemed futile. The business was so lucrative that large sections of the country were given up to the growing of the poppy, with a consequent decrease in grain production which made the problem of food supply an increasingly serious one. Each year the relentless monster seemed to tighten his grip upon the unhappy people.

Finally the Anti-Opium League presented to the throne a strong memorial, signed by 1,333 missionaries, begging that something be done to check the ravages of opium. In response to this memorial the Empress Dowager issued the famous Anti-Opium Edict of September 20, 1906, commanding that the growth, sale and consumption of opium should cease in the Empire within ten years. From that day until now the war against opium has been waged with unwearying vigor and with astonishing success. For some time the outside world openly scoffed at what it was pleased to call China's paper reform. The British government claimed that the edict was merely a blind to induce them to stop importing opium, so that China might raise the whole supply at home and thus reap all the profits of the business herself. The effort to enforce the edict immediately aroused the opposition of powerful vested interests. The importers, the growers, the dealers, and thousands of those addicted to the use of the drug did all in their power by entreaties and threats and bribery to prevent the success of the reform. It has been a gigantic struggle, and the end is not yet. But even the most sanguine of China's friends have been surprised at the victories already won. Take this testimony from Bishop Bashford, for example: "In the winter of 1904-05, traveling for thirty days in the Szechwan Province, I saw one-third of the arable land devoted to the poppy. The opium evil

was the most discouraging fact in China in 1904. Last winter (1910) I traveled over the same roads in the same province and did not see a single poppy growing. Doubtless some opium is grown in some out-of-the-way places, and Chinese merchants foreseeing the shortage bought and buried vast quantities of opium which they are now selling. But the fact that while the consumption of opium has decreased yet opium is selling for five times as much as it brought two years ago, shows that there has been a vast decrease in its production throughout the Empire. Upon the whole, the opium reform is the most encouraging fact in China in 1910."

The essence of that statement can be duplicated from the testimony of many others, missionaries, business men and officers, who have seen with their own eyes the remarkable change in the opium producing districts. In hundreds of cities the opium dens have been closed. There have been many determined raids on these resorts, followed by spectacular public bonfires in which the pipes and other paraphernalia of the business were destroyed. Even more remarkable has been the unrelenting determination to stamp out the opium habit in official circles. Some of the royal princes themselves have been summarily removed from office, and in the army both officers and common soldiers have been beheaded because they did not give up the pipe. No nation has ever made a more persistent and successful struggle to rid itself of a great national vice. And this has been possible only because of a new moral force which is leading the people to take more interest in the welfare of their fellow men.

Another manifestation of this same force is the new spirit of patriotism. One of the things that most impressed the traveler of former days was the lack of public spirit among the Chinese. The desperate struggle for existence among the masses of the people intensified their natural self-interest and made them indifferent to the public welfare. The dense ignorance that so widely

prevailed contributed to this indifference. There were no newspapers and no public meetings for the discussion of community interests. Consequently the vast majority of the people gave themselves little concern about such matters. They did not think beyond their family or their clan. There are evidences of this throughout the land, especially in the more unenlightened districts. Good public roads are practically unknown. The canals are dumping grounds for all kinds of refuse. The roofs are generally without gutters and pour their rain water upon the head of the luckless pedestrian in the narrow streets. All this is due to an exclusive self-interest. It isn't my road; why should I spend money or labor to improve it? It isn't my canal; suppose it does become so filled up with rubbish that traffic is impeded. I am not a boatman; it doesn't inconvenience me. That roof is mine, it's true; but the water pouring from it doesn't bother me; I am in the house!

To a mind with such habits of thought the idea of patriotism is extremely hazy and remote. All the more surprising, therefore, is the spread of patriotic sentiment within the last few years. The indignant protest against the brutality of the American immigration officers towards Chinese gentlemen traveling in this country, a protest which was emphasized by a widespread boycott of American goods that resulted in the change of our immigration regulations, was due to this new interest in the welfare of their fellow countrymen.

Another aspect of the new patriotism is the opposition to foreign capital. During the last few years European and American capitalists have found it much more difficult to obtain mining and railroad concessions, and some of those previously granted have been revoked. The efforts of the imperial government to force foreign loans upon some of the Chinese railroad companies have met with the most stubborn resistance. And the terms of recent loans have given a larger measure of control

to the Chinese. The best friends of China believe that this opposition to foreign capital is a mistake. They declare that a wiser policy for the Chinese would be to avail themselves of all the financial assistance they can get for the development of the vast resources of the country. But the point of interest is that the people are afraid of the infringement of Chinese sovereignty. The slogan of the new patriotism is, "China for the Chinese."

It is an evidence of the vital relation of Christianity to the awakening national spirit that this same jealousy of Chinese rights is manifest in the churches. Already some of the episcopal bodies, whose control is vested in a foreign head, have found themselves confronted with serious problems of ecclesiastical administration. And we hear one of the leading missionary bishops declaring before the Edinburgh Conference that "we should concede a large measure of local autonomy to the Chinese churches." It is pleasant to see the progress the good bishop has made in the direction of the Baptist position.

The crowning evidence of the new patriotism is the wonderful revolution which has recently astonished the world. For nearly three hundred years China was under the control of the Manchus, a foreign dynasty. After the death of the Empress Dowager, a strong but unprincipled woman, the conduct of the government was characterized by weakness and vacillation. The ablest men were dismissed from office on one pretext or another, and the reactionary party was in the ascendancy. But the spirit of reform had grown too strong to be overcome. The leaders of the progressive element became more and more impatient at the delay in establishing constitutional government and the obstacles thrown in the way of the provincial and national assemblies. Finally the storm broke. And the slogan, "China for the Chinese," was combined with another, "Down with the Manchus." The whole world is familiar with the result. Whatever may be the ultimate outcome, one thing is certain; we have

seen the dawning of a new day for the oldest nation of the earth. There are many difficult problems for the new republic to solve, and she will need wise and generous help from her friends; but the most significant and hopeful fact is that we face to-day a New China.

2. I have spoken of three aspects of this New China—the new industrial activity, the new intellectual awakening, and the new moral impetus, which has manifested itself in the movement for the emancipation of woman, in the anti-opium campaign and in the new patriotism. Corresponding to these is the three-fold challenge to the Christian world. Let me outline this as briefly as I can.

(1) Shall the industrial life of the New China be dominated by materialism or by the principles of the gospel? The Chinese philosophy of life is strongly materialistic. The spiritual world is dim and distant. The people are engrossed with earthly things. And what impresses them most profoundly as they come into contact with western civilization is its marvelous material development. This is something they can see, and something that appeals to their practical minds. It would be easy for them to conclude that this alone has made the West what it is. But have the Christian nations no nobler message than this for the New China? Is there nothing more majestic than machinery? Is there nothing grander than gold? Upon the answer to that question hangs the destiny of millions of toiling men and women in the East.

(2) Shall the awakened intellect of the New China be shrouded in the mists of scepticism and agnosticism, or shall it be led out into the clear light of truth? We have seen how China has turned away from her exclusive devotion to the Confucian learning and is reaching out eager hands after the learning of the West. That learning she is determined to have. The vital question is, Who is going to give it to her? Already the presses of Japan are flooding China with sceptical literature. Hundreds

of Japanese teachers, most of them indifferent or opposed to Christianity, are employed in the new government schools. If the Christian people of America had seized the splendid opportunity in Japan twenty years ago and supplied the men and the money to capture that Empire for Christ, the problem would be simpler in China to-day. Now we are compelled to fight not merely the discredited philosophy of a decaying heathenism, but the aggressive and self-confident forces of scientific agnosticism. It is a supremely critical conflict. The intellectual future of China depends on its issue.

(3) Shall the aroused moral forces of the New China wear themselves out in superficial reforms, or shall they be deepened and vitalized by the gospel of Jesus Christ and enlisted in the task of redeeming China from sin? The Confucian morality is utterly superficial. Possessing no doctrine of God it lacks the profoundest sanctions. Therefore it fails to grip the heart and the conscience. After two thousand years of undisputed sway in China it has left the people without any deep sense of sin. Now the remedy prescribed for a nation's ills will depend on the diagnosis of the disease. And the discouraging feature of the reform movement is that it has manifested no appreciation of the deep moral and spiritual need of China. Any program of national progress that ignores this need is sure to prove inadequate, for it halts on the threshold of the nation's profoundest problems.

3. What, then, shall be our answer to the challenge of the New China? It is a challenge we cannot ignore. The deepest instincts of our own Christian life, the welfare of millions of men and women now living and of other millions yet unborn, the larger interests of the kingdom of God, the constraining love of our divine Redeemer, all demand that we shall accept the challenge. We must take up the task that confronts us and perform it in a worthy way. That task is to extend the kingdom

of God throughout China. Too long already we have trifled with the work of winning China for Christ.

(1) If we are to achieve success we must have an adequate program. This colossal task will never be accomplished by haphazard effort. However faithfully this man or that may do his work in his particular place, he does not reach his highest efficiency unless his individual efforts are properly related to the larger work. And we shall not employ our forces in the most effective way unless we have a clear conception of what our task involves.

Fundamental in the plan to extend the kingdom of God throughout China must always be the effort to redeem the individual soul. Never can we afford to forget the essential isolation of the individual. Sometimes in our enthusiasm we speak of a nation's turning to God and dream of a conquest accomplished in a single battle. But men and women do not enter the kingdom of heaven by nations or by families. In the secret chamber of his own soul each man must meet God alone. And his deepest need in that solemn hour is a gospel that can banish the burden of guilt and enable him to look into the face of God and say, My Father. Only the gospel of the crucified Christ can do that. In that gospel we have the sovereign remedy for sin, and the primary aim of our work in China is to put that remedy within reach of dying men and persuade them to apply it, each man for himself.

But this does not complete our task. The gospel of Jesus Christ is not simply a provision for the salvation of the individual; it is also the remedy for social ills. The progress of the kingdom of heaven on earth is vitally related to social conditions. And the plan to extend that kingdom throughout China involves the transformation of society. This transformation is not to be undertaken in any iconoclastic spirit. It is not our business to occidentalize the Chinese. We are not concerned in the de-

velopment of a market for American machinery or American millinery; we are concerned in the establishment of a social order in which every man and every woman in China shall have the largest freedom for the development of Christian character. And whatever agency will contribute to the achievement of this purpose should be employed. It is a narrow view to maintain that we have discharged our whole duty when we have planted the good seed of the kingdom in Chinese soil. Rather should we realize that whatever we can do to improve the quality of the soil itself and produce an atmosphere congenial to the growth of the Christian life will contribute to a larger and richer harvest.

Nothing less than this two-fold purpose, to regenerate the individual and to transform society, can constitute an adequate program for the extension of the kingdom of God throughout China.

(2) The carrying out of this program requires an adequate method. In the history of Christian missions in China three general kinds of work have proved effective. It is impossible within the limits of my time, and quite unnecessary on this occasion, to undertake a thorough discussion of any one of these. Let me simply suggest a few things which are important to the success of our enterprise.

Prominent in the work of our Lord was the ministry of healing. And in a country like China, where all the doctors of the old regime are quacks, where nothing whatever has been known of surgery, where there is not even a word for hygiene, and cleanliness exists only in the vocabulary, there are strong humanitarian reasons for giving the people the benefits of modern medical science. But the chief reason for conducting medical missionary work is its evangelistic value. The missionary physician reaches many people who would be inaccessible to other missionaries, and the relief he is able to give to their suffering bodies tends to put them into a

favorable condition for ministering to their sin-sick souls. Many of his cures seem miraculous to people who have never heard of such things before. Thus they are readier to believe his wonderful story of a remedy for sin. Wherever the medical work is made strongly evangelistic it proves a valuable agency for the propagation of the gospel. And a wise missionary policy for China calls for the speedy enlargement of this work in every important center of Christian activity, and for the establishment of well equipped medical schools to train Christian physicians for the New China.

Nothing is of more fundamental importance than the direct evangelistic work. It is unfortunate that the term evangelistic as it is employed in the home-land usually conveys a much narrower conception than that which belongs to it in the discussion of missionary methods. Most people think of the evangelistic work as consisting chiefly, if not exclusively, in direct preaching of the gospel to the unconverted. In the early days of missionary effort that was more generally true than it is to-day. The scope of the evangelistic missionary's activities has widened as the work has grown. There are congregations of Christians who need to be instructed in the principles of the Christian life, and the missionary is usually best qualified by training and experience for giving this instruction. The native preachers need supervision and encouragement. They should be assembled periodically for the discussion of methods of work, for the study of the Bible and for spiritual uplift. The important work of itineration and colportage ought to be vigorously prosecuted. The inquirers must be carefully taught the plan of salvation. The whole field of Sunday School work and young people's training needs diligent cultivation. All this is included in what is called the evangelistic work. Now it is evident that this is essential to the success of the missionary enterprise. Whatever agency we may or may not employ, we must do everything pos-

sible to strengthen this department of our work. We must give it the very best equipment we can. We must provide suitable church buildings and chapels. We must put into it as many strong men and women as possible. Nothing can excuse the neglect of this work. The Chinese are quick to see where we place the emphasis. It is easy for them to place it anywhere else rather than on the purely spiritual, for they are practical and materialistic by nature. If we are to convince them of the urgency of giving the gospel to their countrymen, if we are to make the ministry attractive to the strongest and best equipped men of the New China, we must dignify the work of direct evangelism by a missionary policy that puts it in the very forefront of our activities. Several times recently I have met the suggestion that we should curtail our expenditures for this work and put the bulk of our money into other methods. Over against that idea let me set the opinion of one of the ablest commissions of the Edinburgh Conference, which after the most extensive inquiry and careful consideration of the facts declared, "There is little doubt that the opportunities of the hour and the deepest needs of China call for a larger number of evangelistic missionaries than of all other sorts combined."

The marvelous intellectual awakening in China within the last few years has given tremendous emphasis to the importance of Christian education. Never before in the history of missions have we faced such an opportunity to mould the life of a great nation. It is an opportunity that calls for Christian statesmanship of the highest order. This is no time for a short-sighted policy. Neither is it the time for a visionary policy. It is easy to be so dazzled by the splendor of the educational opportunity that we shall fail to recognize our limitations. The young men and women of the New China are going to get a modern education; but they are not going to get it in mission schools. The available sources of all the

mission boards of Christendom will not be sufficient for this. After all these years there are not enough Christian schools in America to educate our own young people. China will soon have a much larger student body than any other nation in the world, and nothing less than a gigantic system of government schools will be able to meet the demand. The most vital factor in that system will be the teacher. This is a fact of fundamental importance to our missionary educational policy. Instead of exhausting our resources in a fruitless endeavor to educate the whole nation we should make it our chief aim to furnish Christian leaders for the New China. This will require that our schools shall be of the very best quality, so that the men and women who go out from them will be fully equipped for the highest grade of work. They must also be definitely and positively Christian. We ought to be wise enough to learn some lessons of great value from the history of missionary education in India and avoid some of the mistakes that have been made there. We must put more emphasis on the relation of evangelism to education. Mission schools should be multiplied no faster than we can obtain Christian teachers, and in the more advanced schools especially we should limit the attendance of heathen students sufficiently to make sure that the dominant spirit of the student body shall be Christian. For the success of our educational efforts will depend not on the number of students who receive our diplomas, but on the number of men who go out from our schools with thorough training and with the highest Christian ideals. Our aim is to furnish the New China not simply with leaders, but with Christian leaders. And this will require a large and well balanced and aggressive policy of evangelistic and educational work. Such a policy ought to be thoroughly wrought out and adopted at the earliest possible moment.

One thing more is essential. In all our study of methods and with all our efforts to increase equipment and

multiply workers we must never forget that success comes not by might nor by power, but by the Spirit of God. The deepest need of the New China is not wealth, nor learning, nor power, but spiritual life. And this comes only from God and in answer to the prayers of His people. We shall render our highest service when we learn really to pray for China.

Yonder on the western shore of the Pacific lies a great yellow giant. Centuries ago under the hypnotic influence of the Confucian philosophy he fell asleep, and while he slept the world went marching by and left him far in the rear. During the past few decades a little band of men and women, inspired by the vision of Calvary and the command from the Galilean mountain, have been trying to arouse that giant from his slumber. Patiently they have injected the stimulant of the gospel until the beat of his sluggish heart has been quickened. A few years ago his dreams were disturbed by the booming of Japanese guns at Port Arthur. He opened his eyes and looked around in bewilderment at the rushing world. Now he is trying to arise and shake off the sleep of centuries, and in his weakness he appeals to us for aid. Our task is to help that struggling giant to his feet, to teach him the true philosophy of life, to show him that not wealth nor learning nor power is the secret of success, but that a nation's greatness depends upon the character of her people. Our task is to hold up before him the Christ of Calvary, until, as he gazes upon that wondrous sacrifice of love, his own heart may break, and his proud will bow in submission to the King of kings.

JOHN STUART MILL ON "NATURE."

BY REV. J. C. HIDEN, D.D., PUNGOTEAGUE, VA.

When a thinker of Mr. Mill's celebrity turns his attention to the subject of religion, and undertakes to ascertain, upon purely rational principles, the proper attitude for a thoughtful human being on this, the most momentous of all issues, it becomes important to us to learn what he may have to say, and on what basis his conclusions rest.

His "Three Essays" are on "Nature," on "The Utility of Religion," and on "Theism." They were published posthumously, not, as we are informed in Helen Taylor's preface, because the author was unwilling to meet the odium which "might result from the free expression of his opinions on religion," but because of the author's habit of keeping his works on hand for the purpose of revision, and of bestowing all the elaboration in his power upon the adequate expression of his conclusions. This explanation is perfectly satisfactory, as there is not the slightest reason for suspecting John Stuart Mill of cowardice in any form. The views set forth in these Essays were doubtless the deliberately formed opinions of a very able man, and as such I shall treat them in this review of the essay on "Nature."

The Rev. Mr. Cecil, a very thoughtful man, used to say that the last and most terrible device of the Devil would be the man, who, without malice, prejudice or partiality, should set forth the real objections to Christianity. I do not believe that such a man has yet appeared. Tom Paine is full of ribald and profane abuse. Voltaire was venomously malicious. Renan is not without his partialities, and even Mill, though never indecent, and never intentionally unfair, had evident and powerful prejudices against every form of organized Christianity extant in his day. To these prejudices, very early imbibed

from his father, can be traced many of the most serious errors to be found in these "Essays."

In defining "Nature," and in setting forth its relation to "law," the author goes astray on the threshold. He says (p. 5) that the nature of a thing "means its entire capacity of exhibiting phenomena. And since the phenomena which a thing exhibits, however much they may vary in different circumstances, are always the same in the same circumstances, they admit of being described in general forms of words, which are called the *laws* of the thing's nature." Here is sad confusion. The "forms of words" are not called "the laws of the thing's nature," unless we are very careless in our speech, or else try to cover out of sight the very wide difference between phenomena, and the laws under which the phenomena occur. The phenomena do not "admit of being described as 'laws,' " unless we determine beforehand to ignore the causes of the phenomena, or else to confound causes with effects. Phenomena occur according to laws; but they are not laws. This statement is insisted upon here, not as a matter of verbal criticism, but because it involves a vital issue. If the phenomena are a law unto themselves, then the idea of a First Cause is no longer necessary to our thinking. God is legislated out of His own universe; religion is abolished, and philosophy is unthinkable.

Again: On page 14, we have: "The laws of motion and of gravitation are neither more nor less than the observed uniformities in the occurrence of phenomena; partly uniformities of antecedence and sequence, partly of concomitance." It is difficult just here to resist the suspicion that this is a convenient method of getting rid of a God. Kepler's laws were just as really laws before as after Kepler observed them. They had been in operation for countless ages before Kepler was born. The "uniformity" was produced, that is to say, it had a Will behind it. But Mr. Mill, by reducing law to a mere shred of itself—by making it to consist in "an observed uni-

formity"—easily gets rid of all this. This is not necessarily intentional sophistry. The author probably imposed upon himself; but the fallacy is none the less glaring on this account.

On pages 38-39 we have a notable coincidence of thought between Mr. Mill and Dr. A. T. Bledsoe: "The only admissible moral theory of creation is that the principle of good *cannot* at once and altogether subdue the powers of evil, either physical or moral; could not place mankind in a world free from the necessity of an incessant struggle with the maleficent powers, or make them always victorious in that struggle; but could and did make them capable of carrying on the fight with vigor, and with progressively increasing success. Of all the religious explanations of the order of nature, this alone is neither contradictory to itself, nor to the facts for which it attempts to account."

Now, Dr. Bledsoe, in his able and learned "Theodicy," after much discussion of the question: "How are we to account for the fact that God allowed sin to come into the world?" deliberately reasons to the conclusion that God could not prevent it; that it would have been a violation of the necessary attributes of God, if He had prevented it. I shall not here discuss this question, but simply note the very different results reached by these two thinkers, though they agree upon the general principles stated above.

Mr. Mill's conclusion is that God, if there be any God, is a Being of quite limited powers and resources, moral and physical; that He is decidedly not omnipotent. Dr. Bledsoe repudiates this view, and holds fast to the omnipotence of the Creator. He insists that the coercion of a free and responsible moral agent is no part of the functions of omnipotence itself, and that such coercion would be a moral contradiction in terms.

On page 39, Mr. Mill says: "Those who have been strengthened in goodness by relying on the sympathizing

support of a powerful and good Governor of the world, have, I am satisfied, never believed that Governor to be, in the strict sense of the term, omnipotent. * * * They have believed that He could do any one thing, but not any combination of things; that His government, like human government, was a system of adjustments and compromises, that the world is inevitably imperfect, contrary to His intention. And since the exercise of all His power to make it as little imperfect as possible, leaves it no better than it is, they cannot but regard that power, though vastly beyond human estimate, yet as in itself not only finite, but extremely limited."

Now, without commenting upon the dogmatism of the author's assumption that he knows what these good people believe about the omnipotence of God so much better than they themselves know; and passing by the wild notion that power can be regarded as "vastly beyond human estimate," and yet as "extremely limited," I must insist that Mr. Mill is distinctly wrong in holding that God "leaves" the world "no better than it is." He does not leave it. He is still at work on it; and, by Mr. Mill's own admission, it is gradually improving under His discipline. How does Mr. Mill know that, under all the moral conditions of the intricate problem, any better school could have been devised by Omniscience itself?

After complaining grievously of the moral government of the Creator, supposing Him to exist and to be omnipotent; after citing the Esquimaux and the Patagonians as examples of the general state of a vast majority of the human race; Mr. Mill says, on page 41: "It may be possible to believe with Plato that perfect goodness, limited and thwarted in every direction by the intractableness of the material, has done this because it could do no better. But that the same perfectly wise and good Being had absolute power over the material, and made it, by voluntary choice, what it is, to admit this might have been supposed impossible to any one who has the simplest notions of moral good and evil."

On this point I have to say: First, that neither Mr. Mill, nor anybody else can prove what is so readily and so generally assumed, namely, that what are called "savages" are necessarily in a worse moral condition than they would be in if they were "civilized." I am by no means sure that what we call "civilization" is necessary, or friendly to the highest moral state. Some very imperfectly civilized people were among the best people that I have ever known; and not a few of the most superlative scoundrels of ancient and of modern times have been the most highly cultivated men of their times.

But, secondly: Mr. Mill speaks of "the intractableness of the material," as thwarting the Creator at every turn. What is this material? It is human souls, responsible to God for their conduct, and created moral agents; and until Mr. Mill can show that such agents can be absolutely controlled; that Omnipotence itself can absolutely control such agents, or, at least, that there can be such a thing as "absolute power" exercised over a free and responsible agent, his objection amounts only to the statement that God has not wrought a flat contradiction to His whole scheme of a moral government. Is not absolute power, exercised over a free and responsible agent, a contradiction in terms?

Mr. Mill, at the close of his first Essay, concludes that "the scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings." This is assuming that Mr. Mill has regarded nature in its whole extent. He makes no allowance for his own ignorance. "He knows it all." How can we doubt the conclusions of a man who has regarded nature in its whole extent? And yet assumptions such as this are largely the brunt of Mr. Mill's attacks upon the Christian doctrine of Theism. Such assumptions are best met by stating them in their naked assurance.

JESUS THE PRINCE OF THE WORLD.**BY REV. A. R. ABERNATHY, DRY RIDGE, KY.**

The purpose of this article is to give a new interpretation of John 12:30-32, 14:30-31, 16:8-11. We shall endeavor to show that Jesus and not Satan is the Prince of this world, and in the light of this to interpret these passages.

The argument shall be based almost entirely upon a study of these three passages. The method of procedure shall be translation, paraphrase and comment. The translation of the Revised Version shall be changed only in John 14:30, and the conditional clause in John 12:32 shall be changed to a concessional clause. We shall paraphrase according to both the accepted and the suggested interpretations.

Before we begin our study of these passages, let us notice very briefly the extraneous matter upon which the accepted interpretation of the "Prince of this world" is based. It is based upon the traditional interpretation. We must remember, however, that the Fathers used the allegorical, rather than the grammatico-historical, method of interpretation. For this reason they are not good authority upon questions of close exegesis. It is based also upon some phrases which are, in some respects, similar to, but not identical with, the phrase "the prince of this world." They are such phrases as: "The prince of this age," (This is a Hebrew phrase which is usually mistranslated, "The prince of this world"), the god of this age," (2 Cor. 4:4), "The prince of the powers of the air," (Eph. 2:2). The fact that the same common noun (prince) occurs in these phrases does not prove anything. By the same method, we can prove that the prince of this world is Jesus, (See Acts 3:15; Rev. 1:5). By the same method we can show that the Son of man and the son of perdition are the same person. The fact is that the

phrase the "Prince of this world" is found *only* in the three passages which we are to study, and in our interpretation of the "Prince of this world," we are almost entirely confined to these three passages.

We shall study the passages in the order in which they are found in the Book.

The translation of John 12:30-32, found in the Revised Version, is here accepted, except that we think the subordinate clause in verse 32 is concessional rather than conditional. This idea will be brought out in the second paraphrase. We shall paraphrase first according to the accepted interpretation.

Jesus answering, said to them, "This voice has not come on my account, but it has come for your good; for now the world is condemned, and now Satan is about to be cast out by means of my crucifixion; and, if I am crucified (and I shall be), I shall attract all men to myself."

Those who hold this interpretation have always had trouble in explaining the relation of the ejection of Satan to the condemnation of the world. The ejection of Satan ought to mean the salvation of the world. In fact the same commentators in explaining verse 32 will tell you that by casting out Satan, Jesus made it possible to attract all men to Himself. The two ideas of condemnation and salvation seem to be inexplicably mixed in the same sentence. The condition in verse 32 has to be explained away. There was no doubt in the mind of the speaker. Why put in a condition? When was Satan cast out? Those who hold this interpretation say that the ejection of Satan was only potential, and will be fully consummated, when Jesus has His final triumph. That may be true, but is it in the text? Jesus associates the "casting out" with the present "now" and His approaching crucifixion.

Let us now paraphrase according to the suggested interpretation. Jesus answering, said to them, "This voice did not come on My account, but it has come for

your encouragement; for you will need something to strengthen your faith in the dark days now upon us. From a human point of view the outlook is indeed now gloomy; for *now* the world renders its verdict against (condemns) Me, and *now* I the prince of this world, am about to be cast out (executed), but take courage; for even though I am crucified, I will save all that the Father has given Me."

The words "now"—"now" are temporal and emphatic. They make a sharp contrast between the dark present and the bright future.

In the clause, "Now judgment is of this world," we consider the case of "world" to be the subjective genitive. If it is a subjective genitive, the world passes judgment on, or condemns some one. Who was condemned? (See Mathew 20:18-19). We know from the last part of the sentence in verse 32 that Jesus is speaking about His own execution. May we not infer that the one condemned and the one cast out in the first part of the sentence is the same person as the one executed in the last part of the sentence?

In verse 32 the word "men" after the word "all" does not occur in the Greek text. It may mean all men, but if so, it has to be modified, or explained in some way. It may mean all believers—all that the Father gave to the Son. (See John 6:37-40; 17:1-12). This seems to be preferable, since Jesus was speaking for the encouragement of His own, and since it needs neither modification nor explanation.

But who is "the prince of this world," mentioned in verse 31? Is he Satan? There is nothing in the context to indicate it, and nothing in history to suggest it. Is he Jesus? In the same sentence Jesus speaks of His own execution as if it had been mentioned in the first part of the sentence. It is an historical fact that Jesus was condemned and executed.

How did those who heard Him understand Him? Did

they think He meant Satan, or Christ? Let us see. If they thought that He meant Satan, they said nothing to indicate it. If there was going to be a Titanic struggle between two rival rulers for the possession of the Kingdom, as some interpreters picture it, is it not strange that men with all of their interest in such contests did not ask even *one* question about this approaching battle? They did not ask about the ejection of Satan, but they *did* ask about the execution of the Son of Man, as if that had been the principal thought of the sentence. They said: "We have heard out of the law that the Christ abideth forever, and how sayest thou, the Son of Man must be lifted up?" Take notice that Jesus did not use the word "Christ," nor the phrase "The Son of Man." How can we account for this apparent discrepancy between the words of Jesus and those of the multitude? Did they misunderstand Him? If so, the Master did not correct them, but rather confirmed them in their opinion by continuing to speak about Himself, and neither does the writer of the Gospel make any correction, as he sometimes did. Perhaps, the discrepancy can best be explained by saying that the phrase "the prince of this world" and the pronoun "I" used by Jesus, and the word "Christ" and the phrase "the Son of Man" used by the multitude mean one and the same person—Jesus.

Jesus used the expression "The prince of this world" just as He elsewhere used the expression "The Son of Man." With a very slight change in the translation of John 14:30, we can, as the multitude seems to have done, substitute the one for the other, wherever either occurs. Things that are equal to the same thing are equal to each other.

This interpretation coincides with the known facts of history, explains the meaning of the voice from Heaven, and accounts for the apparent discrepancy between the words of Jesus and those of the multitude.

We now come to a study of John 14:30-31, which is,

in some respects, the most difficult of the three passages. It has probably given commentators as much trouble as any other passage in the New Testament. However, we shall find that with a slight change in the translation, and a change in the interpretation of "the prince of this world" this passage will yield most gratifying results.

The accepted translation has four possible constructions, but we shall paraphrase according to the construction that seems to be most in harmony with the accepted translation and interpretation: "I will not talk much longer with you, because (for) Satan the prince of the world is coming, and he has no power over Me; therefore I am not going away on his account, but I am going, in order that the world may know that I love the Father, and because the Father commanded Me to do so, and I always obey Him."

This seems to make Jesus contradict Himself. This makes Him say that He will not talk much longer with them, because Satan was coming, and then He said that Satan had no power over Him. Why let him interrupt the conversation? Why mention Satan at all, if he (Satan) has "no claim on, or interest in, or power over" Jesus?

The ellipsis in this construction is so great that we can never be certain that we have correctly supplied the missing part of the sentence. This is well attested by the fact that our best scholars have differed so much in their efforts to explain this hard passage, and some of them confess that the best explanation advanced is not very satisfactory.

Practically all agree that the purpose clause in verse 31 explains why Jesus is going away. However, the idea of going away is foreign to the text as translated. We cannot get the idea of going, unless we supply the principal clause, as we did in the above paraphrase. Then we have to supply some reason for His sudden change from the thought of the coming of Satan to His

own going away. This requires too many inferences, but without some inferences we cannot consistently bring in the idea of going, or connect the lines of thought between the first and the last parts of the sentence. As translated, and constructed the sentence is very defective in sequence and unity.

Let us try a new translation. We suggest the following: "I will no more speak much with you; for the prince of the world goes (away), and in Me it (the going) has nothing, but (I go) that the world may know that I love the Father, and as the Father gave Me commandment, even so I do."

We have made only two slight changes in the accepted translation. Can we justify ourselves in making these changes?

The verb (*erxetai*), translated "cometh" in the Revised Version, and "goes" in the above translation, expresses movement, but not direction. The direction, whether coming, or going, must be determined by the context. (See Bruce in his commentary on Mat. 16:5-12. See also Mat. 14:29, and John 21:3).

What is there in the context to suggest the meaning "cometh"? There is nothing, except the interruption of the conversation, and we shall see that the meaning "goes" is better even here. What is there to suggest the meaning "goes"? There are four suggestions: 1. The theme of Jesus' long discourse is His going away; 2. In the verses immediately preceding, Jesus is speaking of His going away; 3. The best interpreters agree that the purpose clause in verse 31 explains why Jesus is going away; 4. His going away from His disciples would put an end to His talking with the disciples.

Now, if the meaning "goes" is in harmony with the theme of the long discourse, continues the thought of the preceding verses, supplies the action the motive of which is explained in the purpose clause, and fully explains why

the Master will not talk much more with His disciples, why not so translate it?

The other change was in the subject of the verb (*exei*). This verb has no subject expressed in the Greek. In the Revised Version the verb is translated "he hath," and is translated "it has" in the above. If there were no difficulties, we would at once translate "he has." This is probably the cause of the wrong interpretation of all three of these passages. But this translation makes both the interpretation and the construction very difficult—almost impossible. "It has" is just as grammatical as "he has." This removes the difficulties of both the interpretation and the construction. The "it" refers of course to the going away. This is not putting in something foreign to the facts of the text, to the genius of the language, or to the style of the speaker. In the preceding verse (29) we find two verbs without any subjects expressed in the Greek. The translators of the Revised Version in both cases supplied the subject "it," and, what is more to the point, both of the "its" refer to the going away. If this is so in verse 29, why not in verse 30 which is more closely connected with the idea of going?

Do these changes help us in the interpretation and construction? Let us paraphrase, and see.

"I will not talk much longer with you, for I, the prince of the world, am going away, and this going away is not on My own account, but I am going that the world may know that I love the Father, and I am going because the Father has commanded Me to do so, and I always do as He commands Me."

"In me it has nothing" (v. 30), was interpreted in the above paraphrase as follows: "This going away is not on my account." This idiom is similar to our expression. "It is nothing to me," meaning that it is not for my gain, or is not in my favor. Can we justify the above rendering of the idiom "in Me it has nothing?" We may consider the phrase "in Me" to be a locative. Then the

cause, or origin of the act, is not found in the speaker. He is not personally responsible for it. Or we may consider "in Me" a dative of advantage. It is so used in the New Testament. See Greek text, 1 Cor. 9:15; 1 John 4:9. The going is not for the speaker's advantage; he is not going on his own account. We have, also, the testimony of those who hold the accepted interpretation. They, reasoning backward from the purpose clause in verse 31, find that some clause is necessary to connect verses 30 and 31, and they supply it. The clause, supplied by them, is almost identical with our interpretation of "in Me it has nothing." They supply as follows: "Jesus is not going away on Satan's account." We interpret: "Jesus is not going away on His own account." They say that the explanation of verse 31 demands this, and they supply it. We say that the text not only demands it, but also contains it, and we so interpret. They bear us witness that it *ought* to be there, and so confirm us in our interpretation of the idiom.

"But that" introduces a clause that gives the motive of an act, either expressed, or implied in the preceding part of the sentence, and this motive excludes another motive, either expressed, or implied in the preceding part of the sentence. In the accepted translation and interpretation, the act explained and the motive excluded, must be supplied. On the other hand in the suggested translation and interpretation, we find expressed both the act, the motive of which is given by the purpose clause in verse 31, and the motive excluded by clause in verse 31. The "act" is the going away of the prince of the world, and the "motive" excluded is that He is going on His own account.

In our translation and interpretation, we have given practically nothing which has not been supplied by those who hold the accepted interpretation. If they demand these thoughts to be supplied, why not accept them when we find them already there?

We come now to the study of the last of the three passages, John 16:8-11. The translation of the Revised Version is accepted, and we begin our study with the paraphrase according to the accepted interpretation.

“When the Holy Spirit comes, He will convict the world of its sin, of My (Jesus’) righteousness, and of its own condemnation. He will convict the world of sin, because they do not believe on Me, and He will convict the world of My righteousness, because I go back to My Father, and shall be no longer present with you, and He will convict the world of its own condemnation, because Satan, the prince of this world has been condemned.” (When and by whom?)

The word “Satan” seems to be out of place among so many pronouns of the first person. It has to be dragged in by force.

What is the relation between the condemnation of Satan and the condemnation of the world? Some say that the world will feel sure of condemnation, when it sees its prince condemned. This indirect method of conviction seems unworthy of the power of the Holy Spirit, who operates directly upon the human heart.

Let us paraphrase according to the suggested interpretation.

“When the Holy Spirit comes, He will convict the world of its sin, and of My righteousness, and of its own condemnation. He will convict the world of sin, because they believe not on Me as the Messiah, and He will convict or convince the world of My righteousness, because I am going back to My Father, and shall be present with you no longer, and He will convict the world of its own condemnation, because the sinful, and unbelieving world has unjustly condemned Me, the righteous prince of this world.”

We will now examine some of the phrases of the above passage.

1. “Of sin; because they believe not on Me.” The

sin of unbelief on Jesus was rebellion against the Father who sent the Messiah, was the rejection of the Messiah who came from the Father, and was the refusal to accept God's plan of salvation wrought out by Jesus, the Messiah.

2. "Of righteousness, because I go to the Father." Time and again, Jesus emphasizes the fact that He came from the Father. He commends His disciples because they believe that He came from the Father, and He reproves the world for not believing it. His return to the Father will prove that He came from the Father, and will, therefore, justify Him in all of His Messianic claims. (See Eph. 4:9-10).

3. "And ye behold Me no more." This is probably the negative way of saying that He is going away. To make a statement both in the positive and the negative is quite common in the Bible. The fact that they do not see Him will be evidence that He has gone back to the Father.

4. "Of judgment, because the prince of this world has been judged." The wicked world had unjustly condemned its righteous prince. The proof that He was righteous would be proof that the world was unrighteous in condemning him. This is the argument that Peter uses against them on the day of Pentecost. (See Acts 2:22-37). Verily! the world was to be convinced that "with what judgment ye judge, ye shall be judged."

Let us notice some things common to all three of these passages. In each of these Jesus is the speaker, and is speaking about Himself. He does not mention Satan in the immediate context. This would argue that the prince of this world is Jesus, not Satan.

Jesus is the only one who uses the expression "the prince of this world," and He alone calls Himself the "Son of Man," both of which He uses in the same way—suddenly changing from the first to the third person.

This would argue that both of these phrases mean the same person.

All three of these passages have given no end of trouble to the commentators. This would argue that something was wrong, either with the translation, or the interpretation, or both.

The evidence in each of these passages is almost entirely in favor of the suggested interpretation. Then the cumulative evidence must be convincing. For would it not be strange indeed if this interpretation should fit all the facts, remove all the difficulties, satisfy all the demands of language in all three of these passages, and still be wrong?

Since this interpretation satisfies the demands of language, coincides with the known facts of history, makes easy that which was difficult, clear that which was obscure, simple that which was involved, and satisfies the mind in every particular, is there even *one* good reason why these passages should not be so translated and interpreted that Jesus shall again receive His own title which has been worn so long by the usurper—Satan?

EXPOSITORY NOTES.

ISAIAH 49 :3.

Ought not the term Israel in this passage to be translated as a personal term, "Prince of God?" Such a rendering will fit in with the intensely personal character of the entire paragraph, verses 1-7. The picture of the Messiah stands out with great clearness of outline in all this chapter as far as verse 13. His designation as the prince of God is eminently fitting and corresponds with the New Testament idea.

If the translation be admitted here, it opens up possibilities also for a number of other passages in this part of Isaiah.

"Let not your heart be troubled; believe in God, believe also in me."—John 14:1.

These words of Jesus, long and generally understood as *consolation in sorrow*, are far more emphatically *exhortation* and *faithful forewarning in danger*. They are not an appeal to feeling, but a command to faith. It is not a question of emotional sorrow, but of spiritual service. It is not a matter of involuntary emotion at all, but clearly a matter of responsible will. It is not a present soothing balm for immediate felt distress, but instead a strong preventive of future complete surrender of moral purpose. I do not mean that consolation may not be indirectly involved as a result. I simply mean that it is not directly expressed or contained in the language of Jesus, and that obedience is not to be looked for in the absence of sorrow and fear. The heart of the interpretation is found in the word "heart," which is from the Greek word *καρδία*. This word, *καρδία*, is not in any exclusive sense the seat of the emotional life. Does it really even include the seat of the emotional life here? At the most, it is quite doubtful. The Jews regarded *not the heart, but*

the bowels as the seat of the emotional life; hence they said, "bowels of compassion." They certainly did consider the will as located in the "heart," and also the faith and the thought as in the heart; hence the expression, "purpose of thy heart," "thinks in his heart," "believe in thy heart," and many other similar passages. One other word needs brief consideration. It is "troubled." It is from the Greek word *ταράσσω*. This word means to shake or agitate, sometimes more or less violently, as when the wind strikes suddenly and hard the peaceful waters of the Sea of Galilee and drives and lifts up those waters out of their former calm and peaceful position and repose. So, figuratively, metaphysically, most powerful winds would soon fall upon their minds, wills and purposes, and they would be in great danger of allowing them to be moved, and torn from both the Father and Himself. The arrest, the trial, the crucifixion, the burial, the awful three days of darkness and silence in the tomb were dreadful and powerful forces hurled with cyclonic violence against their wills.

It was a serious and sad thing that their feelings and fears should be so greatly excited and moved by these events, but it would be far more serious and far sadder if their moved feelings should be allowed to move their wills and moral purpose of loving obedience and faith from the Father and the Son. Hence the vital importance of these words of Jesus as a faithful forewarning against *instability of will, and most disastrous change of mind, and surrender of moral purpose*. It was quite impossible for them, being human, to prevent sorrow, distress, anxiety, perplexity and fear from finding some place in their feelings and thoughts, but it was possible for them to resist the influence of these things so far as surrendering their moral purpose of loving obedience to Jesus was concerned. Even if they *feel afraid*, they must *not be afraid*. To *feel* is not to *be*. Jesus after giving this negative command, lovingly forbidding the surren-

der of their moral and spiritual equilibrium, adds the positive command, "Believe in God, believe also in me." I think "believe" is in each case here a present imperative, and has the force and meaning of "*continue to believe and trust in the Father and in Me.*" When the direful events of the darkest night and darker days shall follow, and perplex and distress and alarm them, they must accept these dreadful events as God's *own providences*. He is still and ever the Almighty and All-wise and All-controlling Father, and Jesus is still and ever the All-obedient and All-loving Son of God; a moment later declared by Him to be identical in spiritual essence with the Father, and later demonstrating the truth of His declaration by revealing Himself in His resurrection, and still later in His glorious ascension.

The practical value of these words and the real meaning and purpose of Jesus cannot be overestimated. Do we stand in the darkness awaiting the terrible onslaught of dreadful events of cyclonic power that will perplex us, distress us, and affright us? *We must feel their force.* Shall we sustain and resist their almost overwhelming shock against our moral purpose of loving obedience to Jesus? Oh, yes! Most assuredly, *we must and shall resist the shock*, when we ask Him to help us, and recall His own words, "Let not your heart be troubled: believe in God, believe also in Me."

Χριστός and ὁ Χριστός.

Our popular English translations have made no distinction between the presence and the absence of the article with *Χριστός*. It is beyond question that within the New Testament period there is progress from the adjectival use of this term toward the substantive use. The word is coming to be a personal designation of the Redeemer rather than a descriptive epithet. There are also

other facts of usage to be taken into account in the use of the term, which need not here be recounted.

It is not safe ever to assume that the distinction is out of consciousness, without first examining the passage. One cannot admit that Paul at least ever uses the term without an entire fitness in his use or lack of use of the article. And the treatment of the article by him is in exact accord with the principles of classic usage. Let us illustrate with some passages from Ephesians:

In 1:10 the eternal purpose of God is declared to have contemplated summing up all things in the Messiah. The thought is, in the One contemplated and provided as the Messiah in the original plan. The reference to the historical Christ is secondary. Hence *ὁ Χριστός*. Similarly in verse 12 Paul refers to "we (Jews) who before (i.e. His coming and the Gospel) hoped in the Messiah. Cf. also 1:20, 2:5. On the other hand in 2:12 speaking of the pre-Christian condition of the heathen the Apostle says that they were without a Messiah (*Χωρὶς Χριστοῦ*). In the next verse the state of these heathen is presented now that "they have been made nigh in the blood of the (*ὁ*) Messiah." They were formerly without *any* Messianic hope; now they have the benefit of God's Messianic redemption.

With Jesus Paul applies Christ as adjective, placing it before, *Χριστός Ἰησοῦς*, 3:21, etc.; defining it by *Ἰησοῦς*, appositively using the article when it is functional in significance, e. g. 3:11, but without the article when merely personal, e. g. 1:2,3,5, etc. The use of the article in 3:11 is especially facile when we have before us *a* plan of *the* ages which God made in the Messiah, Jesus (personal), *the* Lord of us. Things are said of *the* Christ which cannot be said fitly of Christ (personal): e. g. in 4:13 Paul speaks of the growth of *the* Messiah's body until it attains the stature of the fullness of the Messiah. It is correct to speak of the coming to completeness

through the ages of the (functional) Messiah but not of Christ (personal).

One would suggest the propriety of rendering the anathrous $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ by Christ and where the article is used by the Messiah. In the one example cited (2:12) where it is wholly impersonal, a Messiah would best convey the idea.

Italicized Words in the Bible.

For readers of this Quarterly no statement is needed of the reason for the use of *italics* in the versions of the Scriptures. It may be permitted, however, in passing to suggest that the preacher might well occasionally remind his congregations that they represent terms supplied by translators for the sake of clearness, or of completeness of grammatical structure in English. Possibly no reader of this note will need the further suggestion that no sermon subject nor point of emphasis in a sermon can legitimately be made to depend on a word that appears in *italics* in the generally used English versions.

The present purpose is by the use of some illustrations to call attention to the fact that the preacher ought to study his Bible with the consciousness that these words are supplied by translators and have no corresponding words in the original languages. And intelligent lay readers ought to be encouraged to read in the same consciousness. To be sure it ought to be taken for granted that the enlightened preacher will get his meaning from the Greek and Hebrew Scriptures and so will be largely independent of the English version. Still there are not a few able preachers who sometimes omit the study of the text in the original language. The suggestions here will, it is hoped, have value for such as these. It must be intimated also that in the public reading of the Scriptures attention to this will not infrequently guide to effectiveness in expression.

Let it be admitted at once that many of these supplied words are such as are obviously called for in passing from languages of characteristic idioms to the English with its differing idioms. Supplying the needed words adds to the literary value and the lucidity of the English Scriptures.

But having taken so much for granted, one may be bold to affirm that in the majority of cases supplying words has proved a positive detriment in the clear understanding of the Word of God.

Attention is here directed to three ways in which this is true. Inasmuch as some of the examples cited will illustrate more than one manner of harm wrought by the *italicized* words, the three complaints are stated at once, while the illustrations follow. (1) A great many of these words are simply useless. They add nothing. They detract little. The English and the Greek (particularly) having each two or more idiomatic ways of expressing an idea the translators have used one where the Greek used the other when the two might just as well, to say the least, have been made to correspond. (2) A large number of *italicized* words introduce a didactic form of statement where the original had a dramatic, emotional, rhetorical form. This is always a distinct loss, sometimes a serious loss. This is particularly true in the poetical sections and in the non-poetical, but still dramatic, elements in the prophets. Examples might also be cited from the addresses recorded in the New Testament. The state of feeling is quite as much a factor in the revelation as the statement of fact or truth. It is at this point that these supplied words do almost constant hurt to the message of the Word. Its message is primarily a message to the emotions and to the will. Lugging in words for the sake of complete didactic syntax does violence to this emotional element. Sometimes it is entirely lost by this procedure. (3) There remain still the cases, not a few, in which the translators have abandoned their

function and have become interpreters. The simple rendering of the Hebrew or Greek sentence into a corresponding English phraseology would have left ambiguity, sometimes obscurity. So the translators for good, if not sufficient, reasons have supplied terms that take away the obscurity or solve the ambiguity. In such cases it is always open to the reader to question the interpretation imposed by the supplied words, and to reject it in favor of a better if that appears. And in one's own experience it has more frequently than otherwise seemed wise to reject the interpretation suggested in the text and to adopt another. That other and better is very often found in a marginal reading provided by the translators themselves. One can but wonder at, and lament, the excess of conservative caution that hampered the English and American revisers of the Authorized Version in such matters. The marginal readings of the American Revision are characterized by genuine scholarship and fine insight. In three cases out of four their marginal reading is to be preferred. And this judgment applies to their marginal readings generally as well as to such as relate to the subject in hand.

Of course in this third class of examples one can, usually, only offer another interpretation leaving the reader, or hearer, to decide which he will adopt. Exception ought to be made here of the examples, fairly numerous, in which the text without the supplied *italics* gives a definite sense which is seriously modified by introducing another word or other words. Then preference is decidedly in favor of the unamended text.

Let us begin with an instance in which the revisers have corrected the King James version: Ps. 19:13. We formerly read, "There is no speech nor language *where* their voice is not heard." Omitting the *where* has restored the wholly different idea of the original.

In the same Psalm, verses 12-13 have been subjected to interpolation, apparently for purely rhetorical reasons

in part, while no good reason is apparent for *his* which alters the sense. *Faults* and *sins* both seem to be wrongly supplied for "errors" in the first line. So we would read:

"Who can discern errors?

Clear thou me from hidden *errors*.

Keep back thy servant also from *errors* of presumption."

In the second line "*those that are hidden*" fits perfectly both the general sense and the specific idea of difficulty in detecting error suggested in the first line.

The heightening of the dramatic effect by omitting words in *italics* and merely pausing in the reading could be illustrated on almost every page of the Bible. One needs only to open at random and test it. For example, try it on this from Ps. 49:11f.

"Their inward thought is, *that* their houses *shall continue* forever,

And their dwelling places to all generations;

They call their lands after their own names.

But man *being* in honor abideth not:

He is like the beasts that perish."

How prosaic do the inserted words make this from Ps. 57:2:

"I will cry unto God Most High,

Unto God that performeth *all things* for me."

Similarly is the dramatic emotion crippled in Ps. 58:8 where the psalmist is following up verse 7, in which he prayed that God would let his enemies "melt away as water," and adding further comparisons. Thus:

"*Let them be* as a snail which melteth and passeth away,

Like the untimely birth of a woman, that hath not seen the sun."

The lack of literary appreciation in this example is emphasized by not inserting also, since they had begun it, *like* before "that hath seen, etc.," where the margin is

surely correct in its "*like them* that have not seen the sun," a new, separate illustration.

Read it now with only the dramatic pauses:

"Let them melt away as water that runneth apace:

When he aimeth his arrows, let them be as though they were cut off;

As a snail which melteth and passeth away;

The untimely birth of a woman; them that have not seen the sun."

Eccl. 12:13 is quite spoiled by the words there interpolated: "*This is* the end of the matter; all hath been heard: Fear God and keep his commandments; for this is the whole *duty* of man." The first interpolation destroys the rhetorical effect, while the last so tones down the strong statement of the Preacher as to give it a different value.

In Isa. 43:12, we have an example of wholly missing the point. Jehovah has summoned a religious conference of the nations (verses 8ff.) in which the representatives of heathen religions are asked to say the best that can be said for them. If they cannot justify these poor religions, then let them listen to Jehovah's witnesses and declare: "It is truth." At verse 10, Jehovah calls upon His witnesses, chosen and prepared for that purpose. They need have no hesitation. Their ground is secure. Jehovah declares: "I have declared (my eternal word is back of you), I have saved (experience justifies you), and I have shared (demonstrated the value of my religion in a long history). Then we read, after a semicolon, "and there was no strange *god* among you." Now it would seem rather obvious to drop the semicolon and allow the assuring argument to add the declaration, "and it is no strange (new) thing among you; therefore ye are my witnesses, saith Jehovah, and I am God." The argument is complete and the conclusion affirmed.

In John 6:62, no light is shed by inserting *what*. Why not retain the order of the Greek and read: "If, then, ye

shall see the Son of man ascending where he was before?" The rhetorical question leaves the hearers to ponder how their faith and spiritual life are to be maintained when Jesus is no longer physically accessible, since they have no life in themselves.

An example of mere prosaic clumsiness is seen in Acts 3:1, where "Peter and John were going up to the temple at the hour of prayer, *being* the ninth hour."

Acts 22:28 seems to be explained as a case where the true emphasis was lost by seeking to give special emphasis in "a Roman." When the regimental colonel had declared that his Roman citizenship had cost him a great sum, Paul replies: "But I am even *a Roman* born."

In Acts 23:9, the translators have failed to indicate by *italics* that they introduced a *what* and spoiled the intensely dramatic form of a question in which a simple declarative (indicative) supposition is left wholly suspended as if the conclusion were too terrible to define, or even to think of. See the effect of omitting the *what* and closing with a rising inflection: "And if a spirit hath spoken to him or an angel!"

Quite bold are the interpreting words supplied in Rom. 5:18. One cannot but think they were supplied by a certain dogmatic consciousness which, while in harmony with the theological use made of this famous paragraph (verses 12-21) from the days of Calvin until now, is not the primary import of the words as written by Paul. But the interpretation of the full paragraph is aside from the present purpose. Note verse 18, with the words inserted: "So then, as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men unto justification of life."

Verses 17 and 19 have to be taken into account in any interpretation of verse 18. Something has to be supplied to give any completed sentence in English. Always it is best first carefully to try reading a passage without any

interpolated words. Then supply only what is needful to complete clearly what the passage seems to mean without interpolation. And unless the passage does carry some definite suggestion, when carefully studied, without supplying words, it is clear that whatever is supplied constitutes only a guess and not a version of the revelation. Now, applying this method, and noting accurately the Greek, we can give a clear, if not elegant, rendering in English thus: "So then as through one trespass *it is* unto all men to condemnation; even so through one act of righteousness *it is* unto all men to justification of life." And the meaning suggests that a complete English sentence would read: "So then as through one trespass condemnation *is brought* up to all men, even so through one act of righteousness *is* justification of life *brought* up to all men." In the light of the context, then, we ask how this condemnation and this justification reach all men since brought up to them all. In each case it will be by the law of the extension of the condemnation and of the justification. In the one case, condemnation, it is by the law of heredity. In the other case, justification, it is by the law of faith. So verse 19 cannot use the exhaustive "*all men*" of verse 18, but must, if it will preserve the rhetorical balance of statement in the two members of the comparison, adopt the expression "*the many*," which may be limited. In the first instance it is unlimited because the law of heredity is automatic and universal. In the second instance the many is limited because the law of faith is voluntary and not accepted by all.

II Cor. 5:20 is another example of missing the point of the Apostle and giving a different idea: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech *you* on behalf of Christ, be ye reconciled to God." Paul is here setting forth the method of God for reconciling the world unto Himself in Christ (verse 19). Redeemed men, especially ministers, take Christ's place in the ministry of reconcil-

iation. God, who spoke in Christ, continues to speak in us, who are in Christ's place. Beseech is intransitive in this place, or one may say general. The *you*, Corinthians, to whom Paul addresses his letter, are already reconciled to God. In 6:1, they are entreated not to receive the grace of God in vain, as they would, did they not accept it in stewardship for others and so represent Christ. In our Gospel we entreat men generally and specifically "be ye reconciled to God." The *you* has no place here.

The last clause in Eph. 5:33 presents a very interesting study, and one where certainty is not possible. We read: "And *let* the wife *see* that she fear her husband." The Greek is: ἡ δὲ γυνή ἵνα φοβῆται τὸν ἄνδρα.

The *ἵνα* clause with subjunctive is properly a purpose clause. The translators make it a "non-final" definitive clause, and have to supply the hortatory *let*. The words come at the end of the exhortation to wives and husbands. The duty of wives is outlined in verses 22-24. Then the ideal for husbands occupies the rest of the chapter, unless we suppose that at verse 32 there is a resumé of the ideals of both. If this last suggestion is correct, then the translators are probably right, but the Greek would be quite unusual, for this meaning is usually to be expressed with the indicative.

If, on the other hand, the message to husbands continues right on to verse 33, we would then have a regular purpose clause, assigning as one objective for the loyal and faithful love of the husband "that the wife may reverence her husband." This is a quite intelligible and appropriate sense and corresponds to the rhetorical order of the next two paragraphs concerning the mutual relations in the home.

There is the difficulty of the position of ἡ γυνή before the *ἵνα* which would be rare in a purpose clause. The emphasis thus lent might justify the order. On the whole

we prefer thus to regard it as a purpose clause, and so to interpolate no words.

These examples will be sufficient to illustrate an important item to be considered in reading the English Scriptures. Its exemplification will meet the careful reader on every page of the Bible.

BOOK REVIEWS

I. PRACTICAL THEOLOGY.

Socialism and the Ethics of Jesus. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Company. 1912. \$1.25 net.

There is to-day no dearth of vigorous literature dealing with the social problem and the relation of Christianity to it. Among the books dealing with these vital themes this one must be classed among the strongest. The style is singularly clear and trenchant; its spirit bold and fearless; its grasp of the problem broad. As befits a professor of history, he deals with the whole question historically. He begins with a critical outline of the history of modern socialism and anarchism (which he accurately distinguishes), examining somewhat in detail the careers and theories of Lassalle and Marx. In discussing Socialism in America, he draws a terrible indictment of our present industrial and political systems; and, on the whole, every unprejudiced and well-informed man must admit the truth of the indictment. His treatment of the ideals of Socialism is for the most part satisfactory, and his discussion of the general principles of the social teachings of Jesus eminently so. His explanation of the social failure of the Church is extremely well written, informing and interesting, though not in all respects quite satisfactory. In stating, in the last chapter, the proper attitude of churches and ministers to social questions, the high-water mark of the book is reached; and it is this chapter above all others that I hope thousands of ministers and church members will read carefully and take to heart.

As intimated, there are some defects which candid criticism should point out.

1. There is too much of the dogmatic spirit manifest. Sometimes the language seems somewhat intemperate, which may be pardoned one who has seen to the bottom of the unrighteousness of our economic system, but which it is wise to eschew if one desires to convince conservatives.

2. The author does not seem to do justice to Carl Marx. There is no space for specification and argument, but Marx's intelligence cannot fairly be belittled; nor can his contribution to modern economic theory, despite his admitted errors. I feel likewise that he does not do full justice to Paul. Doubtless Paul felt acutely the need of an intellectual correlation of Christianity with the previous religious experience of mankind and devoted much of his energy to that. But there is far more of the social gospel in his writing than is accredited to him by the school of thinkers with which Dr. Vedder allies himself.

3. Some of the author's statements are hard to harmonize with one another. E. g., he makes on one page the surprising statement that "the educated man is by nature and training a pharisee and aristocrat, even if he come from the plain people;" and on the next page he says: "And reality is what modern education teaches men to see and demand everywhere." In one place he represents Christianity as having absolutely turned away from its social mission and as having entirely ignored the social message of its Founder; in another place he rightly attributes a great deal of social amelioration to the activity of the Church and vigorously defends institutional Christianity against the charges of men who allege that it has been a social failure. These faults are due, no doubt, to a certain emphatic absoluteness of statement and lack of qualification and shading in the expression of his thought.

But these faults of detail do not by any means neutralize the central power and value of the book. It is truly a strong, awakening and inspiring discussion of a great theme; and my earnest hope is that it may have a wide reading among the constituency of this review.

C. S. GARDNER.

The Essentials of Socialism. By Ira B. Cross, Ph.D. New York: The Macmillan Company. 1912.

Many people to-day have only the most confused and, sometimes, the most erroneous notions as to what Socialism really is. This is not to be wondered at, since so few have put themselves to the trouble to examine in a truly unprejudiced way what Socialists teach; indeed, many very intelligent people neglect to do this. To those who wish to secure a clear, succinct and, it seems to me, fair and judicial statement of the contention of Socialists of the various types, this little volume is to be commended. It is brief and to the point, states the Socialist position well and brings out the really important difficulties in the Socialistic programme. It seems to be written from the detached, scientific point of view. Those who wish to make a thorough study may well begin with this book and then proceed to more detailed and elaborate treatises.

C. S. GARDNER.

The Church and the New Age. By Henry Carter. Hodder & Stoughton (George H. Doran Company), New York and London. xi+230 pages. \$1.25 net.

This is a very striking work, provoking thought, giving extensive information and discussing principles of the greatest importance to modern Christian progress. The author is profoundly in earnest, has taken great pains to gather facts and statistics and to handle them with accuracy and fairness. He writes with vigor and rhetorical skill, dropping many a valuable epigram along the way.

There are three "sections" dealing with "The Church in the New Age," "Democracy and Its Significance," and "Problems of the Modern Church."

The author presents the rise of democracy, the aims and progress of Socialism and of labor organizations with the enthusiasm of an advocate who identifies religion with the rise of democracy.

It cannot be said that he has been fair in his presentation of the issue between democracy and the Church. In the first place

there can be no scientific drawing of a line between the Church and democracy and it is one of the most serious vices of discussion in this field that so many assume this distinction. Then the author is earnest and emphatic in finding the faults of the Church and the merits of Socialism. He sees also not a little of the merits of the Church, but the faults of Socialism seem almost wholly to have escaped him. In this respect he belongs to a considerable company of Christian men who have taken up the cause of the rising democracy.

It must be kept in mind that the work was prepared for British readers and deals with British conditions. Even at that it is justly open to the criticisms suggested. It remains, however, one of the most vigorous and valuable discussions in its field.

W. O. CARVER.

The Individual and Society; or Psychology and Sociology. By James Mark Baldwin, D.Sc., LL.D., Foreign Correspondent of the Institute of France; Professor in the National University of Mexico. Boston: Richard G. Badger, The Gorham Press. 1911.

As the author states, this is "a sort of popular resume" of principles elaborated in his "larger and more reasoned books." As such it is a fairly successful undertaking. If it whets the reader's appetite for his "larger and more reasoned books" it will serve a very useful purpose; for some of his books, particularly his "Mental Development" and "Social and Ethical Interpretations in Mental Development," are among the most important books that have appeared in this generation. And whether or not it incites the reader to take up those larger works, it will at least give him an impulse toward the study of the psychological principles that underlie the processes of social life.

The next to the last chapter in the book, entitled "The Philosophy of Business," is the least satisfactory and the most shallow; and is, I venture to say, not a thorough and just application of his principles to economic life.

C. S. GARDNER.

The Psychology of Conduct, Applied to the Problem of Moral Education in the Public Schools. By H. H. Schroeder, Professor of Psychology and Pedagogy, State Normal School, Whitewater, Wis. Chicago: Row, Peterson & Co. 1911.

The author makes no pretension to profundity and originality, but has written a clear and readable book, a worthy contribution to the educational problems of the present day. A more appropriate and accurately descriptive title would, perhaps, have been, *The Motives of Conduct*. The chapter titles indicate clearly the line of his thought: "Regard for Self;" "Regard for Others;" "Regard for Right and Duty;" "Regard for Knowledge;" "Esthetic Regard;" "Religious Regard."

The introductory chapter on "The Aim of Education," and the chapters on "The Regard for Knowledge" and "Religious Regard" proved most interesting to me. It is interesting to note his treatment of the question as to teaching religion in the public schools. He rightly distinguishes in religion the feeling of dependence and the will-attitude, on the one hand; and belief, on the other hand. And he thinks that religious instruction in the public schools must be limited to the inculcation of the first—i. e., a proper sense of dependence upon higher powers and a proper attitude of the will. Very well. But how can this be done, especially in dealing with the immature minds of children, without inculcating some sort of positive conception of those higher powers? These different elements of the religious life can be readily distinguished in thought, but not so easily separated in teaching. "To show that man is dependent on the force or forces at work in this world of ours, and that it is wisdom therefore to try to come into harmony with such force or forces"; that is all that is permissible in the public schools. But what child in the public school can grasp in a vital way such abstractions and be really moulded by them? The psychology of the child renders such a method futile. Verily the problem of religious education in this country, and indeed in all countries, under modern conditions, is one of the pressing and also one of the most perplexing and difficult of all practical questions. I do not think our author solves it.

C. S. GARDNER.

Education and the Mores: A Sociological Essay. By F. Stuart Chapin, Ph.D., Sometime University Fellow in Sociology. New York; Columbia University. Longmans, Green & Co., Agents. 1911.

Industrial Causes of Congestion of Population in New York City. By Edward Ewing Pratt, Ph.D., Assistant Professor of Economics and Statistics, New York School of Philanthropy. New York: Columbia University. Longmans, Green & Co., Agents. 1911.

The first of these essays discusses with intelligence the conservative function which education performed in early society, and shows quite clearly that education to-day, especially that given in our common schools, has not transcended this function; that it yet is engaged in transmitting to the rising generation the point of view and the social standards required under conditions now passed; and consequently is not very effective in aiding the young to adjust themselves to the new environment of to-day.

The second essay, as its title so well indicates, enters thoroughly into an analysis of the industrial causes which have controlled the location of industries and the consequent location and distribution of the population in our greatest city. As an intensive study of a given phase of sociological conditions in a limited field, it is suggestive and valuable.

C. S. GARDNER.

Laughter: An Essay on the Meaning of the Comic. By Henri Bergson, Professor at the College of France. Authorized Translation by Claudesley Brereton and Fred Rothwell. New York: The Macmillan Company. 1911. \$1.25 net.

Bergson's remarkable power of keen analysis is manifest in this little book. His thesis may be roughly stated thus: The comic is an effect produced upon one when he sees automatism where he naturally looks for living adaptation; laughter is a social function, is a social reaction for the correction, the chasmaster action, and life is always in danger of falling into automatism, so to speak, of this fault. Automatism tends ever to atism. Hence the important function of laughter.

Thus rudely stated the thesis will, doubtless, not commend itself to the reader. But one who will read this delightful essay

will close the book convinced that it is true, or, if not convinced, at least impressed with its extreme plausibility. At any rate, it will afford the reader a few hours of intellectual fascination if he enjoys a keen and clear analysis over which is shed the light of a brilliant imagination. The main outlines of Bergson's general philosophy can be seen beneath the surface of this pellucid discussion.

C. S. GARDNER.

Inheritance of Acquired Characters. By Eugenio Rignano. Translated by Basil C. H. Harvey, Assistant Professor of Anatomy, University of Chicago. Chicago: The Open Court Publishing Company. 1911.

No one but an expert biologist could express an authoritative judgment upon this work, and to this the writer can make no pretension. The author maintains with great learning and cogency of reasoning that acquired characters are transmitted. Hitherto two general theories as to the germ plasm have held the field. The first is that it is thoroughly distributed or disseminated throughout the body and that the habits which are thoroughly formed in the individual organism in its experience affects the germ plasm and are in this transmitted to the organism's offspring. The second is that the germ plasm remains distinct from the rest of the body, is transmitted from generation to generation without being modified by the experiences of the individual organisms, but that variations or mutations of species occur because accidental variations happen to be in harmony with environment, which preserves them while eliminating the variations which are not suitable. Rignano rejects both and introduces a third theory, that the germ plasm remains distinct from the other elements of the body and indirectly controls the development of the body from a central zone, but is reacted upon and modified by the individual experiences of organisms. In this way acquired characters are transmitted.

It is an exceedingly able and interesting discussion, and one that has important bearing upon psychology and sociology.

The essay, added as an appendix, on "Affective Tendencies," is very suggestive, especially to students of psychology.

C. S. GARDNER.

Wages in the United States, 1908-1910: A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D. New York, 1911: The Macmillan Co. \$1.25, net.

Here is a careful, painstaking study of the available data as to wages in the United States. The most distinct impression left by a reading of the book is the chaotic condition as to wage statistics prevailing throughout this country. Each state has a different statistical method, and usually a very inadequate one when it can be called a method at all. It emphasizes tremendously the need of a thorough, adequate and general method for all the states and of a thoroughgoing national method. It is only thus that data can be gathered which will afford a sure basis for general conclusions in this most important field of economic study.

Mr. Nearing, however, makes the most of the chaotic materials at his disposal and reaches the conclusion that "half of the adult males of the United States are earning less than \$500 a year; that three-quarters of them are earning less than \$600 annually; that nine-tenths are receiving less than \$800 a year; while less than ten per cent. receive more than that figure. A corresponding computation of the wages of women shows that a fifth earn less than \$200 annually; that three-fifths are receiving less than \$325; that nine-tenths are earning less than \$500 a year; while only one-twentieth are paid more than \$600 a year." To one who follows his analysis and methods of computation these conclusions seem justified—conclusions which inevitably force the feeling that there is grave injustice in our economic system.

The book is a valuable contribution to the study of a very important subject.

C. S. GARDNER.

Dr. McLaren of Manchester: A Sketch. By E. T. McLaren, Author of *Dr. John Brown and His Sisters*. Hodder & Stoughton: New York and London.

"There is reason to believe Dr. McLaren shrank from the idea of a large book, what is called a 'Life,' being written about

him. But a few words on the subject said to the writer—his cousin and sister-in-law—allow her to feel that his sanction would not have been withheld from the outlines of life and character given here.”

The sketch which we have does not, therefore, pretend to be a critical estimate of his life and work. It seeks only to give the salient events and characteristics of the career and character of a truly great religious personality. It is lovingly written, and succeeds in conveying a definite and, we believe, an essentially true impression of the man, his preaching and his influence. In the ordinary sense of the word his life was uneventful. Perhaps no great preacher ever devoted himself more exclusively and assiduously to the work of *preaching*; and in this truly great work he ranks among the supreme men of the ages. He was shy, modest, humble; did not do much of what is called “pastoral” work—and yet how many souls he really shepherded!—was a student, and a scholar, and withal, one of the greatest spiritual forces of his generation. May his kind be multiplied!

C. S. GARDNER.

The Expositor's Dictionary of Texts; Containing Outlines, Expositions, and Illustrations of Bible Texts, with full references to the best Homiletical Literature. Edited by the Rev. Sir W. Robertson Nicoll, M.A., LL.D., and Jane T. Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. 2 vols. Hodder & Stoughton: New York. Geo. H. Doran Co. \$10.00.

Among all the helps ever prepared for preachers this is easily the first. It is a veritable storehouse. There is hardly a text in the Bible, ever used as the basis of a sermon, which is left out. And the selection of the illustrative and elucidative matter has been done with excellent judgment. The whole range of first class homiletical literature is drawn upon. One can find on almost every one of the more than 2000 pages of this mammoth work, the substance and often the outlines of two or three sermons, and generally good sermons, too.

If such works are really a blessing to preachers, then this must be considered as one of the greatest boons ever bestowed upon the ministry. However, I am of the opinion that preachers

need to realize far more keenly than they do the danger of such helps. As a rule it may be said that the man who feels himself in great need of a compilation like this is the very man to whom it is most perilous. It is still a good thing to do one's own reading and thinking and to make one's own sermons.

C. S. GARDNER.

The Minister and the Spiritual Life. By Frank W. Gunsaulus, D.D., LL.D., Minister of Central Church, Chicago. Fleming H. Revell: New York, Chicago, Toronto. 1912. \$1.25 net.

These Lectures, delivered before the Divinity School at Yale, are a noble discussion of a noble theme. The author's distinction as a preacher gives authority to what he says; and the way in which he emphasizes spirituality as a fundamental and essential element in the preacher's character is truly refreshing. To be sure, there is little new in the matter of thought, but the weighty emphasis placed upon the importance of the spiritual is not needless nor untimely; and there is manifest throughout an insight into the sources of the minister's weakness and strength and a grasp of the problems of his life which lift the discussions of familiar truths far above the level of platitude. Particularly valuable and suggestive seems to me to be the lecture on "The Spiritual Life and its Relation to Truth and Orthodoxy." I indulge the hope that the readers of this review will get the book and read it—especially this chapter.

The least valuable lecture is on "The Spiritual Life and the Present Social Problem." The lecturer does not make clear just what the relation between the minister's spiritual life and the social problem is. Here he had a great opportunity and needed to be concrete and definite, but instead flies aloft into the realm of misty generalities.

However, no minister can read these lectures without receiving a definite and powerful impulse in the direction of more spiritual living.

C. S. GARDNER.

The Road to Unity: An Address delivered to the National Council of the Evangelical Free Churches on March 9, 1911, together with an Introduction and Two Sermons. By H. Henley Henson, D.D., Canon of

Westminster. Hodder & Stoughton (George H. Doran Company), New York and London. 140 pages. 75 cents, net.

One greatly wishes that in this volume he might find really "the road to unity." If any man within the Episcopal ranks could find a road to unity for Protestantism, that man is the able, aggressive, spiritual Canon of Westminster. It is right to quote, also, Dr. G. Campbell Morgan's conviction, that if "every churchman—bond and free—" were "to read it without prejudice * * * there would surely be the discovery of what is truly essential and what is merely incidental, and a consequent coming together of those who are already one." One cannot but question whether Dr. Morgan has adequately grasped some of the implicit positions of the good Canon. If he has, then he quite mistakes the temper, as also he fails to apprehend some of the fundamental positions, of a large element of democratic Christianity. This is written in all kindness and love by one who greatly admires Dr. Henson and Dr. Morgan.

The work incidentally discloses two barriers to union which so far, in England, no one has been able to suggest a way of overcoming. First, there is that covert and, in Dr. Henson, apparently wholly unconscious, assumption that the road to unity is to be understood as a synonym for the *road to the Church of England*. The venerable and lovable Archdeacon Moule has been acute enough to see, and frank and ingenuous enough openly to aver, this conception. If England's Free Churches are only waiting for Anglicanism to open a door for their "return" to the "Mother Church," then they are not of the mettle that they are supposed to be.

The other fatal assumption of Dr. Henson is that the Church of England can maintain its own unity and still abandon that assumption of its historic episcopate, intolerable to democratic Christians.

Right manfully is he, along with a notable body of like-minded men, working toward this end within the Church. The task is an impossible one. If they press too far their campaign and seem about to succeed, then a split in the Church of England will inevitably result.

Without at all meaning to do so, Dr. Henson flings a terrible insult at the free Christians of Great Britain when he advises them that what they most need to do is to adopt a certain catechism by which they will, as he thinks, "not only have done much to facilitate coöperation between separated Churches, but * * * will have gone to the root of *that lamentable ignorance of the very fundamentals of Christianity which fosters the anarchy of religious individualism in the English-speaking world*" (Italics supplied).

For all the despair of rapid progress toward unity which this book awakens, one is ready to commend it as born of a spirit of love and fraternity and of true devotion to the cause of Christ. Those who now assume Dr. Henson's attitude will yet have to learn that *the road to unity* lies through that very "anarchy of religious individualism" which is born of knowledge of the Son which makes free and not, as he thinks, of "ignorance of the very fundamentals of Christianity."

Let no reader take the reviewer's end in all this, but each read the book for himself. It will be time well spent.

W. O. CARVER.

Life's Christ Places. By the Rev. Joseph Agnew, of Dunbar. Edinburgh: T. & T. Clark. 1911.

This is a charming little volume. It is a sort of outline of the life of Jesus, arranged according to the places where the great acts and crises of His ministry occurred, with interesting and often striking comments upon His career and thoroughly spiritual applications to our own lives. It is not a series of sermons, but a series of talks to a Sunday school class, and published at the request of those who heard them. They may be commended without qualification except as to two particulars. He founds an argument for infant baptism upon the incident of Christ's presentation in the Temple; and he fails to appreciate properly the social significance of certain passages in the life of the Lord and in one place even speaks slightly of the social meaning of the Gospel. Otherwise the volume is to be commended for its spiritual insight.

C. S. GARDNER.

Baptist Beliefs. Rev. E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary. 1912: Baptist World Publishing Company, Louisville, Ky. 96 pages. 50 cents, net.

Dr. Mullins has brought to this work that clear thinking and lucid statement for which he is known to be so gifted. An introduction explains the making and function of Baptist creeds and warns against the dangers of creeds when their true function is perverted or transcended. Twenty-six articles follow but are not numbered nor presented in formal fashion. After each statement of belief a list of Scripture references is appended. The statement is not usually technical and never stereotyped, never conventional.

At the end of Dr. Mullins' work the publishers have added the New Hampshire Declaration of Faith and two Church Covenants, from Brown and Hiscox.

Many will want this fresh and convenient statement of what Baptists believe. Nearly always the statements are positive and constructive with no explicit controverting of opposing theories.

At the Temple Church. By H. G. Woods, D.D., Master of the Temple, etc. New York: George H. Doran Company.

As the author indicates these sermons do not constitute a series. Indeed there is no principle of unity in the volume. Most of the sermons, however, are of a high order, though some of them are hardly worth while for the readers of this review. Yet there are twelve or fifteen of the twenty-six that are worthy of a reading by any preacher, for the author has true spiritual insight and a smooth and elegant style. The volume is one of a series issued by this great publishing house under the general title "The Scholar as a Preacher."

A Disciple's Religion. By William Holden Hutton, B.D., Archdeacon of Northampton, etc. Edinburgh: T. & T. Clark. 1911.

There are here four groups of sermons, which are of unequal value, but most of which are excellent. Five which are included under the heading, "Historical Commemoration," are of little value, especially to American readers. The others are thought-

ful in matter and clear in style, setting forth the deeper principles of Christian living; but not notable for spiritual fervor.

The Springtime of the World, and Other Sermons. By Rev. Charles E. Stone, author of "The First Sign," etc. London: James Clark & Co. The Kingsgate Press.

This is a charming volume of sermons, notable chiefly for brevity and freshness. One rarely will find a collection of sermons, whose themes are so strikingly fresh, practical and happily expressive of the central truth of the Scriptures selected as texts. And the discussion is always stimulating and uplifting.

Reasons and Reasons. By James Moffatt, B.D., D.D., D.Litt. Hodder & Stoughton: New York and London.

A volume of brief but strong, spiritual sermons dealing with great themes.

Heredity: Its Relation to Evolution and Animal Breeding. By William E. Castle, Professor of Zoology in Harvard University. New York: D. Appleton & Co. 1911.

This book is based upon a course of eight lectures delivered before the Lowell Institute. The author maintains vigorously Mendel's law of heredity; but the facts he adduces do not seem to the reviewer always to support the law. It leaves the question as to the inheritance of acquired characters just where it was before—unproved.

Social Aspects of the Cross. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor of Homiletics in Union Theological Seminary. New York: Hodder & Stoughton. 1911.

A short series of studies of the social implications of the Cross, written in excellent style and exhibiting clear and deep spiritual insight.

Bebel's Reminiscences. Translated by Ernest Nutermann. New York: The Socialist Literature Co. 1911. 75 cents, net.

Bebel is the present leader of the Social Democratic Party of Germany. His life is, therefore, invested with important interest. He tells his own story in a frank and easy style, and not without evidence of egotism. But the story is valuable as throwing light upon many details of the history of this great movement.

The Cross: The Report of a Mission. By G. A. Johnston Ross, Professor of Practical Theology, Presbyterian College, Montreal. Fleming H. Revell Co., New York. 1912. Pages, 46. Price, 25 cents.

Prof. Ross finds that men to-day do not have the same conviction of sin that was found fifty years ago and hence do not feel the same need of a Saviour. He himself believes firmly in the Cross of Christ as the only ground of hope and as the sure anchor for the future. The little book is finely done and will do good.

What I Tell My Junior Congregation. By Robinson P. D. Bennett, M.A. The Westminster Press, Phila. \$1.00 net; postage 7 cents.

A very spicy, spirited and suggestive booklet which is the result of years of experience in work with and for children in the services of the church. It forms a manual of methods and materials and gives numbers of short sermons preached by the author, in the attempt to meet the needs of the child in the morning services of the church. They will prove suggestive and helpful, no doubt, to some pastors who have neglected this important branch of service, or who have thought they had neither time nor aptitude for such work.

The First American, and Other Sunday Evening Studies in Biography. By C. J. Baldwin, D.D., Granville, O. 1911. Pages 291.

This volume contains twelve Sunday evening lectures, seven of them on American, the rest on European, characters. They are fine examples of the pulpit treatment of biographical themes. The biographical material is retold in a dramatic and interesting way, and the moral and religious lessons are clearly and fairly drawn and presented with emphasis.

The Country Church and the Rural Problem: The Carew Lectures at Hartford Theological Seminary, 1909. By Kenyon L. Butterfield, President of the Massachusetts Agricultural College., Member of the Commission on Country Life. The University of Chicago Press. ix+153 pages. \$1.00 net.

American Christian forces are beginning to appreciate the importance of the country church and to grapple with the critical problems that face it. No more serious attempt is to be found, perhaps, than this. The country church here under consideration is that made up of "the tillers of the soil." The discussion will not at all points fit all fields that are really country fields; but there are suggestions that will help all. The book is to be commended to all who need to study this problem. Such readers will find that the author has thought out the difficulties, states them clearly and sympathetically and affords not a little help toward their solution.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. xv+429 pages.

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago; Author of *Democracy and Social Ethics*, *Newer Ideals of Peace*, etc. 170 pages. New York, 1912. The Macmillan Company.

Both these works, that have become standards in their departments, have now been published in the "Macmillan Standard Library" at fifty cents each. The public is to be congratulated on this opportunity. Both works have already gained very wide popularity and ought now to be read everywhere.

What of the Church? By F. Sherman Wallace, M.A., B.D., Professor in McMinnville College. Philadelphia: The Griffith & Rowland Press.

The last chapter of this little volume is valuable. In the first, he claims more for the church's achievements than its critics will grant; and presents no adequate proofs. The other chapters are of little value.

The Cheerfulness of Death: By W. W. Keen, M.D., LL.D. 14 pages.

Prayer and Its Relation to Life: By Henry M. King. 40 pages.

What Parents Should Teach Their Children: By Sylvanus Stall, D.D. 32 pages.

Why Boys and Girls Go Wrong: By Allan Hoben. 22 pages.

The Function of the Family: By Howland Hanson, D.D. 16 pages.

The Recovery of the Home: By Charles F. Thwing, D.D. 24 pages.

These valuable pamphlets are all from the American Baptist Publication Society, Philadelphia, and each sells for ten cents, net, except the first, which is on ornamental paper and in special binding, and costs fifteen cents.

The last four belong to the "Social Service Series," edited by Dean Shailer Mathews.

The Twentieth Century Adult Class at Work. Reports of Two Actual Class Sessions. Edited by John T. Faris, Associate Editor Westminster Adult Bible Class, Philadelphia. The Westminster Press, 1912. 38 pages. Paper, 10 cents.

Family Prayers from the Book of Common Worship. Prepared by the Committee of the General Assembly of the Presbyterian Church in the United States of America. Philadelphia. The Presbyterian Board of Publication and Sabbath School Work, 1911. 16 pages. Paper, 5 cents; \$2.00 a hundred.

Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Year 1911. Nashville, Tenn., Smith and Lamar, Agents. 361 pages. Paper, 50 cents, net.

American Baptist Year Book, 1912. Philadelphia, American Baptist Publication Society. 274 pages. 50 cents; postage, 6 cents.

II. CHURCH HISTORY.

Kirchengeschichte Deutschland's; von Dr. Albert Houck. Fünfter Teil. Das spätere Mittelalter. I. Hälfte, Leipzig. J. C. Hinrichs'sche Buchhandlung, 1911. S. 582. Price, M. 10.50.

The preceding parts of Houck's great work on the church history of Germany are among the most highly esteemed historical productions of the last quarter of a century. Their accuracy, fulness and readableness leave little to be desired from either the historical or the literary standpoint. Notwithstanding

the amazing mass of detail, every page is intensely interesting. The author has known how to seize and set forth the facts in such a way as to make the narrative human and vital. The style is almost faultless.

These characteristics continue in this part. The thoroughness of investigation attested on every page, the complete mastery of the subject by the study of both the primary and secondary sources, the limpid language are all here. The volume carries the history of Christianity in Germany forward from 1250 to 1374. The titles of the various chapters are as follows: "The Popes, the German Church and the Empire;" "The Spiritual Princes;" "The Leadership of the Bishops;" "Theology;" "The Work of the Spiritual Office;" "Piety," and "The Popes and the Empire." The titles will sufficiently indicate the great divisions of the subject. Movements, whose beginnings were described in previous volumes, are carried forward in this to fuller development or to completion. The period is one of beginning decline, but Houck makes it interesting and instructive nevertheless. His work deserves the great reputation which it enjoys.

W. J. McGLATHLIN.

An Introduction to the History of the Assyrian Church or the Church of the Sassanid Persian Empire, 100-640 A. D. By W. A. Wigram, M.A., D.D. London. Society for the Promotion of Christian Knowledge, 1910. Price 5s. Pages 318.

Assyria was once the terrible scourge of Israel. Nineveh fell and the people passed under foreign rule. The country was debatable ground, and changed masters frequently. The people of this region, lying east of the Tigris, early received Christianity and accepted it with ready hospitality. The course of its development, especially along Christological lines, was different from that of the West. It was distinctly oriental, but made rapid progress until the country was again reduced by a native Persian dynasty in 225. These rulers were fanatically attached to the old Persian religion. Moreover they suspected Christians as disloyal to Persia on account of their connections with their religious brethren in the Roman Empire which was bitterly hos-

tile to Persia. The result of this combination of circumstances was a long and destructive persecution of the Christians which almost destroyed them and finally severed them completely from the Christianity of the Roman Empire and made of them a distinct Christian type.

The story of these eastern Christians up to 640 is very well told in this volume. The author is quite conscious that he is dealing with a Church and the distinctly ecclesiastical affairs interest him most, as is usual with high churchmen. But one can obtain a good account of early Christianity in Persia in this volume.

W. J. MCGLOTHLIN.

The Armenian Church. By Archdeacon Dowling. London. Society for the Promotion of Christian Knowledge. 1910. Price 3/6. Pp. 160.

This small volume is not a history of the Armenian Church as its name might lead one to expect. It is rather a collection of disconnected notes, some of which are historical, while the majority are descriptive of the organization, doctrine, ritual, dress, and other practices of the Armenian Church at the present time. A good deal of material, interesting and otherwise, is presented.

W. J. MCGLOTHLIN.

Les Prédicants Protestants des Cévennes et du Bas-Languedoc 1684-1700; par Charles Bost. 2 vols. Champion, Paris. 1912.

The sixteen years treated in these two volumes constitute one of the most distressing and terrible periods in the history of France. For fifty years the Protestants had been suffering terrible persecutions in violation of the Edict of Nantes. Then in 1685 the Edict was formally abolished and the government undertook the extermination of Protestantism within the entire realm. In this bloody business it had the hearty support of the Catholic Church. The cruelties and hardships suffered by the Protestants are almost indescribable. Hosts fled from the country, many yielded and entered the Catholic Church, many suffered the severest penalties of the law. The years immediately after the Revocation were naturally the worst, and it is with the

Protestant preachers of this period in the two provinces of Southern France, in which most of them were found, that these volumes deal. They were designed originally as a corrective and supplement to the work of M. O. Douen on the early pastors of "The Church of the Desert," published in 1879. One volume of that work retains its value, while further investigation has shown the inadequacy of the other. The author had the privilege of using the work of M. Fonbrune-Beribinau, and other scholars. He was for years a pastor in the region where the events of the history took place, and has consequently been able to add much local color to his narrative. Moreover he has had access to nearly all the archives involved, and has diligently used most of the published and unpublished sources. The result is a very detailed and yet a very life-like and readable story. The most important preachers whose lives have been treated were Francois Vivent and Claude Brousson. The author, while he is a Protestant and deeply sympathetic with the purposes and the heroic sufferings of his fellow-religionists, has nevertheless not failed to see and relate their weaknesses and mistakes. He has endeavored to see clearly and to tell the story faithfully, and seems to have succeeded remarkably well. Whoever in the future will learn the story of the heroic sufferings of the Protestants of France in the latter half of the seventeenth century cannot neglect this great work.

W. J. McGLOTHLIN.

Studies In the Life of John Wesley. By E. B. Chappel, S. S. Editor, M. E. Church, South. Pub. House, M. E. Church, S., Nashville. 1911. Pp. 239. Price, \$1.00.

This handy volume is in the "Methodist Founders' Series" which is being issued under the editorial oversight of Bishop Warren A. Candler. There are a number of great "Lives" of John Wesley. This brief hand-book naturally adds nothing to these. Its purpose as stated by the author is not to bring forth any new material, but to present "such an arrangement and interpretation of familiar facts as seemed to the author best suited for making them intelligible and interesting to the younger members of our Church and to such older ones as have not

the time for a more comprehensive study." This purpose of the author has been admirably fulfilled. He has produced a racy, instructive and entertaining volume that must interest and benefit all who take it up, not only in his own Church but in other communions as well, for Wesley is the possession of all evangelical Christendom. It is not a "Life," and yet all important features of the life are so thoroughly treated that no essential matter is neglected and the average reader will find this small volume adequate to all his needs.

W. J. MCGLOTHLIN.

III. RELIGIONS AND MISSIONS.

Religion und Soziales Leben bei den Naturvölkern. Von Dr. H. Visscher, Prof. ord. an der Universität zu Utrecht. Bonn: Johs. Schergens. 1911.

This work has for its purpose to afford a scientific foundation for Christian Missions. The author exhibits a wide and thorough acquaintance with the voluminous literature descriptive of the institutions, usages and practices of the nature-peoples. He not only has read widely, but has sifted the vast fund of information as to these backward societies and correlated the significant facts so as to give us as clear a picture of the main features of their social organization as is available anywhere, perhaps. No writer with whom I am acquainted has brought out more impressively how very large a part religion plays in the social life of these peoples.

One cannot, I think, speak quite so unqualifiedly as to his success in using this material to establish a scientific basis for the Christian missionary enterprise, though his work unquestionably has value for that purpose. He criticises severely—and with justice—many of the writers on social evolution, because they start out with the theory that human society evolved by natural processes out of animal society, and persistently interpret the facts to fit this theory. To begin with a theory and handle the facts so as to make them support that theory is, as he says, an unscientific procedure. But he proceeds in the same way; though his theory is different. He tells us in his criticism of those theorists that we have really no scientific knowledge of the life of

“primitive men.” But all his reasoning is in fact based upon a certain assumption as to the moral, religious and social status of “primitive man.” He treats the low religious and social state of the nature-peoples as a degeneration from that original state. The writers whom he takes to task for their unscientific method treat it as an evolution upward, though a slight progress only, from the primitive status. But he says we have no scientific knowledge of “primitive man.” If this be the case, his method is just as unscientific as theirs. As a matter of fact, many traits of the social life of nature-people may be regarded either as the traces of a higher social and religious life yet lingering among a degenerate people, or as rudimentary developments toward a higher social and religious life among peoples who have not yet advanced to higher levels in social evolution; whether they will be regarded as the one or the other depends upon the hypothesis with which one approaches the facts. It is very probable that there is a measure of truth in both hypotheses.

The work of the author would be more valuable if he had used more than he did the knowledge we have of the social and religious origins of the culture-peoples. The status of the nature-peoples can be best interpreted in the light of that knowledge. However, Prof. Visscher has given us an exceedingly interesting treatise.

C. S. GARDNER.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund; Editor of “Dictionary of the Bible,” and “Dictionary of Christ and the Gospels;” with the assistance of John A. Selbie, M.A., D.D., and Other Scholars. Volume IV, Confirmation—Drama. New York: Charles Scribner's Sons. 1912. xvi+907 pages. \$7.00.

This Encyclopedia comes on slowly, but with articles that justify the delay. Already it is evident that its bulk will far surpass the tentative announcements. Indeed, it seems as if the Editor were allowing free rein to his contributors with a resultant lack of proportion that is somewhat to be regretted. Still, it would hardly do to ask any more material than we are likely

to have in the completed work and no complaint is likely to be heard concerning the length of the longer discussions—treatises often—that are appearing. This volume follows those that had preceded in introducing some topics whose religious and ethical import are, to say the least, not quite obvious, or only secondary; articles on mathematical and purely psychological subjects being chiefly noticeable.

One misses some subjects, e. g., Convent.

There are numerous articles discussed by different writers in sections, as in preceding volumes. A little thought will at once suggest that in this volume must have a large number of highly important topics. Only a few can be mentioned here. "Congregationalism" has barely 6 pages, by Dr. Williston Walker. "Conscience" has a composite and, one must say, incomplete presentation in 17 pages. "Conversion" has a very suggestive, brief treatment along right lines, but it is a subject that greatly needs elaboration, especially in relation to religions other than Christianity. The 5½ pages are by Dr. James Strachan.

"Cosmogony and Cosmology" has 19 sections and one reference to another article. Seventeen writers occupy 56 pages. The sectional division is on a group religious basis.

"Councils and Synods" has one writer for the Buddhist and three for the Christian, 25 pages in all. "Creeds and Articles" includes discussion of the Babylonian-Assyrian, Buddhist, Christian, Egyptian, Hebrew, Jewish, Muhammadan and Parsi creeds. "Crimes and Punishments," with which "Criminology" may be included, has 66 pages, and is quite comprehensive.

"Criticism" is represented in the Old Testament by Dr. J. Strachan, with a decided friendliness to radical positions, presented with persuasive shrewdness, while Prof. W. C. Allen deals more conservatively with the New Testament, but with frank fairness. Benjamin Kidd contributes a splendidly discriminating brief—3 pages—article on "Darwinism." The most elaborate of all the discussions is on "Death and the Disposal of the Dead," a little over 100 pages, in sections on a religious basis. Many phases of the subject are treated under other headings and only referred to in this article.

The "Decalogue" is treated with critical freedom but ethical appreciation by L. W. Batten.

Other articles of primary importance are "Deification;" "Deluge;" "Demons and Spirits" (71 pages); "Descent to Hades," by Friedrich Loofs, in 15 pages of critical, comparative and historical discussion; "Disciples of Christ," very briefly done by Prof. Herbert L. Willitt in a single page; "Disease and Medicine," 50 pages; "Divination," 56 pages; "Docetism;" "Doubles;" "Drama."

W. O. CARVER.

The Mysteries of Mithra. By Franz Cumont, Prof. in University of Ghent, Belgium. Translated from the Second Revised French Edition, by Thos. J. McCormack. Sec. ed. Open Court Publishing Co. 1910. Pages, 239.

Cumont has given more attention to the religion of Mithra than any other living scholar, having traveled widely, visiting its monuments, and having worked on the subject for many years. His *Textes et Monuments figurés relatifs aux mystères de Mithra* is the most important work ever published on the subject. The present volume consists of the "Conclusions" to that great work. In this form it first appeared in 1900, and soon ran into a second edition. In its English form, translated from the second edition, it is provided with a map and some fifty cuts and illustrations.

His long study has naturally made Cumont an enthusiast on Mithraism. It seems to the reviewer very probable that an importance is assigned to the place and significance of this religion in the Occident which it never really had. The author confesses to the necessity of drawing largely on his imagination, and it is a powerful one. That Mithraism was widely diffused over the Western Roman Empire and was very influential is proven beyond all dispute. Temples and monuments dedicated to Mithra have been found in all regions where the Romans, and especially the Roman armies, went. In the opinion of the reviewer it is not likely that the religion of Mithra was ever really a rival of Christianity with the masses of religious people, and yet it was undoubtedly very influential in the army and the government, especially in

the third Christian century. The history of this religion constitutes a very interesting chapter in the missionary history of religion, for it was one of the few non-Christian religions which were missionary. All who are interested in the history of religion will find this volume interesting, and, if read with care to distinguish between the facts and the author's fancies, very helpful and instructive.

W. J. MCGLOTHLIN.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Frederick Jones Bliss, Ph.D., author of "Excavations at Jerusalem, 1894-1897," "The Development of Palestine Exploration," etc. Charles Scribner's Sons, New York, 1912. xiv+354 pages. \$1.50, net.

Born in Syria and spending much of his life there, the author has had abundant opportunity to know his subject. That he has improved that opportunity is evident. But he has not depended alone upon information gained in this general way. He has read widely in preparation of the lectures. Before delivering them, he made a tour of the land with this special purpose in view, and again before publishing the lectures they were revised in the light of a second tour of Syria. The result is a work of much learning on a country of growing importance in the life of the world and in the progress of missions. One chapter is devoted to "the historic setting," two to "the Eastern Churches," three to Islam, and one to "the influence of the West." It will be recognized that Jews, Druses, Musiriyeh and Isma'iliyeh, as well as some less important cults are omitted. The author explains that this was due to excess of material for the limits of the volume and promises this material at some later time. It would perhaps have been better to condense and eliminate even further than has been done and include all in the one volume. The work as it stands, however, is rich in details of sources and illustrations of facts which will enhance its value for thorough and scientific students. The questions that relate to Protestant Missions are, as might be expected, treated with fairness and frankness.

The book is Volume V of the Bross Library.

W. O. CARVER.

"The Hakim Sahib": The Foreign Doctor. A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. Illustrated. New York, 1911. Fleming H. Revell Company. 384 pages. \$1.50 net.

The Life of Dr. Arthur Jackson of Manchuria. By the Rev. Alfred J. Costain, M.A., with a Preface by the Rev. William Watson, M.A. Second Edition. London and New York, 1911. Hodder & Stoughton. 188 pages. 2 shillings, net.

Hudson Taylor in Early Years; The Growth of a Soul. With Illustrations, Portraits, Maps, etc. By Dr. and Mrs. Howard Taylor, with Introduction by Mr. D. E. Hoste, General Director, China Inland Mission. New York: Hodder & Stoughton; George H. Doran Co.; Philadelphia: China Inland Mission, MCMXII. xxi+511 pages. \$2.25 net.

William Scott Ament, Missionary of the American Board to China. By Henry D. Porter, M.D., D.D., Author of "Biography and Memorial of Henry Dickinson Smith." Illustrated. New York, 1911. Fleming H. Revell Company. 377 pages. \$1.50, net.

Letters of George Borrow to the British and Foreign Bible Society. Published by direction of the Committee; edited by T. H. Darlow. New York and London, 1911. Hodder & Stoughton (George H. Doran Company). xviii+471 pages. 6 shillings.

Biography teaches by example not only in the sphere of history but of all the historical sciences as well. World-wide missions are entering a distinctly new epoch. Perhaps one should say they have already entered upon the new era, but are just now becoming distinctly conscious of the new order. The methods, aims and instruments of the world conquest by Christianity are all passing under review to determine what modifications are called for to gain true efficiency in the most stupendous moral and spiritual undertaking that could engage the energies of men.

Missionary students are fortunate in having at their disposal just now a large library of biography, autobiography and reminiscential review of missionaries of long, strenuous, varied and illuminating service. No literature in the subject of Missions is more valuable, not even the reports of ecumenical commissions and the careful works of the best equipped experts.

In the list at the head of this notice we have five volumes covering a wide range, and each in its way of great value.

Persia is to exhibit from now on a new phase of missionary work and results. The long-deferred, because hitherto practically impossible, efforts for Mohammedan conversions are now to be put to the proof. Lives of Persian workers have been written, from Henry Martyn on, but in Dr. Cochran we have the man who most of all, perhaps, forms the transition from the older task to the newer. He was closely identified personally with movements that are bringing about a new political and social order in the land of the Shah. It is fortunate for missionary students that Dr. Speer is the biographer.

The two volumes representing *Missionaries to China* are opportune. Dr. Ament spent thirty-six years in China, and passed through the stirring transition days leading up to the marvelous period of republicanism. The biography is written with constant consciousness of its value to missions as well as with a view to honoring its hero. Dr. Ament labored with one of the most statesmanlike of all mission boards, and so his life story is especially valuable.

Hudson Taylor's life has been awaited with eagerness for years. It is a little disappointing after so long a time to have only the "early years," not reaching the days of the "China Inland Mission," and with no certain promise as to the second volume with that story. And upon reading one finds a rather unanticipated measure of ancestral and collateral detail. It is all interesting, even engaging, and helps to understand "the growth of a soul," which is the real objective of the authors. They evidently account the soil and surroundings as having no little to do with the soul's growth. Everywhere the book bears evidence of the most painstaking care in gathering material. For missionary problems the second volume will be of more immediate value, and it is to be hoped it may soon be forthcoming. This first volume is of value chiefly for personal religion along those profound pietistic lines for which Hudson Taylor was noted no less than for his unprecedented achievements in organizing a mighty mission.

The biography of Dr. Jackson has the pathetic interest of a martyr hero. Dying at 26 of that terrible plague, to combat

which he had gone voluntarily to Manchuria two winters ago. He had barely begun a career which his character, preparation and devotion promised to make notable. Such lives have ever had wonderful power of appeal to young men and women. This one is told with the spirit and skill that will make it effective, and through this biography the hero will call many to heroism.

Of George Borrow his editor says: "Certainly, no other society ever possessed such an astonishing correspondent," and calls him the Society's "most remarkable servant." For some eight years he was agent and translator for the Bible Society in Russia, Portugal and Spain. After that he entered upon a literary career which won him fame. His elaborate biography, 1899, was unable to make use of this correspondence, which had been lost in the Society's archives; but it has now been recovered and published in full. It comes at just the time when certain Protestant denominations have reason for extensive zeal in propaganda in the countries from which Borrow's remarkable correspondence was written. One is glad to commend and recommend each and all these able volumes as of opportune value and of permanent interest.

W. O. CARVER.

The Education of Women in China. By Margaret E. Burton. Illustrated. New York, 1911. Fleming H. Revell Company. 232 pages. \$1.25 net.

Miss Burton spent six months in China in 1909 with her father, whose commission at that time is generally known to students of missions and of education. She gave her attention especially to the condition, culture and needs of women in China and has continued her studies. This volume, setting forth the results of that study, is opportune. There is no other work with which it must compete at a time when its subject is of the first interest. Sympathetic appreciation is shown for the work already done since 1842 by Christian schools. The recent attention to women's education by government is outlined. The great need and opportunity for such education and the growing enthusiasm for it are described. The investigating has been carefully

done and the writing is clear and forceful. Let the student take this work in connection with the Edinburgh report of the Commission on Education and he will be well equipped for one of the supreme concerns of that nation that holds first place in current world interest.

W. O. CARVER.

The Conversion of India, Or Reconciliation between Christianity and Hindulsm; Being Studies in Indian Missions. By Emil P. Berg, Author of "Transformed Hinduism," "Ideals of Buddhism," etc. London, Arthur H. Stockwell, 1911. 238 pages.

Under the guise of addresses to missionaries to India, as his dear and beloved friends, whose concern for the religious salvation of India he deeply shares, the author has presented a somewhat novel and altogether shrewd argument for the "modern theology" and "the conclusions at which the new criticism has arrived." The author is quite convinced that thus far missions, Catholic and Protestant alike, have been a stupendous and pitiable failure. This is known fully by the Hindus and is obvious to all thinking men. Equally certain is he that he knows the reason. It is antiquated methods, mediaeval theology, slavery to Pauline conceptions of Atonement, the blasphemy of the teaching of the deity of Jesus, and the idolatry of the Trinity. By modernizing her methods Christianity might hope speedily to effect a reconciliation with Hinduism.

The whole subject is dealt with in a superficial and supercilious air that is academic rather than practical. It can do harm among such readers as are ready for any disparagement of missions. It will not promote energy in the task of converting India. Unitarianism has never been aggressively missionary and for the obvious reason that it lacks both the conception of human need and the inspiration of sufficient motive.

The discussions are flatteringly praiseful of Hindu thought, life and personality, saturated with Unitarian thought and dogma, attractive in style and given an added interest by attributing the positions presented to Hindu philosophers and religionists and representing them as spoken by Hindus.

W. O. CARVER.

The Negro and His Needs. By Raymond Patterson; with a Foreword by William Howard Taft. New York, 1911. Fleming H. Revell Company. 212 pages. \$1.25, net.

Mr. Patterson has brought to the task of preparing this book a vigorous personality, a journalistic training, a newspaper correspondent's cock-sureness and off-hand wisdom, some extensive study and investigation, and a measure of reflection.

The result is that he has grasped right fully *the complexity of the problem* which he outlines in five chapters. He has gotten at the heart of the economic and political phases of *existing conditions* which he sets forth in four chapters. He has developed some highly suggestive views concerning *the solution* which he states with dogmatic vigor and intense earnestness in five chapters. The chapters were originally published as letters in *The Chicago Tribune* and their author did not overlook that the prime demand on a correspondent is that his letters shall be readable. The revision they have undergone at the hands of Mrs. Patterson has not made them less readable nor removed all that was put in primarily for that purpose. But there is much of wise suggestion and more that is stimulating to thought. The book should have the attention of all who are concerned for the Negro and for our country as affected by the Negro.

W. O. CARVER.

The Home Mission Task; Its Fundamental Character, Magnitude and Present Urgency. Edited by Victor I. Masters, Editorial Secretary of the Home Mission Board of the Southern Baptist Convention, and made up of chapters by well known Southern writers. Atlanta, The Home Mission Board, 1912, 331 pages.

Dr. Master's title page description of his book leaves little need for further word. There are fourteen chapters wherein are discussed by our ablest mission thinkers and workers the various philosophical and practical aspects of the "Home Mission Task." The editor has himself written chapters on "A Historical Sketch" and "Home Missions and the Country Church." Secretary Gray presents the organization, scope and aim of the Board. The names of Hatcher, Edmunds, W. M. Vines, H. L. Jones, Gambrell, L. J. Bristow, J. E. White, Gordon, Love, Bru-

ner and Weaver attached to articles dealing with subjects in which most of these men are recognized specialists, are a guarantee of the intense interest and great value of the book. Its primary purpose is to inspire and instruct Southern Baptists, but students of missions in all denominations will find it a rich volume.

W. O. CARVER.

The Mission of Our Nation. By James Franklin Love, D.D. Fleming H. Revell Company, New York, Toronto, London. 1912. 240 pages. \$1.00, net.

In five chapters as follows: "Signs of a National Mission;" "The Reason for the Mission;" "The Nature of the Mission;" "Perils to the Mission;" "The Realization of the Mission." Dr. Love has put clearly before his readers a stimulating discussion of America's place in God's missionary plan of the ages. Beginning with the founding of Christianity, he rapidly traces its Spirit-guided course away from the Orient, through Greece and Rome, to the time when it took root among the Anglo-Saxons, and blossomed into the evangelical religion of Protestant America. "Man's happiness consists in finding out which way God is going and then going with Him" is submitted as a thesis, and the book shows that God is moving through evangelical Christianity, through the Anglo-Saxon, through democracy, through the American nation. The mission of our nation is to go with Him by letting Him work through us. Dr. Love has brought to his treatment research, fairness, clear thinking, sane and suggestive interpretation, missionary zeal, high patriotism and a delightful style. It is difficult to lay the book down, having begun it. Having finished it, the evangelical Christian and the patriotic American will undertake his task with quickened pulse, clear eye and resolute purpose. He will be a better foreign missionary, become a better home mission and *vice versa*.. May more Southern men write books on the same plane.

P. W. J.

The Redemption of the City. By Charles Hatch Sears, M.A., General Secretary of the New York City Baptist City Mission Society. Introduction by Edward Judson, D.D. Philadelphia, 1911, The Griffith &

Rowland Press. xvi+248 pages. Cloth, 50 cents, net; paper, 35 cents, net.

Availing himself of extensive study of what has been written on the problems of home missions, and specifically of city missions, and of an intelligent and wide personal study at close range of the city's life, this author has brought to his task a quite remarkable capacity for clear and complete analysis and of equally clear and forceful statement. All the while he has had in mind the particular purpose for which he was asked to prepare this volume, for study classes within the missionary societies. The result is the best elementary work in the city's problem that this reviewer has seen. It is best because it is most comprehensive, because it is optimistic and able to give a good basis for its optimism, because it is fertile in suggestion of ways and means for solving the great problem. There are pictures, charts, an extended bibliography, chapter synopses, "Notes of Reference" to other literature of all classes, marginal topical notation, a "directory of organizations referred to in text"—forty of them. In short, the work is a marvel of completeness and of fitness for its purpose.

W. O. CARVER.

Early Stories and Songs for New Students in English. By May Clark Barnes. New York, 1912. Fleming H. Revell Company. 145 pages. 40 cents, net.

Here is a work designed for teaching English to immigrants and at the same time teaching them some of the chief stories and truths of the Bible and Christianity. It is a sort of adult primer of the English language. It is chiefly made up of material already tested in successful use in the form of leaflets and charts. With it are included instructions to teachers for its use. It is intensely interesting as representing a pedagogical method in religious and general instruction.

South American Problems. By Robert E. Speer, New York, Student Volunteer Movement, 1912. xi+270 pages. 75 cents.

The charm of Mr. Speer's personality, the force of his wis-

dom, and the result of an extended journey in personal study of South America, combine to make assurance to any missionary student that here is a book of first class importance for private use, study classes, and for use by ministers. It will help to further the growing concern which North American Christians are taking in South America. Numerous illustrations and a color map greatly add to the value of the book.

Brazilian Sketches. By Rev. T. B. Ray, D.D., Educational Secretary of the Foreign Mission Board of the Southern Baptist Convention. 1912: Baptist World Publishing Company, Louisville, Ky. 134 pages. Cloth, 50 cents; postage 7 cents; paper, 35 cents; postage 5 cents.

These sketches are in part the outcome of an official visit to Baptist missions in Brazil two years ago. Dr. Ray has centered his attention upon religious conditions, opportunities and work. Naturally he has made most extensive use of facts in connection with the work of his own board, but the work will possess general interest, as well. Fine tributes are found to native Christians and to missionaries. There is something also of philosophy in chapters on "The Testing of the Missionary," "The Urgent Call," "The Last Stand of the Latin Race."

The book is to be used as the text-book of mission study classes in Southern Baptist churches this fall. It ought to have a very extensive reading.

The Chinese Revolution. By Arthur Judson Brown. 217 pp.; illustrations, map, cloth binding stamped in gold. New York: Student Volunteer Movement. 75c, net.

By making use of his previous thorough study of China and by drawing on the pages of his "New Forces in Old China" Dr. Brown has been able to be among the first in the field with a book on the most significant fact of current history. By this means also the Student Volunteer Movement is able to be on hand with a thoroughly up to date text-book on China for mission study classes. Both the author and the Movement, and more especially the mission study students are to be congratulated. The chapter on "Leaders of the New China" has extensive accounts of both Sun Yat Sen and Yuan Shi Kai.

Ji Yung: A Beautiful Gem. Letters from a Chinese School Girl. By Janie H. Watkins. Smith & Lamar, Agents; Publishing House M. E. Church, South, Nashville, Tenn. 912. 62 pages. 50 cents.

A series of interesting letters of a Chinese girl of high social position, written to her teachers in the Laura Haygood Memorial school in Soochow. The broken English of the letters give added charm to the great human interest in this work that presents the progress in learning and in life of a Chinese girl. Incidentally the reader comes very close to the tragedy of the Chinese custom of marrying girls while mere children.

Pokjumie; A Story from the Land of the Morning Calm. By Ellasue Canter Wagner, author of "Kim Su Bang," and other Korean Stories. Nashville, Tenn.; Dallas, Tex.; Publishing House of the M. E. Church, South. 1911. 115 pages. 50 cents.

A well-told story of the experiences of a woman in Korea in the varied relations in which they suffer and achieve in that backward land; and of the power of Jesus Christ to regenerate the society of that, as of all lands.

With You Always. A sequel to "Over Against the Treasury." By Courtenay H. Fenn, D.D., Missionary of the Presbyterian Board, Peking, China. Philadelphia: The Westminster Press, 1911. 238 pages, decorated. 75 cents. Postage, 8 cents.

This work presents in the form of an attractive story the picture of an ideal missionary church. In the course of its becoming such a church there arise all the usual and some unusual problems and objections, difficulties and antagonisms all of which are dealt with in an effective way. Inevitably the story has its form and progress severely subjected to the motive and plan of the argument. None the less the story is very human and interesting for itself. The main value of the book, and for which it is to be heartily commended to all pastors and promoters of missionary interest, lies in its suggestion of methods for introducing missions into all forms of a church's organization and for inspiring all classes with an enthusiasm for this cause.

India and Daily Life in Bengal. By Rev. Z. F. Griffin, B.D., fifteen years a Missionary in India. Third Edition. Philadelphia: American Baptist Publication Society. 1912. 214 pages. 38 pictures. \$1.00, net.

It is not surprising that a third, enlarged and corrected, edition of this book is called for.

There is no pretension to learning, no profound discussion of great "problems." The author tells in everyday fashion the everyday story of India as he has seen it. Taking for granted no knowledge of India, he writes of scenery, roads, occupations, government, mission work, pests, etc. By such a plan the work is adapted to the great majority of people who want to study a foreign land. Scholars and scientific students will pass this book by. For the average reader, young and older, it will be "just what he wants."

In the Nantahalas; A Novel, by Mrs. F. L. Townsend. Nashville, Tenn.: Publishing House of the M. E. Church, South; Smith & Lamar, Agents. 186 pages. \$1.00, net.

A cover-page descriptive title calls it "A story of the 'Mountain Whites,' by one who has lived among them and loves them." That title is enough to win the interest of many if they can be assured that the story is a good one, and that it represents the mountain people truly. Here is the assurance for all who can trust the editor's judgment.

Periodical Articles on Religion, 1890-1899. Compiled and Edited by Ernest Cushing Richardson, with the coöperation of Charles S. Thayer, William C. Hawkes, Paul Martin, and various members of the faculty of the Hartford Theological Seminary, and some help from A. D. Savage, Solon Librescot, and many others. Author Index. New York: Published for the Hartford Seminary Press by Charles Scribner's Sons. 1911. 880 pages.

This is an enormous reference list. There are here indexed more than five thousand articles. The order is simply alphabetical on an author basis, but with article titles included all along, presumably when the article was anonymous.

A wide range of subjects and of general quality and method of treatment will be found included in the list. There is no sort

of topical arrangement and an investigator would need to be pretty well informed to make readiest use of this index.

It will serve useful purposes, however, to any one studying in this field.

Religions: Ancient and Modern. Open Court Publishing Co., Chicago, Ill.

The Religion of Ancient Greece. By Jane Ellen Harrison.

Celtic Religion. By Professor Edward Anwyl.

These brief volumes on the various religions and the various phases of religion form a very valuable series for the lay reader who is interested in the subject. Most of the volumes have been prepared by men and women who had earned the right to be regarded as experts by the publication of other and larger works on the same or related subjects, before they undertook these condensed treatments. The composition of a valuable primer is a most difficult task, and presupposes both comprehensive and detailed knowledge of the subject.

"The Religion of Ancient Greece" is a most admirable example of condensed treatment for a large and complex subject. It is clear, comprehensive, illuminating, suggestive. Everyone who is beginning the study of Greek religion should begin with this.

"The "Celtic Religion" is not so valuable. One does not get a clear, definite and distinct impression as in the other work. True the materials are not so abundant or clear, but neither is the mastery of the existing material so evident.

The Goodly Fellowship. By Rachel Capen Schaffler. New York: The Macmillan Company. 1912. viii+325 pages. \$1.25, net.

The author is sister-in-law to Benjamin Labaree, a devoted missionary to Persia, who was slain on the field. Contact with him and study of his life and work served to correct in her certain erroneous notions she had come to hold of the futility and wrong of able men losing their lives in missionary work. In this novel she seeks to gain a hearing for the true manhood and womanhood of missionary service. On the background of Per-

sian scenery and life she presents heroism, adventure, romance, love in a dramatic story. As a novel it should be a popular success. As a missionary volume it may serve a useful end.

IV. BIBLICAL LITERATURE.

Biblical and Theological Studies. By the Members of the Faculty of Princeton Theological Seminary. Published in Commemoration of the One Hundredth Anniversary of the Founding of the Seminary. Chas. Scribner's Sons, New York. 1912. Pages 634. \$3.00, net.

This massive volume is a worthy memorial of the Princeton Seminary Centennial. The leading chapter in the book is by President Patton on "Theological Encyclopedia," in which he contends for a well-rounded course in theology. Dr. Warfield writes ably on "The Emotional Life of Our Lord," while Dr. J. D. Davis discusses "The Child Whose Name is Wonderful." Dr. Vos treats "The Eschatological Aspect of the Pauline Conception of the Spirit," while Dr. Armstrong gives "The Place of the Resurrection Appearances of Jesus." So the volume moves on a high plane of ability and dignity. Dr. Robert Dick Kilson stoutly maintains that "The Aramaic of Daniel" suits best the early date of the book, not long after the founding of the Persian empire.

A. T. ROBERTSON.

The Historicity of Jesus. By Shirley J. Case, of the Department of New Testament Literature and Interpretation in the University of Chicago. 1912: University of Chicago Press, Chicago. Pages 352. \$1.50, net.

Dr. Case undertakes to answer the wild theories of W. B. Smith, of New Orleans, and Arthur Drews, of Germany, that Jesus never lived at all. It is not a difficult task to demolish that contention and Case has done it successfully, and with great ability. But in Chapter X, he undertakes to set forth "Jesus' Significance in Modern Religion." This he does in a shrewd and suave criticism of the deity of Jesus in justification of the Unitarian view. He holds the primitive interpretation of

the Apostles as out of harmony with the true world view and the facts of the life of Jesus (pp. 311ff.). He admits that it is not strange that the followers of Jesus should have made Him the object of their worship (p. 335), but for us the personal religion of Jesus, not the religion about Him, is of fundamental importance (p. 336). We still have "the ideal" as set forth in the example of Jesus (p. 337). Close touch with Jesus' life makes him "a most valuable aid to a better vision of the Father" (p. 344). It is all very cleverly done, but there is this patronizing tone towards Jesus all through the chapter.

"Even the first disciples, who were deeply impressed by their life of association with Jesus, preferred to set in the foreground their own inferences about the meaning of his career" (p. 339). But, according to Dr. Case, modern criticism has a much truer insight into the person and worth of Jesus than had Peter, John, and Paul.

A. T. ROBERTSON.

The Acts of the Apostles. A Commentary for English Readers. By W. M. Furneaux, D.D., Dean of Winchester. Oxford University Press, New York. 1912. Pages 424. \$3.00.

Dr. Furneaux accepts the Lucan authorship and dates the Acts about A. D. 75. He does not follow Harnack's lead here, but rather that of Sanday. I agree with Harnack as to the early date, probably A. D. 63. The author also accepts Ramsay's proof for the South Galatian view as conclusive. He gives a full bibliography of words in English on Acts, Peter, and Paul, that he has quoted. The comments are brief, pointed, and luminous. This part of the work is very well done indeed. A great deal of valuable information is packed into small compass, though the book is not a small one. There are many keen suggestions here and there. The author has read all the books and has done his own thinking. One misses the headings for the divisions made. The book is weakest on analysis. The textual comments are excellent, but there is little cue to grasp the development of the book. The work in detail is good.

A. T. ROBERTSON.

The Parting of the Roads. Studies in the Development of Judaism and Early Christianity. By members of Jesus College, Cambridge. Longmans, Green & Co., New York. Pages 347.

The Dean of St. Paul's Cathedral, Dr. W. R. Inge, writes an Introductory Essay. He is an Honorary Fellow of Jesus College. All the papers are by members of this great college. The Dean of the College, Dr. F. J. Foakes Jackson, is the editor of the volume. The tone is more conservative than some similar volumes of recent date and the evangelical note is marked.

I have been particularly interested in the chapters on "Judaism in the Days of the Christ," by W. O. E. Oesterley; "Some Characteristics of the Synoptic Writers," by H. G. Wood; "St. Peter and the Twelve," by W. K. L. Clarke; "The Theology of St. Paul," by G. B. Redman, and "The Johannine Theology," by B. T. D. Smith. The book is an honor to Jesus College and a worthy expression of sane modern scholarship. Many non-conformists go to Jesus College and it stands in the front rank of the colleges at Cambridge. The writer (Ephraim Levine) of Essay IX, "The Break between Judaism and Christianity," is a Jew.

A. T. ROBERTSON.

Miracles: Papers and Sermons Contributed to the Guardian. By W. Lock, D.D., W. Sanday, D.D., H. S. Holland, D.D., H. H. Williams, M.A., A. C. Headlam, D.D., with a Prefatory Note by H. S. Holland, D.D., Regius Professor of Divinity in the University of Oxford. Longmans, Green & Co., London and New York. 1911. 140 pages. 90c, net.

What an array of first-class scholarship is here presented, discussing this subject of first-class importance to current Christianity. And these fine scholars are at their best in the discussion. They did not write with a view to supplementing each other and of forming a unified discussion. It so turns out, however, that they have discussed the subject from the several standpoints of Biblical Criticism, science, philosophy, meaning and purpose. All in all it makes a very fine modern presentation of the best Christian thought concerning miracles.

A certain Mr. Thompson published a book with the title,

"*Miracles in the New Testament*," in which he contended that "the full and real belief in the Incarnation of Jesus Christ would gain by the total elimination from His life on earth of all that went beyond the limits of ordinary human life as we know it." It is to confute and refute that position that all this fine ammunition has been brought out. One would think Mr. Thompson quite set up with his importance in calling to the ramparts such masters and so many. They have treated the author and his positions with eminent consideration and fairness, paying him far more deference than a too shallow and patronizing position properly deserves. But the Church is certainly much the richer for these papers called forth by this subtle attack on a fundamental of reason and of faith.

W. O. CARVER.

The Higher Criticism. Four Papers by S. R. Driver, D.D., Canon of Christ Church, and Regius Professor of Hebrew, Oxford, and A. F. Kirkpatrick, D.D., Dean of Ely, Sometime Master of Selwyn College, and Lady Margaret's Professor of Divinity, Cambridge. New Edition. Hodder & Stoughton (George H. Doran Company), New York. 1912. xii+88 pages. 50 cents, net.

These papers were originally designed to justify and commend the methods and results of Biblical Criticism before the intelligent lay membership of the Church, and particularly to urge upon the ministry the necessity for recognizing the work of Criticism in their sermons. The authors feel that there is still need for such justification and commendation. Hence the new edition. Dr. Kirkpatrick urged "The Claims of Criticism upon the Clergy and Laity," and "The Inevitableness and Legitimacy of Criticism;" while Dr. Driver presents "The Old Testament in the Light of To-day," and shows from his standpoint "The Permanent Religious Value of the Old Testament." Dr. Driver is one of the very foremost of the liberal mediate critics and Dr. Kirkpatrick is of the same school and at home in his subject. The little volume is, therefore, just such as the average reader will want for an understanding of this matter from the standpoint of its exponents.

W. O. CARVER.

Die Heilige Schrift des Alten Testaments, übersetzt und herausgegeben, von C. Kautzsch, Professor d. Theologie in Halle. Dritte völlig neugearbeitete, mit Einleitungen und Erklärungen zu den einzelnen Büchern versehene Auflage. Tübingen, J. C. B. Mohr (Paul Siebeck). 1909. Two vols.

This translation of the Old Testament into clear modern German has been before the public since 1890. It has not of course taken the place of Luther's translation, but it has had a surprisingly large sale. Professor Kautzsch, with the assistance of other notable Old Testament scholars, has continued his work upon it and now gives us his completed work. Indeed he was called home before this third edition was off the press. The work corresponds to Weizsäcker's translation of the New Testament, the two together making an admirable translation into modern German of the Bible as a whole.

This third edition has added much important matter. There are now brief introductions to the Old Testament as a whole, to the great sections into which it is customary to divide it, to each book and to the various sections into which the text of the various books is divided. In these introductions the effort has been made to compress the most important conclusions which conservative German scholarship has reached, carefully distinguishing between the known and the supposed. The positions assumed would probably correspond fairly well with those taken by what has sometimes been called "the mediating school" of British and American scholars. The various documents of which the text is supposed to have been composed are indicated on the margin. The text of the books is divided into sections corresponding to the topics presented, and appropriate headings are provided which give a summary of the section with the historical setting and such other information as is necessary to an understanding of the section. At the bottom of the page are brief notes of

various kinds for the illumination of the text—exegetical, historical, philological, etc. The whole constitutes a most valuable apparatus for the study of the Old Testament for those who read German. Pity it is that we have no similar scholarly work in English. It is a thesaurus of information on the Old Testament. However much one may disagree with the documentary analysis of the text, the careful reader can not fail to derive rich material from the introductions, notes and translation.

W. J. MCGLOTHLIN.

Die Dämonen und ihre Abwehr im Alten Testament, von Dr. Phil. Anton Jirku. Leipzig, A. Deichert'sche Verl. Pages, 99. M. 2.40.

The purpose of this pamphlet is to set forth the belief of the Hebrews on demons, and the means employed to ward off these evil spirits. The author takes no account of the supposed results of criticism, for the reason that he believes that the dates of the documents have no bearing upon the dates of their contents. He also reaches the definite conclusion that Jehovah was always regarded by the Hebrews as the God of the whole world, and not as a national God gradually rising in their conception to the more exalted position.

The work is divided into two chapters. In the first the author states the various kinds of demons in whose existence and work the Hebrews believed; of these he finds nine classes—the spirits of the dead, the demons of the night, of the desert, of caves, of trees, of the possessed, of the sick, etc. In the second chapter he gives an account of the various means employed to ward off these demons—the use of blood, water, animals, plants, etc. Some of his conclusions will certainly not be accepted. He extends belief in demons beyond the bounds of legitimate interpretation, applying it where moral evil is undoubtedly in the mind of the writer. But the book is interesting and worthy of a reading.

Two Witnesses, or the Bible True. By Joseph Palmer. 1912. Arthur H. Stockwell, 29 Ludgate Hill, London, England. Pages 275. Price, 1 shilling.

Mr. Palmer is a stout defender of the accuracy of the Scriptures and strongly opposes evolution and the whole Wellhausen hypothesis. He makes a readable book and hits some hard licks. One of his theories is the contemporaneous origin of the Gospels, due to notes taken down by the Apostles and others. The book will repay study.

Hat Jesus Christus gelebt? Prolegomena zu einer religionswissenschaftlichen Untersuchung des Christusproblems. Von Lic. Dr. Alfred Jeremias, Pfarrer der Lutherkirche zu Leipzig und Privatdozent an der Universität. Mit zwei Beilagen. 1. Der Auferstehungsmythus der vorchristlichen Religionen. 2. Leitsätze zum Christusproblem. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 64. M. 1.

It is not yet easy for American scholars to take more than a curious interest in pre-Christian Christ-myth idea, and the raising of the question of the historical life of Jesus, in which not a few German scholars find so much to engage their thought. But for such as want to come at the subject in a limited but very scientific way, here is a good work in the true German style of careful and painstaking analysis of the problem and the method of its solution.

Kritik des Neuen Testaments von einem griechischen Philosophen des 3 Jahrhunderts. Von Adolf Harnack. 1911. J. C. Heinrichs'sche Buchhandlung, Leipzig. Pages 150. M. 5.

Here we have another volume in the valuable *Texte und Untersuchungen*. The philosopher is Porphyry, Harnack holds, who is the man aimed at in the *Apocriticus* of Macarius Magnes of the Third Century. It is the hostile criticism of Porphyry with which Harnack deals in his usual thorough style. It is a masterpiece of criticism.

The Call of the Christ. By Herbert L. Willett. Fleming H. Revell Co., New York. 1912. Pages 212. \$1.00, net. †

Prof. Willett writes in a fresh and helpful way about "the challenge of Jesus to the present century." It is in no sense a

life of Christ, but a study of the appeal to men to-day. The book will do good and strengthen the faith of some. There is a needless fling at those who hold as essential the divinity of Christ, the atonement, the work of the Holy Spirit" as "types of an obsolescent order of Christianity" (pp. 8f.).

The Friendship of Jesus. By Robert Wells Veach, author of "The King and His Kingdom." Fleming H. Revell Co. 1911. Pages 124. 75 cents.

The sub-title, "the secret of a victorious life," describes the book very well. The author shows how Jesus is able and glad to help the Christian in his struggle with evil. It is a wholesome and virile treatment of a vital theme.

The Passion of Christ. By the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. Longmans, Green & Co., New York. 1912. Pages 385.

The purpose of the writer is to make "a study in the narratives, the circumstances, and some of the doctrines pertaining to the trial and death of our Divine Redeemer." This he does with scholarship, ability, and reverence. The author is not credulous, but he is faithful to the essential facts and truths and has written a useful book.

The Epistles to the Corinthians and Galatians. With Notes and Comments, by J. E. McFadyen. A. S. Barnes & Co., New York.

The Interpreter's Commentary is one of the best of the popular series. Dr. McFadyen has a fresh and vigorous way of looking at things. His comments are very able and suggestive.

Die Catene des Vaticanus Gr. 1802 zu den Proverben. Analysiert von Otto Hoppmann, Dr. Phil. 1912. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. Pr. 10 M.

Hans Leitzman is editing a series of *Catenestudien* of which this volume is Number 2. It is a photograph of the manuscript itself and is useful for the study of the textual criticism of Proverbs and for the study also of the Greek text. The references

are carefully and clearly given to Basil, Chrysostom, Origen, etc. The handwriting is very legible.

The Parables of Our Saviour, Expounded and Illustrated.

The Miracles of Our Saviour, Expounded and Illustrated.

By W. M. Taylor, D.D., LL.D. Hodder & Stoughton, New York; George H. Doran Company. Each about 450 pages. 50 cents, net.

These two works have long been recognized as standard works in exposition, the former first published in 1886, and the latter in 1890. The present edition is printed from the original plates and is now placed within reach of the public at about one-third the original price. The work is well done, and the inclusion of these volumes in the Hodder & Stoughton "Great Books at Little Prices" should give them a new period of extended popularity.

V. MISCELLANEOUS.

From Freedom to Despotism: A Rational Prediction and a Forewarning. By Charles M. Hollingsworth. Washington, D. C. The Author. 1910.

There is no end to the number of books undertaking to discuss the Social Question; and their variety is almost as endless as their number. This is one of the most singular I have come across. It is strongly written. The reasoning is acute. The style is clear, though a little labored. Its premises are clearly stated and the deductions from them rigidly logical; but they are entirely too narrow. The author believes in the economic interpretation of history in the narrowest sense of the phrase. He utterly fails to comprehend and value adequately other numerous forces that are at work in the social process and especially in the complicated processes of modern society. He ignores many of the most significant tendencies which are manifest all about us; and thus drives ruthlessly on to the conclusion that there can be but one outcome to our political development—despotism. The book is covered inches thick with pessimism. I could not but ask, why write such a book? If we are headed toward despotism and there is no help for it, why not let us enjoy our dreams of progressive democracy as long as possible? If a man is afflicted with

a mortal disease for which there is no remedy, it is neither wise nor kind to insist upon forcing his situation upon his attention, unless there is some sort of preparation he can make for the inevitable issue. Pessimism is not a helpful doctrine, either in religion or politics.

C. S. GARDNER.

Tennyson and His Friends. Edited by Hallam, Lord Tennyson. The Macmillan Co., New York. 1911. Pages 503. \$3.00, net.

There is boundless charm in the personality of Tennyson. His poetry is so rich in grace and beauty of style and sentiment that it is the wonder of modern days. But Tennyson himself has a winsomeness all his own that was well understood by his contemporaries. There was at times a certain roughness of manner to the stranger, but the initiated who were privileged to get within this outer shell and share the royal hospitality of this great soul learned the real Tennyson. He moved in the best circles of English life and that is the best in the world. It was the best in the true sense, that of culture of the spirit. In that high region Tennyson was at home and at his best. The present beautiful volume reveals to us some of the noble spirits in this mystic circle. It is a joy to a lover of Tennyson to commune in these delightful pages with Tennyson, his brothers Frederick and Charles, Arthur Hallam, Lushington, Fitzgerald, Carlyle, Thackeray, Ward, Spedding, and many more. Lord Tennyson, the editor, has called to his help various friends of his father, who are best qualified to present certain aspects of his private life. The views of Tennyson on many vital topics are given in a most interesting way, as music, science, nature. All in all, it is a book to prize and to enjoy. The pictures are numerous and beautiful and in harmony with the character of the volume.

A. T. ROBERTSON.

Professor Elmslie: A Memoir. By W. Robertson Nicoll. Hodder & Stoughton, New York and London. 1911. Pages, 186.

Dr. Nicoll has published in a separate volume his beautiful sketch of Professor W. G. Elmslie, which had already appeared

in the memorial volume. It has all the charm of Dr. Nicoll's work, but the greatest charm is Dr. Elmslie himself. Prof. James Stratton contributes an appreciation in which he says that Elmslie was the most brilliant man that he had ever known, and was as lovable as he was brilliant. He was cut down in his prime when he had come to be the chief hope of British Nonconformity. He was Professor of Hebrew in the Presbyterian Theological College in London, but he was also a surpassingly gifted preacher. He belonged to that wonderful group of students at New College which included Henry Drummond, James Stalker, and Ian Maclaren, and was considered the bright particular star of them all. It is a gracious influence in our life to get acquainted with this lofty spirit. I am grateful to Sir W. Robertson Nicoll for his Memoir. I have another treasure in my life.

A. T. ROBERTSON.

Later Letters of Marcus Dods, D.D., 1895-1909. Pages 303. Hodder & Stoughton, New York and London. 1911.

This is a companion volume to the "Early Letters" to 1865. Thus there is a gap of thirty years, the full tide of the career of Marcus Dods. It turns out that during this period Dr. Dods wrote very few letters because his family were more together. Hence it is not possible to trace his whole career by the letters. That is a pity, but one is very grateful for what we do have. These "Later Letters" show Dr. Dods in his ripe and rich old age. He is mellow with wisdom and glowing with the glory of the evening time. His days are very full at home and in this country also where he came to be a favorite as a lecturer to the summer schools. I do not know where a young minister can get more encouragement outside of Paul than he can in the experience of Marcus Dods. For six years no church would have him as pastor, but he came to be the chief scholar of the Free Church and President of New College.

A. T. ROBERTSON.

J. L. M. Curry: A Biography. By Edwin Anderson Alderman and Armistead Churchill Gordon. New York, 1911. The Macmillan Co. 468 pages. \$2.00, net.

Dr. Curry left much material for his memoirs and the authors have made good use of it. He well deserved this noble memorial of his truly great career. The best in the Old South and the New meet in him and his memory is secure with all who see that the hope of the New South lies in the education of the children. Democracy without education is doomed to failure. It may fail even with it, but it has no hope without it. In the main the life of Curry is linked with education at Howard College, at Richmond College, with the Peabody, and the Slater Funds. He was a Member of Congress before the war and then of the Confederate Congress. He became Minister to Spain under Cleveland. He was a preacher of rare gifts. But he did his enduring work as an educator. He wrote good books, but his best contribution was the giving of himself to this cause. He won to this cause high spirits in the South who are carrying it on. The book ought to have a wide reading and will do good.

A. T. ROBERTSON.

Latin and Greek in American Education. With Symposia on the Value of Humanistic Studies. Edited by F. W. Kelsey. The Macmillan Co., New York, 1911. 396 pages. Price, \$1.50.

We have here a most timely volume and one that is worthy of the consideration of all men who have the interests of higher education at heart. This volume gives the best reply to the advocates of the purely utilitarian studies that we know. It is comprehensive, modern, thorough. Every phase of the case is presented. The need of the classics in science, law, medicine, theology is ably argued. The case for theology is championed by President McKenzie, of Hartford, and Prof. Hugh Black, of Union. There are undoubtedly signs of a reaction in favor of Greek and Latin. The example of Amherst is in point. After all, education is more than just an accumulation of facts. This book will help the cause along.

A. T. ROBERTSON.

A History of Classical Philology from the Seventh Century B. C. to the Twentieth Century A. D. By Harry Thurston Peck, Ph.D., LL.D., Member of the National Institute of Arts and Letters. The Macmillan Co., New York. 1911. Pages 491. \$2.00, net.

The author's purpose is a commendable one. He seeks to present a handbook for the use of students who need to know the history of the development of interest in classical subjects. There is room for this single volume in English, for Sandy's three volumes are on a much larger scale. On the whole the work is well done, though slips occur here and there as in Sophocles' "Greek Grammar of the Roman and Byzantine Periods" for the well known and useful lexicon by this author (p. 452). There is a curious omission of Goodwin on this same page in the list of American grammarians. There is no allusion to Gessner Harrison's "Greek Prepositions." One notes also no reference to New Testament philology which is still left to one side as out of the stream of linguistic history. This antiquated notion dies hard. There are, however, many luminous comments in the book and the tone is sympathetic with modern knowledge and the book is a useful compendium.

A. T. ROBERTSON.

The Women of the Caesars. By Guglielmo Ferrero. The Century Co., New York. 337 pages. \$2.00, net.

All the world is now familiar with the name of Ferrero. His "Greatness and Decline of Rome" gave a new turn to the study of Roman history. These stately volumes were followed by "Characters and Events of Roman History." In "The Women of the Caesars" we see Ferrero at his best. He does original work and is able to throw fresh light on many points. Traditional views are frequently contravened and sometimes quite successfully. On the whole, Ferrero sets the great Roman women of the early empire in a better light than has been their fate since Suetonius. He in particular retouches in a favorable light Livia and the first Agrippina. Not so much can be said for Julia. But the book has real interest. The book has not so much charm of style as interest due to the new facts brought out. It will add to the author's reputation.

A. T. ROBERTSON.

Turkestan, "The Heart of Asia." By William Eleroy Curtis, author of "One Irish Summer," "Around the Black Sea," "Modern India," "The Turk and His Lost Provinces," "To-day in Syria and Palestine," etc., etc. Pictures by John T. McCutcheon. New York, 1911, Hodder & Stoughton; George H. Doran Company. 344 pages. \$2.00 net.

Every reader of travels owes his debt to the able and distinguished newspaper correspondent traveller who has recently closed his labors in death. He was a man of culture, taste and energy. His friends were many and influential in all parts of the world. His facilities for seeing and learning on his travels were, therefore, rare and his facility for reporting what he saw and guessing what was unseen was of a high order. He gained a reputation for faithfully respecting every confidence and taking improper advantage of no courtesy. So that by 1910 when he would visit the land of mystery in Central Asia he was enabled to do so under the best possible circumstances. Even at that he declares the journey was not wholly delightful. His letters in the *Record-Herald*, Chicago, are published in this attractive volume which will be read by many because of its uncovering a land so little known and because it represents one of the last labors of the distinguished author. It abounds in just such varied information as would properly go into the columns of a high class newspaper for its most cultured readers, geographical, historical, ethnic, familiar, political, religious.

W. O. CARVER.

The Greek Commonwealth, Politics and Economics In Fifth-Century Athens. By Alfred E. Zimmern. Oxford: The Clarendon Press. 1911. Pp. 454.

More and more historians are seeking to know *the people* of the past—how they lived, what they thought and did, what and how they worshiped. Politics still figures as one of the phases of national life which must be heeded, but it is no longer the sole or even the main matter to be studied. Kings and princes are important, but the people are essential. Even politics is more explained on the basis of economics, religion and other primal motives of mankind.

The present volume is a fine example of this kind of history. Politics is not omitted, but is treated only to show how the people lived and worked and thought. No other volume with which the reviewer is acquainted gives so vivid and life-like a picture of the Greeks in the fifth century before Christ. After reading the volume one feels as if he had such an acquaintance with ancient Athens as a long residence would give him. Read the book and know the life of the Grecian people.

W. J. McGLOTHLIN.

Griechisch-Byzantinische Gesprächsbücher und Verwandtes aus Sammelhandschriften. Herausgegeben und untersucht von C. L. Georg Heinrici. XXVIII Band, No. 8. Leipzig, Germany, 1911. B. G. Teubner. S. 98. M. 3.60.

Dr. Heinrici has done a very useful thing in giving handy form to the Dialogue literature of the Greek Patristic writers. There is a linguistic interest to the student of language and a theological aspect also. There is, besides, a pædagogic value to the questions and answers which meet us in these extracts which are preserved. These extracts give a better insight into the point of view of the men of the time than more extensive discussions. They go to the matter at once. It is all done with the utmost thoroughness so characteristic of the Germans.

Dr. Heinrici's name guarantees the accuracy of the work.

A. T. ROBERTSON.

Comparative Grammar of the Greek Language. By Joseph Wright, Professor of Comparative Philology in the University of Oxford. 1912. Henry Frowde. Oxford University Press, New York and London. Pages 384. Price 6s. net.

The student can still go best to *Giles' Manual of Comparative Philology* for a modern brief treatment of the subject as a whole. But no book in English does quite what Dr. Wright here offers the student. Brugmann's *Griechische Grammatik* is accessible for those who know German. The book does not deal with syntax, but is an able and scholarly discussion of the Greek forms in relation to the other members of the Indo-Germanic group of languages. There are many points still in dispute, but Dr.

Wright keeps well in the middle of the road. He knows how to give the salient facts. It will be very helpful for students of the Greek language if they will use this book in connection with the usual Greek grammar.

A. T. ROBERTSON.

Handbook of Modern Greek Vernacular. Grammar, Texts, Glossary. By Albert Thumb, Professor of Comparative Philology in Strassburg University. Translated from the Second Improved and Enlarged German Edition, by S. Angus, M.A., Ph.D., 1912. Chas. Scribner's Sons, New York. Pages 371. Price \$3.50, net.

Students of the Greek language are to be warmly congratulated on the opportunity of using in English this standard work of Thumb, the only grammar of the Modern Greek vernacular in the English language. Thumb praises the work of the translator who "has performed his task with great ability and with a perfect understanding of the subject." The work of Thumb needs no praise. Readers of this quarterly will recall the fact that Dr. Angus, the translator, delivered the Gay Lectures here last April with signal ability. Students of modern Greek will find this grammar invaluable. It will be of great service also to all workers in the field of the Greek language who need to look at the language as a whole. In particular, students of the Greek New Testament will find it very useful for its frequent help on the history of idioms in the Hellenistic Greek. It will enable one to see that the Greek of the New Testament is a living idiom that has come right on down to the present time. I hope the book will have a good circulation in America.

A. T. ROBERTSON.

Hellenistic Athens: An Historical Essay. By W. S. Ferguson, Assistant Professor of History, Harvard. New York, 1911. The Macmillan Co. 487 Pages. \$4.00, net.

Prof. Ferguson has given a very able and worthy discussion of the history of Athens from the death of Alexander the Great, B. C. 323, to the sack of Athens by Sulla, B. C. 86. It was a needed piece of work since no such book existed, and he has done it admirably. The glory of Athens had gone in a way, and

yet Athens really began to rule the world with the conquests of Alexander.

A History of the Ancient World. By George Willis Botsford, Ph.D. The Macmillan Co., New York. 588 pages. \$1.50, net.

Here is a book that is adequate from every point of view. The maps, the pictures, the thorough scholarship, the modern tone and sympathy with the ancient world make it delightful for the student and the general reader.

A History of Greek Sculpture. By Rufus B. Richardson. New York and Cincinnati, 1911. The American Book Co.

We have here a most excellent handbook of Greek sculpture. It is copiously illustrated. All the latest discoveries are utilized. Prof. Richardson was once Director of the American School at Athens and has thus first-hand knowledge of the subject.

Statesmen of the Old South. By William E. Dodd, Ph.D., Professor of American History in the University of Chicago. New York, 1911. The Macmillan Co. 242 pages. \$1.50, net.

Prof. Dodd has given a sympathetic treatment of Thomas Jefferson, John C. Calhoun, and Jefferson Davis. He has made a fresh study of the sources and gives a most interesting picture of the times. His sympathies are strongly anti-slavery and he shows how the South was led to cling to slavery, and the dreadful penalty that came at last. Prof. Dodd is a Baptist and a North Carolinian.

Two Great Southerners: Jefferson Davis and Robert E. Lee. By A. C. Whitehead, A.M., East End School, Atlanta, Ga. American Book Co. New York, 1912. 190 pages.

This work is written "to acquaint the children of the South with the goodness and grandeur of the lives of two of her noblest sons." The work is done in a frank, scientific way with less of bias than the quotation given would suggest. It is a worthy production.

Universities of the World. By C. F. Thwing, LL.D., President of Western Reserve University. New York, 1911. The Macmillan Co. 284 pages. \$2.25.

One has here a bird's-eye view of many of the great schools of the world like Oxford, London, Paris, Leiden, Upsala, Madrid, Geneva, Rome, Athens, Berlin, Vienna, Budapest, St. Petersburg, Bucharest, Robert College, Cairo, Calcutta, Melbourne, Peking, Tokio. There are copious illustrations which add greatly to the interest and value of the book. But the descriptions by President Thwing are very suggestive. The book is not exhaustive as one can note. Cambridge, Edinburgh, Aberdeen, Glasgow, Leipsig, Harvard, Johns Hopkins, etc., are not discussed. But the schools chosen are representative.

The Prophet of Florence. By Mary Putnam Denny, of Council Bluffs. The Gorham Press, Boston. 1911. Pages 104.

Miss Denny has drawn a vivid and sympathetic picture of Savonarola. She understands the ministry of suffering and has many helpful passages in her book for those who are called to suffer for Christ.

The Pillars of Rehoboth Church. By Nina Hill Robinson, Nashville, Tenn. Smith & Lamar. 1911. Price, \$1.00.

A good, wholesome Methodist story, illustrating the way in which one capable and consecrated life may often change the whole tone of a community for the better, and lift a whole church up to a plane of much higher efficiency.

For Lovers and Others. A Book of Roses Commemorating Anniversary Days from Dawn to Evening Time of Life. By James Terry White, Author of "Character Lessons in American Biography." New York, 1911. Frederick A. Stokes Company. 132 pages. \$1.25, net.

Here is a very gem of a little volume in artistic covers and box, on pages tinted with the fine colorings of the rose and the lavender and the skies' changing colors through all the day's

progress; and on these printed a profusion of variant verses that speak the soul and to the soul in splendid measures. A work of much merit.

CRITIC.

“These Rose Thoughts—while they are addressed
For Lovers and Others—
Are mostly in lavender pressed,
For Others—*once* Lovers.”

Poems. By Madison Cawein (Selected by the Author), with a Foreword by William Dean Howells. New York, 1911. The Macmillan Company. xix+298 pages. \$1.35, net.

Mr. Cawein has come to be recognized as one of the first poets of his generation. His peculiar power is in nature poems. Out of many volumes his best are here collected with two new ones, published for the first time. It is a joy to have such a volume.

An Artist at the Zoo. By Harry B. Bradford. Illustrated with sixty drawings from life, by the author. Philadelphia. The Westminster Press. 1911. 189 pages. \$1.00 net; postage, 9 cents.

The Zoo in question is that at Washington, D. C.; and the work is strikingly well done.

When Dreams Come True, and Other Stories. By William Hamilton Johnston, a Member of the Tennessee Annual Conference of the M. E. Church, South. Nashville, Tenn., and Dallas, Tex.; Publishing House of the M. E. Church, South. 1911. 196 pages. 75 cents.

A collection of twenty-three stories, of varying interest, with no particular purpose, or marked merit; but some quite entertaining.

Willie Wyld: His Wonderful Voyage to the Island of Zanzibar; Hunting Big Game in Africa. By William James Morrison. Nashville, 1911 and 1912; Publishing House Methodist Episcopal Church, South. 128 and 131 pages. Each, 50 cents, net.

With highly laudatory introductions by Mary Hannah Johnston, of the Carnegie Library, Nashville, and by Philander Priestly Claxton, of Washington, these volumes of stories dare the reviewer to make any adverse criticism under penalty of condemning himself as an incompetent judge. They are full of information in natural history, of adventure and dramatic interest. The test of reading them to children gives them approval as successfully done. The pictures are fairly well done. The author is producing what is designated "The Morrison System of Natural History Stories." Now, after all the praise, one cannot be honest and fail to say that the stories are often exaggerated and portray improbable scenes. Even children readily detect these defects.

The Beauty of Self-Control. By J. R. Miller. New York. Thos. Y. Crowell Co. 290 pages.

Miller's books are the best of current devotional literature. His fertility and helpfulness in this field are amazing. This volume is one of his best, and will help and cheer all who love the Lord.

Influencing Men in Business: The Psychology of Argument and Suggestion. By Walter Dill Scott, Ph.D., Director of the Psychological Laboratory, Northwestern University. New York, 1911. The Ronald Press Company. 168 pages.

A very suggestive work for the young business man, to whom it is dedicated. It will be of great value to the preacher who will study the principles here set forth and their applications. Men are influenced in religion on the same principles as in business.

The editor regrets the crowding out of a large section of reviews on Religion and Apologetics.

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THE REALITY OF INDIVIDUAL PIETY IN THE OLD TESTAMENT.

By REV. PROF. JAMES ORB, D.D., GLASGOW, SCOTLAND.

An important question in the history of Old Testament religion has come to be—Did individual piety, up to the time of the prophets, exist in Israel at all? Putting the question in another way, did the individual distinguish himself, in his relation to God, from his nation or tribe, or possess any distinct consciousness of personal obligation or responsibility? Or if he did, how far did this extend? Was it only germinal, overshadowed by the stronger national or tribal consciousness? Or had it the pronounced character of a really personal religion?

This question, as everyone familiar with recent critical discussion is aware, is rendered necessary by the very unqualified assertions sometimes made on the point by writers on the pre-prophetic religion of Israel. According to these writers, the development of an individual as distinguished from a natural or tribal consciousness of Israel, consequently of even the possibility of an individual as distinguished from a corporate piety, was of quite late growth. It was unknown in earlier times, and is first seen coming to clear expression in the teaching on individual responsibility of prophets like Jere-

miah and Ezekiel. The individual, it is contended, knew himself related to Jehovah as a member of the community, not otherwise. Of a relation of God to him as an individual person, involving the laying upon him of an individual obligation, and the taking account of him as an individual in reward and punishment, either in this world, or in an after life, there is no conception. Much stress is laid on this view in various theological relations, as also in the interpretation of the Psalms¹ and other Scriptures, but specially, perhaps, in explanation of the development of eschatological conceptions, and of the rise of belief in personal immortality. So long as there was lacking this consciousness of personal relation to God, there necessarily could be no proper belief in individual immortality; with the rise of the individualistic consciousness, the latter became a necessity of faith.

It is hardly needful to occupy space with quotations of authorities in illustration of these positions. From the time of Vatke on they are found in abundance. Examples might be given from Stade, Marti, Smend, Cheyne, and many others, but we take only the following from Stade, in his "Geschichte des Volkes Israel," and a sentence or two from Dr. Charles in his work on "Jewish and Christian Eschatology," to illustrate the point. "Not the individual Israelite," says Stade, speaking of pre-prophetic religion, "but the whole people of Israel, was a religious quantity. It was the national misfortunes that first raised the question of which even the prophets had never once thought, how the fate of the individual stood related to his own actions on the one hand, and to the fate of the people on the other."² Dr. Charles builds largely on the view now stated. It is one of his fundamental positions that till near the time of the exile religion in Israel was not individual—that Jehovah was conceived of as concerned with the well-being of the people as a whole, not with that of its indi-

¹ E. g., by Smend.

² Op. cit. I. pp. 597, 513; II. p. 24.

vidual members. As he puts it, "The individual was not the religious unit, but the family or tribe * * *. The individual was related to Yahwe only as a member of the nation, and as such shared, whatever his nature and character, in the national judgments, and thus had no individual worth. The nation was the religious unit."³ There was, therefore, as he contends, no room for affirming an interest or jurisdiction of Yahwe in the existence of the individual beyond the grave, i. e., in Sheol.⁴ On the whole it is the same view which is presented in Dr. G. A. Smith's "Modern Criticism and the Preaching of the Old Testament," though, somewhat earlier, speaking of the story of the fall, Dr. Smith had very justly said, "It is usual to call the morality of early Israel a purely tribal morality like that of all their Semitic kinsfolk. But the nation which produced this story almost certainly before 700 B. C. has already within it minds far advanced beyond the stage of a tribal morality."⁵ But the ruling thought of the book is expressed in the words, "The unit of religion was the living tribe: they were the interest and care of the Deity; with whom the individual had no part or portion except in his place as a living member of the tribe."⁶ "To the ancient Semite, God did not deal with the individual, but with the tribe as a whole. It was the tribal existence which the divine honor was obliged to maintain: so long as that was preserved on earth, the fate of the individual, after he fulfilled his length of days, mattered little * * *. The same ideas prevailed in early Israel. Up to Jeremiah's time the religious unit was almost exclusively the nation."⁷

This will suffice for quotation; in this paper it is proposed to inquire whether the representation contained in

³ Op. cit. pp. 58, 60.

⁴ Pp. 19, 35.

⁵ Op. cit., pp. 93-4; cf p. 133; "In the story of Joseph * * * the responsibility of the individual to God in matters deeper than those of a tribal morality is taken for granted."

⁶ P. 130.

⁷ P. 197.

such passages is correct, or, if there is truth in it, with what limitation it is to be received. A good many critical positions and presuppositions are, of course, involved in such a discussion, but we shall seek, as far as possible, to avoid introducing these. Let the newer critical analysis and dating of documents or books be assumed, if one pleases; the plain facts to which we shall call attention are not greatly affected by them, though perhaps they may be by the theory of religion very commonly connected with the criticism.

First, however, let the endeavor be made to do justice to what is true and undeniable in the contention just exhibited, one-sided in great measure as we cannot help taking it to be. It is not necessary to dispute that to the early Semite, indeed, to ancient thought generally, the individual was bound up with, and may be spoken of as merged in, the family, or tribe, or nation, to a degree which is not known among ourselves. The individual consciousness and the tribal were never clearly dissociated from each other. The individual belonged to his family and tribe, and had few rights as against it; the tribe, on the other hand, had claims upon the individual, and exercised over him an authority only partially limited by usage and prescription. Dr. Mozley in his book on "Ruling Ideas in Early Ages" lays great stress on this principle—though he too, probably, carries it too far—in his dealing with certain difficulties of the Old Testament. He points out that "when we examine the ancient mind all the world over (not merely the Semitic), one very remarkable want is apparent in it, a true idea of the individuality of man; an adequate conception of him as an independent person—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to the monarch, the son to the father, the wife to the husband, the slave to the master. He is the function or circumstance of somebody else;"⁸ and he says that, "the same

⁸ Op. cit. p. 37.

defective idea of human individuality, and the right and property of the individual in his own life, which prevailed in early ages generally, is traceable even in the Patriarchal and Jewish mind."⁹ This is true, though it has its limits, and is not quite the same thing as the merging of the individual in the tribe or in the nation. In the family, e. g., the father may have absolute rights, as he had in Roman law, over wife, children, and slaves, but if these dependents have their individuality denied, the same cannot, at least, be said of the father: his individuality is exaggerated beyond its proper dimensions. What we have to do with in the tribal conception is rather the idea of corporate unity, in which family or tribe is reckoned as one person, and the crime of the individual, or wrong to the individual, is held to be the crime or wrong of all, and is punished or avenged accordingly. We have illustrations in the custom of blood revenge, and in the infliction of punishment on the household or tribe for the sin of the individual—the case of Achan, for example. There is here certainly an inadequate conception of personality, but, before passing from it, it is well to remember that it has in it also an element of abiding truth. If it is wrong to make too little of the individual in his relation to the society, justice must be done also to the fact that there is a corporate and organic relation of the individual to his kind, and that this likewise carries with it responsibilities from which no one can set himself free. No man liveth to himself, and no man dieth to himself. We are members of a race, of societies, of families, of groups of various kinds, and we are rightly called upon to take our share in the responsibilities which these relations entail, and sometimes also may have to suffer heavily through our share in their liabilities. When war breaks out between nations, e. g., these are still treated as units in which the individuals are merged, and bombardment or assault is directed against any of the enemy's possessions. In

⁹ P. 43.

national life many ladies of our time still think that their individuality receives imperfect recognition, and in a recent British law case it was decided that women graduates had no votes in a University election because in the eye of the law they were not "persons." The trend of modern social opinion is to emphasize the solidarity of society, and the greatest problem of modern times is to secure the right balance between individual rights and social obligations and responsibilities.

Meanwhile, before leaving this, attention may be called to the fact that in speaking vaguely of the family, tribe, or nation as a religious unit we are apt to lose ourselves in some confusion. In Israel, for example, what is it that is held to be the "unit"? If the nation, then it cannot be the tribe; if the tribe, then it cannot be the family. The nation is made up of many tribes; the tribe is an aggregation of many families; the family in turn is made up of individuals. Within the larger unity of the nation, that is, there are smaller unities, and within these unities others still smaller, each with its relatively independent character; finally, within the smallest collective groups there are the individuals, who also may have their place and rights accorded to them without denying their dependence on the whole. What is meant is, that as the family has a relative life of its own, while yet a part of the tribe, and the tribe a relative life of its own, while yet a part of the nation, there is no contradiction in supposing that the individual has his own sphere of duties, rights, and interests, and as included in that his personal religious life and responsibility, while yet sharing in the larger life of his family, tribe, or people. This we believe to be the case to an extent very far from being adequately recognized in the current representations of pre-prophetic piety in Israel.

Coming directly to the question at issue, we confess it has always been a problem and mystery to our mind how students of the Old Testament could possibly entertain the idea that there was not from the earliest time of

which we have any knowledge, a vigorous and earnest personal, as distinct from a merely tribal, piety in Israel. There is, indeed, as already said, through the Old Testament a solidarity of the individual with his family and tribe, but not at any period to the exclusion of a personal relation to Jehovah, or of an individual moral and religious responsibility. The evidence of this is so abundant, and meets one so palpably on almost every page of the Bible, that it is difficult to understand how it is got over. Appeal may be made here first to the religious *biography* of the Bible. From beginning to end the Old Testament presents us with a portrait gallery of saints and servants of God, standing in the most individual possible relations to Him, exercising faith and hope in His promises, sinning and repenting, sorrowing and rejoicing, often standing alone in their protest against the wickedness around them, sometimes yielding up their lives in fidelity to God and righteousness. This is as true of Patriarchal and Mosaic, and even of pre-Patriarchal times, as of later periods. The pictures thus given are not affected by critical questions of date and documents, or even by the contention that the Patriarchal figures are merely personifications of tribes or of the nation. Even were this true originally of such figures as Abraham, Isaac, Jacob, and Joseph, which there is no good reason to believe it is, there can be no question that long before the legends or traditions, however one chooses to name them, were reduced to writing, as we now have them, these Patriarchs had come to be regarded, and are certainly portrayed, as individuals in the strictest sense, and their histories stand out to the minds of the people as models for all time of individual piety. Dr. G. A. Smith makes a large admission when, in an article in the "Quarterly Review" January, 1907, he allows that Wellhausen and Prof. Robertson Smith were wrong about the date of the Patriarchal narratives, and signifies his adhesion to Gunkel in carrying back these narratives to about 1200 B. C. In any case the narra-

tives which contain these stories are, even on the critical view, as old in their written form as the 9th or 8th century, i. e., older than, or as early as, the time of Amos and Hosea. Prof. Henry Preserved Smith, indeed, says in his "Old Testament History," "Amos and Hosea, at any rate, had little idea of the Patriarchs as individual men."¹⁰ If he and others can persuade themselves of this, they must do so, but the narratives really are there to speak for themselves, and the mind must be strangely constituted that can read the history, say, of an Abraham or a Joseph, with its rich biographical detail, and not see that as it stands it is given as the biography of an individual.

If, however, this is so, it bears with overwhelming directness upon the question of the familiarity of minds in Israel with the idea of a personal piety. Before the national, in the Biblical history, is the Patriarchal age; before that again the story of the beginnings and early growth of man. In these earliest periods we have not yet advanced even to the tribal stage. At the outset we have the creation of a first man and woman, and of God's dealings with them when as yet there were no others in the world but themselves. As Dr. G. A. Smith truly says, this is not "tribal" morality or religion. The next story, that of Cain and Abel, is a story of individual contrast in the family, Abel is accepted, and Cain, with his brother's blood upon his hands, is punished. Of Enoch it is recorded that he walked with God, and was not, for God took him. Noah is an individual who walked with God, and obtained favor for himself and his household when all the world had become corrupt. It is not necessary to pursue the history in detail. Abraham, Jacob, Joseph, as already said, are all of them to the readers of the history individuals; Sarah, though a woman, does not strike one as a mere "appendage" to Abraham; Moses, Joshua, Caleb, are individuals; if there had been ten righteous persons in Sodom it would have been spared;

¹⁰ Op. cit. p. 38.

it was as an individual that David sinned, as an individual he repented and was forgiven; kings in the histories are judged or condemned according to their individual character. So with a myriad other persons, who appear in the sacred story. Can it be denied that individual faith is represented as the root of the character of these persons; that it is as individuals that Jehovah appears to them, encourages them, or it may be rebukes and warns them; that it is by individual hope in God they were sustained in their trials and afflictions? Could we conceive a more instructive or beautiful personal history than that of Joseph in his relations with his father, with his brethren, with Potiphar and with Pharaoh; was it not as an individual he was tempted, and as an individual he repelled temptation? The Book of Ruth may be put late—one does not see the need of putting it late—but what a charming picture of individual piety in the time of the Judges have we in those pages. David's life is surely individual, if ever there was one, and his trust and hope in God in the time of his persecution by Saul, and of the rebellion of Absalom, are among the most conspicuous things in it. The Book of Job is another work that goes down with many to that convenient receptacle, the post-exilian age, but it reflects, at least, Patriarchal conditions, and Job's piety is that of an individual man, and the sacrifices he offers weekly for his sons imply personal responsibility on their part as well. How, in face of these plainest facts of the history, it can be held that individual piety has no existence in the earlier times of Israel and before the prophets, we repeat that it is difficult to imagine.

It is not different, when from biography and history we look to *law* and its operation. We leave aside the Levitical laws, though there is no need to do so, for whatever the age of the compilation of the laws, there is a growing tendency to recognize in them the embodiment of usage, and sometimes of very ancient usage. It would be easy to show in a number of ways how entirely that

corpus of legislation is penetrated by the idea of the religious standing, duty, and responsibility of the individual. In the sacrifices, e. g., how particular are the directions for the bringing of sin and guilt offerings for the ordinary Israelite, as well as for those of higher standing. "If any one sin," such is the rubric, "he is guilty and shall bear his iniquity;" there is individual confession, individual sacrifice, individual forgiveness.¹¹ In the Code known as the Law of Holiness the individual is the subject almost throughout. "If a man" do this or that; "whosoever he be that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones." "Ye shall fear every man his mother, and his father, and keep my Sabbaths,"¹² and so on. But take what are allowed to be the oldest laws and observances of the nation. No one, we think, would doubt that the celebrated Code of Hammurabi, so much older than Moses, is a Code of individual prescriptions, sanctioned by individual penalties. Is it otherwise with the laws in Exodus? The Decalogue, e. g., though addressed to the nation by the God of the nation, is yet a code of individual duties.¹³ "Honour thy father and thy mother," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet thy neighbour's house, wife, ox, ass," etc. This is individual duty. On the religious side, "Jehovah will not hold him guiltless that taketh His name in vain;" the second and fourth commandments single out the individual, "thou shalt not do any work, thou, nor thy son, nor thy daughter," etc. The iniquity of the fathers is indeed visited upon the children unto the third and fourth generation of them that hate God (this still distinguishes them from the nation), but on the other side, mercy is shown unto thousands of them that love God and keep His commandments. Instances

¹¹ Lev. IV. 2ff; V. 1ff.

¹² Cf. Lev. XIX. 3; XX. 2ff.

¹³ Ex. XX. 2ff.

need not be adduced from the civil code of Exodus, which, like the Babylonian, has to do almost wholly with the individual. "Keep thee far from a false matter, for I will not justify the wicked;"¹⁴ just as Abraham had pleaded for Sodom, "Wilt thou also destroy the righteous with the wicked? * * * That so the righteous should be as the wicked; that be far from thee; shall not the Judge of all the earth do right?"¹⁵ Sometimes in solemn acts of public justice we see the influence of the idea which connects the house with the individual, as when Achan and his house are stoned,¹⁶ and Dothan and Abiram with their families are swallowed up,¹⁷ but this is rare even in ancient Israel. The sin of one may bring wrath upon the whole tribe, but as a rule the individual answers for his own transgression. Even in the fierce strain of the Song of Deborah, the closing note is on the lofty key, "Let them that love Him be as the sun when he goeth forth in his might."¹⁸

The *devotional* literature of Israel finds its embodiment in the Book of Psalms, and here again can it be reasonably questioned that every mood of the soul in its most earnest personal relations to God is pictured in the most intense and real manner? We may be told, of course, that all this belongs to the worship of the 2d Temple, or, as by Smend, that even when the Psalms seem most individualistic, it is not an individual but a Church consciousness that is expressed. Here again, however, the Psalms must be allowed to speak for themselves, and while there are undoubtedly, as in our hymns, expressions of the Church consciousness, it is beyond reasonable question that the bulk of the compositions, especially in the earlier part of the Book, spring from the experience of the individual. Indeed, as Dr. Jas. Robertson very forcibly argues in his "Religion and Poetry in

¹⁴ Ex. XXIII. 7.

¹⁵ Gen. XVIII. 25.

¹⁶ Josh. VII. 24ff.

¹⁷ Num. XVI. 32.

¹⁸ Judg. V. 31.

the Psalms," whence would the materials for depicting such a consciousness be obtained, if there did not lie behind it the experience of individual joy and sorrow, faith and repentance, trust and triumph?¹⁹ It may be safely contended that many of these compositions belong to pre-exilic times, and express the piety of Israel as far back as David himself, the classical founder of this type of praise. The 18th Ps. which surely it is hyper-criticism to deny to David, and an inversion of sound reasoning to attempt to carry down to the exile, is a splendid monument of personal religion. Note should be taken also of the tenderness which pervades both law and Psalter of God's personal care of the poor, the distressed, the widow, the fatherless, even the stranger.

With the Psalter may we not join here the *wisdom-utterances* of the Book of Proverbs, the basis of which, again, it is hyper-critical to deny to the Solomonic age. This again is no new thing. As we find in the Code of Hammurabi a forecast of the individualism of the Mosaic Book of the Covenant, so, far back in the *Precepts of Ptah-Hotep* in the 5th dynasty of Egypt, we have something startling like the Book of Proverbs, and not less individualistic in its admonitions, expostulations, and warnings. How completely the Book of Proverbs is steeped in this individualistic spirit, surely hardly needs illustration. "My son" is the refrain of the appeal. "The fear of the Lord is the beginning of wisdom,"²⁰ and wisdom is shown in the resolute adherence to righteousness in every walk of life.

There remain the *prophets*, and it is not denied that here, at least in Jeremiah and Ezekiel, the individual relation of God to the soul, and of the soul to God, does clearly enough appear; only we would contend that the need of individual piety, and the call for it, appeal as clearly in *all* the prophets as they do in these and in the Psalms.

¹⁹ Op. cit. pp. 281ff.

²⁰ Prov. IX. IV.

Stress is frequently laid on the repudiation by Jeremiah²¹, and Ezekiel²² of the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," with their affirmation of the opposite truth that "everyone shall die for his own iniquity," "the soul that sinneth it shall die." There is here, indeed, a sharpening of the idea of individual responsibility, and disengaging of it from necessary implication in the doom of a wicked nation; but these passages are misread if they are set in contradiction with the higher teaching of the earlier times. We already read, e. g., in Deut. XXIV. 16; "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sins;" a precept which in 2 Kings XIV. 6, Joash of Judah is said to have acted upon in sparing the children of his father's murderers. The enunciation by these prophets of the principle of individual responsibility is not in contradiction of the patent fact, which both prophets elsewhere plainly recognize, that in their corporate existence the righteous often suffer for and through the sins of others—was not Jeremiah himself an outstanding example of such suffering, and was not Ezekiel a captive in Babylonia through his nation's sins?—but simply supply the balancing assertion that no man will perish for the sins of his fathers, should he not make these sins his own, and that the worst entail of a father's wrong-doings can be cut off by personal repentance and right doing. It is the same Jeremiah who wrote the above who already himself had declared that the children *did* suffer for the sins of the fathers: "I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah."²³ So we cannot read the early chapters of Ezekiel, with his denunciations of judgment on Jerusalem for the sins, not only of that

²¹ XXXI. 29, 30.

²² XVIII. 2. 10.

²³ XV. 4.

generation, but of all the past, without seeing that there is need for care in importing into his teaching in Ch. XVIII an exaggerated individualism.²⁴ This indeed implies that there is something deeper in his declaration, "The soul that sinneth it shall die," than merely falling under the sword of the Chaldeans, which many good men did; a meaning which already points into the beyond. Still, the fact that the nation was falling to pieces, was being carried into captivity and scattered to and fro, no doubt did throw the individual back more and more upon himself in his relation to God, and so heightened the conception of his own personality as distinct from his share in the life of his nation.

Individual piety, these considerations show, was no new thing in the life of Israel in the prophetic age, but was a necessary element in the religious life of the nation from the beginning. Piety, indeed, as it appears first in the pages of the Bible, is a very simple and elementary thing—a walking with God, and calling upon the name of Jehovah, expressing itself in simple acts of prayer, and vow, and sacrifice; yet ever has its root in faith, faith in a God who has in some measure revealed Himself, and is known. Examples are seen in the history of the Patriarchs and of Job. Even under the law it seems to us that we greatly mistake the ordinary religious life of the pious Israelite, if we do not think of it as extremely simple, very little different in its essential elements from our own. Even supposing the whole ritual law of the Levitical books to have been in force, and under the monarchy, at least, it is certain that a ritual hardly less splendid and complex was in operation, it deserves to be remembered how large a part of this law was an affair of the Temple, and of the periodical public feasts, and how little it touched, except in tithe-paying, care about foods, and rules of uncleanness, the everyday life of the average Israelite. To fear God, with thankful acknowledgement

²⁴ Cf. the language of Jesus on Jerusalem, Matt. XXIII. 35.

of His goodness, and prayer for His blessing, and to discharge in a faithful spirit the duties of his calling, must have constituted then, as it does now, the staple of religious obedience. This is why one likes the quiet pictures in such a book as that of Ruth. Naturally when, as so often happened, idolatry, lawlessness, godlessness, with its violence and lasciviousness, overflowed the land, things were very different, but the quiet in the land would still be there in their several spheres, waiting, praising, hoping, till a better day dawned.

It would have been interesting, had space permitted, to have gone back on the point referred to at the beginning, of the bearing of all this on the hope of immortality. The subject, however, is too large to attempt to enter upon it here. It may only be remarked that if individual piety had the place here given to it in the early religious life of Israel, there must be modification of the view taken of the part it played in giving rise to the hope of individual immortality in the later prophetic and exilic age; it must rather be asked whether the presence of such piety is not likely to have germinated in such hopes at an earlier period than the newer reading of the history of religion in Israel assumes. We may be permitted to think that if the matter were fully gone into, good reason could be shown for believing that it did. Wherever there exists deep-rooted faith in God, and consciousness of life in His fellowship, there is present that out of which the confidence cannot but blossom that the darkness and gloom of Sheol is not the last word in God's dealings with the faithful ones. If the older theology fell into the error of reading too much into its Old Testament, we are persuaded that the danger now is the opposite one of reading often a great deal too little into the hopes and aspirations of pious men from the Patriarchs downwards. "These all died in faith,"²⁵ so Jesus and the New Testament

²⁵ Heb. XI. 13.

writers taught; and our conviction is that it was they, and not our modern scholars, who had the right to it.²⁶

²⁶ It is interesting to notice that in his recently published work, "Geschichte der Alttest. Religion" (p. 173), Ed. König strongly upholds the view that while the Covenant at Sinai was certainly made with the "people" of Israel, it was with the people as "a totality of single, independent, and individually—responsible personalities"—this against the modern contention that in the older time it was the people alone, and as such, that was "the subject of religion."

THE FIRST EPISTLE OF JOHN: ITS LITERARY CHARACTERISTICS AND CONTENT.

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FIRST PAPER.

Nothing can be plainer to one who deeply and candidly studies the First Epistle of John than the fact that it is not an epistle. It is most unfortunate that this misleading title has become so firmly attached to the document; for, on the one hand, no attempt to change it could have the slightest prospect of success, while, on the other, such a name obscures the real nature of the book and has led to no end of misinterpretation. The writing lacks every peculiarity of letter-writing, as one may see by comparing it with the epistles of Paul, genuine letters if any letters were ever written. The literary affinities of John's writings are with the Wisdom literature. With this, the uncanonical books as well as the canonical, the author may be fairly presumed to be well acquainted. These affinities, however, extend only to literary form. In spirit this "epistle" is unmistakably, even aggressively, Christian. The lack of continuity of thought, so perplexing to those who persist in regarding this as epistolary in literary form, becoming appropriate and even characteristic in a composition of the Wisdom order.

This is not put forward as any new discovery. The lack of epistolary features in this writing has always been felt, and has frequently been acknowledged, by Christian scholars who have undertaken to expound it. The difficulty is that they appear to have lacked the courage of their convictions, and could not persuade themselves to treat the book as they felt it should be treated. For example, Dr. Horatio B. Hackett, one of the greatest exegetes that America has produced, in the notes that he used to dictate to his classes, said: "The ideas in the Epistle are not presented with any strict method, but fol-

low each other with a freedom characteristic of a familiar letter." The candid recognition of fact in the first clause is as clear and characteristic of Dr. Hackett, as his inability to break away from traditional conclusions in the second. Bishop Westcott, in his excellent commentary on the book, remarks: "It is extremely difficult to determine with certainty the structure of the Epistle. No single arrangement is able to take account of the complex development of thought which it offers, and of the many connections which exist between its different parts." But after this judicious comment he proceeds to do what he declares to be impossible—he makes an extended "analysis" that purports to show entire continuity of thought.

Dr. Salmond, in the Hastings Bible Dictionary, quite agrees with these distinguished scholars in both particulars. He says of the book: "It has nothing of the formal structure, the systematic course, the dialectical movement of these (the Pauline Epistles) * * * It takes the form of a succession of ideas which seem to have no logical connection, and which fall only now and then into a connected series. They are delivered, not in the way of reasoned statements, but as a series of reflections and declarations given in meditative, aphoristic fashion." That is excellently said; it goes right to the heart of the matter. And yet, will it be believed that, in the very teeth of this, Dr. Salmond proceeds to give us an elaborate "Order of Thought," which fills two closely printed columns, and extends to nearly two thousand words!

All these and other like inconsistencies would disappear in a moment, if eminent scholars would have the courage to treat the book as they declare that it should be treated. We must set aside from the beginning of our study all notion that this is a letter, and look upon the writing as a tractate, a literary production of the Wisdom type, whose distinguishing mark is not continuity of thought, but the very reverse. In other words, we have here a collection of brief Essays or Thoughts, more or less connected through their mutual relations to a general

theme. A brief Prologue states this theme, and an equally brief Epilogue sums up what the writer regards as the chief things established by what he has written. This gives to the collection a quasi-methodical air that it would otherwise not possess.

It would not be correct, however, to say that the book consists of disconnected paragraphs, but the connection of its component parts is rather that of variations on one theme, than the logical nexus that we expect in a letter, still more in a theological discussion. Sometimes the closing sentence of one Thought has obviously suggested the opening sentence of the next; sometimes one paragraph is found to be a development of some idea contained in or germane to a paragraph preceding; sometimes little or no connection between parts can be traced without a too ingenious exegesis; we may even find abrupt and complete transition of thought. Such phrases as "I write unto you," which are not infrequent, and the continual use of endearing address, "little children," "brothers," "beloved," are not at all inconsistent with this view of the literary form of the Epistle. This form of personal appeal is frequent in the Wisdom literature, and is well known to readers of the Proverbs and the Wisdom of Solomon; but the form of address in the Wisdom literature, "my Son," has been changed to more distinctly Christian salutations. There is as little question that the book was written *for* Christians, as that it was not addressed *to* Christians.

The full meaning and significance of this book can be appreciated, it is believed, only as it is interpreted from the point of view above defined. But there is, of course, an alternative theory of the literary characteristics of this writing, and certain German critics have not hesitated to adopt it—namely, to hold that the author attempted to write a letter, and failed for lack of skill. Baur saw in the book an "indefiniteness" a "tendency to repetition," a want of "logical force," that gives the Epistle "a tone of child-like feebleness." It is, in short,

precisely such an Epistle as John might have been expected to produce in his dotage. But why, one asks, should we demand that every writing be orderly, logical, definite and free from repetitions, on pain of being pronounced childish? It is the dotage of criticism that proposes such a critical test. What would be the result if such a canon were applied to literature outside of the books of the New Testament? Were Epictetus and Marcus Aurelius and Pascal in their dotage, and has the world been wrong all these centuries in accepting their writings as belonging to that small collection of literature that is all pure gold? S. G. Lange also found in the writing the "feebleness of old age," but why should we not rather see in such a criticism the feebleness of the critic? The lack of insight, of literary taste and feeling, shown in such criticisms is pitiful rather than blameworthy; and there has been a plentiful sufficiency of just such inept writing in the productions of Germans famous for their Biblical scholarship and historical learning. One need have no hesitation in saying that the student of this Epistle who cannot feel its unique power, cannot discern its vigor, vividness, originality, freshness, and above all, its spiritual insight, ought by all means to devote himself and his powers to some other pursuit than literary criticism.

Giving to the theory of the literary form and characteristics of the Epistle as above set forth a provisional acceptance, let us study the document in detail, and see what light is thrown on the writing and its meaning.

Prologue 1:1-4.

This is strikingly like, and as strikingly different from, the Prologue to the Fourth Gospel. It introduces us at once to the two fundamental ideas of the writer, which he is here announcing, a Person and a Fact. The Person is here, as in the Gospel, the Word, eternal, source of Life. The Fact is the Incarnation or earthly manifestation of this Revealer of the Father, not stated explicitly, as in the Gospel ("the Word was made flesh") but

implicitly ("the life was manifested.") This fact has a threefold attestation: hearing, sight, touch. Thus early the Apostle makes plain his antagonism to the form of Gnosticism known as Docetism. Jesus was no phantom, but the Word became man and lived a real human life. To this the writer bears personal testimony. And the object of this testimony and announcement is to bring his readers into fellowship with Him, and so into fellowship with God and His Son. In such fellowship is the consummation of the Christian's joy.

The theme of the book is thus plainly stated, and its method foreshadowed. It is to consist of a series of meditations, through which will run these two threads: the new spiritual life that has its source in the eternal Word; and that fellowship with Him which is the highest privilege and joy of believers.

i. *God is Light*—1:5-7.

In the first meditation the Apostle sums up again his whole message. He is not afraid of repetition; he knows how useful, how indispensable, it is to the teacher; but he does not merely repeat, he adds something. His object he has already declared to be the establishing of Christian fellowship on the basis of fellowship with God. But fellowship rests on mutual knowledge, and it is therefore first of all necessary that we should know God. This is the message that makes fellowship possible: God is Light. Light is a higher potency of God's manifestation of Himself than Life. But this does not refer primarily to manifestation; it designates the divine essence, it describes what God is, not what God does. He possesses in fullest perfection and intensity that spiritual nature which may be typified to us by Light. In Him all goodness, all perfection, dwell; He is absolutely pure and glorious. In verse 7 God is described as not only Light, but as "being in the Light"—that is, He radiates light, clothes Himself with it as a garment. God is therefore self-communicating by His very nature, and imparts

Himself to man, and man is able to receive Him. As flower to the sun, so man made in the divine image instinctively turns to God. And as Light, God is also Life, for light is the fundamental and indispensable condition of our existence. Darkness is the negation of light, and signifies the contrary of all that God is, the sphere of life and conduct un-divine, opposed to God.

Revelation of what God is determines man's relations to Him. Hence, says the Apostle, if we claim fellowship with God, and yet our entire life is in a sphere outside of God, opposed to God, we make a claim patently false and we have no connection with the divine fulness of truth. For truth is not only thought but action, not merely speculation but character. I do, therefore I am. A Christian life is impossible where there is no correspondence between profession and moral action, where faith is disjoined from ethics.

And hence, on the other hand, if we live in the sphere of God's character and influence, two results follow. First, Christian fellowship, a common interest and life among believers. True fellowship with God is here represented as coming through, or at least as being proved by fellowship with men, our fellow-believers in Christ. This first result is a result of relationship with others, but there is another, for life in the Light cannot fail to have its effects on him who lives it—he is cleansed from all sin. Not forgiveness of *sins* merely—that the believer receives at the moment he passes from death to life; that is justification—but cleansing from *sin*, sanctification. The verb used here, *katharizei*, is in the present, not the aorist, and hence does not signify an act performed once for all, as in justification, but a continuous process, little by little, as life in the Light continues. Sanctification is here attributed to the blood of Christ, blood and life being generally convertible terms in the Scriptures. No sanctification is conceivable that is not the effect of Christ's power of life working in the believer who lives in the Light.

ii. *Our Advocate*—1:8—2:2.

The mention of sin leads to this new meditation. A question naturally presents itself: How has he that walks in the Light anything more to do with sin? Can he be a Christian and still sin? May he not, should he not, expect perfection? Is he not free from the law, and may he not assert that sin is an accident of conduct, not a principle of life within him? The question is a perplexing one, to which the easiest answer is a general denial. The Antinomian solves the problem at a stroke: the Christian is freed from the law and cannot sin, for without law there is no transgression. No, says the Apostle, this answer is inadmissible. Denial of sin and of the need of cleansing is an evidence that one is not walking in Light but in darkness. We still *have sin*—a phrase peculiarly Johannine, which distinguishes between the sinful principle and the sinful act, which latter he describes by the verb *sin* or *commit sin*. Denial of sin is not merely falling into error, it is entering on an altogether false and godless course of life. We know the assertion to be false, yet persuade ourselves that it is true, and so we lead ourselves astray and the truth cannot be in us as an informing and transforming power. Without consciousness of sin, there can not be even the beginning of the life of truth, much less continuance in it.

If sin thus besets us (cf. Heb. 12:1, "the closely clinging sin") how shall we be rid of it and of its consequences? By confession, says the Apostle. But confession does not relate to sin, rather to sins. The denial is made in the abstract, but the confession is to be made in the concrete; the specific, overt acts of transgression are to be acknowledged, openly, before all men. We are indeed conscious of sin, but we cannot successfully contend against it as a principle or state; we can only oppose its manifestation in specific cases. Hence we can gain deliverance from sin only through forgiveness of sins. This forgiveness is rooted in the character of God;

it is because He is faithful to His promises and righteous that He will not only forgive (that is, remit the consequences of our sins, as a debt owed Him), but will in addition cleanse us from everything that is not in accord with His own character. Both the last verbs are in the aorist; this may be simply the aorist of completed action, the writer looking forward to the end; or it may have been the Apostle's thought that, as the sins confessed are specific, so are the forgiveness and the cleansing.

But a man may recognize the true character and permanence of sin, and yet maintain that he has not sinned. Pelagius taught that some men keep the law of God perfectly and are saved by their obedience. Not so, says the Apostle. Such denial of sin is blasphemous; by it we would degrade God, if that were possible, from the realm of truth into that of falsehood, since we proclaim that He has dealt falsely with all men in treating them all as sinners. The whole of God's revelation assumes sin as a premise, implies that normal relations between God and man have been interrupted. But for this there would have been no need of God's Son coming into the world. By such denial of the thing fundamental in revelation, all possible fellowship with God is destroyed, and His words, as spirit and life, a power laying fast hold on men and transforming them, have no place in our hearts.

I am writing these things to you, continues the Apostle, that you may not sin at all (the verb denotes the single act, not the state). He is not merely warning them against the danger of converting his teaching about forgiveness into license for continuance in sin, but is rather aiming to produce in them the completeness of life in the Light. In spite of abiding sinfulness of nature, their purpose should be not to fall into specific acts of transgression. This is the double goal: cleansing from sin and freedom from sins. Yet it may happen that the Christian will be carried into sins that contradict the tenor of his life; it will be possible therefore to say of him, *hemarte*, he sinned, but not *hamartanei*, he lives in sin. If this has

happened to him who is walking in the Light, let him not despair, for we (note the significant change of pronoun, not the sinner only, but all Christians) have an Advocate, Counsellor, Helper, with the Father. This word Paraclete is the same used by Jesus of the Holy Spirit (John 14:16, etc.), but this is not inconsistent with its use here, for everywhere in the New Testament the Holy Spirit is the Spirit of Jesus Christ. Both the humanity and the deity of the Mediator are here recognized in the double name. Two conditions of successful mediatorship are implied by the Apostle, both of which were fulfilled in Jesus Christ: (1) He was fitted for His mediatorial office and work by His character—He is the “righteous” one (corresponding to the “righteous” God of 1:9) who has accomplished perfectly all that is revealed to us of the Father’s nature; (2) the case advocated must be in conformity with the divine righteousness. This was accomplished by His taking away our unrighteousness. He is Himself a propitiation or means of reconciliation with God, in behalf of the sins of all men. He is the high-priestly offering through which sin is expiated. And this expiation is not merely in behalf of Christians, but of the “whole world”—words that have the broadest possible meaning, which it is not possible to restrict by any honest exegesis. If the propitiation does not in fact effect the salvation of all men, the failure is not due to the extent of the propitiation—that is sufficient in worth and dignity to secure the salvation of every man that comes into this world.

iii. *Obedience the Test of Love*—2:3-6.

The Apostle’s general object is to make known the Word, that men may be brought into fellowship with Him. He has just declared the remedy for sin, and now proceeds to point out the signs of its efficacy. How are men to be sure that they know God as Light and Jesus Christ as Advocate and propitiation? What evidence can they give to others that they possess such knowledge? Mere

profession is nothing. We perceive that men know God by this test: they possess character like God's. Knowledge no less than fellowship produces assimilation of character, and so tends to manifest itself in conduct that accords with God's nature. For the commandments are the expression of what God is, and what we must be if we are in fellowship with God who is Light. To profess fellowship with Him and yet not keep His commandments is not only obvious falsehood—there is no correspondence of word to fact—but shows that the whole character is false. Truth is in a man when it is an active principle, regulating his thought and action—this cannot be said of the man whose conduct contradicts his profession. In any man who keeps God's word, not His commandments merely, but the spirit of the law as well as the letter—the love of God has been perfected, because love is the fulfilling of the law. The truth is not merely in him, but has reached its consummation—love is perfect, because obedience is complete. This is true, whether "love of God" is objective or subjective genitive, whether it means the love that God shows us, or the love of which God is the object, or has the still larger sense of the love that is characteristic of God. This divine character in us is not only the proof to others that we love God, and are walking in the Light, but is the test by which we know ourselves to be united to Him. It follows, therefore, that he who professes to abide in God, to be in full and permanent fellowship with Him, must live the Christ-life, not as a necessity laid upon him, but as an obligation that he has voluntarily assumed. Not the mere semblance, but the reality, of godliness must be his. This imitation of Christ is the infallible mark of the Christian—that we follow the Christ-pattern in a life of humiliation, suffering, sacrifice, is proof that we are in union with Him.

iv. *A Commandment New and Old*—ii. 7-11.

The mention of the love of God naturally suggests brotherly love. The Apostle puts his teaching into a

paradox. The commandment is new or old according to the point of view. Brotherly love is no new commandment, because from the beginning of proclaiming the gospel, the word of God to man, love has been the law of life. The gospel is nothing else than a message of love from God, and its end is to make men love God and their fellows. On the other hand, Jesus Himself calls the commandment a new one, because it was given by Him in a new form and with a new sanction, "*Love one another as I have loved you.*" This was a new and stronger incentive to brotherly love; resting on this foundation and enforced by this example, it was indeed a new commandment. While this duty was enjoined by the gospel from the first, the words and works of Christ have become better understood, and so the commandment has been found in more complete accord than was at first perceived with the facts of Christ's life on the one hand, and with the facts of Christian experience on the other.

This love of our fellows, perceived to be characteristic of their Master, must be realized in His followers. It has been brought into the world only through the example of Christ, and it can be attained by us only through fellowship with Him. The paradox is shown to be justified by the change that has been produced through the proclaiming of the gospel of love: Because the power of evil has been broken—it has not yet passed away, but is now in the act of passing, is being drawn aside as a curtain—and the genuine light is shining, the kingdom of God, the reign of righteousness has begun to triumph. But whether a man is still in the darkness or the light, whether he really belongs to the kingdom of God or the kingdom of Satan, is a matter about which he may deceive himself. It is in vain for one who hates his brother—not his neighbor, merely, but a fellow-Christian—to profess himself a member of Christ's kingdom. His moral condition is the exact opposite of that which he claims, and doubtless sincerely believes, to be his. On the other hand, he that loves his brother is not merely in

the kingdom of God, but abides there in a condition of stability and certitude. His love is not the cause of his fellowship with God, but the consequence and proof of that fellowship. He will never cause others to fall—on the contrary, his character will be an inspiration and help to them—but lack of love is a prolific source of offences.

Finally, love clarifies the vision, while hate blinds the eyes. To see the truth, light and love are necessary; hatred means loss of the very faculty of seeing, and the life of the hater is one continual stumbling in the dark.

v. *The Writer's Purpose*—ii. 12-14.

The Apostle now states in a different form his purpose in writing these meditations. He puts his thought into six terse sentences, rhythmical in their balanced form—Hebrew poetry, in short—and these naturally fall into two triads. He first addresses all his readers by the affectionate title, “little children,” and declares that he is not teaching the first principles of the Christian faith, for he is writing to those whose sins are forgiven, and know the ground of that forgiveness to be what Christ has done. They have therefore already made considerable progress in the faith, and he is desirous to lead them to maturity (cf. Heb. vi. 1). They have already experienced in part the word of God, they have known something of the blessedness of fellowship with Christ; he purposes exhorting them to continuance in the faith, to attainment of nobler heights of Christian character. He then addresses the two classes into which they may be divided—fathers and youths, the men of experience and the men of action, thinkers and soldiers. Christians are indeed one in the experience of the forgiveness of sins, but their other experiences differ largely with their ages and circumstances. The fathers, or elders, the more mature and thoughtful Christians, have learned to know Christ, Him who has existed from the beginning. This knowledge is conceived as the fruit of past experience and still abiding, not as a process now continuing—the verb

is aorist, not present. The young men, the possessors of soldierly qualities, vigor and bravery, have conquered the Evil One, the prince of the realm of darkness—not that their victory is in fact complete, but it may be so regarded, in view of what they are and of what they have already accomplished.

The second triad is a repetition of the first, but with some significant, if slight, modifications. The most striking of these is perhaps the change from “I am writing” to “I have written,” as if the Apostle would have said, “I am writing to you, yes, I assert it again, that it is for these reasons.” The general address is also slightly changed, and becomes “little ones” instead of “little children,” but more important is the change of reason: I have written to you on the ground of your Christian character and experience, because you have learned to know the Father. They manifest this knowledge by correspondence of character to profession, by exhibition of brotherly love. There is no change in the address to “fathers,” but a very significant addition to the words spoken to young men: “because you are strong” (that is, they are well qualified for active and aggressive service “and God’s word abides in you,” so that they are in contact with the source of strength—in these two facts is to be found the certainty of their victory.

vi. *Love of the World*—ii. 15-17.

The Apostle has given his new-old commandment; he now adds another. “Love not” is as important as “love.” Love determines character; love discloses character; hence the object of love is all-important. Love of the world and love of the Father are absolutely incompatible, for the world is everything that God is not. The “darkness” of i. 5, 6 and ii. 9, 11 is the evil principle, the world is the sphere of its working—both are God’s antithesis. Note the emphasis achieved through the order of the Greek words: “If any one love the world, there exists not (whatever he may say) the love of the Father in

him." All fellowship with God is necessarily destroyed by this love, and the love of which God is both source and object cannot animate and inspire one whose moving principle is love of the world. Because in moral and spiritual things, as well as in physical, no stream rises higher than its source. The things in the world, all that constitute it what it is, do not come from God and hence cannot lead men to God, but keep them in bondage to the world. The desires that have their source in the flesh, and find their satisfaction in physical pleasure; the desires whose gratification constitutes the higher mental pleasures; unregulated mental activity, unrestrained intellectual curiosity; the thousand vices, whether physical or mental, that are rooted in self-assertion, arrogance, pride—these are the "things that are in the world" and make the love of it incompatible with the love of God. Not only so, but the love of the world is as different from the love of God in its end as in its source. The world, the order of things opposed to God, is passing away—like a screen or curtain that hides God from men, it is pushed aside, and those whose love has made them a part of it must vanish also. Only in harmony with God, in fellowship with God, practically evidenced by the doing of His will, is there assurance of permanence. The world is transitory, God is unchanging and eternal. He that does His will, he only, abides forever.

vii. *Antichrist*—ii. 18-28.

And now the Apostle speaks a word of solemn warning to his readers. The "last hour" is at hand—not necessarily the immediate end of all things, the consummation of the age and the final judgment, but a critical period, a time of change and sifting. This is proved by the divisions among Christians themselves, and the consequent temptations to desert the faith and break off fellowship with God. "My little ones," says the writer, addressing his readers with the double authority of age and experience, you have heard that the "last hour" will be pre-

ceded by the coming of Antichrist—not merely an opponent of Christ, but one who takes the place of Christ, becomes His opponent by assuming His guise. Antichrist is therefore he whose character is the negation of all for which the name of Christ stands. But already there are among us many manifestations of this Antichrist; those who, like Judas, have been numbered among the disciples of Christ, and for a time were indistinguishable from them, but were never in real union with Christ, and so were never truly of us. If they had ever been really of our fellowship they would have continued with us—their apostasy shows that their fellowship was but a sham. Now their masks have fallen and they stand revealed in their true characters; and by this disclosure they are shorn of the greater part of their power for evil. But you are not like them, for to you the Holy Spirit has been given and you have a special gift of discernment. This is why I have written to you, because you understand the truth and know the absolute contrariety between falsehood and truth. And who is the liar above all others, if not he who denies that Jesus is the Messiah? It cannot be doubted that here John refers not to the Jew but to the Gnostic, who affirmed that the æon Christ descended on Jesus at His baptism and left Him before the passion, and so denied the indissoluble union of the divine and human in the one personality of Jesus Christ. This, says the Apostle, is to be Antichrist, for to deny the Incarnation leads inevitably to a denial of the eternal oneness of the Father and the Son.

This is no mere abstract dogmatic disputation, but a most practical matter: since God has fully revealed Himself in Christ, and in Him alone, one who refuses to acknowledge Christ as the Son of God of necessity loses knowledge of the Father, even though he professes to revere Him. Conversely, such is the eternal and essential unity and mutual indwelling of Father and Son, that he who acknowledges the Son is thereby brought into vital relations with the Father. Therefore, guard yourselves

from every declension from the truth; hold fast the teaching you have had from the beginning, and you will as a natural and inevitable result abide in fellowship with the Son, and therefore with the Father. And this fellowship, this vital relation to God through His Son, is the promise that He has Himself given you—this is life eternal, the final scope of Christ's redemptive work, the consummation of the Christian faith.

I have written these things, the Apostle concludes, as a warning against those whose aim is to lead you away from the truth, away from God. But you do not need a human teacher, you have only to listen to the Holy Spirit that has been given you, to learn what is true and what is false, and by holding fast to His teachings you shall continue in the divine life and fellowship. So then, in the face of all enemies and temptations, constantly endeavor to maintain your fellowship with God, in order that, when Christ shall come again, we may have the boldness of those who are friends of the Judge, and not the shame of those who are consciously under His condemnation.

Concluded in next number.

THE PERMANENCE OF PRIMITIVE CHRISTIAN INSTITUTIONS.

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Developed religion is very complex. Essentially it is an inward spiritual experience, and might perhaps be defined as the soul's consciousness of its relation to God. The ideal is that of full, mutual, unbroken, and unclouded communion between the spiritual Father and His spiritual children. This implies an absence not only of all estrangement due to sin, but also the absence of all obstructions due to the limitations of our material earthly existence. Men in such a state would need no aids to devotion, no assistance from the spiritual vision of other men, no stimulus from the piety and worship of others. This is the ideal which man's soul would realize, the goal and consummation to which we believe God's children are hastening when in beatific vision they shall see Him face to face and know fully even as they are fully known.

But now they see in a mirror darkly; even those with keenest spiritual vision know but in part and they can prophesy but in part. The conditions of our present existence draw a veil over the refulgent splendors of the spiritual world until they are but dimly seen and realized. Man is a spiritual and immortal soul, but he is also a material animal being. He is in touch with two worlds, having affinities for both, but fully cognizant of neither. Sin has thickened the veil that hangs for him over the spiritual and hence the dimness of his apprehension of spiritual realities, his indifference to them, his doubts and uncertainties concerning them. Hence, also, the necessity which each individual feels for gaining all possible aid from the piety, worship, visions and experiences of others. It is this inability to see clearly and fully for ourselves which makes the Bible a revelation to us, social

worship an inspiration and spiritual uplift, fellowship in spiritual things necessary to religious vigor and happiness.

Christianity is a spiritual religion. It proposes in a unique way so to renovate the weak and wicked souls of men that they shall be fitted and prepared for an eternal, unbroken, and unclouded communion with all holy souls and with the Father of all spirits. Nay, it goes further, beyond all other religions, and proposes to spiritualize and save even the body. It teaches that the body is even now the temple of the Holy Spirit of God and shall be raised a spiritual, incorruptible body, fitted for the spiritual glories of a spiritual heaven. Religion is primarily an experience of God here and now, a spiritual communion between the soul and Him. But the Founder of Christianity recognized the impossibility of a purely personal and spiritual religion even after the full revelation of God made by Himself and with the rich experience ministered by Him. Man is a social being and needs the presence and help of other like-minded men in worship and service. His spiritual experiences and aspirations need the support of some external and visible symbols and ceremonies. Accordingly Jesus instituted or recognized and approved certain external institutions intended to be aids to personal religion and also to the service expected of citizens of His kingdom. They were intended to express, conserve and propagate the spiritual realities of that kingdom. They were at least four; a *Church* or society of men and women who believed in God as revealed by Jesus Christ and engaged to realize as far as possible in themselves and others the will of God in the propagation of His kingdom; the ministry or the *officials* of this society who were a body of men called of God and their brethren, because of the possession of special gifts of nature and grace, to a special service. This grace and authority is rather personal than official, and the service expected does not differ in kind from that incumbent on

all Christians. These officers are simply ministers among their brethren. The third is *baptism* which is the immersion of a believer in the name of the Trinity in the common element of water as a symbol of spiritual burial with Christ who died and was buried, and of spiritual resurrection with Christ who rose again triumphant over death and the grave. It is a pictorial confession of faith in the triune God, in the central fact in the plan of redemption and the historic earthly existence of Jesus, and a solemn proclamation to the world of a spiritual change in oneself so profound that it can be adequately symbolized by nothing else than the burial of an old self and the resurrection of a new and transfigured self. The fourth institution is the *supper*. It is a joint participation in two of the elements of a common meal by the spiritual children of the heavenly Father as a perpetual and oft repeated reminder and proclamation of the death of Christ, His broken body and poured out blood. If this brief statement is a correct interpretation of the sources, these are the simple and yet profoundly significant institutions of primitive Christianity ordained or approved by Jesus while in the flesh. And our task is to enquire into the possibility and desirability of their perpetuation and permanence in their original primitive forms and meaning. The inquiry is of deepest significance for us Baptists because we believe we now hold and practice these institutions in their primitive form and significance, and further believe that it is our peculiar task, not only to reproduce original Christianity as a sect or denomination, but if possible to bring all men everywhere to an acceptance of these views. In other words we believe in the permanent and universal validity and value of primitive Christianity with all its institutions, and regard any serious departure from these institutions as a serious loss to the spiritual riches of the kingdom of God. Is it desirable to perpetuate these institutions in their primitive form and meaning among all races and

conditions of men? If not, our distinctive position and work are an impertinence. We should cease our polemics, accept the popular verdict and take life a little easier than we sometimes find it. Is it possible to perpetuate them, gradually approaching a universality of acceptance which may ultimately become complete? If not our task is so far a hopeless one. Have these institutions with their primitive form and significance permanent value for all men in the kingdom of God? Do they serve the spiritual more effectually than the Christian institutions held and practiced by any other body of Christian people? Unless we can answer this last question in the affirmative and demonstrate by actual experiment in competition with other conceptions that the primitive conception is most effective we are following a forlorn hope. It is not sufficient for most men to show that they are biblical, that they were instituted by Christ, that they were valid nineteen hundred years ago. We must show that they still have supreme value. The standard of judgment applied by most thoughtful men is the ability to serve the spiritual *now*, and the ultimate test of divine origin and approval is efficiency in doing what God wants done in the world *now*. These institutions were not instituted and do not exist for themselves. They have no sacredness or value in themselves. They are to be judged in their relation to man. If they have already ceased, or in the future shall cease, to minister to the spiritual welfare of man it is most certain that it will be the will of Christ to abolish them. They were made for man and when they no longer serve man they have ceased to exist except as encumbrances of the ground which should be cleared for the sowing of spiritual seed whose life is to be nourished in some other way. It is impossible to preserve our faith in Christ and at the same time believe that He instituted anything not dictated by the highest wisdom, or that He could desire the perpetuation of an institution which

failed of its purpose or had served its end and thereby ceased to be useful. We must plant ourselves squarely and fearlessly on this ground or we shall have no basis for effective appeal to the age in which we live. Gradually men are coming to value *men* more than *institutions*, to see that it is man who is served, the object of God's love and care. Hourly the institution is called upon to justify its existence by the test of its value to man. "The Sabbath was made for man, and not man for the Sabbath." The same principle applies with equal right and force to every other institution sacred and secular, ecclesiastical, social and civil. Nothing could be more just or more hopeful for the race. And I may add that in my opinion nothing could be more hopeful for the future of primitive Christian ordinances. We must come to the point where our polemics rise into the realm of apologetics, where our polemic is an apologetic for Christ, for man and for the eternal unchanging relations between the two. Can we then justify our position on this broad spiritual basis?

At the very threshold of the discussion we are met by the contention that Christianity is purely personal and spiritual, "a private matter," that institutions in any form are a positive hindrance to the spiritual interests of the spiritual kingdom of God. It is pointed out with truth that the institutions of Christianity have been and are still the chief causes of division, strife, animosity and even bloodshed among Christians, that while all parties are largely agreed on the great spiritual realities and the Christian view of life they are at each others' throats over the institutions. It is still further pointed out that there is ground for fear that multitudes of Christians are relying for salvation upon the institutions rather than on the Christ; the material and external have usurped the place of the inward and spiritual. To avoid these dangers and abuses, it is claimed, we should abolish institutions altogether. What shall we say to these alle-

gations? Is there danger in the institutions of Christianity? We are compelled to answer emphatically that there is. It can not be denied that they are a menace to the life of the spirit. The history of Christianity abundantly shows that men exalt them to a place where they obscure the spiritual, where the personal divine Christ fades behind more or less human institutions. They in themselves become holy and sacred, the objects of God's love and care, until at last they are regarded as if man were made for them and not they for man. The husk has absorbed and devoured the kernel. Men and women seek cleansing and salvation in the church, in the ordinances, in the mummeries and flummeries of an official priesthood of supposed divine powers and prerogatives rather than in the love of the crucified Redeemer and the grace of the living God. In this experience Christianity is not isolated. The history of all religions is marked by the growth of institutionalism and the tendency to displace the spiritual by the external and material. Jesus Himself lived in the midst of religious conditions of this nature. The glorious days of spiritual freedom and direct vision when the prophet spoke out of the fulness of his own spiritual experience had given place to the priest, the scribe and the Pharisee. They made void the ancient word of God by their traditions. They strained out the gnats and swallowed the camels; they gave tithes of their garden herbs and omitted the weightier matters of the law,—love, mercy and justice; they cleansed the outside of the cup and the platter until they were as beautiful as whitened sepulchres while within they were full of all uncleanness. Even long before the coming of Christ the prophets had been compelled to declare that God hated the feasts and solemn assemblies even though they had been instituted at His own command. What the people needed to do was to let righteousness roll down as a river while now it melted away as a morning cloud. This condition was due to the usurpation of the material, the insti-

tutional, until the spiritual which these institutions were meant to conserve and foster, had lost its significance and almost its existence. It was this institutional religion which offered the most malignant and relentless opposition to the spiritual and practical programme of Jesus and which at last crucified Him. The Lord of the Sabbath must be killed because He was in their thought guilty of an infraction of the Sabbath in serving man. The institution of the Sabbath was as they thought more important than man. They stood without the door of Pilate's palace lest they be defiled and thereby prevented from celebrating the Passover, one of their institutions; but they stood there crying for the blood of an innocent and harmless Man. They clamored until the Roman governor felt compelled to proceed to the brutal cruelty of breaking the legs of the agonizing criminals on the cross that they might die a little earlier and thus avoid defiling the high day of the morrow, one of their institutions. The institution was everything, man in his innocence, his anguish, his need, is nothing. Such is the dangerous tendency of institutions in religion. And Jesus knew this to be so. Moreover we are compelled to believe that He foresaw how these institutions which He was confirming would cause division, strife, bloodshed, would be perverted, hardened and exalted until they would almost displace Himself. And yet with these personal experiences of what institutions of divine origin had grown into in His day and with the prevision of what His own institutions would become, He nevertheless established them. Could anything more forcibly emphasize His conception of the necessity of such institutions to the existence of spiritual life and activity? His own aims and ideals were supremely spiritual. "The kingdom of God is within you;" it is spiritual, its truth must be spiritually discerned. And yet knowing the danger, being Himself about to be crucified by institutional religion, having purely spiritual ends in view, He ordains or ap-

proves these institutions. The conclusion is irresistible that they have a supreme value for the spiritual life, a value so great as to warrant the risk, nay the perversion and misuse which He must have foreseen. On no other supposition can one believe that they had their beginning and perpetuation with His approval.

But by others it is claimed that if not actually hurtful these institutions, some or all of them, are at least useless for the more developed Christians. Baptism and church membership, for example, may be of value to the average or weak Christian, but no longer minister, so it is claimed, to the needs of the cultured and developed and therefore are not incumbent as an obligation resting upon them. It is no doubt true that the ideal state would be a society so thoroughly Christianized that every individual would be an independent and persistent Christian unit. No organization or ceremony for purposes of propaganda would then be necessary, because all would be Christian. But we are still, even in the best communities, far from this goal. Christians form but a part of the community as a whole, and vigorous propaganda is still necessary. Moreover in the nature of the case this must always be so, since men are not born Christians except in name and in a political sense. When Tertullian cried out, "Men are by nature Christians," he meant only that they are naturally monotheists. If the whole world were genuinely Christian to-day it would be necessary to take up the work of propagation again to-morrow. It is a task that can never be finished as long as men are being born into the world. Hence organization, the church and its ministry, will always be necessary. It is conceivable that some university professor, literary man or saint of another calling, could live a life as genuinely religious and as truly serviceable apart from other Christians as if he were a member of one of these organizations. But it is extremely doubtful and experience does not recommend the plan. The independent individ-

ual Christian is usually inactive and ineffective. Christian service is social service. Christian worship is social worship, and both can best be performed in a society where men touch elbows and hearts with their fellows. Christianity is preeminently social and fraternal, and whatever binds men together into a harmonious brotherhood of service, with similar aims, ideals and aspirations, must be of the highest value to the individual.

The one extensive effort to hold and propagate a purely spiritual and personal Christianity was that made by George Fox and the Quakers. He supplanted "the church" by a "society of friends," without a recognized ministry and without ordinances; with no formal services, no consecrated buildings, "steeple houses" as he temptuously called them. The "inner light" of a personal illumination was so emphasized as almost to make the Bible secondary. None of the usual aids to worship and service were employed. Institutional Christianity was abolished. And with what results? It must be admitted that it produced a rather high type of man so far as probity and philanthropy are concerned. But he was odd, narrow and isolated. He did not deeply influence the community in which he lived. The result as a whole was rather negative than positive. The impulse given to the movement by the fiery zeal of the founder soon died away; Quakerism ceased to grow and is now largely negligible. The total results have not been such as to recommend a non-institutional Christianity, since even the Quakers themselves have felt compelled to restore some of the elements of Christian institutions. The men who maintain the uselessness of Christian institutions have not sufficiently studied the comparative failure of this movement nor have they considered the need of institutions as revealed by religious psychology. The institutions not only obey a divine command given nearly 1900 years ago and conceivably temporary; in that case they might possibly be neglected; but they also must pre-

sent human needs. They not only contain and express religious truths and facts, they impress and strengthen human nature. Men organize in order to carry forward every great human undertaking. Shall they not organize to push forward the supreme enterprise of human history, the kingdom of God? All fraternal orders know the value of rites of initiation and ceremonies expressive of the fraternal relations and other ideals and aims of the order. Shall the great universal fraternity be stripped of all such helps? It is contrary to reason and sound judgment. A Christianity without organization, social worship, ordinances or trained teachers and leaders would rapidly fall into decay and superstition and might disappear altogether. The strength and vigor of a religion, its hold upon the popular heart, is usually in direct proportion to the number and efficiency of its teachers. Christianity has found little power of resistance in those religions which were poorly supplied with teachers and other institutions, while those with enthusiastic and effective teachers, as Judaism and Mohammedanism, have proven so far unconquerable. The religions of the Roman world and those of the rest of Europe in the early Christian centuries were largely non-institutional and they went down before Christianity almost without a struggle. It was not wholly the superior truth, the higher conception of God, presented by Christianity which carried it so rapidly to victory. Its superior organization, its institutions, its propaganda through trained teachers were large factors in its success. To have been without institutions would have doomed it to extinction in those early years. What was absolutely necessary then can not be wholly without value now. If some superior spirit regards himself as above the need of external institutions let him consider the needs of the common man, and himself learn humility by submitting to the helps so necessary to his brother. He may find that they are not without value to himself. There is here a liberalism that

thinks well of itself and doubtless values spiritual religion, but which is nevertheless most dangerous to the success of the kingdom of God. Institutions have their danger, but to abandon them is to court extinction. The religious nature of man is such that the permanence of religion demands the permanence of religious institutions.

But the position of the great body of both Catholics and Protestants is different from the above. Agreeing that spiritual religion demands the support of institutions it is claimed that the primitive form and significance are either unimportant or impossible of permanence and preservation. By some it is asserted that to the Church were promised the continual presence and guidance of the Spirit and that under that guidance the institutions as they now exist have been evolved. They, therefore, have the approval of God. What existed in germ has been warmed into life by the divine Spirit. The primitive institutions were the seeds, the present institutions are the legitimate flower and fruitage. To prefer the primitive institutions is to prefer the seed to the full grown plant, and to attempt to return to primitive conditions, so it is claimed, is to reverse the course of nature. It is impossible, it is claimed, and undesirable. Of course there are large bodies of Protestants who strive to maintain that Baptists have not correctly interpreted their sources, that they themselves and not the Baptists hold these institutions in their primitive purity. But it is not presumptuous to assert that the scholarship of the world which is free from all ecclesiastical shackles is singularly united in its agreement with Baptists as to the form and significance of primitive Christian institutions. The method of some Protestants in justifying their practices which vary from New Testament teaching is to assert the unimportance of form or the inevitableness of evolution. In proof of these contentions an appeal is made to history. It is pointed out that change and adjustment

began almost immediately, that the process was universal and unceasing, or almost so, and that it has continued through the centuries; and finally that of the five hundred millions of Christians in the world to-day not more than ten millions or one-fiftieth of the whole number preserve anything like the primitive institutions. Does not an evolution which is so nearly complete and absolute present a powerful presumptive argument for its inevitableness and justification? The claim is all the more plausible when it is remembered that our effort at reversion to type is comparatively quite recent and so far as it has been successful is of conscious and heroic endeavor. Is it possible, it is asked, that such an evolution could have taken place without there being in the nature of things some powerful reason for it?

Let us admit frankly that the case against us, when put in this form, is a very strong one; that the testimony of history is rather staggering. Whether one admits that for centuries Scriptural institutions in their purity ceased altogether or is bold enough to claim that he can trace an attenuated line of succession through the centuries, the problem of Providence is almost equally great. Did the world slip beyond the Lord's control or was it His will that this evolution should take place? Can it be shown that it is possible and important to perpetuate primitive Christian institutions in face of these facts?

Beyond question it is not possible to present such considerations as shall convince our opponents, at least within any measurable time. But is it possible to convince ourselves? To most of us, no doubt, the fact of Scriptural command is sufficient proof. But when we come to consider the matter closely we find that many divinely ordained institutions were temporary, and were changed or passed away altogether in the course of time. Did the Lord intend Christian institutions to change? It is pointed out that primitive institutions have not been permanent or final, and it is claimed that they must adapt

themselves to their environment, else they would make no appeal to men. To these contentions have we any adequate reply, at least a reply that will convince and satisfy ourselves? For our usefulness and service in the world this is a most important inquiry. If we are beset by doubts as to our position we are shorn of our strength; if we regard our task as useless or hopeless we had better quit. It may be very heroic to lead a forlorn hope, but we shall find it difficult to persuade many other men to share our high adventure. They want to do something which is worth while and which offers some hope of success.

What can we say, therefore, in reply to the above arguments? In the first place we assert our deep faith in the supreme wisdom of Christ. We believe that nothing else would have served men and the kingdom of God in the first century of the Christian era as well as the institutions which He ordained, in the form and with the significance which He gave to them. This we are compelled to believe if we accept Him as divine Lord and Master. Now if they were the embodiment and expression of divine wisdom in the first century it is manifestly impossible that men should have so changed as to need something totally different by the end of the fourth century when the institutions were already greatly changed. God and the gospel are permanent and unvarying. It is only man that could change. But history knows of no radical change in men in this period. Men were essentially the same in all the great characteristics of the race in the fourth century as in the first. Hence the change was not simply an adaptation but a perversion. What was divine wisdom for man in the first century would have been divine wisdom in every century.

Again, perhaps no one would admit that all which has been evolved in the course of the centuries is an expression of the will of God. Certainly no Protestant could make any such admission. If now a part of the product

of this evolution is a perversion of truth, who shall decide what part? Shall we question the patriarch of Constantinople, or the pope of Rome, or Luther, or Calvin, or Cranmer or Wesley? Manifestly there is no standard of judgment and no means of reaching the truth or knowing what the will of God is if once we accept the process of evolution as a justification of what now is. Then we must fall back upon the Church as the only means of authenticating the truth—a Catholic principle which we shall be slow to adopt.

In the next place we decline to admit that the changes of the past were a natural and inevitable development due to a failure of Christian institutions to fit regenerated human nature and properly express gospel truth. These institutions were not evolved into something else through the development of germs contained in themselves, but were changed through the absorption of elements from preexistent institutions, political, social and religious, with which Christianity came in contact. The changes were due to external and extraneous influences and were therefore of the nature of corruptions. They unfit Christianity to be a universal and permanent religion. As time passes they must be eliminated by such cataclysmic struggles as the Reformation. They rise up as serious barriers to missionary progress in non-Christian lands. At bottom the question is one of psychology. Are there universal and permanent elements of human nature found in every race, age and clime, upon which Christian institutions have been built? That there are important variations among men is evident, but science, history and religion declare that all men are brothers, that the fundamental elements of their nature are everywhere the same.

The only other inquiry is as to whether primitive Christian institutions were based upon these universal elements which would give them permanence and universality. As to whether Christ did actually do so is of

course a matter of opinion; but it seems almost impossible to believe otherwise when we consider that He was founding a religion which He intended to be at the same time permanent and universal. What is to be permanent and universal must rest upon the permanent and universal elements of human nature. In contending, therefore, for the primitive form and significance of these Christian institutions we believe we are building upon the only foundation which can make Christianity universal, united and triumphant. Variations there will be and must be in non-essentials according to race, antecedents, culture, age and clime, but these simple institutions express essential, vital truth and will fit every people. They express and keep alive the essentials of Christianity as nothing else can. The simple democracy of its organization is a beautiful recognition of the spirit of brotherhood which is the Christian view of human relations. Its officials are not lords or priests, exercising mighty heaven-granted functions which are denied to ordinary mortals, but ministers, servants, leaders of their brethren in every good word and work. Its beautiful ordinance of baptism impressively sets forth, in dramatic and striking symbol, on the one hand the burial (presupposing the death) and resurrection of Jesus Christ, and on the other the regeneration (the spiritual resurrection) of the individual. It is perhaps not too much to say that these are the fundamental facts of Christianity. "If Christ hath not been raised, your faith is vain; ye are yet in your sins." It is impossible to overestimate the importance of Christ's resurrection. That it is vital to Christianity is shown by the ingenuity which has been displayed in attempts to explain it away or divest it of all reality by opponents within and without the Church from the days of Celsus to the latest attack. While the resurrection is believed all else is secure. If the anchor holds here the ship can ride out any storm. Scriptural baptism is a pictorial confession of faith in that great fact. No other

form can symbolize or pretends to symbolize it. It is sometimes said that a spoonful of water is as good as an ocean. Quite true if it is to work some magical spiritual transformation. But if it is to set forth some great fact the modification of the symbol is the destruction of its value. Better than the Apostles' Creed is this simple confession of that fact upon which all our hope is based. But the other significance of baptism is scarcely less important. Men are not born in or into the kingdom of God, they are not trained into it; they are born again, born from above, a spiritual shock as profound as death and resurrection. But this is a truth that is constantly falling into obscurity. It requires spiritual discernment, personal experience and the teaching of Scripture and the ordinances to keep it clear. Bible baptism sets this forth with a solemnity and profundity that could be no greater. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." In the light of its profound significance on its human as well as on its divine side how vastly significant the form of baptism is seen to be. How inexcusable and almost criminal the modifications when the truths it was meant to proclaim are so important and yet the objects of such virulent attack to-day!

Again the elements of the supper are not the spiritual and glorified body of Christ, nor do they contain that body and blood, nor are they appropriated in some spiritual and mystical way. They are the simple and impressive symbols of the very real and painful sufferings of the man Christ Jesus. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." In solemn symbol they proclaim that it is not His teaching, nor His example, important as these are, but His sufferings, which avail for us—a truth that needs constant proclamation, for "the offense of the cross" is

still great—"to the Jews a stumbling block and to the Greeks foolishness." Every celebration of the symbolic supper proclaims the cross and its agonies as central in the Christian faith.

No, the form and significance of these primitive institutions are not unimportant. The very essence of Christianity itself is bound up with the maintenance of their purity. As a matter of fact as they were changed in the process of the centuries the very nature of Christianity was revolutionized. They have never been changed while Christianity remained pure. It is true that the Reformation went far toward the reestablishment of spiritual religion without restoring them to their original form and meaning. But spiritual religion has suffered as a consequence, for the institutions have sometimes obscured rather than proclaimed the essential facts of our religion.

Our contention, then, is not unimportant. We are not contending for something that is apart from and useless to spiritual truth, but something that is bound up in the most intimate and vital way with the very essence of Christianity itself. If Christianity is to be universal, consistent and harmonious it must be supported by Christian institutions in their original simple beauty and profound significance.

THE ESCHATOLOGICAL SIGNIFICANCE OF
BAPTISM.

BY REV. R. B. HOYLE, ABERDEEN, SCOTLAND.

The recent emphasis laid upon Eschatology, in thinking circles, bids fair to yield useful contributions to theological study. Already attempts are being made to understand a little more clearly something of the person of Jesus; what Professor Burkett, in his preface to Schweitzer's book calls "the greatest historical problem in the history of our race." (P. vi., *The Quest of the Historical Jesus*.) Another interesting question is the relation of Eschatology to Ethics. Is the teaching of Jesus, in the Sermon on the Mount, merely an "Interimsethik" or absolute and binding for all time? We cannot stay to argue this question out, but one thing does appear evident, that much of the arbitrariness and seeming intolerance of Jesus can be best accounted for by the eschatological framework of many of His ideas. In the relations between Eschatology and the Sacraments, Schweitzer seems to have opened up a suggestive connection, and our purpose in this article is to examine, particularly, the significance of Baptism in the light of "thorough-going Eschatology." Schweitzer claims both the Sacraments of Baptism and of the Supper as being essentially eschatological in origin and purpose. In the limits of this article it is impossible to handle both adequately and so we propose to take Baptism and examine Schweitzer's assertion. The main points set forth (*The Quest of the Historical Jesus*, pp. 375-379) are: I. That Baptism is the sign whereby salvation was assured to the eschatological community; "assurance of salvation in a time of eschatological expectation demanded some kind of security for the future of which the earnest could be possessed in the present." (376.)

II. That "the baptism of John was an eschatological sacrament pointing forward to the pouring forth of the spirit and to the judgment, a provision for 'salvation.' " (p. 377.)

III. That the eschatological view of this Sacrament explains the early history of Christian dogma. He claims that "the thorough-going eschatological interpretation of the life of Jesus puts into the hands of those who are reconstructing the history of dogma in the earliest times an explanation of the conception of the sacraments, of which they had been able hitherto only to note the presence as an X of which the origin was undiscoverable, and for which they possessed no equation by which it could be evaluated." (p. 379.)

It will be at once agreed that if this last assertion is well-founded, the eschatological school will have rendered a service to the Christian churches. For all the churches, save the Quakers, practice in some form or another the rite of Baptism. Whether, with the Greek Church, with its trine immersion, or the Baptist section of the Free Church of England, with its single immersion; with the Roman Catholic and High Anglican emphasis upon its magical efficacy in removing original sin from new-born babes; or in Low Anglicanism and the majority of the Free Churches in England, and both Presbyterian Churches in Scotland, to whom the sacrament is a mere "christening," a sort of naming ceremony: however they may differ in mode and meaning, these churches continue the custom of Baptism. In view of that diversity of meaning, Schweitzer's sarcastic allusion to baptism and the Lord's Supper as an "algebraic X" is not too severe. And if we can restore the primitive meaning to this ceremony of baptism that will be surely a gain; for practices out of which the meaning and sense have vanished are dead-weight in a thoughtful age, and a menace to a spiritual, which is also an intelligent, Christianity.

(i) Our first point to examine is the contention that "Baptism is the sign whereby salvation was assured to the eschatological community." Schweitzer (p. 375) says: "We never realize sufficiently that in a period when the judgment and the glory were expected as close at hand, one thought arising out of this expectation must have acquired special prominence—how, namely, in the present time, a man could obtain a guarantee of coming scatheless through the judgment, of being saved and received into the Kingdom, of being signed and sealed for deliverance amid the coming trial, as the chosen people in Egypt had a sign revealed to them from God by means of which they might be manifest as those who were to be saved. But once we do realize this, we can understand why the thought of signing and sealing runs through the whole of the apocalyptic literature."

He cites instances. In the Prophets: Ez. 9:4-6; in Pseudepigrapha, Ps. Sol. 15:8, "the saints of God bear a sign upon them which saves them"; he then leaps to Paul; citing Gal. 6:17, "the marks of Jesus"; 2 Cor. 4:10, "the 'dying' of Jesus"; and the emphasis on baptism as a "burial" in which the sign is received; and then adduces the passages upon "sealing," 2 Cor. 1:22; Eph. 1:13-14; 4:30. Then he goes to the Shepherd of Hermas (Vis. 3, and Sim'1 9:16), and finally rests in Apoc. of John with its many references to sealing (Rev. 9:4-5; 13:16ff.; 20:4; 14:1.) "Baptism is the seal, the earnest of the spirit, the pledge of that which is to come." (p. 375.)

It is noteworthy that Dr. Sanday (*The Life of Christ in Recent Research*, pp. 105-6) endorses the view of Schweitzer. "Baptism was a sign of deliverance by which the Lord would know them that are His in the judgment that was to come. Schweitzer (he says) is quite right in saying that this is the conception that prevailed throughout the early church."

Prof. E. S. Scott, one of the most "thorough-going" of the young Presbyterian scholars, supports

Schweitzer's view of the connection of Eschatology and Baptism. In *The Kingdom and the Messiah*, p. 254, he says, "To this very day in the worship and the sacraments * * * the church preserves its links with the apocalyptic tradition."

An examination of Schweitzer's argument reveals some confusion and vagueness of thought. The "assurance," which must be inward, is mixed up with the ritual of baptism, which is outward. In no way does he indicate how baptism could be a distinguishing mark or "seal." Circumcision, to which he alludes in his reference to the Exodus, gave a corporeal mark; the racial sign of a son of Abraham. But baptism could be no distinctive sign.

The passages quoted by him do not support his contention with directness. It has never been clearly shown that the baptism of John had any parallel in the Old Testament. In the *Journal of Theological Studies* for April, 1911, the usual references given are analyzed and the conclusion reached that the submersion, which was the mode of John's baptism, has no Jewish precedent for it prior to John's time. Dr. Sanday himself has noted that point. (In Hasting's D. B., vol. II., p. 610 b.), when he says "an act (of baptism) bore a certain resemblance to those ceremonial washings with which the Jews were familiar enough, and which held a specially prominent place in the ritual of the Essenes. But it differed from all these in that it was performed once for all, and not repeated from day to day."

Gal. 6:17 and 2 Cor. 4:10 hardly fit the framework into which Schweitzer forces them; for the "marks of Jesus," "the bearing about in the body the dying of Jesus" are patient of another and more natural interpretation. The passages from Revelation never once mention baptism in the context; and whilst it is true that they are eschatological marks or "signs" whereby the "redeemed" escape the judgment, yet that is another thing from say-

ing baptism means the same. This must be proved, and that Schweitzer hardly accomplishes. Again, when he says "Baptism is the seal, the earnest of the spirit, the pledge of that which is to come;" Schweitzer hardly makes the point good, by alluding to 2 Cor. 1:22; Eph. 1:13-14; 4:30. In the Corinthian passage the reference to baptism is far to seek: "Now he that stablisheth us with you in Christ, and anointed us, is God: who also sealed us and gave us the earnest of the Spirit in our hearts." The Spirit, not the rite, is the seal, as both the Ephesian passages explicitly assert. As Bishop Westcott states (Ep. to Ephes., p. 17): "Here the Spirit is regarded as the instrument with which believers are sealed." And Schweitzer has the doubt of Bishop Lightfoot against his assertion; for in a note on Clem. Rom. (2 ad Cor. cap. vii), he says, "it may be questioned whether St. Paul (2 Cor. 1:22, Ephes. 4:30) or St. John (Rev. 9:4) used the image of the seal with any direct reference to baptism." Even Dr. Harnack feels the relation of baptism to sealing is vague, for he writes (*Hist. of Dog.*, Vol. 1, p. 207, E. Tr.): "Baptism in being called the seal, is regarded as the guarantee of a blessing, not as the blessing itself, at least the relation to it remains obscure." So then we may regard Schweitzer's categorical assertion with some misgiving, and say that proof remains to seek that "baptism is the seal."

(ii.) When we turn to the second of Schweitzer's positions, connecting John's baptism with the pouring forth of the Spirit and the judgment, we approach that aspect where the new eschatology is suggestive. The broad line of cleavage between the Roman Catholic and Protestant branches as regards the Sacraments, has been whether a magical efficacy lay in them; or whether they were merely symbols. Schweitzer insists on John's baptism as meaning more than mere symbolism. "It is a mistake to regard baptism with water as a symbolic act in the modern sense, and make the Baptist decry his own

wares by saying: 'I baptize only with water, but the other can baptize with the Holy Spirit.' He (John) is not contrasting the two baptisms but connecting them—he who is baptized by him has the certainty that he will share in the outpouring of the Spirit which shall precede the judgment, and at the judgment shall receive forgiveness of sins, as one who is signed with the mark of repentance. The object of being baptized by him is to secure baptism with the Spirit later. The forgiveness of sins associated with baptism is prophetic, it is to be realized at the judgment." (P. 376.)

One feels that he is closer to New Testament thought here than the Church "symbols" are. And one regrets that he did not proceed to fill up the sketch of his position as a thorough-going Eschatologist by showing how much eschatology lies behind the Spirit in the New Testament. And in the baptism of the Holy Spirit is the distinctive sign and seal, about which Schweitzer, as we have seen, gets confused. Let us look at these points more closely. As regards the connection of the Baptism of John with the "Christian" baptism, if we may use that word, the incident of St. Paul at Ephesus is very striking. Acts 19:1-7. To Paul the decisive test is: "Did ye receive the Holy Ghost when ye believed?" The answer is: "Nay, we did not so much as hear whether the Holy Ghost was given," or as R. V. marg., "whether there is a Holy Ghost." John's baptism is not enough. Paul says, "John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus." Thereupon they are baptized in the name of the Lord Jesus. At first sight this incident goes against Schweitzer's theory of the eschatological character of John's baptism. But allowance must be made for lapse of time and change of country. The essential difference between the baptisms, is brought out; one is by water, the other is "unto the name of the Lord Jesus" with the accompanying

gift of the Spirit, marked by "speaking with tongues and prophesying." That difference is the one John himself laid stress upon, when he compares his functions with those of Jesus: "I indeed baptize you with water: * * * he shall baptize you with the Holy Ghost and with fire." (Matt. 3:11; Luke 3:16; Mk. 1:8, omitting "and with fire.")

Put that conception alongside of the general practice of the churches, and how much more real and close to psychological fact it is, and how much spiritual gain to the churches would accrue by the resumption of the New Testament point of view. It is true the Anglican Church has a form for the baptism of such as are of riper years; but how often does one see that form adopted?—the only form which comes close to the spiritual realities of regeneration. For in *every* case in the New Testament, baptism is enjoined upon believers; is a personal act of confession for sin; follows upon repentance; all psychological states of mind which are only possible to persons of some age. How rich then would be the gain of significance this rite teaches were the churches to resume the apostolic practice of "Christian" baptism! The gain will be greater still if we emphasize the "baptism of the Spirit."

In the "Baptism with the Holy Spirit" which Jesus will initiate we come closest to the eschatological element in baptism. St. Peter rightly saw that connection at Pentecost when he cited Joel 2:28-32. It is the prerogative of the Messiah in His Kingdom. Two elements in that Kingdom are always prominent. *First*, the Messiah Himself will be endued with the Spirit; and, *secondly*, He shall confer Him upon the members of the Kingdom. For the former, one has but to consider the Pseudepigrapha. (Ps. Sol. 17:42; Enoch 62:2; 49:3; Text of XII Patriarchs, Levi. 18; Judah 24) for abundant references to this eschatological feature of the Kingdom. In face of such passages, especially Judah 24 ("the heavens will open

over Him to give the blessing of the Spirit of the Holy Father, and the spirit of grace will be poured upon him”), it is difficult to resist the conclusion that the early Christians saw in the descent of the dove when Jesus was baptized, the consecration to His vocation. Of greater authority would be the canonical Scriptures of the Old Testament; Ezek. 36:25 and Isaiah 11:2. The third Gospel clearly indicates the preaching and healing of Jesus as due to this investment of the Spirit at baptism. (Cf. Luke 3:22; 4:1, 14, 18-19.)

When we turn to the second aspect of the Messiah's work, the enduing of the members of the Kingdom with the Spirit we naturally have to go to the Acts and the Epistles of Paul for our illustrative material. But before doing so, a point bearing on the unity of the New Testament as a whole confronts us. We have shown above that all the Synoptic Gospels (Matt. 3:11; Mk. 1:8; Luke 3:16), and we may add the fourth Gospel (Jno. 1:33), put in the very forefront of Jesus' work, the baptism with the Holy Ghost. But where in the Gospels is that prophecy fulfilled? Matthew 28:18-20 (a much discussed passage) gives the answer for the first; the truncated ending of Mark is not very decisive; Luke renews the promise, which finds its fulfillment in Acts; and John, with the discourses in the upper room carries on the promise, which is partly fulfilled with the story of the "insufflation" at the original close of his Gospel (20:22). From a literary point of view, the Gospels seem to presuppose some such knowledge of the diffusion of the Spirit as meets us in Paul's Epistles. A due consideration of that point may have much weight in pronouncing upon the historicity of the Synoptics and even of the Fourth Gospel. But we must not stay to elaborate this point. Let it suffice to say that Schweitzer, and other German critics, would have more evidence to support the eschatological emphasis if they would move farther on into the New Testament, than they can find within the

narrow area of the Synoptics where they choose to confine themselves. And until the phenomena of the Holy Spirit's working are more allowed for, one must confess, they will find the Synoptics only issuing in a *cul-de-sac*,

Leaving this point on one side, we see how at Pentecost and in the subsequent history of the early church the second function of Messiah was fulfilled: "They were baptized with the Holy Ghost." At Pentecost that is the decisive testimony to the Messiahship of Jesus. (Acts 2:33-36.) The two baptisms, of John, of Jesus, are linked together: "Repent ye, and be baptized every one of you in the name of Jesus Messiah, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) The early Christians experience in the Spirit the fulfilment of eschatological features of life in the Kingdom. The Messiah's feast is interpreted in spiritual terms, when we get to Paul's experience: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." The new creation, a constant feature of apocalypticism, is already an accomplished fact to the spiritual man. "To be in the Spirit" is synonymous with being "in Christ," and there can be found the double renovation, of the man himself, "he is a new creature," (*καὶνὴ κτίσις*) and of the world around him, "the old things are passed away, behold they have become new." (2 Cor. 5:17.)

The symbol of baptism, as Schweitzer points out (p. 375) is a baptism "into the death of Christ"; in this act the recipient is in a certain sense really buried with Him, and thenceforth walks among men "as one who belongs, even here below, to risen humanity." (Rom. 6:1ff.) Paul ventures to say that even now in a real sense they are "in heavenly places in Messiah" (Ephes. 1:3), and that in baptism God "raised us up with Him, and made us to sit with Him in the heavenly places, in Messiah Jesus" (Ephes. 2:6); and that there, "where Messiah is, seated on the right hand of God," is where our "minds" should

ever "be set"; for there our life is "hid with Messiah in God." (Col. 3:1-4.) Already through baptism the abolition of sex takes place, in a spiritual sense; another feature of eschatology which has been transmuted and spiritualized. "For as many of you as were baptized into Christ, did put on Messiah," where "there can be no male nor female, for ye are all one ($\epsilon\iota\varsigma$) in Messiah, Jesus." (Gal. 3:27.) All these passages are redolent of eschatology and add new meaning to the rite of baptism. Schweitzer has conferred a service of great value upon the churches by directing their attention to this. He may have emphasized his theory too much,—the writer thinks he has,—but time will readjust the perspective and certainly leave an added content to the New Testament doctrine of baptism.

When we ask what precisely Schweitzer means by baptism being a "provision for salvation"; and how baptism saves "from the judgment," we get no clear answer. The inward ethical effects of repentance, which we should expect him to refer to, are passed by altogether. The impression left on the mind after repeated scrutiny of Schweitzer's expression is that he attaches a "magical" effect to the rite, which acts like a talisman or a charm. One regrets this because it may be used to uphold the "Sacramentarian" theory that the rite is an "*opus operatum*," irrespective of the moral state of the recipient of baptism. If that be his opinion, it detracts considerably from the value of the eschatological teaching of which he is so doughty an exponent. The magical value of baptism can hardly be extracted from the Baptist's utterances; here, as in the emphasis upon baptism as a seal, the conclusion we reach is that Schweitzer imports that content into the terms and unduly presses the language of Scripture into the eschatological mould. John nowhere says that if a man is baptized he will be saved; his emphasis is always on the $\mu\epsilon\tau\alpha\nu\omicron\iota\alpha$ and the accompanying works, "the fruit worthy of repentance."

In leaving this part of Schweitzer's treatment, one does so with the conviction that he has not thought out from the point of view of experience, what the ethical teaching of the Baptist really is.

(iii) We now reach the third point of Schweitzer's position, "that the eschatological view of the Sacrament explains the early history of Christian dogma." It should be remembered that he is dealing with the Supper as well as with Baptism, and he does not separate them in his treatment; but rather buttresses each by considerations drawn from the other. We have purposely left out the case of the Lord's Supper—it is to be hoped that this will be thoroughly examined—and confined our examination to Baptism.

Schweitzer's own words at this point are, "We may think of Baptism and the Lord's Supper as from the first eschatological sacraments in the eschatological movement which later detached itself from Judaism under the name of Christianity." The value of that he says is found in this, "it explains why we find them both in Paul and in the earliest theology as sacramental acts, not as symbolic ceremonies, and find them dominating the whole of Christian doctrine." To understand his terms is very difficult, as nowhere does he hazard a definition. In what does a "sacramental act" differ from a "symbolic ceremony"? But his assertion is clear enough when he says, "Apart from the assumption of the eschatological sacraments, we can only make the history of dogma begin with a 'fall' from the earlier, purer theology into the sacramental magical" (p. 378). "The adoption of the baptism of John in Christian practice cannot be explained except on the assumption that it was the sacrament of the eschatological community, a revealed means of securing 'salvation,' which was not altered in the slightest by the Messiahship of Jesus" (p. 378-379). "How else," he asks, "could we explain the fact that baptism, without any commandment of Jesus, and without Jesus ever hav-

ing baptized, was taken over, as a matter of course, into Christianity, and was given a special reference to the receiving of the Spirit"? We have judged it best to quote his own words, rather than give a summary in our own. Here we reach the implications which underly the whole of the eschatological teaching Schweitzer advocates. He has coolly regarded Matt. 28:19-20 with an early parallel in Mark 16:15-16, as not being authentic. Waiving the latter passage, on account of the mutilated ending of Mark's Gospel; we must yet admit, at any rate, for much of British scholarship, that the genuineness of Matt. 28:19-20, has much to commend it. We cannot enter into a discussion in detail, but after Bishop Chase's examination of the passage in the *Journal of Theological Studies* (vi. 483ff.), we must still retain the passage. We have already seen that the early promise in Matt. 3:11, from the literary point of view, needs Matt. 28:19-20 to complete it. To say further, "without Jesus ever having baptized," is to treat as of no account John 4:1-2, and while we confess the great difficulty that meets us in the Fourth Gospel, one can hardly claim that it is completely devoid of historicity. Admitting the danger of reading too much into the intercourse of Jesus with the disciples during the great Forty Days (Acts 1:3), it is difficult to explain why, in the Acts the Apostles at once carry on the practice of baptism by water without some such command from their Lord to account for it. And the answer Schweitzer gives to that meets a stumbling block, if, as Schweitzer says, p. 369, "Instead of bringing in the eschatological conditions, He (Jesus) has destroyed them." Why should they carry on eschatological sacraments if they are destroyed? No! the ordinary explanation that they baptized at His command better explains the actions of the Apostles than the assumption that baptism is the sacrament of the eschatological community. Schweitzer was on better ground when he pointed out the connection between the water-baptism and the baptism of

the Spirit. There is a great gap Schweitzer nowhere attempts to fill up or bridge. What does the baptism of the Spirit mean, and what connection is there between the outpouring at Pentecost with the Jesus of whom he says, "at mid-day of the same day—it was the 14th Nisan, * * Jesus cried aloud and expired. He had chosen to remain fully conscious to the last"?

That question still remains to be answered when all the eschatological emphasis has been made. Schweitzer held the key in his hand and threw it unwittingly away. In the descent of the Holy Spirit at Pentecost we have the historic fact, the spiritual power, the ethical transformation of human character, the deepened experience which really, if not formally, demonstrated that the Messianic Kingdom had come, and that Jesus was the Messiah.

Our space prevents our expanding this aspect; and indeed there is enough already given in outline in an earlier part of this article. In closing may we briefly indicate some of the gains that are likely to issue from this fresh attempt to interpret the meaning of baptism. For one thing, a renewed study of New Testament teaching upon it will emphasize the spiritual significance of this rite. In face of the formalism, not to say the superstition, that clings to its observance in most of the churches to-day, that will be pure gain. It may help to remove the monstrosity of "sponsors" declaring they will do for a child what is beyond the power of any mortal to undertake for another. If it emphasizes the need of faith in the recipient of baptism, and everywhere in the New Testament that is pre-supposed, that will benefit the churches, for a believing membership will at once mark them out from the world, and thus increase the weight of the church's influence upon the world. And if there is again a seeking for the mighty energies of the Holy Ghost promised in "Christian" baptism there will be given that spiritual uplift to the Christian Church which

is the decisive vindication of her claim to be the "body" of the Ascended Lord, and that spiritual uplift will remove many of the difficulties that surround the eschatological elements in the Gospels, for we shall experience anew in our own time the meaning of the great saying, "the day of the Son of Man."

*THE KINGDOM OF GOD.

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I. KNOWLEDGE: The Approach to the Kingdom.

INTRODUCTORY.—That, your attention should be invited, in this course of lectures, to things pertaining to the kingdom of God calls for neither explanation nor apology. For confessedly it is the main theme of the teaching of Jesus. It is, in His thinking, the highest good. He bids us therefore put it first and count all else as secondary.

1. *Different Uses of the Term, "The Kingdom of God."*—Not that the phrase always stands for the same thing. The heart of it, the central truth is the same always, but the content varies. One can detect at least five different uses of the term within the covers of the Bible. When the Psalmist says "Thy kingdom is an everlasting kingdom," or, "His kingdom ruleth over all," it is clear that he is thinking of the universal sweep of the divine sovereignty. When in Mt. 21:43 Jesus, speaking to the Jewish leaders, said "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," there emerges a single conception of the term but with a double reference. It refers first to that special relationship into which God received the Jewish people when He chose Abraham, constituted the people a theocracy, and gave them in "the living oracles," the special knowledge of His will. This involved a special blessing for them and special opportunity for becoming a blessing to others. Because of Israel's rejection of the Messiah that special favor was transferred from them to the Gentiles. Ever since, and this is its second reference in this sense, the kingdom of God has pertained to the Gentiles, and they have been bearing, in some measure at least, its fruits.

*The Gay Lectures for 1907.

It is perfectly plain that the kingdom of God, thus understood, is not ideal. Certainly the Gentile nations are not what they ought to be. The darkness among them has always been greater than the light. The knowledge of God's will has been exceedingly imperfect and personal rebellion against His sovereignty in the life, has been the rule rather than the exception. It was the same with Israel. The most cursory glance over Old Testament history reveals the fact that among the chosen people it was usually the "remnant" only that welcomed the will of Jehovah. And when our thought travels beyond the world of man out into the far spaces of the Universe inspired writers make plain to us that there are other intelligences as well as men who dare to dispute with God and meet His wise will with resistance. It is clear that in these three uses of the term—the Jewish, the Gentile, the Universal,—the kingdom of God means something less than perfect obedience to Him. It comes far short of that.

There is a fourth use of the term—the one most frequent, I am persuaded, on the lips of Jesus—which meets you at every turn in the Gospels. It is found in the opening sentence of the Sermon on the Mount—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is Paul's thought in Col. 1:13, when he speaks of the Father as having translated us into the kingdom of the Son of His love. John has it in mind when he speaks of himself as being "partaker in the tribulation and kingdom and patience in Jesus." This involves a personal acceptance of God's kingship and in this sense the kingdom of God includes only such as have personally accepted God as King. This antedates Abraham; it runs back to the first human soul that hailed the kingship of Jehovah and put its confidence in Him; and it has continued all down the course of history. The second and third senses of the term are mutually exclusive, the latter succeeding and displacing the former; the fourth, like

the first, antedates both, and also runs concurrently with them. While thus great in its time-reach it is the narrowest and most exclusive in its character. The first includes the universe; the second all Jews for a certain period, the third all Gentiles for a certain time. This includes only those, whether Jews or Gentiles, who truly commit themselves in confidence to God. Still it does not involve personal perfection any more than those involve national or universal perfection. For just as the kingdom in the first three senses includes not only the godly remnant but also the ungodly, so the kingdom in the spiritual sense, while it includes only those who have committed themselves to God's rule over them, yet boasts not one soul on this earth whose obedience is perfect.

It is not strange, therefore, that a fifth use of the expression should be found in Scripture. It would be distinctly disappointing to men and women now in the kingdom if there were not opened up to their vision a more perfect kingdom than they know as yet. We too, like Abraham, look for a better, and to that future kingdom the Scriptures frequently point. We need have no doubt about the answer coming some day to the prayer the Master taught us to offer, "Thy kingdom come." The day is coming when out of His kingdom He will cast all things that offend. Then not only shall we have been transferred into the kingdom of the Son of God's love, but all that is evil will have been cast out of us and every thought brought into captivity to the obedience of Christ. Then shall be fulfilled the splendid dreams of prophets and apostles; then shall the righteous shine forth as the sun in the kingdom of the Father; then, in the New Heavens and the New Earth wherein dwelleth righteousness shall the love of God be seen in His perfected kingdom.

2. *The one here considered*—It is to some things touching the kingdom in the fourth sense that I invite your attention. It means God's Kingship in the individ-

ual life. That Jesus attached supreme importance to this is clear from the whole tenor of His teaching. It is indicated not only by the proportion of His teaching devoted to it but also in many express statements.

I. *Some Misconceptions of the Relation of Knowledge and the Kingdom.*—The ancient Gnostics had exaggerated and mistaken notions of the relative importance of knowledge. They regarded it as something higher than faith and sought to set up an aristocracy of knowledge in the Church of Christ. Faith, they thought, would do for the vulgar crowd, but knowledge of the deep things would remain forever the privilege of the cultured few. Paul dealt that heresy sledge-hammer blows. Taught by him and other inspired writers, the masses of Christians came to see that those who so taught were not in harmony with the mind of the Master. It was contrary to true brotherhood and made for division, not unity, in the body of Christ.

The recoil from that position has driven many to the other extreme of belittling knowledge. This also has been away from the truth and equally fruitful in mischief. Faith has been exalted at the expense of knowledge, with the result that the so-called ages of faith were not such as bring any special credit to Christianity. The conception that faith is so great a virtue and so sufficient for the well-being of the masses, has made it easy for organizations like the Catholic church to be content with educating the few for leadership and leaving the masses illiterate, undeveloped and weak—an easy prey to lethargy and any form of political or priestly tyranny. New Testament writers denounce that extreme with equal emphasis and clearness, as the general tenor and particular statements of their letters show.

Others again have caused confusion by practically identifying faith and knowledge. In this way Christianity has been equated with creeds rather than with Christ, and the gladdening personal fellowship and holy

enthusiasm of New Testament churches have been supplanted by a compound of philosophy and morality, a formal and decent, but cold, lifeless and uninspiring moderatism.

II. *The True Conception—Knowledge is the Means of Approach to the Kingdom.*—In seeking the true view we shall take a great utterance of the Master's as our guide. It is found in Mark 12:34. A simple word it seems, and simple indeed it is. But like all the words that fell from those infallible lips it is laden with meaning and full of suggestiveness. The Bible is not formally didactic. It is a book of cases. The paragraph which closes with this verse is a sample. In it we may study the topic before us. A scribe had come asking which was the first commandment of all. Jesus answers that the Lord is one and to love Him with all the understanding, soul and strength is the first and greatest commandment, and adds that the second is like it "Thou shalt love thy neighbor as thyself." The scribe endorses in words that lead Jesus to the utterance of the 34th verse: "And when Jesus saw that he answered discreetly He said unto him, thou art not far from the kingdom of God." The key to its interpretation is the word discreetly. A better translation would be "intelligently." Discreet is nearer to 'prudent' in common usage, and touches character rather than intelligence. But the Greek word here employed compels us to think of the scribe's intelligence or knowledge rather than of his character.

What then did he know? That God is one, not many; that God had spoken to men and in the ten commandments given at once some revelation of His own character and a transcript of human duty. For the God who commands what is here commanded must Himself be a God of truth and goodness. Further, he saw beneath the mere letter of the law and caught something of its inner spirit. For when Jesus sums up the two tables in love to God and love to fellowmen, the scribe not only recog-

nizes the truth of what Jesus says but goes over the ground again himself in such a way as to show his own understanding and appreciation of the truth. He does not simply repeat the words of Jesus but recasts the statement and adds to it an equally free and independent rendering of Samuel's great utterance that "obedience is better than sacrifice" in the words "to love God with all the heart and with all the understanding and with all the strength and to love one's neighbor as one's self, is more than all whole burnt offerings and sacrifice." Can we say more? Are we to believe that in addition to this he manifested special earnestness of spirit? I find it impossible to affirm that. Indeed Luke's account rather looks the other way though Professor Noah K. Davis in his brilliant volume on "The Story of the Nazarene" supposes him to have been a venerable man of well-known piety. All we can be sure of is what I have already indicated. It is to his knowledge and not to his piety that Jesus calls attention by the term "intelligently." He has an intelligent apprehension of these things and in virtue of that Jesus declares that he is not far from the kingdom of God. Does this not teach that knowledge of revealed truth brings one near to the kingdom? To be learning these truths is to be drawing near to the kingdom; to know them is to be near it. In other words knowledge is the line of approach toward the kingdom.

Two or three other passages from the Gospels may detain us for a moment. For it may be that this very thought is involved in them. John the Baptist came preaching and saying "Repent, for the kingdom of heaven is at hand." Jesus began His Galilean ministry with the same words: "The time is fulfilled and the kingdom of heaven is at hand. Repent ye and believe in the gospel." May I venture to suggest that the phrase "is at hand" may easily mislead. Does it not to the common reader in English suggest the idea that the kingdom is soon to come and per contra that it is not yet present.

But the Greek perfect as the revered Broadus taught us, would be more closely translated by the words, "stands near." Now if the scribe's apprehension of the contents of God's earlier revelation to Israel through Moses and the prophets brought him near the kingdom of God, may we not reverse the statement and say that in that revelation the kingdom of God drew near to him? If so, does it not give a new appropriateness to this utterance of the last of the prophets when, in view of the presence of the Messiah among men, he says, "The kingdom of God stands near"? And what more natural than for Jesus Himself, conscious of His divine Sonship, conscious that He Himself is Israel's true King, to say as He stands face to face with the people, "The kingdom of God stands near." There stood God manifest in the flesh—unparalleled opportunity for men to get to know Him! That was a piece of good news, a gospel, which He might well bid them believe. The sad side of it is given in the traditional saying ascribed to Jesus: "He who is far from me is far from the kingdom." Later on, when He sends out the seventy men who had entered the kingdom and come into the fellowship of His life and spirit,—He bids them proclaim "the kingdom of God stands near," and even when men reject them they are to say, as they take their leave of them, "Yet know that the kingdom of God stands near." Never before in the world's history was the knowledge of God made so easy, for He had come not in dark hints, impersonal laws or the messages of prophets; but in person, epitomized in a man, God stood among them that they might see, hear and know Him. Advance upon that was only made possible by His death, resurrection and enthronement. Then the Holy Spirit used supremely the fact of His death and men were brought nigh by the blood of Christ.

III. *Some of the Implications of this Truth.*

1. *Its Bearing on the Question of Creeds.*—You will perceive at once that it puts no light value upon a correct

creed. It is rather fashionable to-day to decry creeds. We Baptists have done our share to bring about both the feeling and the practice. We have been rather shy of them. Often we boast that as a people we have none but the Bible. Yet you could fill a large volume with Baptist creeds. As a matter of fact our Conventions, Associations and Churches usually have them. What we have meant in our protests against creeds was this:—That while we recognize the expediency of having them for purposes of mutual understanding and co-operation, we, at the same time, insist that these shall ever be held as subordinate, and not superior, to the Bible, which is our final court of appeal. This is wisdom for it recognizes the truth of the old Puritan's saying that fresh light may at any time break out of the word of God. Creeds old and creeds new must be held open to revision in view of that possibility.

Every man has his creed unless indeed he never thinks. What he thinks to be true is his creed, and it is very important that the creed be correct. If it is, to speak generally, it brings him near the kingdom; if it is not, it leaves him far from the kingdom. This is true no matter how sincere he may be. Sincerity is always better than hypocrisy. It is better to be sincere in error than to be insincere in holding the form of sound words. Better far do wrong because you think it right, than do right when you think it wrong. There was nothing under the sky that Jesus scorched with the hot blasts of His indignation as hypocrisy. Still sincerity is not enough. While it is better to be sincere in holding error than to hold the truth in unrighteousness, it is still better to be both right and sincere. It is easy just here to pass from a true liberalism to a false. True liberalism claims the right to do its own thinking and freely accords to all others the same right. But it refuses to say that all thinking is equally wise, that all creeds are equally good. That is not liberalism but latitudinarianism. And the latter is

to the former as mush is to muscle. The man who thinks all creeds equally good has no convictions at all. Neither charity nor liberty commends or commands that. I must be free to deny what I do not believe; and true charity forbids me to declare that to be good for a man which I believe to be evil. Nor does his sincerity in error relieve me from the obligation to point it out. For error will harm. Poison taken unintentionally will kill just as surely as when taken intentionally.

Nor is it to the purpose to set life over against creed, to exalt practice at the expense of doctrine. The fact is that a man's creed, if he be honest and earnest, steadily influences his life. Doctrine and practice naturally tend to fuse. These are not two insulated things. They cannot permanently be held apart. As gases or liquids in contact intermingle, and even solids tend to interpenetrate each other, so these. A man's creed, whether long or short, is a matter of immense importance because it means that the man is far from, or near to, the kingdom of heaven. Other things being equal, the man whose creed is right is nearer the kingdom than the man whose creed is wrong.

2. *Its Bearnig on Comparative Religion and Missions.*—The passage in Mk. XII deals with an individual yet it states a general truth. There are similar passages that refer to nations and lead our thought into broader fields. On the day of Pentecost Peter in addressing thousands of Jews gathered together from all the countries whither the Lord had scattered them, says, "The promise is to you and to your children (i. e. Jews) and to them that are afar off (i. e. the Gentiles). Paul in his letter to the Ephesians—really a circular letter to Gentile churches—in like manner speaks of Christ as coming and preaching peace "to you that were far off and peace to them that were nigh." Thus the leader of the circumcision and the apostle to the Gentiles unite in describing Jews as in some sense near, and Gentiles as in some sense

far away. And in this they are probably just explaining what was in Isaiah's mind when that rapt prophet (57:19) represented the Lord as saying "I created the fruit of the lips—peace, peace to him that is far off and to him that is near." Does not the utterance of Jesus which we have been considering explain at once the meaning of these expressions, and indicate why Jews and Gentiles should be so described? Is it not simply because the Jew, taught by revelation of God through the prophets, knew that there is but one God, not many, that He is holy and demands holiness of men, that He is gracious and makes possible man's forgiveness and acceptance? This brought the Jews as a people nearer the kingdom of God than the Gentiles. Is that not substantially what Paul has in mind when in Rom. 3 he asks the question, "What advantage then hath the Jew?" and replies "Much every way." "First of all, that they were entrusted with the oracles of God." That "first" is so supremely first that the apostle feels he may be pardoned for passing along in the main line of his argument without mentioning a second. Unquestionably the possession of the living oracles was the advantage of the Jew. It was that that brought him near to the kingdom as compared with the outlying nations which sat in darkness that graded from the cloud-wrapt blackness of mid-Africa through the star-light of the great East to the brighter but not more vitalizing moon of Greek philosophy.

As then, so now. The whole problem of Comparative Religions comes in here. When the Parliament of Religions met in Chicago it was vigorously criticized in many quarters. It was taken as an affront to Christianity that it should be put into comparison with others. But Scripture had not shrunk from the comparison of Judaism with the other great religions in the ancient world. No more, nay much less, need we shrink from the uttermost comparison of Christianity with the other great religions of the world to-day. As then the Jews, compared with all

others, were near to the kingdom of God; so, in the same sense, may we confidently affirm that Christendom is near the kingdom while heathenism is far from it. In the world of heathenism some nations will be found nearer the kingdom than others because they have more carefully learned what may be learned from the world of nature or caught more of the broken lights of God's special revelation than others. In Christendom in like manner some of the people are much nearer the kingdom than others because while the latter have hidden away the book of God from the people and instead of its bread given the people the stone of ecclesiasticism, the former have made the Bible an open book and published abroad that knowledge of God which is its glory.

The story of modern missions abundantly demonstrates this fact. Take for example some of our own Baptist missions. Carey goes to Serampore and, though Thomas had been there before him, seven years pass before he has the joy of baptizing Krishna Pal, his first convert. Judson goes to Burma and not until seven years of heroic service have passed was it his privilege to bury in baptism his first convert, Mounng La. Northern Baptists sent a Canadian, Dr. Day, to the Telugus in the Presidency of Madras. After three decades of work by him and others on that field only three or four converts could be counted. In the following decade they came to Christ in thousands. How can that be explained? Just in this way. When the missionaries first went there the Telugus were very far from the kingdom in their ignorance of God, their lack of any proper sense of sin, of any worthy conception of holiness. The missionaries had to give them the very alphabet of divine truth, line upon line, precept upon precept, slowly and patiently through those long years. Under their tutelage the people began a march toward the kingdom of God. But so far away were they that it required practically the life time of a generation to bring them to the confines of the kingdom.

Then, being near, it became possible for them to throng into it by thousands in the decade that followed. What was true of the old field of Ongole has been true in the Canadian sections of the field. Those of our fields that adjoin Ongole have shared in its fruitfulness. Those farther north and less touched by the influence of the early missionaries have shown even yet but small returns in actual conversions. But we doubt not that the teeming myriads of the Telugus are steadily drawing nearer to the kingdom of God as the word of life is being scattered among them; and we feel assured the day is not far distant when the great scenes of the seventies in the older stations will be repeated among the people of Tuni and Chicacole.

What is true of Teluguland is true of scores of other lands. Many peoples have been under similar tutelage during the past century. Not in India alone, but in China and Japan, in Africa and the islands of the Pacific, has the good seed of the word been sown and the knowledge of God spread. Let us be heartened and cheered by the inspiring fact that millions of our fellowmen are marching toward the kingdom and will soon be knocking at her doors. Statistics of conversions are but a poor indication of what modern missions have accomplished. The early converts are but the eager outrunners. If we would properly appreciate the achievements of the few hundreds of heroic souls who have gone out into the darkness on their mission of love we must get a vision of these unnumbered millions catching the new knowledge, waking from the stupor of centuries, wonderingly and wistfully following the new light that beckons, and tramping painfully toward the confines of the kingdom.

This tremendous fact lays upon this generation of Christians an enormous responsibility. For we must see to it that guides fail not; that the enemy be given no opportunity to turn them from the way; that the welcome be warm, wise and brotherly when they reach the gates;

and that the home and school and work be ready for them when they enter. None too soon are the men of our churches waking up to their duty as stewards and planning to turn into the treasury of the Lord for missionary purposes the means that heretofore have been lavished on selfish tastes and worldly ambitions.

This responsibility, if looked at in any selfish spirit, will seem dark and forbidding; but viewed in the proper light it becomes transfigured into an inestimable privilege, even as a mountain summit sombre with black clouds becomes glorified in the morning sun.

3. *Its Bearing on Work at Home.*—This word of Christ may be a well-spring of encouragement to all faithful Christian workers. They are more likely to underestimate than to overestimate what they themselves accomplish. Evil is so mighty; wrong triumphs still on so large a scale; the multitude still so commonly follow the ways of sin rather than the will of Christ that it is extremely easy for us to drift into discouragement and experience the paralysis of pessimism. There is in this teaching of Jesus a tonic for our faith.

For example. Here is an earnest-souled pastor who has been preaching the truth faithfully, and yet sees but few conversions resulting from his ministry. How natural it is for him to become depressed, to feel that his work has counted for nothing and to indulge in bitter self-recrimination. Or there is a Sunday-school teacher who for years has been teaching a class of boys. They are travelling their later teens and not one of them is yet a Christian. The teacher is losing heart and feels like resigning and abandoning the work in despair, as fruitless and useless. Or here is a mother, who from his early years, has sought to show her boy the need of a Saviour and to make plain to him the way of salvation. Yet he has grown to man's estate and is still unsaved. And the mother is full of self-chiding. A double sorrow is breaking her heart—sorrow over her unsaved boy and the

dreadful fear that she herself must have been unfaithful. But let pastor, teacher and mother all remember that just as surely as they have been making known to congregation, class or child, the truths that God has graciously revealed and set down for us in His word, just so surely have these truths been bringing the objects of their care near to the kingdom and making it possible for them to enter it.

We may take a broader survey and think of the immense amount of Christian work that is being done in Christian homes, Church and Sunday-school, in College and Seminary, in the vast output of the Christian Press, in individual effort and through a multitude of organizations, and then grow pessimistic and discouraged to find it a question of debate as to whether any progress is being made. And should we feel compelled to say with some that the former days were better than these, we may conclude that this manifold Christian effort is all for naught. But see how unjust such a conclusion would be in the light of the Master's great declaration.

For it means this for Christendom and especially for Protestantism: During the last thirty years a new generation has come on the scene, and all these millions have, through these varied Christian agencies, been taught the great facts of the Christian religion. Surely this is something worth while. It is a tremendous achievement in view of which we should thank God and take courage. For thus practically our whole population has been brought within reach of God's kingdom of righteousness and peace and joy.

That is the most anyone can do. The mother may love her boy with a fathomless love, but the most she can do for him religiously is by loving, patient, prayerful instruction in the things of God to bring him to the confines of God's kingdom. She cannot make him enter. All who have striven to do personal work know this that after they have said the last word, as they seek to make plain the way of salvation, there comes a moment when one can

only leave the soul with God and stand aside and pray. In the last analysis the soul must assume the responsibility of entering or refusing to enter God's kingdom. Inventive and resourceful as mother love is, it can never find a way in which mother can act for son in this matter any more than Joshua could choose for Israel. He chose for himself and threw on the people the unescapable responsibility of choosing for themselves. Instruct, one may; beseech, one may, but not even love can compel. Knowledge we may impart even in the face of indifference or opposition on the part of the recipient. There lies our responsibility. In that work we can bring our loved ones near to the kingdom of God.

4. *Its Bearing on Christian Colleges.*—Not a few Baptists demur to our undertaking college work at all under the conditions existent on this continent where so many States and Provinces have colleges and universities to which all have free access. Generally speaking our primary interest was in educating men for the ministry. Where, as in Nova Scotia, the literary work was first launched, it was due to special conditions. There, as in England until recent years, the University course was denied men who would refuse to sign the Thirty-nine Articles. And though the number of believers in literary as well as theological training has greatly increased among us, yet there is a widespread feeling that it is an unwarranted and unwarrantable expenditure, and that it would be better to use that money for more immediate missionary work at home and abroad. This is not the place for any general discussion of the matter. But it will be evident that the general fact which we have been considering becomes no inconsiderable argument in favor of Christian, aye, and Baptist, schools. For if they are true to their opportunity and give Christian truth the place they may in the general life of the school, they can bring the young people under their care nearer the kingdom than purely State institutions can do.

One observation further and I have done. *May we*

extend the principle to all knowledge? It will be observed that the knowledge we have been speaking of is specifically the knowledge of God. That certainly is the kind Jesus had in mind in speaking to the scribe. It is that also which made the difference between Jew and Gentile—not science, art or philosophy. In these latter Greece outshone Judea. Still the question may fairly be raised as to whether even that kind of knowledge does not tend to bring men nearer the kingdom of God. Take for example natural science, and call up the utterances of some of its leading exponents. Huxley, studying embryonic development, uses this language: “Watching the fashioning process stage by stage one is forcibly reminded of the modeller in clay,” and again: “After watching the process hour by hour one is almost involuntarily possessed by the notion that some more subtle aid to vision * * * would show the hidden artist, with his plans before him, striving with skilful manipulation to perfect his work.” And Tyndall, speaking of the process of crystallization says: “Here there is an architect at work who makes no chips, no din, and who is now building the particles into crystals.” Does not this language indicate in very striking fashion the compulsion of such study toward a recognition of the personal God? Or take astronomy, “The undevout astronomer is mad” has become an adage. What does it mean except that in the glory and order of the heavens God thrusts Himself irresistibly upon the rational mind? Need we shrink from the assertion? Surely not in the face of such Scriptures as these: “The heavens declare the glory of God and the firmament showeth his handiwork;” “The invisible things of him are clearly seen, being perceived through the things that are made, even his eternal power and divinity,” so that men are inexcusable who do not see. Or take the study of man himself. The Delphic oracle made it a primary duty to know one’s self, and Clement of Alexandria declares that if one get to know himself he will know God. It was in the same spirit that the same Father made his famous declaration that Greek philoso-

phy had rendered a pædagogic service in preparing men for Christ—a statement clearly resembling Paul’s statement respecting the law. Indeed may it not be that Paul himself recognizes in the term “law” a wider reference than the Mosaic and that to the moral law as known to the heathen Galatians he would ascribe some such pædagogic function as he asserts for the Mosaic? Does not conference with conscience drive thought Godward? Has not the personal feeling of dependence been to some of our greatest thinkers the shortest proof of the existence of a God on whom we depend? The fact is, all things are of God, and we can know no single object in nature fully without getting back to God as its final explanation. As Tennyson so happily phrases it:

“Flower in the crannied wall
 * * * * if I could understand
 What you are, root and all, and all in all,
 I should know what God and Man is.”

If this be true, the Christian of all men should be most enthusiastic in the study of the Sciences, indeed in every sphere of learning. No man has an equal stimulus. One summer day I was walking along a country road in Northern Ontario with my honored colleague, Professor Smith, of the department of Biology. That walk was made doubly delightful by his knowledge of the flowers that decked the roadside. His interest in them was keen to the point of enthusiasm. I shall never forget the reverent tone and deep conviction with which, turning suddenly toward me, he said, “Do you know, I would lose most of my interest in the study if I did not believe in God.”

So believing we can join in the Laureate’s prayer:

“Let knowledge grow from more to more,
 But more of reverence in us dwell
 That mind and heart according well
 May make one music as before,
 But vaster.”

SOME NOTES ON HEBREW MATTERS,
LITERARY AND OTHERWISE.

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When in the summer semester of 1892 I asked the late eminent Old Testament scholar, Dr. Dillmann, of the University of Berlin, to tell me of important recent Hebrew grammars, he put in the first place the great grammar of Eduard König, then Hebrew Professor at Rostock, now of Bonn. He said that no other modern book gives so complete and accurate a conspectus of what the old Hebrew grammarians thought and wrote about their own language.

Since 1892, the learned and laborious author (who, at the Oriental Congress in August last, showed himself as vigorous as ever) has added two volumes to the one published in 1887, though on the title pages these volumes are called Part I, 1st and 2nd half, and Part II, the latter volume, issued in 1897, dealing with the Syntax. I have found this great work of extraordinary value, especially when searching for information on out-of-the-way points. I think I should add that for examples of Hebrew forms I find no reference book to touch Böttcher's immense Grammar, which devotes nearly 1,400 8-vo. pages to the accidence alone—the part dealing with syntax never came out.

The ideal elementary Hebrew Grammar has yet to appear. Though I get my first year pupils to buy H. B. Davidson's Hebrew Introductory Grammar, it is on account of the exercises mainly, as I find it necessary to deliver my own lectures on the subject.

The Germans, with the new Grammars of Steuernagel, Hollenberg, Budde, and the new editions of Strack,

¹ T. & T. Clark, 1892, page 4.

² 1895, p. 305.

and other recent works, are far ahead of the British in the matter of Hebrew Grammars for beginners.

König has now published a small Hebrew Grammar at the price of three shillings and sixpence (M. 3.50) containing the lectures delivered by the author, first at Leipzig, and subsequently at Bonn. In it he attempts to combine the scientific and the practical, avoiding matters that are abstract and doubtful. The chief merit of the book is that in a brief compass the principles enumerated and elaborately discussed in the larger work are here succinctly stated, with many additional hints suggested by the author's later studies and experience as teacher. Then there are well-graded exercises which teachers and students will find useful. All through when treating of the forms, Arabic (transliterated) is used, and at the end there is an admirable summary of the accident of Arabic, all in European type, just as much as an ordinary student needs to know for purposes of comparison with Hebrew.

Though the book is small (111 pages, with 88 pages of appendix—exercises, vocabularies, etc.,) the whole subject is discussed, including the Syntax. The treatment is quite original and interesting and those who have made a study of the language will find here a good deal to inform and stimulate. One misses the paradigms of nouns, verbs, etc., which other grammars contain and which students find convenient for reference; though the contents of these paradigms are found scattered throughout the volume.

Some things occur in the Syntax which are lacking in even such works as the excellent "Hebrew Syntax" of A. B. Davidson, as, for example, the brief statement about the Reciprocal pronoun. Other things are omitted here which should find a place, such as, e. g., the use of the "Inner Hiphil," which is so important for the understanding of the Hebrew Bible. There are here and there references to the larger work, for which readers who

possess the latter will be thankful. It is a pity, however, that there is no Index, though this lack is to some extent made up for by a good list of contents.

A NEW EDITION OF STRACK'S

“Einleitung in den Talmud.”

The fourth edition of Strack's very useful "Introduction to the Talmud" has just made its appearance, greatly enlarged and improved, and therefore more helpful than ever to students who wish to understand the contents of what has been called the "Mare Talmudicum" and the way in which they are arranged. It has always appeared to me a mystery that so invaluable a *vade mecum* to the student of the Bible and the Talmud has not been issued in English, for its equal is not to be found in our own or in any other language. Dr. M. Miechziner, an American Jew, published in English a similar work in 1894, but at three times its price, though it has not nearly its fulness or its accuracy. Any English publisher who issued an English edition of this admirable synopsis of what is knowable about the Talmud would confer an unspeakable boon on the English-speaking clergy and laity.

The useful work by Revs. W. O. E. Oesterley, D.D., and G. H. Box, M.A., entitled "The Religion and Worship of the Synagogue," touches on the subject, but necessarily in a brief way, and one has to guard against some inaccuracies in this interesting book. See review by the present writer in "Review of Theology and Philosophy," October, 1908; though I should like to qualify and modify some of my statements regarding the knowledge of Hebrew exhibited by the authors.

ANENT SOME TECHNICAL TERMS FOR OLD TESTAMENT
SACRIFICE.

In the new and greatly improved edition of his "Hebräische Archæologie" (1907), Benzinger gives a classi-

fication of animal sacrifices mentioned in the Old Testament which, as far as I am aware, has not been suggested before: see p. 366f., and especially note 2 on p. 366.

According to him the Hebrew word *zebakh*, which in the P code denotes animal as opposed to cereal (meal) offerings, is a generical term embracing under it two other terms as species, viz: *olah* (whole burnt offering, lit. what goes up), and *Shelamim*, compensation offerings (wrongly translated peace offerings. The idea of peace is not in the root in any of its forms, nominal or verbal). The '*olah* denotes an animal offering which is wholly consumed, i. e., wholly devoted to Yahwe; the *Shelamim* are such animal sacrifices as are shared by the offerers. The author refers to Hos. 3:4; 1 Sam. 2:13; 6:15, as proof passages, but they hardly bear out what he maintains. Indeed, he is bound to admit that in actual usage *zebakh* is more commonly contrasted with '*Olah*, perhaps in the sense above ascribed to *Shelamim*; see Num. 15: 3, 8; 2 Kings 10:24; Jer. 7:21; Amos 5:22, etc. In Leviticus (3:1, etc), *zebakh* is frequently prefixed to *Shelamim*, as if meaning animal sacrifice (generic) of the compensation kind (specific). In his excellent article on "Sacrifices and Offerings" in the new one-volume Hastings' Bible Dictionary, Professor A. R. S. Kennedy, D.D., of Edinburgh, makes no reference to the above view of Benzinger.

It is the usual thing to say that the distinction of *zebakh* (animal offering) and *minkhah* (cereal offering) is a peculiarity of the Priestly Code and of contemporary writings; but it is to be seen in our oldest prophetic writings and in a passage which is universally allowed to be genuine: see Amos 5:22.

On the other hand *minkhah* is used in its early general sense of "offering" throughout Malachi (see 1:13; 2:12f.; and 3:3f.) and I think also in Neh. 13:5, 9. This means of course no more than that these writings ante-

date the introduction of the Priestly Code. Yet it can hardly be held that this Code, usually dated about B. C. 440, did more than systematize and legalize customs which slowly came to be recognized.

THE SMALL KETHUBIM OR HAGIOGRAPHY.

Bishop Ryle and Professor F. Buhl on the canon contradict each other; which is right, if either?

In his "Canon and Text" (English Translation, Sec. I), Franz Buhl (now Professor of Arabic at Copenhagen, formerly successor of Franz Delitzsch at Leipzig), says that the Kethubim Qetanim, or small writings (hagiographa) embrace Canticles, Ecclesiastes and Lamentations. Professor (now Bishop) Ryle, in his valuable work on the Canon of the Old Testament² says, on the contrary, that the expression stands for "Canticles, Ecclesiastes and Esther." Both rest what they say on the Talmud (Bab) *Berakok*, 57 B. Now the Danish Professor and the English Bishop cannot both be right. Which, if either, are we to believe?

The only way to answer this question is to consult the Talmudic passage to which both refer, and this is what I have done. I give below as literal a rendering as I can.

"These three are the small writings (hagiographa). He who sees the Song of Songs (Canticles) in a dream will hope for great piety. (He who sees) Qoheleth (Ecclesiastes) will hope for wisdom. (He who sees) Qēnoth (Lamentations) is concerned about chastisement: and he who sees the roll (book) of Esther, for him a miracle will be performed."

It will be seen from the above that the Danish scholar is right and the British one wrong, if, as I think we must, we follow the letter of the passage, though the appended reference to Esther may give some support to the view that this book formed also a part of the Small Kethubim (hagiographa), which in that case will have four, not

three, books, neither of the scholars named being right. But I think the context is against this interpretation. In the preceding paragraphs several triads or groups of three are mentioned; three Kings in Israel, three Prophets, three large *Kethubim* (Psalms, Proverbs and Job) and three small *Kethubim*, (see above). About each unit of each triad some remark is made (see the extract above for examples). Now there are more than three of the things enumerated in the several triads, but three only are mentioned in each case. The reading of the three great hagiographs has certain effects, different in the different books (Psalms, etc.), and the same is true of the reading of the three small hagiographs—the word three being used in each case.

What is said of the roll Esther is added as applying to what is outside the triad and apparently the class. This is suggested by the fact that the words “He who reads” are repeated; in the second and third cases they are simply understood and in my translation above are bracketed. As a matter of fact there are eleven (not six or seven) books in the *Kethubim*. (Hagiographa) see Talmud (Bah) *Baba Bathra* 14 B. I do not know of any Talmudic passage or of any other Rabbinical passage in which the small hagiographs are discussed or even named; but there may be such for all that.

EXPOSITORY NOTES.**RUTH'S OATH.**

The English versions render Ruth 1:17, "where thou diest, will I die, and there will I be buried: the LORD (Jehovah) do so to me, and more also, if ought (aught) but death part thee and me." This translation would lead one to the conclusion that death would finally part Ruth and Naomi; whereas the Hebrew reads quite differently: "Jehovah do so to me, and more also, if death part thee and me." Ruth is resolved to live and die wherever Naomi lives and dies: not even death shall be permitted to part them, for Ruth desires to lie beside her in the grave. The literal rendering heightens the impression of Naomi. The Christian reader cannot fail to note the comparative reticence of the Old Testament saints as to the life beyond the grave. Ruth says nothing of a happy reunion in the life beyond.

TRUE PROPHET VERSUS FALSE PROPHET.

For a contrast between the genuine prophet of Jehovah and the professional seers and time-servers, see Micah 3:5-8. The one class divine for money and look well to their feasting, courting popularity in every way possible, though ready to encourage an attack on any one who refuses to cater to their pleasures. The false prophet has no moral energy, no sense of righteous indignation in the presence of oppression. In contrast with these flabby, selfish, hypocritical prophets, Micah exclaims, "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." The true prophet makes a direct appeal to conscience. He uses the surgeon's knife with a steady hand. He speaks out without fear or favor.

BURDENS AND LOADS.

In Galatians 6:1-5, Paul might seem, to the reader of the English Scriptures, to contradict himself, when, in the same context, he urges Christians to bear one another's burdens and also to bear their own burdens. The Greek reader finds two different words used; and it is evident that the inspired writer has in mind two different kinds of burdens. The heavy weight of sin and sorrow is often too heavy for the solitary believer; he needs the sympathy and aid of his brethren. But to every man there is allotted a special work which is called "his own load"; this he must carry himself, alone. The Pharisees placed on men's shoulders heavy loads; Jesus, on the contrary, said, "My load is light" (Matt. 23:4; 11:30).

LEADERS OF THE CHURCHES.

The author of the Epistle to the Hebrews refers three times toward the close of his letter to Christian leaders (Heb. 13:7, 17, 24). They are described as men who "spoke the word of God" and as persons "who watch in behalf of your souls, as those who are to give account." If their ministry is successful, they are full of joy; if it is a failure, they sigh. The writer urges his readers to remember the leaders who have passed away; "and considering the issue of their lives," says he, "imitate their faith." He also enjoins obedience to living rulers; and in his closing words a special salutation to the leaders.

Who then were the leaders spoken of? Were they pastors or laymen? It seems evident that they were pastors who spoke the word of God and watched over the souls of men. Such men were entitled to the respect and obedience of the brotherhood. Because of their preaching, their piety and their office as watchmen, they ought to be obeyed. Pastoral leadership ought to receive adequate recognition on the part of the churches. God calls

the preacher to real leadership, not that they may lord it over God's heritage, but that they may inspire and guide in the work of the Kingdom.

JESUS AND THE RICH YOUNG RULER.

The story of the interview is told in Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30. A rich young ruler, of blameless life and high moral ambition, came running to Jesus, and kneeling to Him, asked, "Good Teacher, what shall I do that I may inherit eternal life?" Jesus pointed him to the commandments, and the young man replied, "Teacher, all these things I observed from my youth." As our Lord looked on the noble young man, he loved him, and decided to invite him to become a member of the small inner circle of His disciples. He wished the young ruler to become a helper in the work of the Kingdom. It would be pleasant to have such a choice spirit near Him all the time. What might not such an attractive personality mean to the Teacher and His disciples? He might easily become a leader among the workers who kept company with Jesus in His public ministry. To such noble employment Jesus decided to invite the rich young man.

But the work to which Jesus invited the young ruler was exacting; it would require a complete dedication of all his time and energy. Hence our Lord decided to put the matter before the ruler's mind in the frankest possible manner. "One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." Jesus wished the young man to be free from the cares of business, that he might give himself to the higher task of winning men to God. "Save all your possessions by giving them to the poor; then become my disciple and helper." Had the rich ruler obeyed, he might have had a ministry equal in

power to that of John or Paul. Our Lord would have given him the true riches in exchanges for the wealth that perishes.

EPH. 2:5, 6.

The translation of these verses, both in the common version and in the Standard revision seem to have been deflected from the right path by the unconscious influence of a theory of the atonement. It reads in the common version "quicken us together with Christ," "raised us up together, and made us sit together * * * in Christ Jesus." The natural reading would show that in the quickening into life, and the raising from the dead, believers are thought of as sharing His lot. They are "in Christ," and "with Christ." The parties that are "together" are Christ and the believer. But this is one of the many places where the exact meaning of words is not determined wholly by the grammatical construction, or by the lexicon. The connection must be determinative. Here the whole force of Paul's argument depends on a different rendering of the phrase "together with." He is seeking to show that there is no reason for the Jewish and the gentile parts of the churches to feel estranged toward each other. On the contrary God has dealt with them conjointly. They were "together" in a state of sin, and with a sinful nature. They were both dependent upon His power for the quickening of their souls to responsiveness to the gospel. They were both made to "sit together in heavenly things." And now these Jewish and Gentile parties that God had joined "together" ought not by any thing to be put asunder. This holy wedlock must not be broken. The "togethers" are not Christ and the believer, but the Jewish believers and the gentile believers. This fits perfectly into the argument of the chapter. It is quite as fully in accord with the Greek

construction, and therefore is to be preferred. This idea may be conveyed by using the word "both." "We were both children of wrath, we were both quickened by Him, both raised to newness of life, both made to share in heavenly things in Christ."

JESUS AND THE CHILDREN.

AN EXPOSITION.

C. S. GARDNER.

The increased interest in the child, which is one of the most notable aspects of present day life, should lead us to a careful re-study of the passages which record the attitude and words of Jesus with reference to children. These passages are found in Matt. 18:1-14; Mark 9:33-37; Luke 9:46-48, and in Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17. It will be noted they fall into two groups. The first group record the act, and the utterances of Jesus which were called forth by the ambitious contest of the disciples for the chief place in the prospective Kingdom. The second group record His act and utterances on the occasion when His disciples rebuked the parents who brought their children to receive His blessing. It will be noted also that these incidents were recorded by the writers of the first three Gospels, but not by John. This, however, is not a matter which concerns us in this discussion.

The commentators are not agreed as to the precise significance of these passages, and their disagreement makes me bold to offer an interpretation which in important respects differs from nearly, if not quite, all of them.

I shall fix attention upon the first group of passages, because all the questions at issue are involved in them. One group of commentators understand that Jesus, after taking the child and using it as an example of the mental attitude which it was necessary for those who would be-

come His disciples to acquire, makes no further reference to the child itself, but proceeds to speak concerning the disciples who are typified by the child. The words "who-so shall receive one such little child in my name," etc.; and "whoso shall offend one of these little ones," etc., refer to the disciples who have the childlike spirit, but not to children themselves. Even the specific words of Luke, "whosoever shall receive this child in my name receiveth me," are supposed to refer to the child only as a representative or type of the disciples, and really to mean the disciples whom it typifies. The words occurring in Matt. 18:10 and 14, "take heed that ye despise not one of these little ones," and "even so it is not the will of your Father which is in heaven that one of these little ones should perish," are supposed to refer also to the disciples and not to the little children themselves. In a word, the whole discourse based upon this incident, after the reference to the child as a concrete example of the childlike attitude, is construed as having reference to the disciples and not to actual children. Accordingly we do not have in these passages a lesson as to the proper Christian attitude toward children, but as to the proper attitude toward Christians, who are childlike. At any rate, whatever teaching there may be as to the proper attitude toward children as children, it is only inferential and incidental and is not central in the meaning of the passages.

Another interpretation given by another group of commentators is that the children are referred to throughout the discourse and that Jesus therein sets forth the spiritual condition and significance of the child and the proper attitude of His followers toward children. Those who maintain this interpretation usually understand Jesus to teach that children are actually in the Kingdom of God, indeed are the typical members of the Kingdom, since they are by nature what adults must *become* by repentance and conversion. The problem, there-

fore, is to keep the children in the Kingdom, to prevent their *perversion*, which would render necessary their *conversion*.

Neither of the interpretations outlined seems to me to be satisfactory. Both seem to be colored too much by certain theological presuppositions; and theological presuppositions are not good glasses through which to see the simple but profound meaning of Jesus. Let us consider each interpretation somewhat in detail.

To the latter I shall first devote a few lines. I agree with it so far as it construes the discourse as having reference all the way through primarily to children, and as setting forth the general religious significance of children and the proper attitude with reference to them; and later on will state more in detail my reasons for agreeing with this view. But this group of interpreters seem to me to be in manifest error insofar as they represent Jesus as teaching that children are by birth naturally citizens of the Kingdom of God. There is nothing in His language which necessarily or even probably implies this doctrine as to the natural religious status of the child. All that His words can be construed as meaning, without reading into them a theological significance foreign to His purpose in uttering them, is that the openness of mind, teachableness and freedom from selfish ambition which characterize the mind of the normal child are antecedent conditions of entrance into His Kingdom. The grown-up people with whom he was dealing were not open, were not teachable; their minds were preoccupied with prejudices and presuppositions—false views of life, of God, of the Kingdom of God. Their ideals were wrong. They were, therefore, inaccessible to His truth. They must get rid of these mental obstructions which rendered their souls opaque to His light. Jesus was a profound psychologist. He perceived a truth which modern psychology emphasizes as so important, that the mental system which has been organized and crystallized in an adult

mind renders it very difficult to reach that mind with *radically* new truth, quite impossible indeed without a sort of mental revolution. He came teaching truth that was so profound, so radical to those whose minds had been formed in the thought-moulds of that time, so new and revolutionary to His adult hearers, that nothing short of a mental overturning, a reversion on "conversion" to the simplicity and teachableness of the child would make it possible for them to apprehend and appropriate His truth and live as true citizens of the Kingdom He was organizing. Those commentators are quite right who insist that the phrase "be converted," is not to be understood in the technical theological, but in the psychological sense—as the emptying of the mind of the false views which preoccupied and filled it and the turning back to the mental attitude of children. These words constitute, indeed, a solemn warning against mental crystallization—a warning which has been echoed with mighty emphasis by the modern science of the soul. As to the status of children, they mean nothing more than that they are normally in a mental attitude which renders them easily accessible to His truth and to the influence of His personality, a state of mind which is a necessary psychological condition of entrance into His Kingdom. But what is the nature of that Kingdom and by what process does one actually become a member of it? These questions are not answered in these passages. To insist on finding the answer in them is simply to read into them a preconceived theological doctrine, which they do not yield by any fair exegesis. Whatever else may be true as to the nature of the Kingdom and the process by which one enters it, it seems to me incontestable that the Kingdom is a system of social life organized on the principle of voluntary obedience to the will of God, and that the process by which one enters it involves certainly as one factor an acceptance by the personal human will of the divine will as the law of life. If this be true, then manifestly it is

impossible for anybody, child or adult, to enter the Kingdom except by an individual, personal act of the will. And this means that the child cannot be in the Kingdom before it is capable of a personal, voluntary act. To assume that one is a member of the Kingdom by natural birth betrays a remarkable lack of definiteness in one's conception of the Kingdom; and to read this assumption into the words of Jesus concerning little children is to divert one's mind from His central meaning in this passage.

But in my judgment the other group of commentators are also at fault and fail to apprehend the most important meaning of these beautiful words of Jesus. They assume that He, after using the child as a type of the mental attitude which it is necessary for His disciples to possess, goes on to speak about the solemn danger of "offending" one of them rather than the sin of perverting the lives of little children. According to this interpretation the passages have no direct bearing upon the subject which is so prominent in the thought of our time—the central importance of the child. This seems to me a great mistake. The chief reason which is assigned for adopting this interpretation is the expression in Matt. 18:6, "who shall offend one of these little ones *which believe in me,*" etc. This is taken as conclusive evidence that Jesus was here speaking primarily about the disciples typified by the children, rather than about the children themselves. But is this conclusive? Is it necessary to take the words, "which believe in me," in the theological sense? Some of the interpreters who take these words to indicate evangelical faith, in the theological sense, tell us that the words occurring in verse 3, "except ye be converted," etc., are not to be taken in the theological sense of "conversion." But if this expression need not be taken in the technical theological sense, why must the words, "which believe in me," be construed in that sense? It seems to me quite legitimate to

consider them as indicating simply the attitude of trustful confidence exhibited by the children toward Him, just such an attitude as normal children would always assume toward a person of such a character. But even if the words should be taken in the more technical sense, that would not necessarily exclude His direct reference to children; for do not many children believe in Him in the evangelical, theological sense of the word? We must remember that the term "children," or even "little children," does not necessarily designate infants. May it not have been true of the child to whom He was then referring that it really believed on Him in the evangelical meaning of the phrase? The assumption that the child was an infant, incapable of exercising faith, seems to me gratuitous.

But if there is no convincing positive, reason for adopting the interpretation here criticised, there seem to be important reasons for rejecting it.

1. It is difficult to carry it through all the passages consistently. This is true even of Matthew's account, which lends itself to this interpretation best of all. How, for instance, are the verses 10-14 to be construed in harmony with this view? On this hypothesis would they not imply the probability, or at least the possibility that some of the disciples would fall away and be lost? To those holding certain theological views, this implication would cause no hesitation in accepting this construction; but not so with many others. On the other hand, if Jesus is here emphasizing the danger of causing little children to stumble, of turning their docile lives in wrong directions instead of leading them, as may be so easily done, into the Kingdom, the meaning of these verses and their exact pertinence to the whole situation are quite obvious.

But if the interpretation we are criticising meets with difficulty as applied to the passage in Matthew, it fits still less the accounts given by Mark and Luke. Here beyond

question the natural course is to take the words as having primary reference to the children themselves rather than to the disciples. Indeed, if we are to take the words of Luke as expressing his understanding of the words of Jesus, even if they be not a *verbatim* report, we are almost compelled to construe this passage as an impressive declaration of the importance of child-life, and of the religious significance of our attitude towards children. "Whosoever shall receive this child in my name receiveth me." How could words be more specific? This is in fact the most specific report we have of the words of Jesus on this occasion. Why not take it at its face value? Why not construe the more indefinite words used in the other accounts in the light of this definite statement, instead of the reverse? It is true that Matthew gives a more extended report of the conversation than Luke; but it can hardly be denied that Luke's works give us his *understanding* of what Jesus said, and Matthew's words can be legitimately construed in entire harmony with the more obvious meaning of Luke's.

2. There is another reason for rejecting the interpretation in question. Those who adopt it usually treat the phrase, "these little ones," as referring to weak or immature disciples. But that is not consistent. According to that construction, the phrase must be regarded as a designation of all disciples; for surely it is not the weak or immature disciples alone who have the childlike spirit. If childlikeness of temper and attitude are characteristic of the members of the Kingdom, then the best Christians will possess this characteristic in the highest degree. There is no consistency, therefore in applying the phrase "these little ones," in an especial way to weak or immature disciples. The warning uttered against "offending one of these little ones," and the injunction, "take heed that ye dispise not one of these little ones," sound strangely unnatural as applied to strong, mature Christians, who represent the highest development of firm and

inflexible character. Our Lord's declaration that we must become like little children surely does not mean that we should have the weakness of the child. Paul's words should be recalled in this connection: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men"—as showing the true meaning of the Master's words. But how natural and applicable are these words, if the purpose of Jesus here was to impress upon us the importance of the child and our responsibility to Him for our treatment of little children, who may be so easily influenced for good or evil.

To sum up, the teaching of these passages seems to me to be:

1. That a psychological condition of entrance into and of advancement in the Kingdom is the openness of mind, the teachableness, of the normal child. This lesson He sought then to impress because the disciples had given disquieting evidence of their need of it by their dispute about which of them should secure the higher places in the kingdom, showing all too clearly that they were deficient in childlike simplicity and humility. This lesson He taught most impressively by taking a child and setting it in the midst of the company and pointing to it.

2. Jesus then most naturally proceeds to impress upon His hearers and upon His disciples of all ages the unspeakable importance and the solemn religious duty of a proper and helpful treatment of children. The very fact that the child has normally the simplicity, humility, teachableness which render it easily accessible to Christian influences only makes more solemn our duty *not* to pervert it and cause its life to crystalize in a form hostile and resistant to the Christian appeal. To "receive such a little child in His name," to appreciate its possibilities, its preciousness in His sight, to love and cherish it in His spirit and lead it to know Him,—this is a characteristic mark of the Christian spirit,

The ancient world did not appreciate the child; at least its appreciation of the child was unusual and exceptional before Jesus came. He took the little child and "set it in the midst," and taught the world the lesson, which His own disciples have been strangely slow to learn, that the child is the central and most significant member of society. In this He anticipated the thought of the ages. The modern science of psychology and Sociology are tardily confirming His wisdom, which for centuries was obscured in the dust of theological controversy. In many matters, and in none more than in this, it is the profound simplicity of Jesus which often has prevented the world from understanding Him.

BOOK REVIEWS

I. CHURCH HISTORY.

The Evolution of Infant Baptism and Related Ideas. By T. Vincent Tymms, D.D. Pages, 502. 6/. The Kingsgate Press, 4 Southampton Row, London.

The ex-President of the Northern Baptist Education Society is devoting his leisure to elaborating some of his studies, and he has now dealt with a theme untouched on this scale since the days of Dr. Wall. He reviews the teachings of the first four centuries, and shows how a New Theology arose in Africa, and how it brought along with it a new practice, both upheld by the great authority of Augustine, and spreading all over Christian Europe. The idea is not new, to run over the early period and examine its teachings and customs, but Dr. Tymms thinks that most recent students have contented themselves with quoting scraps, which out of their setting are hardly intelligible, or do not give a fair idea of what the writer held.

Within the last few years, moreover, fresh material has been made available, in the so-called "Teaching of the Twelve Apostles," the Apology of Aristides, the Paulician Key of Truth; and the body of evidence is put fully and fairly for all to judge. It is clearer than ever that Infant Baptism became popular owing to the belief that sin and guilt were inherited even by the babe unborn, and to the belief that the ceremony of baptism freed from both and rendered perfectly pure and spotless. Such teachings were not given in the East, but were due to Africa, and their rise is given with care, the good and the evil being distinguished. Specially acute is the criticism as to the confusion between the power to will and the power to do, which vitiates so much argument as to free-will. It is shown that the historic Infant Baptism is the corollary of Baptismal Regeneration; and no remarks are made on the rite as practiced in modern evangelical churches, which disown that doctrine.

The book has evidently swollen beyond the author's expectations, and he has retrenched so vigorously that there is no index nor analytical table of contents nor summary. But whoever will read it faithfully, will have a clear view of the forces which deflected the churches from the path of truth.

W. T. WHITLEY.

Lollardy and the Reformation in England: An Historical Survey.
By James Gairdner, C.B. Vol. III. Macmillan, N. Y., 1911. \$3.50 net.
Pages, 414.

Few recent historical works have provoked more unfavorable criticism than the first two volumes of this work have done. The prejudice of the author against the Protestant Reformation is obvious on every page. It is impossible for him to be fair. This prejudice has led him to overlook or neglect or wrongly interpret numerous documents whose contents were unfavorable to his thesis. So severe has been the criticism of the former volumes that the author devotes the long introduction of this third volume to an acknowledgement of his errors and the wrong impression made by them. He also encloses numerous loose pages which are to replace pages in the previous volumes which he desires to suppress. This humiliating necessity has made the author more careful in this third volume, but his violent prejudices against the Reformation are still obvious.

This third volume is devoted to the reign of Edward VI. It was the crucial period in some respects in the history of the Reformation. The very prejudices of the author have led him to explore and set forth the contents of much material which has too often been neglected by Protestant historians. Numerous extracts from letters and other documents favorable to the Catholic side give to the volume considerable value as a source book. Moreover, it aids one in seeing the side of the conservatives who were clinging to the old Church and opposing innovations and changes. It is always well to understand the man who opposes you. This book is a very bad one to follow blindly, but a good one to use judiciously for its standpoint and material.

W. J. McGLATHLIN.

Faith, Freedom, and the Future. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton. Five shillings.

The Principal of Hackney College has been delivering some lectures prompted by the fifth jubilee of the great Ejection of 1662, when an Act of Uniformity scheduled a new Prayer-Book to reduce the Church of England to order. He refuses to take any low view, but grapples with great principles at stake: Do we rely on authority or on subjectivity? Is Christ only the center of spiritual humanity, and not the center of God's will and grace? In the conviction that Christ is the incarnation and agent of God's dealings with sinful mankind, he discusses the rise and influence of Independency as a factor in western Church history.

More than half his space is devoted to showing that Independency is deeply indebted to Anabaptism. Here we have the complement of Mr. Champlin Burrage's recent work. As a Congregationalist, Principal Forsyth usually writes of "Independency," but he once or twice adds "always including the Baptists." He maintains that we alone gave true effect to the material principle of Reformation faith, by the aid of those very Anabaptist inspirations which the Reformers sought to extirpate. He illustrates how positive Independency changed the political history of the West and the future, by the State becoming neutral to the Church, though not to religion. From the experiences of 1525 and 1653 he deduces the lessons that the Christian should be rigorist in his own personal ethic, but that a rigorism enforced on public practices is fatal, till the Cross of Christ is established in all hearts, when it forces itself. Then he warns us of the limits of the Anabaptist element; points out that the popular ministry of the day is simple and soothing rather than convicting and creative; and recalls us to the power of a Calvinistic creed.

Independency has done three great things, says Dr. Forsyth; it has inaugurated modern democracy and modern missions, it has been the backbone of municipal public life. He calls it now to face new duties and to be clear in its confession, tacit or explicit; here he fails to remark that Baptists have their dramatic confession very explicit, in believers' baptism. Then the plea is

made for a concentration of all evangelical forces, with one great bond of union; the Saving and Ruling presence of Christ with us in His Word and Spirit. And so this most interesting and intense book proves not to be a mere glorification of the past, nor a much-needed tribute to a much-wronged set of men on the Continent, but a careful analysis of the present situation and a clarion call to rally around the Captain of our salvation, and to fight a new battle for the winning the world to Him.

W. T. WHITLEY.

Geschichte der altchristlichen Literatur. Von Lic. Hermann Jordan, Professor an der Universität Erlangen. 1911, Quelle & Meyer, Leipzig. Ss. 521.

This volume is not intended to be a new reference book on early Christian literature, nor does it cover the field so admirably worked by Harnack. It is not a history of Christian writers, editions or manuscripts of Christian writings, as stated by the author; he has sought to write "not a reference book, but an inner historical development, not a source-book, but a history of the literature itself." Moreover, it deals with the literature of the first six centuries down to the beginning of the Middle Ages. It does not presuppose a knowledge of the literature, but seeks to introduce the reader to this literature—its origins, classes, languages, purpose, etc. It is a new method of writing a history of early Christian literature, and it makes a far more readable volume than the older method did. Indeed, as a reference manual it will be disappointing, while as a conspectus, it is most helpful.

After an introduction, the author treats the elements which have influenced the development of early Christian literature, such as the existing literatures, the content and practical needs of Christianity, the literary personalities, the different languages used, etc.

This section is followed by an account of the various forms of Christian literature, both prose and poetry. Some of the forms whose development and history are followed are the *historical writings*, under which are grouped gospels, "acts" of

apostles, stories of martyrs, chronicles and church histories, biographies and legends of saints; *epistolatory literature, apocalypses, addresses and sermons, apologies* or defenses of the Christian religion, the *dialogue*, though one does not see any good reason for this division as it was only a literary form used for various purposes; *polemical writings, formal treatises*, writings on *church order, exegetical and critical treatises, translations, Christian hymns and other practical productions*. This brief outline of the contents will serve to show the character and compendiousness of the work. Naturally there cannot be much detail where so much material must be handled in one volume. But throughout the volume there are constant references to the best literature of the subject in German as well as mention of valuable works in other languages. One who is seeking a comprehensive view of the Christian literature of the first six centuries will find a most valuable aid.

W. J. McGLOTHLIN.

The Rise of the Modern Spirit in Europe. A Study of the Pre-Reformation Age in its Social, Scientific, and Literary Aspects. By Geo. S. Butz, Ph.D. Boston; Sherman, French & Co., 1912. Pp. 293. Price, \$1.25.

It is coming more and more to be recognized that the roots of present day civilization are to be sought deep in the Renaissance of the later Middle Ages. The present work is valuable in the frank recognition of that fact and in worthily setting it forth.

It contains little or nothing not found in the great works of Burckhardt, Symonds and others; but the material is well arranged and will be most valuable for those who have not the time to work through the longer treatises. The volume constitutes a valuable introduction to the study of the Reformation, and in fact to the whole of modern times, for no one can get any adequate conception of the origin and character of the great movements of the Reformation period without some knowledge of the new spirit and the wonderful progress of the century that preceded it—a spirit of adventure and discovery in every

department of life, a spirit of criticism and questioning. It was in this that the Reformation was born.

An excellent Bibliography is added at the end of the volume, which will provide the reader with the knowledge of the literature necessary to pursue the subject further if so desired. Altogether it is a volume to be heartily commended.

W. J. McGLOTHLIN.

An Anglo-Saxon Abbott. By S. H. Gem, M.A. T. & T. Clark, Edinburgh, 1912. Pp., 200.

The abbot, the account of whose life and writings is here given, was Aelfric of Eynsham, who lived about the year 1000 A.D. These were stirring and distressing times in old England—the times of the Danish invasion. Deep darkness was over the land—moral, religious and intellectual darkness. The book gives us a glimpse into the difficulties which religion and all good things faced. Translations from the writings of Aelfric place the age living before the reader.

II. RELIGION AND APOLOGETICS.

The Mind of Primitive Man. By Franz Boas. A Course of Lectures delivered before the Lowell Institute, Boston, Mass., and the National University of Mexico, 1910-1911. New York; The Macmillan Company, 1911. x+294 pages. \$1.50 net.

This is a painstaking, conservative study of the mental traits of mankind with particular reference to maintaining the thesis that there are no such differences in mental characteristics as to justify the idea that some races are of "lower" order than others and so inherently incapable of "higher" development and achievement.

In pursuit of this purpose, the author has made extended studies in race prejudice, influences of heredity and environment, anatomical structure, language and culture. The study is pursued historically and comparatively. Finally the bearing of the main contention—and in spite of the form of its presentation it must be called a contention rather than a conclusion—

its bearing on the national race problem of the United States is treated. Very just discount is taken of the talk, so common and so uncritical among us, of "pure race types," of fears of degeneracy from the immigration of "lower" types. While dealing somewhat cautiously with the negro race in America, the author maintains that it cannot remain pure negro, but is sure to be lightened by white infusion, that there will be no degradation on that account, that at all events the situation should be faced frankly and studied scientifically and not decided off hand on an emotional basis.

One wishes frequently that he could accept more fully the "facts" adduced to support conclusions. The work is thoughtful and useful.

W. O. CARVER.

Pragmatism and Its Critics. By Addison Webster Moore, Ph.D., Professor of Philosophy in the University of Chicago. The University of Chicago Press, 1910. xi+278 pages. \$1.25 net.

The Philosophy of Bergson. By A. D. Lindsay, Fellow and Tutor of Balliol College, Oxford. Hodder & Stoughton, New York. George H. Doran Company. ix+247 pages. \$1.50 net.

The Realm of Ends, or Pluralism and Theism. The Gifford Lectures, delivered in the University of St. Andrews, in the years 1907-10. By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin), Hon. D.Sc. (Oxon.), Fellow of the British Academy and of the New York Academy of Sciences, Professor of Mental Philosophy, Cambridge. New York: G. P. Putnam's Sons; Cambridge, England: University Press, 1911. xv+490 pages. \$3.25 net.

The world of thought is once again astir over the need of a philosophy. Science with its principle of evolution, especially its biology, had shaken loose an overripe idealism ready to fall with its own weight. Under another figure, the field was left largely unoccupied. Then came a new claimant into the field where *Agnosticism* was making so bold.

The new philosophizing was called *humanism*, *personalism*, *pragmatism*, *pluralism*. Not that these signified the same thing, or that any of them stood for the same thing in all mouths. They stand for a general attitude and a common starting point.

Of late it has more and more become evident that *pragmatism* as represented by its best known exponents was not a philosophy at all. It claimed, indeed, when forced into an attitude of relative modesty, to be but a method in philosophy, howbeit disporting itself as the only worthy form of thinking extant.

Meanwhile two able thinkers were going on their way with a great measure of independence attacking the problem of the meaning of life, rather careless of the much stir of many writers in the field of *pragmatism*, to use the most popular term. Bergson with a serious brilliancy was dealing with the question of becoming, while Eucken with a brilliant seriousness sought to interpret the deeper meaning of life. Both recognized the importance of attacking the problem at the center of existence as it is, and here was their point of contact with the pragmatists. There was one school of pragmatists, headed by the late, and great, Professor William James, who exerted themselves to ridicule the older philosophical methods and results, under the contemptuously pronounced epithet "*intellectualistic*." They dwelt with endless emphasis on the contrasts between the old and the new method, putting the two in contradiction. There was a certain lightness, bouyancy, everyday-ness about thier writing that was far removed from the profound seriousness which the mind commonly associates with philosophy. They are fond of illustration and story and even employ the slang phrase of the street. Philosophy was made a sort of department or corollary of science. Of this style is the book of Professor Moore. It is smartly written, vivacious, jocular and with a joyous revel in setting up contrasts between the positions and arguments of what he designates the "*evolutionists*" and the "*absolutists*." The work is brilliant and suggestive but one finds it hard to think that the author meant to be taken seriously, or, at any rate, that he was taking himself seriously. The thinking is largely superficial and seems profound only by reason of a quite remarkable capacity for handling words, or of being victimized by them.

While for Moore the two schools are not only antagonistic but contradictory on all vital issues, for Lindsay, interpreting

and applying Bergson with insight and sympathy, *antinomies* represent only a stage in the progress of harmony. This work, therefore, makes a real contribution toward the constructive use of all thought in the building up of a system. The attack on the quantitative use of terms to (mis)represent qualitative concepts is made with earnestness, although it might at some points have been done with more clearness.

It was inevitable that the philosophical impossibility of pragmatic *pluralism* would lead some on to pass beyond both "the upper limit" and "the nether limit" of that thinking which was content with "summarizing it [the world] scientifically under a system of concepts." And when this was done the world would again, but in a new way, be regarded "historically as a realm of ends." On "the nether side" Bergson was preparing the way for this in his idea of *creative evolution* and was also contributing, with Encken in his insistence on the meaning of life, to passing the barriers of the "upper limit" which the pragmatic position so fixed for thinking that *pluralism* was as far as man could go.

In his Gifford Lectures, Professor Ward has gone further in the way of passing these limits and pointing the way to a systematic reconstruction in philosophy than any other writer. Taking his stand in the midst of pragmatic *pluralism*, he has shown its unsatisfying limitations and the impossibility that it shall satisfy the soul. The introduction of the conception of ends into the world of the pragmatist makes way for the inevitable extension of "the realm of ends" until *pluralism* demands *Theism* for its own completion, and a way is found for conserving *idealism* in origin and end with a true scientific recognition of the claims of *pragmatism*. One is not bound to agree with all that is presented in this work to see that it is a product, or in pragmatic terms a process, of constructive thinking that will do much toward giving worth to the rather aimless and vague work of so many of the pragmatists. It is a most welcome work. The effort to harmonize determinism as involved in an absolute God who has personal ends with freedom of relative *pluralism* demands much thinking as yet. The author's

“*via media*” of a realm of entire uncertainty where even the absolute Person has not, and could not, forecast the future is a concession to pragmatic *pluralism* by means of a reversion to a scholastic device that is not likely again to be accepted. And the proposed solution logically leaves God too far removed from the actual life of men for religion and religion is one of the veriest pragmatic facts and forces. Yet James went much further than Ward here.

W. O. CARVER.

Truth in Religion: Studies in the Nature of Christian Certainty.
By Dugald MacFayden, M.A. Macmillan & Co., London and New York, 1911. xiii+303 pages. \$1.50 net.

In this work “two movements that threaten to divide Christian thought in England; but which together ought to issue in a great strengthening of its hold upon the public mind” are both used in the process of bringing together in a series of more or less fragmentary sections the lines of thought and experience by which religion is realized and by means of which it proceeds in its history. The two movements are described as that “towards the use of larger generalizations and wider categories in religious thought,” and that “towards a more exact study and more careful definition of Christian experience.” In other words, the author seeks to recognize and utilize the modern way of thinking of the world and God’s relation to it, and at the same time to indicate that the method of experimental testing in personal receptiveness is alone the way of knowing the reality of religion.

The plan of the work is simple and direct enough. First is an account of the application of the historical method in religion and its influence on religious thought and experience. Next the facts and factors in religion are discussed, after which the power and fitness of Jesus Christ in religion is discussed, which touches on the various problems of Christology. The claim is that only in the categories of religion—not those of science or philosophy—can the Christ be conceived and appreciated. But while the ground plan is clear and simple enough the various

sections included seem rather the materials for a discussion in imperfectly arranged outline, than an orderly and completed presentation.

W. O. CARVER.

An Introduction to the Study of Christian Apologetics. By Arthur Gray, Sometime Chaplain of Suwanee, with a Concluding Chapter by W. Lloyd Bevan, Professor of History and Economics, Suwanee. The University Press at the University of the South, Suwanee, Tennessee, 1912. 250 pages. \$1.50, prepaid.

Into a very limited space is crowded much fine thinking in the wide field of Apologetics. The prefatory outline is fascinating with promise of completeness: I. "Vital Apologetics," dealing with the nature, content and value of Faith; II. "Philosophical Apologetics," III. "Historical Apologetics."

In the discussion we find a presentation of certain fundamental principles illustrated by specific types of thought and systems. But there is no complete presentation of the attacks on Christianity or of the forms of thought it must oppose. The philosophical discussion proceeds wholly upon the basis of a contrast between Naturalism and Idealism, of course accepting and maintaining Idealism. It is the inner principles of these rather than the systems in which they have developed that are presented. There is an interesting, although necessarily very brief, historical sketch of philosophical thought. Numerous digressions deal always with pertinent matter but destroy any unity the book might have. The "historical" section is quite limited, one chapter outlining what would belong to such an apologetic and a second chapter giving a summary of the grounds on which the historical value of the Gospel story is assailed and of the answers to be made to these attacks.

The work is not an "introduction" in the sense of a book for students little acquainted with the methods of Apologetics, but rather in the sense of suggestive lines of thoughtful approach in practical apologetic work, assuming that the worker has a good knowledge of modern philosophy, science, and criticism.

With this understanding the work is to be commended as able and suggestive.

W. O. CARVER.

Cardinal Elements of the Christian Faith. By the Rev. Professor D. S. Adam, B.D., Ormond College, Melbourne. Hodder & Stoughton, London; George H. Doran Company, New York. xix+320 pages.

Professor Adam has just missed making a great book in this volume of lectures delivered at Melbourne University two winters ago. There are seven of the Lectures dealing with the essentials of Christian doctrine in a fresh and vigorous manner. The method wavers between that of *theology* and that of *apologetics*. The limits of the work are quite insufficient for both treatments and the reader is constantly wishing that the able author had gone a little further in meeting current opposition to Christianity in philosophy, science, and social life; and, on the other hand, that his definition of the Christian position had been fuller and so more adequate.

In quite unusual degree the author has succeeded in maintaining an orthodox position in a truly modernistic spirit. His treatment of modern philosophical theories is unusual and helpful. More than a fourth of the book is occupied with "notes" that had better have been incorporated in the main discussion or omitted entirely. One does not like to have all the waste lumber left on the premises when he buys a house.

W. O. CARVER.

The Renaissance of Faith. By Richard Roberts. With an Introduction by G. A. Johnston Ross. New York, 1912: Fleming H. Revell Company. 318 Pages. \$1.50 net.

Nothing more brilliant in the way of Apologetics has appeared in the great bulk of modern writing in this field than this book by the Welsh pastor of a London church. It has the faults of a brilliant, dramatic platform orator, as well as the excellences. It is dominated by an optimism all the more splendid and reassuring because it thrives in the midst of a profound

and informed conviction of the sin, unbelief and practical materialism of our age.

The author speaks with a fundamental acquaintance with the critical thought of the day and with the history of philosophy and of Christianity. He also knows the sufferings, and the sins, of the masses of men, as well as the sordid materialism and inhumanity of the masters of men, and their worth.

There are twenty-four chapters under three "Parts." The first two parts diagnose the situation in its thought aspects and its religious condition, the third part urges "the spiritual point of view" and occupies two-thirds of the volume.

There are exaggerated statements, half-truths and brilliant generalizations; but there are keenest insight, prophetic fire, rhetorical excellence, and epigram in profusion.

W. O. CARVER.

The Religion of Science: The Faith of Coming Men. By James W. Lee. Author of "The Making of a Man," etc. New York, 1912: Fleming H. Revell Company. 304 pages. \$1.50 net.

If Christianity can be saved and made universal by the method of Apologetics, it ought speedily to demonstrate its power, for there is an endless stream of apologetic literature coming from the press in these days. It has its use and is welcome. The present volume belongs to the class of brilliant, rhetorical and original works. The style is that of the eloquent, vivacious, and magnetic platform speaker. Although never having seen the author, the reader imagines his form, motions, accent, and keen, searching, almost hypnotic eye; and all but hears the avalanche of rapid words, striking sentences and flowing periods.

The motif is the supposed fact that while the splendid city of knowledge has seen all its other structures magnificently rebuilt in recent years, that part of the city belonging to religion has been left unimproved, having only the theological structures of outgrown eras and for the most part left as "religious commons" where "Gypsies camp and tell fortunes," palmists, jugglers, faith healers, *et id omne genus* get in their work.. Over

against this is the plea for a new, up-to-date structure for housing religious ideas, capable of extension and remodelling as need may require and subject to demolition and replacement as the thought city grows and changes.

Since God, man and religion are always the same, and since God, man and nature are the three constant factors in man's conceptual activity, there is no danger of the loss of religion. But it needs to be properly housed. The long "Introduction" promises to provide a plan for the new structure. One reads the volume through, charmed with the skill, the profusion of symbolic presentation and argument; studying "What is Science?" how it is begun, built up, and tested, learns that "Religion of Science" is "Implied in the Everlasting Search for God," that "Christ [is] the Reason of the Universe" and "Christianity the Religion of Science," and then comes to the "Conclusion." Then one gets his breath and says: "Well, where is the plan for the new theological house? It isn't there at all." Then he asks: "Well, what have I learned?" and answers: "Nothing at all that I didn't know before. But I have had a new and engaging review of a course of thought. I have seen the argument from mind so cogently urged by Fairbairn presented with all the coloring of the finest moving picture. I have seen the author shift with startling swiftness from the ground of the orthodox Theist, whereon he usually moves, to the standpoint of the pragmatist, trip lightly over on the platform of the absolute idealist and run quickly back to his own base.

I have read an argument that is not convincing only because I have not had a chance in its swift movement to ask the questions that arose."

W. O. CARVER.

The Winds of God. Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century. By the Rev. John A. Hutton, M.A. Hodder & Stoughton, London and New York (George H. Doran Company.) 104 pages. 75 cents, net.

In this volume, Mr. Hutton has presented in lucid language a reassuring study of the ways in which thought development

in the last century along lines of evolution has tended to lose the faith of men in their relation to God, and how then God has reasserted himself in the consciousness of man, and how the messages of the great poets have been prophet-calls to a larger faith. It was by understanding more deeply and fully the thought movement that seemed to lead away from faith that we came again to faith's position, but with fuller, larger meaning, wider outlook. The work is good as a reassuring apologetic and fine as an illustration of the religious use of the poets.

W. O. CARVER.

Miracles and Christianity. By Johannes Wendland, D. Theol., Professor of Theology in Basel. English Translation by H. R. MacIntosh, D.D., Professor of Theology, New College, Edinburgh. Hodder & Stoughton (George H. Doran Company), New York and London, 1911. xv+300 pages. \$1.50 net.

This book was needed. There is no subject more imperfectly understood, more inadequately explained, more troublesomely intrusive in the thought of Christian men in modern times. Science and philosophy have sought to drive the miracle wholly out of the atmosphere of modern life. And since theology has become critical and scientific it has sought by various devices to explain the miracles of religion so as to give them a place in a scientific age. But success has not been satisfactory. The garments of God could not be cut in the fashion of an age that prides itself on knowing enough not to need an over-active God.

Professor Wendland has come to this subject with a vigorous freshness and has handled it with remarkable clearness. He starts out with the conception that "miracles are the acts of a living God," and that the religious conception of the miracle cannot be surrendered so long as God is known as active in experience. There is a frank and full recognition of the attitudes of science and philosophy. All the fundamental questions concerning miracles are dealt with in suggestive outline and with full recognition and sympathetic criticism of the views of other scholars. The translator has done his work so perfectly as to leave it as clear and idiomatic as if composed in English.

If we couple with it the volume by the Oxford men (Longmans, Green & Co.) reviewed in the July issue of this Quarterly, we can heartily adopt the publishers' word that this "will be found to be the book of the hour on the question of the miraculous."

W. O. CARVER.

The Christian View of the World: Nathaniel William Taylor Lectures for 1910-1911. Delivered before the Divinity School of Yale University. By George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto, New Haven, Yale University Press. MOMXII. xvi+344 pages. \$2.00 net.

These lectures assume the permanent necessity for theology as "the intellectual reflex of religion." Christian experience was bound to interpret the Person of Christ and that interpretation bound to involve a view of God and the world. Behind all Christian thought God is "our Lord with His own consciousness of God, His own consciousness of the world. To make this consciousness determinative of our life and of civilization is the business of Christianity; to bring Christianity to the intellectual apprehension of its own significance is the task of theology."

"An eternal life in its own order manifesting itself," involving necessarily "also a principle of perpetual life in those to whom and in whom the manifestation is made" is the basal assumption on which is to be wrought out analytically a statement of the Christian view of the world. So far of the *a priori* and deductive aspect.

Here is involved also the assumption, to be articulately stated and definitely applied, that "reality is a spiritual society" and so the personal principle is made formative in Christian philosophy. Personalism in assumption involves a measured and sane application of the pragmatic method in the process of the discussion and so the inductive reasoning has ample play. Thus the task of Christian philosophy is to interpret a progressive self-realization of Absolute Spirit wherein is preserved the

social personalism provided by a pragmatic view of reality and assumed in the Christian conception of redemption.

On such a basis it will readily be seen that the four lectures have faced the real issues of the subject of the course: I. "The Christian Consciousness and the Task in Theology;" II. "Human Experience and the Absolute Spirit;" III. "Nature;" IV. "Freedom, Sin and Redemption."

While the general philosophical system is that represented so ably by Professor Royce it is here conceived with more distinct recognition of personal individualism than Royce maintains and with the Christian element more fundamentally conceived. Again while the method of pragmatism is used as truly as by Ward (cf. "The Realm of Ends, reviewed in this issue) the fuller reliance on the conception of the universe as a redemptive process gives far greater clearness in the handling of certain problems. Professor Blewett's theory of sin as an inevitable contribution of "nature" to man's spiritual unfolding is very striking and will call for much thought. The work is a notable one.

W. O. CARVER.

Organ and Function: A Study of Evolution. By B. D. Hahn, Boston, Sherman, French & Company, 1911. 198 pages. \$1.00 net.

With a familiar handling of the details of biological theory and its application, with an incisive grasp of principles and logical implications, with a style of masterful, though gentle sarcasm, Dr. Hahn has gone upon the ground of evolution and out of its own materials propounded questions and problems that the advocates of "automatic evolution" are likely to find insoluble and unanswerable. Through ten chapters he deals with the main principles of evolution and shows the rational impossibility of automatic evolution. A final chapter deals in a striking way with the replies which the automatists make to the advocates of "vitalistic evolution" and convicts them not only of exercising remarkable "faith" but of indulging in "stubborn incredulity." The work is able and convincing.

W. O. CARVER.

The Master of Evolution. By George H. McNish. Boston: Sherman, French & Company, 1911. 135 pages. \$1.00 net.

Here is something novel and interesting, a new method in Apologetics. True, the newness is mainly formal and more or less artificial, while at bottom the argument and defense are familiar enough. But it is very engaging to follow a line of reasoning in new vehicles under an original guide, although the road and the scenery are the same. They seem different under the novel procedure, and that is worth much.

Taking the two principles in evolution, Heredity and Variation, and applying them in a broad way and with unique applications the author shows how they operate singly, in opposition, and in co-operation in individuals; and then how they are found in a balanced unity of perfection in Jesus Christ. He also traces them in history using them as including respectively the conservative and the progressive forces in life shows how the balance between the two can be maintained only by that personal control which is illustrated in Jesus Christ's own life and resides in the God whom we worship and who is the "only Supreme Master" "over the mightiest of 'vital impulses.'" The conflicts between Church and State, autocracy and democracy, institution and life, are all discussed in some of their most striking illustrations. The use of both forces in the evolutionary progress is fully stressed and the way pointed to the best advance in education and other forms of relative control of evolution in the individual and in society.

W. O. CARVER.

Revelation and Its Record. By Wm. W. Guth. Sherman, French & Co. Boston, 1912. \$1.25, net.

The idea of revelation arises through man's ineradicable conviction of an unseen reality, a personal being whom we call God. By its very make the soul of man postulates such a Being who can respond to his needs. Revelation implies man's capacity to receive Divine truth, and is gradual, moral, and progressive. This activity of man's mind, its responsiveness and capac-

ity, is the sole condition of God's revelation to it. That principle of inspiration is the same in all high spiritual literature, but the Bible is unique and apart from all other books in the truths it reveals. God reveals Himself in nature, in man, in human history, in art and literature, in manifold ways. But his revelation culminates in the Bible and especially in Jesus Christ, who crowns all and gives significance to all. The seeking spirit of man yearns for an authoritative message from God and finds it in the Bible.

Such is the message in brief outline of this volume. It is a brief, popular, thoughtful and helpful presentation of an important theme.

E. Y. MULLINS.

The Moral and Religious Challenge of Our Times, The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King, President of Oberlin College. New York, 1911: The Macmillan Company. 393 pages. \$1.50 net.

President King has given his book two titles and has discussed two topics, one of which presents the formative principle in the production of that which is outlined in the discussion of the other topic. One feels quite sure that, in fact, one discussion has had introduced into it another, and that, besides, a third discussion not originally part of either of these has been combined in the final preparation. Not that there is lack of unity or orderliness. There is not. There are some instances in which sentences and even paragraphs seem to have been introduced, after the preparation of the lectures in the first half of the book, with a view to bringing in the principle of "reverence for personality."

The reader's main concern, however, is not with the manner of production, but with the value of the product. And here one may speak in praise that needs little restraint. No more comprehensive survey of modern conditions has been presented by any student, and none with keener insight. The author considers "external conditions" and "the new inner world of thought." In each case the facts are summarized and analyzed

so as to indicate their significance in the dangers they present and the challenge they make to the moral and to the religious consciousness and conscience of serious men.

The latter half of the book takes up the challenge especially in its application to our own nation and people.

If one may venture some adverse criticisms they will be three: there is too extensive and detailed dependence on other authors, especially on Kidd, in the form of presenting certain aspects of the question before the author; there is a measure of repetition needful enough in class lectures but better eliminated from printed discussion; there is too obvious an effort to cast the different sections of the discussion in the same logical forms.

One of the greatest functions of the preacher and of the teacher, of any leader of men, is the prophetic interpretation of the times in relation to the ideals of the kingdom of heaven. Here is a book of such interpretation and it will be of great value to others who would perform this holy function.

W. O. CARVER.

The Greatest English Classic. A Study of the King James Version of the Bible and Its Influence on Life and Literature. By Clelland Boyd McAfee, D.D., author of "The Growing Church," "Mosaic Law and Modern Life," "Studies in the Sermon on the Mount." Harper & Brothers, New York and London, MCMXII. 290 pages. \$1.25 net.

Two lectures outline the history of the English Bible and describe the King James Version. One lecture discusses this version "as English Literature," another its influence on literature. A fifth lecture indicates the influence of the Bible, of course in the King James version, "on English and American History." The final lecture is of "The Bible in the Life of To-day."

It is all admirably done and amounts to a valuable apologetic for the faith of the Bible, and a strong plea for its continued need in our modern life. The detail and simplicity might at times be trying to an "expert," but they give it the value of not overreaching the average reader. Its style befits the subject. The work is itself no mean example of literature, of the lecture type.

W. O. CARVER.

Faith and the New Testament. By Rev. A. W. F. Blunt, M.A., Vicar of Carrington, Examining Chaplain to the Bishop of Southwell, Sometime Fellow and Classical Lecturer of Exeter College, Oxford. Edinburgh: T. & T. Clark, 1912. viii+116 pages. 2/6 net.

We find here a very good summary of the facts about the growth of the New Testament writings and their collection, and about the method of establishing the canon. It is all presented from the standpoint of recent criticism and some things are set down as established that are by no means certain. There is a polemic against *verbal inspiration* all the way along with an exaggerated statement of that theory, an entirely needless emphasis on the contrast between the "orthodox" and the "critical" views and an assertion of irreconcilable contradiction among the Gospels that lacks warrant in fact.

The question of authority is considered all along with the outcome of an indirect urging of the authority of the Church of England that is wholly inconsistent with the premises and general conclusions of the book.

W. O. CARVER.

The Sources of Religious Insight. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Charles Scribner's Sons, New York, 1912. xiv+297 pages. \$1.25 net.

These lectures—the 1911 series—constitute Volume VI of the valuable Bross Library.

Dr. Royce is an Idealist, a mystic, an intellectual, or we should say spiritual, semi-recluse. He dwells largely in the atmosphere of the timeless and spaceless categories of universal idealism. Yet does he maintain a vital interest in human life and in its slow and largely blind movement toward a consciousness of, and the claiming of, its spiritual end. Thus has Dr. Royce come to be one of the spiritual teachers of his generation. Naturally he is a very quiet teacher. He has come definitely to accept the cosmic principle of evolution in its spiritual sense as applied to man's realization of his end, definitely to adopt the

pedagogic principle of suggestion whereby to set in motion the spiritual forces of individuals and groups for progress on the road to the spiritual goal, and consequently quietly to suggest lines of thought and action—spiritual action, that is—for men in an air of calm authority that would savor of conceit but for the balance of an evident modesty and an almost too generous tolerance for views variant from his own. In the present work he is found criticizing Paul on the ground the Paul was unable to apply his own principle of charity or to appreciate his own debt to Greek and Roman thought.

The topic of these lectures is defined as meaning “*insight into the need and into the way of salvation.*” “The problem * * is: What are the sources of such insight?” The aim is “to lay stress on those perennial sources from which human insight has flowed and for ages in the future will continue to flow.” These are found, first of all, in individual experience, more largely in social experience, most significantly in sources that are developed from these experiential sources. Here we find Reason, if taken in its synthetic sense and exercise; the Will in relation to the World, coming at reality and truth; Loyalty, a favorite term and conception recurring in Royce’s works; Sorrow, whose function in this sphere is discussed and illustrated on the principles of Royce’s idealistic philosophy; and, finally, the Church, invisible and also visible, but this latter must be taken to include all brotherhoods constituted and living in the spirit of loyalty to the common cause of all the loyal.

The work is one fruitful in suggestion, vital in spirit, inspiring in its ideas.

W. O. CARVER.

Psychology of the Religious Life. By George Malcolm Stratton, Sometime Professor of Experimental Psychology in the Johns Hopkins University, Professor of Psychology in the University of California. London: George Allen & Company, 1911. xii+376 pages. \$2.75 net.

This is an elaborate work in which the effort is made scientifically to describe and explain the psychology of religious

functioning and development. The fundamental principle which guides the author is that of contrasts and conflicts. An *Introduction* cites "Expressions of the Sense of Conflict." Three *Parts* then trace this principle of *conflict* in the realms of feeling and emotion, action, and thought. A fourth *Part* deals with the "Central Forces of Religion" which are found in the active capacity for idealizing. Ideals are permanent in their object but subject to constant change in form. Hence we need to seek for "Standards of Religion" which are found in combining and balancing motives; in beauty; in combination of the values of various "products of religious thought" as to the object of loyalty and worship; and in the interests of truth.

The entire discussion, except in the few closing pages, seeks to be strictly, almost we may say narrowly, scientific. The explanations are scientific, as distinguished from metaphysical or religious. The scientific orientation amounts almost to a sort of coldness in the presentation.

The discussion is based on extensive reflection after wide reading, but all under the dominance of the idea that the balancing of contrasts in the way at once of knowledge and of wisdom. In spite of the scientific attitude, therefore, a metaphysical principle is at work.

W. O. CARVER.

The Psychology of the Christian Soul. By George Steven, M.A., Edinburgh: Hodder & Stoughton (George H. Doran Company), New York and London, 1911. viii+304 pages. \$1.50 net.

In the Cunningham Lectures for 1911 the author chose one of the most vital and most opportune of subjects. He discussed it with bold fearlessness, independent originality, and fervid personal interest. It is not to be wondered, therefore, that he produced one of the most arousing books of the year. There are eight chapters. The religion of Christ is held to be an educative process, but education is taken in its broadest sense, as a process by which the soul is developed in its highest reaches of personality.

The "subconscious" is drawn upon heavily, but rationally, as a factor, large and important, in this educational development. The "enslaving of the soul to sin" and its "liberating through conversion" are dwelt upon in two lectures and the discussion of *conversion* is especially rich in thoughtful comparative analysis.

One of the most important of all matters for preachers and other religious leaders is discussed in "The Soul in the Movement of a Revival."

"The Capture of the Soul by God" and "The Soul in the Presence of God" are fitting topics for the closing chapters. The author does not rule God out in religion at all. He lays great stress on education and denies the necessity for a deep sense of conflict and revolutionary surrender in religion. But when his entire discussion is taken into account it will be found that his apparent breach with usual Christian thought is partly due to his terminology. After all, we must study Christian experience in the experience of Christian souls and not in the dogmatic formulas of theological doctrines. This is what Steven claims to have done. Such studies will make Christianity more effective because it will make Christian workers more wise in the laws of the soul's experience and of God in the soul's experiences.

W. O. CARVER.

Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D., Bishop of Dover, author of "Christianity and the Supernatural." Longmans, Green & Company, London and New York, 1912. 125 pages. 40 cents net.

It had been better if the latter part had been left off the title of this thoughtful little treatise. A presentation of "Christian Ethics" it is, but neither in method nor in application of its principles to current problems and conditions does it at all meet the expectations aroused by the form of the title. In the brief preface and in the first chapter we find promise of a comparative study of ethics and a demonstration of how Christian ethics "draws into itself all that is good in other ethical systems" and "how fully it corresponds to the needs and circumstances of the

modern world." What we actually have is an *a priori* outline of ethical principle, supported by a very fine study of the moral teachings of Jesus Christ with the Kingdom of Heaven rightly taken as the formative concept.

W. O. CARVER.

The Man With A Conscience. By Charles Roads. The Westminster Press, Philadelphia, 1912. \$1.25 net; postage 9 cents.

The aim of the writer is to expound the principles which should guide in all problems of duty. The primitive law he sums up as follows: "Every man should reach perfect harmlessness toward all men in those activities which are rightly for purely personal needs." This is the rule for activities which have regard to self. For the business life the inclusive rule is: "strict justice and veracity in the spirit of love in all transactions between man and man." This is of course a restatement of the golden rule in its business application. In the larger life beyond the realm of business the rule is Christ's law of love. Here we are to love others as He loved us. This is the eleventh commandment and contains an advance on all previous rules of conduct. The book contains eighteen chapters which discuss a great variety of phases of conduct and problems of conscience. The author writes out of a rich experience with much earnestness. The book will be greatly helpful to parents, teachers, pastors and all others who seek to live right or guide others.

E. Y. MULLINS.

The Christian Hope: A Study in the Doctrine of Immorality. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York City; Author of "The Essence of Christianity"; "Christian Theology in Outline," etc. New York, Charles Scribner's Sons, 1912. 225 pages. 75 cents, net.

No more needed, and surely no more satisfactory volume has appeared in the "International Theological Library." There

have been many volumes in recent years dealing with the hope of immortality. This one deals with the subject analytically, historically and constructively. The limits of the volume require that the discussion shall be hardly more than an outline, but the author has succeeded in making it a vital discussion in spite of this limitation. The historical section, tracing the rise and history of the hope, is the most valuable, as it is the most extensive, occupying about two-thirds of the book. One is less disappointed at the sometimes coldly scientific dealing with so vital a subject than gratified with the warmly sympathetic interest of most of it. The twofold interest of immortality to a true man, individual and social, is kept before the reader while neither interest is allowed to obscure the other. A good "selected bibliography" adds to the value for the student of what is the most valuable single volume on the subject within the reviewer's knowledge.

W. O. CARVER.

The Life Which Is Life Indeed: Here and Hereafter. By L. V. H. Wittey. London: L. Q. Fowler & Co. One shilling, net.

This pseudonymous brochure is the second of a series of three from the pen of a devout Baptist. Convinced recently of the reality of his communion with his wife, departed to the unseen, he has set himself to study out how this accords with the usual Christian attitude. He begins with an examination of the New Testament, on the subject named in his title, and sums up his conclusions that angelic ministry is contemplated as habitual. After sketching the common ideas as to the after life, he challenges them as un-Christian; pleads for more constant thought of friends departed, and a heart open to receive any impulse from them. Then he amasses personal testimonies to show that such an attitude is responded to; and the words of Henry Ward Beecher, Cardinal Vaughn, Joseph Parker, and others, strikingly confirm his own experience.

W. T. WHITLEY.

III. RELIGIONS AND MISSIONS.

Endeavors after the Spirit of Religion. By Arthur G. Beach, Boston, 1912. Sherman, French & Company. 124 pages. \$1.00 net.

With a modified acceptance of the verdict of some that Christianity is discredited, decrepid and outgrown, this author thinks that only superficially is this so; that its failure is a formal failure and not one of spirit; that stripped of its illusions and driven from all dependence upon external force of authority, etc., robbed of its pride and position Christianity is but the better prepared to serve, to conquer. On this assumption the author goes forth in a buoyant spirit and a winning style of expression to tell of religion in "the enrichment of faith by experience," the strengthening of faith, the power of prayer, "the influence of Jesus upon religious faith," "the life of the spirit," and other aspects.

The work is full of inspiring thought which ought to be given a far more direct and vital connection with Jesus Christ than is found in this work. For in truth the ideas of the work owe their origin to Him and He is related to them far more fundamentally than this author allows. It is true that confident hopefulness, personal, social, and cosmic, is in practice the great contribution of Jesus to religion. But our author wholly ignores that the confidence of Jesus had a basis and cannot be reproduced and perpetuated without that basis. It almost looks like a studied insult in the connection in which the author represents Him as saying, "Let not your heart be troubled. Believe in God," and omits all reference to the further word of Jesus: "Believe also in Me." Nor does history justify the expectation that men will believe hopefully in God except as they believe in Jesus as the Christ.

If the reader will go beyond the author and think the splendid words and tone of this book into their relation to the Source of their optimism, the work will prove one of great profit and inspiration.

W. O. CARVER.

Primacy of State Missions. Committee on Compilation: W. D. Powell, D.D., of Kentucky; J. W. Gillon, D.D., of Tennessee; John T. Christian, D.D., of Arkansas. Published by the State Secretaries of the Southern Baptist Convention. 200 pages. 35 cents.

Here is a book on a subject of great importance and at a price of startling cheapness. A book of this size, bound in cloth for thirty-five cents is rare indeed except in certain "popular editions" of standard works.

With a view to its use as a mission study text-book, questions have been prepared for each of the eleven chapters, which have also been outlined with bold-faced headings inserted.

That State Missions should be made a subject of definite study in the churches should startle no one. Why not? By all means, why not? These secretaries have conceived a wise thought and begun its execution.

There are twelve writers, all of them secretaries of State Boards, except Dr. J. B. Gambrell. Their articles are grouped under the divisions: Fundamentals, Tasks, Activities, Visions.

It is to be hoped that numerous study classes will use this volume. But it is even more adapted to private study and readers should not wait for classes to take it up.

Now it must be said, in frankness, that the work has not been prepared on such a plan as could possibly result in a first-class study book. Not a few of the chapters are evidently addresses not primarily designed for systematic study. It is doubtful whether twelve men could well collaborate in a text-book to the best advantage. The student is supposed to have one standpoint while the writers have a dozen. That is a defect in our principal foreign mission text-book for Southern Baptists. In the volume before us, prepared as it was, there is much repetition, because of the method of collecting addresses and articles. Typographical errors can be corrected in a second edition, which ought to be called for speedily, and some grammatical revisions should be made.

W. O. CARVER.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross; By Frederick Jones Bliss, Ph.D., Author of "Excavations at Jerusalem, 1894-1897," "The Development of Palestine Exploration," etc. Charles Scribner's Sons, New York, 1912. xiv+354 pages. \$1.50 net.

Born in Syria and spending much of his life there, the author has had abundant opportunity to know his subject. That he has improved that opportunity is evident. But he has not depended alone upon information gained in this general way. He has read widely in preparation of the lectures. Before delivering them, he made a tour of the land with this special purpose in view and again before publishing the lectures they are revised in the light of a second tour of Syria. The result is a work of much learning on a country of growing importance in the life of the world and in the progress of missions. One chapter is devoted to "the historic setting," two to "the Eastern Churches," three to Islam, and one to "the influence of the West." It will be recognized that the Jews, Druses, Nusiriyeh and Ismailiyeh, as well as some less important cults are omitted. The author explains that this was due to excess of material for the limits of the volume and promises this material at some later time. It would perhaps have been better to condense and eliminate even further than has been done and include all in the one volume. The work as it stands, however, is rich in details of sources and illustrations of facts which will enhance its value for thorough and scientific students. The questions that relate to Protestant Missions are, as might be expected, treated with fairness and frankness.

The book is Volume V of the Bross Library.

W. O. CARVER.

Early Stories and Songs for New Students in English. By Mary Clark Barnes. New York, 1912: Fleming H. Revell Company. 145 pages. 40 cents, net.

Here is a work designed for teaching English to immigrants and at the same time teaching them some of the chief stories and

truths of the Bible and Christianity. It is a sort of adult primer of the English language. It is chiefly made up of material already tested in successful use in the form of leaflets and charts. With it are included instructions to teachers for its use. It is intensely interesting as representing a pedagogical method in religious and general instruction.

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The Days of June. By Mary Culler White. Woman's Board of Foreign Missions, M. E. Church, South, Nashville, Tenn., 1912. 50 cents, net.

The "June" of this title is not the summer month, but a personality as "rare as a day in June," "the brave South Carolina Maiden-Martyr, 'June' Nicholson." It is a modest book, but a book to "make you see *and feel*," as Dr. Gross Alexander says, "both the conditions that exist among the heathen and the actual every-day experiences of missionary life" as few other books do. It is hardly too high praise of it to say, as he does, that "as a story, it is, barring the irresistible humor of that fetching sketch, the equal of 'The Lady of the Decoration,' and in compelling moral power, it is superior to it." It is a fascinating and informing story of a brave and beautiful life wholly consecrated to missionary work in the far Orient during a formative and critical period.

GEO. B. EAGER.

IV. BIBLICAL LITERATURE.

A Critical and Exegetical Commentary on the Book of Isaiah IXXXIX. By George Buchanan Gray, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. In two volumes. Vol. I, Introduction and Commentary on I-XXVII. 8 vo., pp. ci+472. New York: Charles Scribner's Sons, 1912.

The late Dr. A. B. Davidson had been engaged to write on Isaiah by the editors of the International Critical Commentary. After his death, Dr. Gray undertook the preparation of this Commentary on chs. 1-39, while Dr. A. S. Peake, of the University of Manchester, is at work on chs. 40-66. Dr. Gray is favorably

known to students of the Old Testament as the author of an able Commentary on Numbers, and a work on Hebrew Proper Names. He is advanced in his free handling of the Hebrew text and in questions of Higher Criticism. He is somewhat more conservative in his attitude toward Hebrew metre and the newer historical theories of Winckler. As to metre, Prof. Gray writes: "I came to the study of Isaiah still skeptical on the subject of Hebrew metre; I remain skeptical of the finality of any existing theory of it; but the approximation to regularity in the parallel periods is too striking to be neglected, and I have systematically drawn attention to it in the small print notes prefixed to the translations; at the same time I have endeavored to make the irregularities, which in the present text at all events are frequent, as obvious as the approximations to regularity. At the present stage metrical arguments alone appear to me a precarious textual criterion, but as confirmatory of other considerations they often have value."

In the matter of authorship, Dr. Gray leaves to the original Isaiah only a few chapters. He seeks to do justice to other contributors to the book, and "to approach with sympathy the work of, perhaps, many nameless writers that now forms so large a part of it." He rejects the earlier critical canon, that what cannot be proved to be later than the age of Isaiah is the work of Isaiah. All that can be strictly claimed is that what clearly proceeds from Isaiah is to be regarded as his, all that clearly proceeds from other or later writers is not to be regarded as his, and all that is neither clearly his nor clearly not his must be regarded as uncertain. And, of course, there is wide range in the degrees of uncertainty." Dr. Gray is inclined to take from Isaiah the great Messianic passages 9:1-6; 11:1-8; 30:19-26; 32:1-8; 33. Gressmann holds that these eschatological passages should be ascribed to Isaiah, unless the historical presuppositions plainly argue for a later date; Gray insists that the absence of presuppositions against the age of Isaiah leaves the question open; the passages may belong to Isaiah or to some other writer in an age with which also the historical presuppositions are not inconsistent. Not so are men accustomed to deal with Vergil or Cicero. It seems to the reviewer that Dr. Gray is inclined to surrender

the Isaian authorship of many sections without sufficient reason.

The author holds that the Book of Isaiah was almost exactly as we now have it by the year 150 B. C. With some small exceptions, the roll was already complete by 180 B. C. Some time prior to 180 B. C. chs. 1-39 and 40-66 had been united in a single volume. Chs. 40-55 were probably composed about 540 B. C. and chs. 56-66 about 450 B. C., the two works being united at a later period. Chs. 36-39 are supposed to be drawn from the Book of Kings. Chs. 34f., 24-27 are put in the post-exilic period. The passages of comfort and promise in chs. 2-12, 13-23, 28-33, are also credited to post-exilic writers. The trend of advanced Old Testament scholarship is toward a revival of the fragmentary hypothesis and its extension to all departments of Old Testament literature.

JOHN R. SAMPEY.

The Religion of Israel Under the Kingdom. By the Rev. Adam C. Welch, Theol. D. Edinburgh: T. & T. Clark, 1912. Pages 305.

Dr. Welch delivered the Kerr Lectures for 1911-12 in the United Free Church College, Glasgow. He acknowledges his indebtedness to Ewald; and his method of treatment reminds one often of A. B. Davidson. He frequently commences a paragraph with a sentence that might have been written by Wellhausen or Stade, and then proceeds to name the facts and arguments that lead to a far more conservative conclusion. The reader cannot skip the details of Dr. Welch's discussion, if he would understand him.

The author is a mediating critic of marked ability. His critical position may be set forth by a few quotations: "I believe the two separate accounts of J and E were written under the Early Kingdom, possibly even under the United Kingdom, and were united as J-E, while the Northern Kingdom still existed." "The renewed study of the period has only confirmed my conviction that the great figures Hebrew tradition set at the beginning of its religious history are no mere reflexes of the later development, and that behind J-E must lie a great past."

The author's treatment of Amos, Hosea and Isaiah is interesting and instructive. Like all critics who put Deuteronomy after Isaiah, he finds it difficult not to make the book to be a pious fraud. "In Deuteronomy," he remarks, "we come to another anonymous book, which again represents the view of no individual, but that of the body of religious men who have learned something from the prophets God sent them, and who seek, in the light of what they have learned, to remould the national institutions in such a way that these may more worthily express the prophetic message. Their failure to grasp the essential content of the prophets' message gives rise to the new movement of prophetic activity and priestly ritual; but that movement leads us into the exile." Dr. Welsh endorses the view credited to Dr. Davidson that Deuteronomy and Pharisaism were born into the world together. Such a low view of the book cannot commend itself to the devout Christian who remembers how our Lord quoted three times, in his great temptation, words from Deuteronomy. To Him it was the word of God.

Dr. Welsh has read widely in the best critical literature, and has subjected to a close scrutiny many theories that are only partially true.

JOHN R. SAMPEY.

Mountains of the Bible. By J. J. Summerbell. Boston: Sherman, French & Co., 1912. Pages, 86. \$1.00 net.

It is a homiletical, no less than a geographical, excursion that the author takes in this dainty volume. The style is unhackneyed and captivating, its spirit devotional but devoid of cant, and its aim didactic as well as descriptive. It makes clear that many of the most helpful spiritual experiences of the heroes of the Bible were connected with mountains, and to tell the story of the mountains of the Bible is to tell their story. It is everywhere deeply reverent toward the Bible and finally develops into a forcible argument for the great central truth of Christianity. Following this guide, with that best of all guide books, the Bible, you may again, or for the first time, take an inspiring and informing trip to these immortal mountains without ever leav-

ing your quiet home or study; and you will certainly find it a trip worth taking.

GEO. B. EAGER.

Das Bauernhaus in Palestina. Mit Rücksicht auf das biblische Wohnhaus untersucht und dargestellt von Dr. Karl Jäger. Göttingen: Vandenhoeck & Ruprecht, 1912. Ss. 62. Abbildungen 10. M. 2.40.

The author, as a fellow of the "Deutschen Evangelischen Instituts für Altertums-Wissenschaft des heiligen Landes zu Jerusalem," made a careful study of the houses of modern peasants in Palestine in the spring of 1909. He made a journey of twenty-three days on horseback which took him into all parts of the Holy Land, and gave him excellent opportunities to study the architecture of the homes of villagers. Ten pictures add to the interest and value of the monograph. The author believes that the dwellings in Bible times were quite similar in structure and in furniture to the houses in the villages of Palestine to-day.

A Short Grammar of the Greek New Testament for Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., LL.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Third Edition. Hodder & Stoughton, New York; George H. Doran Company, 1912. xxxv+249 pages. \$1.50 net.

The Review Editor would congratulate his colleague on the continued and growing popularity of this unique Grammar of the Greek New Testament, as evinced by the third English edition and the editions in three other languages already in use, with editions in two others in preparation.

This edition has an extended list of *errata* and *corrigenda*, including some notes of importance, further bibliography and additions to the list of verbs and verb-forms.

The popularity of the work attests an interest in the Greek New Testament which is a gratifying sign of the times.

V. PRACTICAL THEOLOGY.

The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Eduard A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John J. Wynne, S. J., Assisted by Numerous Collaborators. In fifteen volumes. New York: Robert Appleton Company.

Those who have been using this Encyclopedia will be glad to know that the final volume is shortly to appear. It is a worthy work. Professedly from the Roman Catholic standpoint and claiming ecclesiastical *imprimatur*, the work is none the less of general value as a reference library. Its main value, in accordance with its title, will be found in that it presents authoritatively what the scholars of the Roman Church hold and desire to be understood as the teaching of the Church on all matters of religious concern.

Articles dealing with Protestant peoples and affairs are characterized by a large measure of accuracy and fairness. There is no lack of emphatic condemnation of views antagonistic to those of the Roman Church and emphasis is laid on the defects and failures of Protestant men and institutions in some of the articles. That was to be expected, however much deplored.

We congratulate editors and publishers on the completion of so large an undertaking and the students of religion in general and of Christianity in particular on the material provided in this Encyclopedia.

W. O. CARVER.

The Ban of Baldurbane. An Epic. By H. R. Gibson. Sherman French & Company, Boston, 1912. \$1.25 net.

There are nearly five hundred pages of iambic pentameter lines in this poem; there are three books containing from six to nine chapters each; and there are from three to eight cantos in each chapter. The thought is perfectly clear, expressed in simple language. The story relates the adventures of a youth tossed between love and ambition, the struggle against a curse,

the loss of the maid whom he loved, and adverse circumstances. The moral of the tale is sound and wholesome in the main. There is little or nothing of the modern "academic" or highly finished literary ideal of poetry here. Many of the lines are weak in thought and expression. There are, however, passages of real poetic beauty. The style is flowing and easy to follow. The volume will probably find a good circle of readers among the everyday folk who care most for the poetry of the heart. It is a good sign of the times that publishers feel justified in issuing volumes of five hundred pages of epic poetry of whatever quality. Perhaps our age is not totally depraved after all.

E. Y. MULLINS.

Preparing to Preach. By David R. Breed, D.D., Professor of Homiletics in Western Theological Seminary, Pittsburgh, Pa. New York: George H. Doran Co. 455 pages. \$2.00 net.

It is necessary to have a new work on Homiletics now and then for the old ones are rapidly getting out of date. Professor Breed has given us a good discussion of the subject, though his work will hardly rank with those of the masters. There is a good outline of each chapter just preceding the chapter, and helpful references to other works on Homiletics for the use of students. The chapter on Ministerial Senility, giving helpful suggestions as to how a preacher may keep from growing old; the chapter on Securing and Holding Attention; and the one on the Doctrinal Sermon are good. The various points made are usually well illustrated so that it is not difficult to get at the author's meaning.

But there is unnecessary repetition. For example, there is a chapter on sermon material, and also a chapter on the materials of extemporaneous preaching. The idea advanced that a preacher should only wear black clothes in the pulpit will hardly be taken seriously these days. The author's definition of a special sermon as one in which a special view of a text is obtained and that specially stimulates attention and inquiry is hardly in accordance with common usage.

The preface is not paged, there is no index, and the print is poor—often showing through the leaf. Five lines are repeated on the same page (p. 29). The verb *enable* is in the plural instead of the singular on page 132, there is an *on* for a *no* (p. 210), and *without* is printed as two words (p. 235).

W. O. LEWIS.

Types of English Piety. By R. H. Coats, M.A., B.D. T. & T. Clark, Edinburgh, and Chas. Scribner's Sons, N. Y. Pages, 284.

That there are different types of piety is a matter of common observation. Men do not apprehend and worship God alike, but each in his own way. That these types can be reduced to three general types is the assertion of this author. They are the sacerdotal, the evangelical and the mystical. This classification he makes for England since the Reformation, but it also applies equally well to America though the proportion of men holding each type would not be the same in this as in the mother country.

The plan of the author is first to make an exposition of the type, then discuss the character of one or more representatives of that type and finally point out the weakness and evil tendencies of the type. There is then a final chapter of general conclusions.

The work is admirably done. While the author is himself a Churchman he knows and admits the weakness of the type to which he belongs and fearlessly sets them forth. He is also scrupulously just to the evangelical type both as to its history and its views. He knows its great strength and glorious history in the struggle for personal religious freedom in England and these he gives with fullness and fairness. As to the mystical type his treatment is perhaps not so satisfactory. This is not for lack of sympathy but because the type itself is more difficult to apprehend and farther away from the circle of his usual thought.

The representatives whom he treats add nothing to his own treatment of the subjects. The representatives whom he chooses for the sacerdotal class are Lancelot Andrews, George Herbert

and John Keble; those of the evangelical type are John Bunyan and William Cowper; the representatives of the mystical type are Henry Vaughn and Samuel Taylor Coleridge. One feels that better representatives could in some cases have been chosen.

The work shows such sympathetic insight into all types and is so happy and terse in statement that one feels like quoting whole pages, but space forbids.

The book is the most valuable of its kind with which the reviewer is acquainted and should be read by every preacher in the land. It would help him to understand the inner religious life of the various Christian bodies better than any other book of the same compass, or of any compass, with which the reviewer is acquainted.

W. J. McGLATHLIN.

Sociological Study of the Bible. By Louis Wallis, author of "An Examination of Society," formerly Instructor in Economics and Sociology in the Ohio State University. Chicago, 1912: The University of Chicago Press. xxxv+308 pages. \$1.50 net.

"This book is an evolutionary study of Christendom" in the view of its author. It is in reality an outline on the basis of the evolutionary theory of the development of Jewish and Christian religion and social life, as the background for the thesis that Judaism and Christianity at various stages rejected the social problem, devoting themselves to individual salvation. The separation of Church and State in modern times and the rise of social interest and problems have forced on Protestantism a fresh determination of its attitude. The author contends that the Church can, as such, accept no social task and ally itself with no political or social programme; but that the sociological study of the Bible furnishes inspiration and ethical principle for social progress and the Church provides an atmosphere of encouragement in social advance. Mechanically the book is cut up into thirty-seven short "chapters" grouped under five "Parts." It had been better if the "Parts" had been chapters and the "Chapters" sections, as is really the case in thought.

The reading is easy and the work is instructive and suggestive.

W. O. CARVER.

The Redemption of the City. By Charles Hatch Sears, M.A., General Secretary of the New York City Baptist City Mission Society. Introduction by Edward Judson, D.D. Philadelphia, 1911: The Griffith & Rowland Press, xvi+248 pages. Cloth, 50 cents net; paper, 35 cents net.

Availing himself of extensive study of what has been written on the problems of home missions, and specifically of city missions, and of an intelligent and wide personal study at close range of the city's life this author has brought to his task quite remarkable capacity for clear and complete analysis and of equally clear and forceful statement. All the while he has had in mind the particular purpose for which he was asked to prepare this volume, for study classes within the missionary societies. The result is the best elementary work on the city's problem that this reviewer has seen. It is best because it is most comprehensive, because it is optimistic and able to give a good basis for its optimism, because it is fertile in suggestion of ways and means for solving the great problem.

There are pictures, charts, an extended bibliography, chapter synopses, "Notes of Reference" to other literature, of all classes marginal topical notation, a "directory of organizations referred to in text," forty of them. In short, the work is a marvel of completeness and of fitness for its purpose.

W. O. CARVER.

The Creation Story In the Light of To-day. By Charles Wenyon, M.D. Hodder & Stoughton (George H. Doran Company), New York and London. xii+248 pages.

What we have here is a series of popular sermonie addresses on topics from the first chapters of Genesis. The historical interpretation of the passages is from the advanced critical standpoint. It is affirmed that Moses had nothing whatever to do with

Genesis, that the stories are from folklore and are inconsistent with each other, even contradictory. For all that they are on a high moral and religious plane and are of use in religious instruction. The work is a good example of how one may use these stories as illustrative material in religious address when one holds the loosest views of inspiration and the most "advanced" views of the Old Testament. The book has no critical or scientific value.

W. O. CARVER.

The American City: A Problem in Democracy. By Delos F. Wilcox, Ph. D. The Macmillan Co., N. Y., 1909, pp. 423. \$1.25 net.

The concern of the author here is not to present an exhaustive array of facts and theories, but to discuss the fundamental principles involved in the American city problem, with a view of pointing out its real relations to the great problem of human freedom as it is being worked out in American political institutions. The volume belongs to "The Citizens' Library of Economics, Politics and Sociology" and is among the best of the series. Every minister would do well to study it in connection with Jane Addams' book, "Democracy and Social Ethics," and to study in the light of these and kindred books that subject of growing importance, "Democracy and Country Life in America."

GEO. B. EAGER.

The Function of Teaching in Christianity. By Charles B. Williams, Ph. D. Sunday School Board Southern Baptist Convention, Nashville, Tenn. Pages 260. \$1.00, postpaid.

"In the following pages," remarks the author, "it is our purpose to set forth the prominence and function of teaching in the Christian religion. We attempt to show how Jesus and the New Testament writers think of Christianity as a school—a school of thought and of action. Jesus is the great teacher. All who become Christians are pupils. Jesus teaches. Men learn of Him, are saved, and enter the larger life of service to help save the world." "Part I gives in detail the facts from the New Testa-

ment about the school idea in Christianity; concerning Jesus the world teacher; the twelve Apostles as teachers; Paul and other teachers; the bishops as teachers." Part II considers the classes of modern teachers—parents in the home, the Sunday-school teacher, the pastor, the day-school teachers in elementary schools, high schools, colleges, universities and theological seminaries. "In Part III we set forth the specific functions of Christian teachers. They are to teach the world religious and ethical truth and thus bring men to know God in Jesus Christ. They are to direct in the world's religious thinking; lead the young to Christ as Saviour and Lord; train Christians in the art of living the Christ-life of service and sacrifice; to ameliorate the conditions of modern society; yea, to evangelize the whole world."

The discussion is sane, virile and practical.

JOHN R. SAMPEY.

A Country Parish. Ancient Parsons and Modern Incidents. By Frank Samuel Child, Author of "An Old New England Town," etc. The Pilgrim Press, Boston, 1912, pp. 251. \$1.25 net.

Not an attempt to solve the problem of the country church, but a reminiscent and somewhat romantic adventure into the past "to meet the old-time parsons and their friends in a social way." It has kindled in one reader, what the author says it kindled in him, "a genuine enthusiasm for the country parish—its opportunities, fascinations and insistent obligations." It is a realistic life-picture of a country parson's life in a typical New England parish dating back to pioneer days, winding up with an inspiring chapter on "The Charms of a Rural Pastorate."

GEO. B. EAGER.

Wie lehren wir Religion? Versuch einer Methodik des evangelischen Religionsunterrichts für alle Schulen auf psychologischer Grundlage. Von Lic. Richard Kabisch, 2nd Auflage, Vandenhoeck & Ruprecht, Göttingen, 1912. Preis 5.40 ss. 324.

The problem of religious instruction in the schools is a live question in Germany as elsewhere. There it is done in the

schools, even the state school, and is in a way much more thorough than the work done in our Sunday-schools. Moreover it has the advantage of including all the children. But this method of religious instruction raises as many questions as it solves, and there is a question in many minds whether it does not injure the claims of religion more than it helps.

Such questions as these are involved: The nature of religion itself, its teachableness, the psychic and religious nature of the child, the material to be used in teaching, the method to be followed, etc. All these questions are treated in this volume by one who is himself profoundly religious and has had much experience in the work. The more scientific discussions are illuminated by apt illustrations from experience and history, which greatly increase the value of the book.

The whole is, of course, conceived in the German atmosphere and discussed from the standpoint of German needs and problems; but Americans who read German will find the volume helpful in the study of the problems of religious instruction in our own land both in the Sunday-school and in those denominational schools where there is or should be religious instruction. Naturally some of it will be found inapplicable to our circumstances, but the principles laid down will be found most suggestive and helpful.

W. J. McGLATHLIN.

New Demands in Education. By James Phinney Munroe, President (1910-11) National Society for the Promotion of Industrial Education, Editor, Walker's "Discussions in Education," Garden City, New York, Doubleday, Page & Company, 1912. X+312 pages. \$1.25 net.

The title of this work attracts at once the attention of all who are concerned with education and are at all awake to this concern. The author is prominent in many ways both in creating and in providing for the "new demands in education." His ideal is, "that criticism, to be helpful, must be constructive and optimistic." He does not condemn as bad or worthless everything our predecessors have thought or done in education. He does, however, share in very marked degree the dogmatic and

cock-sure exaggeration of the evil of the past and the superior wisdom of the present educational ideal and method.

He is, like so many of his fellows, quite captivated by the term *efficiency* and builds all his argument about that conception. He stresses the three-fold conception of efficiency and goes in for all the modern methods of having the state take charge of the child in such a way as to leave the parent in a position quite secondary but still important and, if accepting his function subordinately, very useful.

The work also exalts the modern *self-development* idea. Its one serious defect is in its failure to give rightful place to religion in the development of the life. With its viewpoint understood, the modern demands could hardly have a more complete statement or more suggestive direction. All phases of the modern public school work are discussed with criticism and suggestion.

W. O. CARVER.

The Teaching of Our Lord as to the Indissolubility of Marriage.
By Stewart Lawrence Tyson, M. A. (Oxon.), Professor of N. T. Language and Interpretation in the University of the South. The University Press, at University of the South, Suwanee, Tenn.

A timely and trenchant treatment of a most vital subject, an exposition of distinct significance and importance, and a real contribution to the literature relating to marriage and divorce. The essay is primarily critical. In it Professor Tyson fearlessly presses home the question of the authenticity of the report of our Lord's words constituting the "exception" in Matthew 5:32 and 19:9. Frankly but reverently he attempts to show that the clauses, "saving for the cause of fornication" (5:32) and "except for fornication" (19:9) were not uttered by Christ, but are early Palestinian interpolations. This he does by careful comparison of the record in Matthew and the corresponding record in Mark and Luke and the witness of Paul in his First Epistle to the Corinthians (7:8, 9, etc.), and by an analytical study of the context of the "exception" clause in Matthew. It

is an interesting instance of an unflinching application of the historical method of criticism to the discussion of a vital question upon the solution of which hang momentous issues, not only in the religious, but in the social and political realms as well: Did our Lord allow, under any circumstances, the re-marriage of a divorced person during the lifetime of the other partner? The author says, there are few, if any, moral problems upon the right solution of which depends more really the weal or woe of the American people.

He publishes the essay in the avowed hope "that it may help some to examine afresh Christ's teaching in regard to that institution upon which society ultimately rests," by suggesting "the probable way in which the exceptive words were incorporated into the teaching of our Lord." Whatever the reader may think of the author's negative conclusions, he must recognize and respect his candid and reverent scholarship. "The Bible itself," he says, "not books about the Bible, has forced upon him the conviction that there is a human element in the Book, but his studies have also shown him that this recognition does but throw into sharper and higher relief the Divine element." Under this conviction, and the further conviction that "the guidance into all the truth did not cease on the Day of Pentecost," he undertakes, and would have us undertake, this investigation. "There is no reason to be afraid of putting to it a direct question, even though it may involve something that might be called 'criticism.'"

GEO. B. EAGER.

Building A Working Church.. By Samuel Charles Black, D. D. Fleming H. Revell Co., New York, 1911. \$1.25 net.

This is not a book of theories but of experiences. It represents harvests of experience "gathered from country and city missions, and from pastoral and church work in villages, towns and cities." "Only plans that have proved their value over and over again," says the author, "are included." The contention of the book is, that it is the spirit that quickeneth, method and plan are secondary; that "when the spirit is active methods will multiply like bubbles on batter quickened by new leaven;"

that work is the need of the church to-day, "just plain, hard, continuous, red-blood work;" we know enough, what we need to do is to apply ourselves and our knowledge to the work in hand. "Any worthy church that wishes to grow large and strong, to take the place the Master intended for it in the world," may do so, the author contends, if it will. It is an honest, earnest, straightforward attempt "to tell you how." Under "The Winning of the Local Community," it takes up the Forces in the Conflict, the Pastor's part and the People's Part; under "Contributing Elements," Missions and the Missionary Spirit, the Supreme Dynamic, the Spirit of Evangelizing, Social Life, or the Spirit of Fellowship, and Music in the Sanctuary, are dealt with; and as "Auxiliaries as Fields of Labor and Receiving Stations," the Sunday-school, Men's Clubs, Women's and Young People's Societies and Outside Missions are considered. The concluding chapter is on "A Working Church an Effective Projectile."

GEO. B. EAGER.

500 Ways to Help Your Church. The Minister's Social Helper.
By Theresa Hunt Walcott. The S. S. Times Co., Phila., 1912, pp. 364.
\$1.00 net, postpaid.

For promoting the social life of the young people affiliated with the church societies and keeping it under the protecting care of the church, this book is written by one who has had varied and valuable experience in such efforts. The material originally appeared in the *Ladies Home Journal* and elicited many letters of appreciation and suggestion, which, the author says, have helped to make the book possible. Here is a wealth of fine ideas and hints as to methods for providing wholesome entertainment, making instruction interesting, devising financial plans that include no questionable schemes of sale or barter, etc. The chapter on "Keeping the Boys in Church" is wisely suggestive.

GEO. B. EAGER.

The Women of To-day. By Wm. J. Holtzclaw, M. A., Ph. D. Baptist Book Concern, Louisville, 12 mo., cloth, 75c. To preachers, 60 c., postpaid.

The author of this booklet thinks that the women of to-day are just beginning to emerge from a state of age-long slavery and virtual imprisonment, and he makes a plea for granting them complete enfranchisement, equal suffrage and equality of opportunity. They should have a larger chance and a freer hand in the life and work of the world, social, industrial and political, as well as philanthropic and religious, in the interest of civic purity and human betterment in general.

The new day brings its new challenge to women, as well as to men, to readjust themselves to the new conditions and to take up the new tasks with consecration and courage. The new perils and tasks are depicted and the new spirit and zeal with which women are coming forward to meet them, especially in philanthropic and missionary endeavors, are appreciated and applauded. But women need to be more than ever an intelligent, active beneficent force in civic as well as church life, in all Christlike work for human betterment, if society is to be saved from the dangers that lurk and threaten in these days of luxury, pleasure and growing unrest.

GEO. B. EAGER.

Real Religion. By Howard Allen Bridgman. The Pilgrim Press, Boston, 1910. 185 pp., 75 c. net.

A book for the man and the woman in the midst of the moral struggle, exposed to the materialization and the pessimism of the age, by one who would not be regarded by the readers as "an ethical teacher" or "spiritual adviser," so much as "their fellow soldier and friend." The book pleads, and pleads earnestly and well, for "the religious spirit which underlies all religious forms and which often unites those whose outward observances are quite unlike."

The Battle of Principles; A Study of the Heroism and Eloquence of the Anti-Slavery Conflict. By Newell Dwight Hillis, D. D. New York, 1912, Fleming H. Revell Company, 334 pages. \$1.20 net.

Dr. Hillis has accurately described his work in the sub-title. It is a glorification in eloquent narrative and vivid description of some of the chief personal factors and events that led up to the national assault on the Southern States for the purpose of abolishing slavery and that carried forward the war until that purpose was accomplished. The work is not without appreciation of the heroism of the South, but does not spare denunciation of its spirit and conduct in maintaining slavery. The author is able also to see that there were some mistakes—no sins—on the part of the North.

A Southerner who knows, that spite of all that has been taught him, the Civil War was a war over slavery, has enjoyed the book, howbeit sometimes wishing it might have been entirely free from the Northern pharisaism that ought by this time to be outgrown in men of large mould.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. xv+429 pages.

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics," "Newer Ideals of Peace," etc. 170 pages. New York, 1912: The Macmillan Company.

Both these works that have become standards in their departments have now been published in the "Macmillan Standard Library" at fifty cents each. The public is to be congratulated on this opportunity. Both works have already gained very wide popularity and ought now to be read everywhere.

Willie Wyld, Lost in the Jungles of Africa. By William James Morrison, Nashville, 1912. Publishing House of the M. E. Church, South. 114 pages. 50 cents.

Companion volume to the two noticed in the July issue of this Quarterly.

Christmas Morn and Easter Day. By H. M. King. F. H. Townsend, Providence, R. I., 1911.

Here are forty or fifty short poems by Dr. King on many themes connected with a long and successful ministry. They often touch the deeper springs of Christian feeling and will no doubt exercise a wide ministry of comfort and hope. Dr. King beautifully concludes the Preface with the statement that these poems "are submitted hesitatingly to the kindly perusal of the friends of a happy and busy ministry, whose love and confidence have richly blessed life's little day, and yet remain to give brightness to its sunset."

Mystik und geschichtliche Religion, Eine systematische Untersuchung, von Wilhelm Fresenius Lic. theol. Göttingen. Vandenhoeck & Ruprecht, 1912. Ss. 101; M. 2.40.

This brochure is another attempt to define and evaluate mysticism. The method is the study of three men who are thought to embody the three directions which correspond to the three uses of the word in modern times. The revival of interest in evangelical mysticism is one of the most gratifying signs of the times, and one is glad to see evidences of the revival in Germany as well as in America. This booklet is a very good study of the subject, though all attempts at definition are, in large measure, foredoomed to failure.

In Those Days. A Story of Child Life Long Ago. By Ella B. Hallock, Author of "Some Living Things," "First Lessons in Physiology," "Studies in Browning," etc. Illustrations by Florence Choate and Elizabeth Curtis. New York: The Macmillan Company, 1912. 148 Pages. 40 cents, net.

If you are looking for one of the very best possible books to read to children between five and ten years of age with a view at once of entertaining them and giving them information concerning child life a century ago just take this one along confident that no amount of search could ever find a better.

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