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No. 1.

THE PROBLEM OF PAIN.

BY REV. P. CARNEGIE SIMPSON, M. A., GLASGOW, SCOTLAND.

Not, indeed, the deepest, but the most patent and therefore to the general mind the first, difficulty which disputes with faith among the facts of life arises out of the spectacle of the pain and sorrow and wrong that are so manifest in the world. These things are real and indisputable and are sometimes almost unbearable. They are not only severe but apparently so wanton and—what presses most of all on faith—they are often utterly unjust. Conscience, which is our great internal teacher of religion, bids us believe in a God who is just and moral: Christ who is our great historical religious Master, tells us God loves the world. But is it easy to look the world in the face and say that it is what we should expect from the hand of a righteous, not to say a fatherly and loving Being? The suffering of life and the injustice of things at once impugn the whole witness of conscience and of Christ about God:

“The world is dark with griefs and graves,
So dark, that men cry out against the heavens.”

The challenge is as old as Celsus and as recent as the *Clarion*, but it seems to come with special emphasis to-day. The modern mind is acquainted with the details of the struggle for existence so ruthlessly carried on in all the animal world, while modern emotion, tolerant of the more strictly ethical aspects of evil, is very sensitive

to its pathological side. This is both a scientific and a philanthropic age and the knowledge given by the former interest and the sympathy generated by the latter unite in raising the problem of pain with peculiar urgency. But while science and philanthropy make us feel the problem, they may justly say they are not called on to answer it. To them, pain in the world is a fact to be observed or meliorated, not a mystery to solve. It is on Christian faith that the *onus* of some sort of a solution lies. It is the faith that speaks of a beneficent Creator who cares for the sparrows which may justly be asked what it makes of the butchery in animal life; it is the faith that calls God both the Eternal Righteousness and the Eternal Love that may be brought to book by the thought of the wrong and the suffering of human life. It is the believer who, in the face of these things, is asked if there is pity, fairness, love with the Most High. Religion is asked today as flatly as in the days of Epicurus or of Hume whether it is that God is unwilling to prevent evil or that he is unable to prevent it or both. And often the only thing that many a perplexed mind can say is, "When I thought upon this it was too painful for me." But a faith frank with itself must think upon it.

It may sound a paradox, but, to my mind, the most hopeful thing about the problem is just that pain is so real and deep an element in life. What I mean is this. If it were something clearly separate from the processes of nature, only hindering them and hurting them, then it would be a despairingly irrational fact. But pain is too deep in life for that. It is a factor—it might be called the *great factor*—alike in physical evolution as the animal struggles for existence and in spiritual as man is perfected through suffering. To object to pain then, is to object not to some foreign element in life, like a needle in the body, but to the process of life itself as we know it, like gowing muscular action. Pain, therefore—whether or not its presence is reconciled with Divine morality or

love—is quite clearly not an irrational thing; and this suggests that the true way of thinking about it is not to attempt to minimize it, and, if possible (and Christian science seems to find it possible) to eliminate it, but rather to understand its function and even magnify that. Another fact about pain is in line with this and is, I think, a fact worth noticing particularly. Pain increases as nature evolves. Nature evolves physically and more highly organized animals feel more than the lower; it evolves to conscious reason, and man has deeper sorrows than the brute; it evolves socially, and civilized man has more complex pains than the savage; it evolves spiritually and the saint has agonies that the sensual or selfish man never knows; and—one may add it with reverence—the crown on the head of the Perfect Man was truly the Crown of Thorns. I do not forget that it is true that, as man becomes higher, he increases also his joy. Still it is through pain that these higher joys are reached, and to the end (in this world) they are subtly touched with tears; the purest joy of purest souls is love and *Caritas est passio*. All this suggests that there is not only meaning in pain—which even natural selection shows—but growing moral meaning. It is thought to impugn God's moral character. What if it turn out to witness to it in the end?

Now, if one's aim were that of minimizing and, if possible, eliminating pain, one would naturally begin with its minor manifestation and palliate these as far at least as it is feasible to go; but if one is seeking a meaning and a moral meaning in pain, it is obvious that will be best sought where that meaning is most fully expressed—that is, in man's spiritual life. I have just indicated that the latter seems the true method; nevertheless it may be convenient in the first place to say a few things about pain in the animal world so as to clear the ground.

I am not one of those who think there is no problem in the facts of suffering in the animal world, but certainly it is often grossly overstated. For this, Mill's famous in-

dictment of Nature and Tennyson's constantly quoted line about her being "red in tooth and claw with ravine" are largely responsible. Both the philosopher and the poet have let their imagination loose on the subject. A just mind recognizes that, while there is pain in the animal world, there is infinitely more pleasure. Dr. Russell Wallace—almost the most trustworthy authority that could be quoted on the subject—says that animals in nature "have an almost perpetual enjoyment in their lives." In point of the amount of it, then, we must not exaggerate the pain of animal life; it is a very small percentage of its joy. Even more easily is it exaggerated as regards its intensity. Animals feel pain, for there seems to be nothing attractive either to science or faith in the idea, originating from Descartes and re-stated in somewhat altered form by a recent writer,* that animals are automata, and, not having consciousness, do not know what pain is—nothing attractive to science because it is unverifiable, and nothing to faith because in freeing the realm of sentient animal life of pain, it at the same time robs it of all joy and so immensely impoverishes creation. But though animals suffer, their sufferings have nothing of the intensity that human suffering has. To a very great degree, the intensity of human suffering lies in such things as our massing our griefs together, our anticipating them, our reflections upon them; these torture far more exquisitely than the moment of physical pain, which indeed seems in a strange way often to bring its own anæsthetic. Animals have nothing of these intenser pains. It is sheer nonsense to speak of their sufferings as approaching what ours would be in their circumstances. A man exposed to daily risk of death, in constant struggle for good, encircled by ruthless enemies, and before whose eyes his fellows were constantly being murdered would go mad; the bird or beast in such conditions sings and gambols all the day. And the conclusion of the whole

* W. E. Kay Robinson in "The Religion of Nature."

matter—for I do not wish to spend more time on a theme that has often been discussed (and I claim no originality for the above remarks on it)—is thus summed up by the great English naturalist whom I have already quoted. “Given,” he says, “the necessity of death and reproduction—and without these there could have been no progressive development of the animal world—it is difficult even to imagine a system by which a greater balance of happiness could have been secured”; while of the particular feature of development with which pain is associated, namely, the struggle for existence, he declares that “it brings the maximum of life and enjoyment with the minimum of suffering.” Mr. Morley in his life of Gladstone, remarks a little contemptuously that “of course optimism like this is indispensable as the basis of natural theology.” If so, it is satisfactory to have an eminent authority expressing it from the standpoint of natural science.

When we come to the problem of pain in relation to man, we come to a quite different problem. Everything is to be viewed in relation to the end and purpose of that to which it belongs—holes which would spoil a drum are necessary to a net—and, in passing from animal life to human we pass from an existence whose end and purpose are merely sentient to one whose end and purpose are ethical and spiritual. Before a word is said about the problem of pain in man, we must recognize this. It will lead only to cross purposes if pain is complained of on hedonistic grounds because it hinders man’s pleasure and justified on moral grounds because it helps his character. We must first clearly see and say which is man’s true end. Now, hedonism always has its appeal to us to recognize in it our end, because as Coleridge has said somewhere, we can disclaim our nature as moral beings but we cannot disclaim our nature as sentient beings. Yet I do not think I need be asked to contend at length here that when we do so disclaim our moral nature we are false to our true

selves. Man's true life is character. "Not enjoyment and not sorrow is our destined end and way." If we agree to this, the whole problem changes and—while it certainly does not dissipate—clears. All the pessimism which is but the chagrin of defeated hedonism is out of place. But, in candor one must add that all the optimism which is based upon the minimizing of pain is also out of place. I have argued—because I think the facts demand it—that it relieves to some extent the problem of pain in relation to the animal world to remember that animals do not suffer with the intensity we do. But if one tries to take that argument higher than the animal world, it turns against one's self. An American writer on the problem, Dr. Minot Savage, seems strangely to fail to see this. After most justly minimizing the exaggerations of animal suffering, he goes on "to take a step higher than the animal world" and, on precisely similar lines, argues it is a mistake for us who are civilized and cultured and comfortable to rate too highly the distresses of people in savage countries abroad or in slums at home for the former are quite content "to lead their own life" and the latter often "satisfied with the kind of tenement they live in." I doubt the accuracy of this especially as regards the slum-dweller, but does not Dr. Savage see that if it be true that is just "the pity of it"? If the real thought of a human life be not pleasure even in its low, dull form of stupid content, but be something ethical and spiritual, then the saddest thing about any man's low life is just that he is content with it. When we "take a step higher than the animal world" we take a step into a different world. Man is not "*la bête humaine*." The problem of his suffering cannot be answered, because it should not be asked, in the terms that apply to animal life. It must be asked and answered in terms of man's ethical end.

When it is thus stated, unquestionably there is some light. Man's end is ethical and spiritual; well, certainly

nothing makes for this as pain does. The modern world has cast away the mediæval—or rather, heathenish—idea that pain is in itself a good; but it is no mere ascetic idea but the testimony of every part of the moral and spiritual experience of the world that nothing else is so much the means, as pain is, of deepening the mind, disciplining the character and developing the noblest self of man. It is true of knowledge: “where we say that men learn wisdom by experience we mostly mean by experience of something painful.” It is true alike of power and of gentleness; it is by trials that a man is made both strong and tender. It is true of affections; even love is hardly quite pure till it can suffer. It is true of all greatest art; “the poets learn by suffering what they teach in song” and “the half of music is to have grieved.” These are not merely rhetorical phrases. They are outstanding facts about the life of man. Joy too has its good; at its truest, joy can even purify. Yet a human life that knew only joy would be an ignoble life. It is not asceticism, it is not even only religion, but it is the whole range of man’s moral and spiritual experience which testifies that, without the discipline of suffering, life cannot become noble and will not become even good. This is not to say that suffering always succeeds in making life noble and good. There are facts that deny that. One must never forget in generalizing about life, that there is still such a thing as individuality. In certain cases, suffering deadens rather than illumines, and embitters rather than purifies. But this—which is really of the effects of sin rather than the effects of pain—does not alter the broad truth, to which every fact in the spiritual life consents, that man cannot be noble or good without suffering. Perhaps, however, this is more convincingly said not as a broad truth but as a personal experience. A large number of men, as they go through life, meet somewhere, and have to pass through an illness—a grave illness. At the time it often seems a hard lot and a sheer loss. But, after-

wards how many a man has found that that time of trial and loss was really the best thing that ever happened to him, and that, if there is in his mind any depth or in his heart any tenderness or in his soul any true sense of God, it largely dates from it. He knows what the Psalmist meant who said "It is good that I have been afflicted."

And all this has a deeper aspect. How is it that our moral nature thus needs pain to develop it? The reason—or at least a reason—is not far to seek. If our moral nature were so perfectly in love with good that the ideal had only to be set before us in order that instinctively and gladly we sought after it, then it would be difficult to see how we needed pain—though even then it would remain true that some of the finer moral qualities, such as sympathy or bearing for another, might still need this element for their development. But, (however it may be as regards this last point), we all know that ours is not a nature perfectly in love with good. There is—and again this is no mere dogma of religion but the broadest fact of all experience—another element. And if we are even to be morally saved, this element—which is what the theologians call sin and the ethicists the bad self—needs to be disciplined, to be warned and threatened, to be punished. Pain does all this. Pain then, which *may* be necessary even for a nature which is in love with good to add its finer perfections, is *certainly* necessary for a nature which is in love often with evil to show it sharply its errors and penalize them. I do not enter in this paper into the question as to the source of this dark element in our life; that is a subject by itself which has its own perplexities. But that element is there. Its existence is too plain to be denied. And because it is there, pain—with its warnings and its penalties—not only is there too but *ought* to be there too. A world in which there is moral evil and no attendant physical evil would indeed be an immoral world; and when one thinks—or rather begins to think, for the conception stretches far beyond us—

how immense the fact of moral evil is in the world, then we should ask not why there is so much pain in the world but why there is not more. But perhaps this too, like the former point, is best said not in general terms about the world, but in the particular terms of personal experience. Speaking of the good which affliction brought to character, I quoted from one Psalm words which evoke a deep response from many an afflicted life. There may be quoted from another Psalm an even more striking testimony which, I will venture to say, no humble and honest conscience dares dispute. It is this: "He hath not dealt with us according to our sins nor rewarded us according to our iniquities." It is difficult to say this of others' afflictions often (and this reminds us we have still to face the greatest of all questions about pain in the world which is the injustice of it) but, in our conscience, we say it of our own. The severity of Divine discipline is our problem when we look without; the righteousness and even mercy of it when we look within. His biographer, not unnaturally, called a great Christian's sufferings "cruel;" but Mr. Gladstone himself died singing praise of Him Who is "most just in all His ways."

Although, as I have just said, the acutest part of our whole question still lies before us, it may be well first to draw the conclusion that arises out of what has been said about pain and the life of man. The conclusion—the only possible conclusion—is that pain, instead of impugning, really evidences the moral interest of God. He afflicts man because, above every other end, He would make moral character, and nothing works for this as pain does. Pain is then a great witness to the fact that, higher even than happiness, God values moral life and moral law. Ah! is it not turning out that the presence of pain means, not that God is not careful enough about morality, but that He is *too* careful about it. It is we who do not enough care about it—do not care enough about it to make us welcome this great educator of the moral life and

great avenger of the moral law. Our argument with God about His means, which is pain, is really an argument with Him about His end, which is moral salvation. But this is God's end—His real and serious and determined end; and the world is made accordingly. Therefore it is a "scheme of the weal and the woe" for without this latter—so far as we can see—it would not achieve that end which is the spiritual character of man.

But we must now come to what is the last and severest difficulty—the appalling *injustice* of the world's pain. This is a very acute enigma. Think of but one right aspect of it; think of the wrongs and sufferings endured by thousands of helpless, innocent little children, born into cruelty and neglect, where lives are a daily appeal for a justice that seems to have no ear. The considerations we have found to go far to explain suffering among men have little or no application here. How is a little child purified by childish suffering? The child's path to virtue is through happiness. How does any idea of the punitive or preventive idea of pain apply? Surely a little, innocent life does not deserve that. The thing is unjust. We have the moral right to call it unjust in God's world or anywhere else. It is no blatant, irreverent unbelief that does this. It is a charge prompted by the very truest ethical instinct of our nature. Justice is one of the most sacred of secular words. It is a very name of God. If God fails here, He is not God. Yet, how palpable are the facts of injustice in life. How indifferently, how indiscriminately evil and pain fall on the just as on the unjust. The guilty sin and the innocent suffer. A father is vicious and his children die in an asylum. A man does wrong and hundreds are dragged into distress by his deed. It is no answer to point to his sin. That he sinned accounts justly for *his* suffering; but it does not make the suffering of others just. The wrong of these impeaches Heaven. Here the Christian thought of God seems to meet a sheer shriek of contradiction.

There is a question here, which sometimes, when we are brought face to face with a poignant example of it, makes faith simply stand still.

I cannot see that this question is really met along the line usually offered for its relief, namely, the supreme spiritual value of vicarious suffering. Certainly, no words can exaggerate either the moral depths or the moral beauty and power that are in such sorrow as that. It has inspired the greatest thoughts of literature—the Greek tragedian's "Antigone" or the Hebrew prophet's "Suffering Servant." It has put their very crown upon the brow of the saints—"the martyr first." It makes suffering not merely a gain in good, but, "become emphatically *the good.*" And it—it alone—has redeemed the world; "the sufferings of the just" says a modern teacher,* "are the saving thing in human history." And yet if all this good is attained through sheer injustice! However exquisitely be chiseled the capital of the pillar of virtue, what avail it if the base be rottenness? It may be said that the objection to the justice of vicarious suffering is taken away when the sufferer is voluntary as well as vicarious. I have never been altogether clear even about that, but it is unnecessary to discuss it, for what of the countless cases where it is not voluntary? Think again of the little children. Ah! is it not a strange thing that one of the keenest darts that pierces faith comes not from the loud denials of unbelief or the critical century of philosophy or the chilling sneer of culture, but from the wan face, the pleading eyes, the pain-marred frame of some little child? Those, faith is not one moment afraid to look in the face and even proudly answer; this, it can hardly bear to see and is dumb before it. I recall a happy little child whom Jesus once placed in the midst of his disciples to teach them faith. There are other little children in the world and when we place them in our midst our faith seems—I repeat it—to stand still.

* Harnack.

There is a mental habit which is always salutary and which is never more useful than when we are shut up to a difficulty, namely, to think out what is involved in the alternative. Let us use that method here. The problem is that when a man does evil not only he but others who are innocent are involved in suffering. But think what it would mean if this were not so. It could be prevented only if the man's life were something isolated from other lives and terminated in itself—if, in short, we were not "members one of another" but each man did "live for himself." Does any thinking person desire that this should be the law of human life? It would not only impoverish life, but it would ruin it. It would make impossible the whole progress of humanity from age to age and race to race and man to man. What is it which makes the riches, even the very meaning, of my life? It is not what I myself have learned, discovered, done, earned. It is what I have inherited from the past and from others' lives around. Without this solidarity human life would be unthinkable. In his essay on Nature, to which I have already had occasion to refer, J. S. Mill says the just law, if God were omnipotent, would be that "each person's share of suffering and happiness would be exactly proportioned to good or evil deeds and no human being would have a worse lot than another without worse deserts." This is a strange and difficult world of ours, but after all, I am thankful I live in it rather than in the world Mill would make in the name of justice. My share of happiness reduced to what is exactly proportioned to my good deeds would leave me not only morally but also intellectually on the verge of starvation; it is others' great and good deeds—others' moral triumphs and others' intellectual riches—that are the food of my soul. And if no human being is to have a worse lot than another without worse deserts, then no human being should have a better without better deserts; what desert, then, had Mill to the comforts of civilization or the culture of the

ages which a pre-historic savage never enjoyed, though his individual life—poor fellow—may have been quite as deserving? It seems, thus, we must revise our idea of justice. Mill is quite right if the sheer individualist idea of man as an isolated unit is right. But that idea of man is out and out wrong. We are “members one of another” and *no* man “liveth unto himself.” We live together and suffer together; we struggle together and progress together. It is the greatest law in humanity—without it the word “humanity” could have no meaning—and to repeal it would be universal ruin. But, it may be said, God—Mill’s “Omnipotent Creator”—should repeal it as regards evil. Surely that will not bear thinking out. A world with one set of laws for virtue and another for vice would be perhaps the most disadvantageous world for morality that could be. One of the great moral bases of the world is just the impartiality (so to speak) with which the laws of life are meted out alike to the good and the bad. Of no law is this more true than this law of solidarity of which I am speaking. When evil comes from this—the poignant evil of the injustice of innocent suffering lives—it is not because the law which is the channel of that injustice is evil, but it is because the source is evil—the deeds which put the law into operation. If men’s deeds were good the law of solidarity would be nothing but blessing. The injustice we see arises not from the laws of God but the lives of men. It drives us back then to the problem of sin into which this paper does not enter.

And yet—shall I end a discussion of God’s relation to the pains of the world by a word of repudiating responsibility? That were not even human; it certainly is not Christian. We do God poor honor in an argument if we are satisfied with that. God is not self-justification; God is love. After you have finished all your reasonings about pain and proved its laws are just and necessary and wise and beneficial, still the *sufferers remain*. And after logic has done its part in discussing them, there still re-

mains the part of love which is to visit them, to share their sufferings, to be beside them in the very endurance of their pain. And is not this how Jesus Christ has visited this world of suffering men and women and children? "If they suffer, did not He on their account suffer also? If suffering falls not always on the most guilty, was not He innocent? Shall they cry aloud that the world is ill-designed, when He for their sakes subjected himself to their condition?" Surely here is something that comes far closer to the heart than even a Divine explanation of suffering. Here is a Divine participation in it. Here is a Divine Sufferer Who with all our afflictions was Himself afflicted. After all, it is not philosophy that this suffering world needs, but sympathy. This sympathy is in Christ. He *shares* human suffering. And thereby He is knit to humanity by one of the strongest and tenderest and most sacred of ties—the knowledge of a common pain, the bearing *together* of a cross.

II.

ATTEMPTS TO ELIMINATE THE SUPER-
NATURAL FROM THE GOSPEL
HISTORY.*

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We are constantly reminded by historical critics of the tendency to clothe the great personalities of prophet, teacher, or religious leader with the vesture of imagination, and of the tendency on the part of disciples to raise the figure of their master to superhuman proportions. As illustration of this tendency we are referred to the story of all great founders of religion, and the Buddha, Zoroaster, and others are frequently quoted. There is such a tendency. Disciples exalt their master, adventitious circumstances are invented, old traditions of greatness floating in the popular imagination condense themselves anew and settle down on the figure of the prophet, or religious leader, until the historical proportions are altogether lost. But it has also to be observed that such modifications of the historical figure, and such transformations are always in the line of the action of the imaginative workings of the people. For the most part the greatening of the figure of the religious leader proceeds in the line of what seems great to the imagination of the people who make them. They often lead to the exaltation of the prophet as soon as he begins to be.

At my nativity
The front of heaven was full of fiery shapes
Of burning cressets; and at my birth
The frame and huge foundation of the earth
Shaked like a coward.

* The first division of Professor Iverach's article appeared in the October number of *The Review and Expositor*.—Editor.

This statement which Shakespeare put into the mouth of Glendower may be taken as the type of the means used by the popular imagination to exalt the person who has won their regard. For the most part the popular imagination works in the material sphere. The advent of their prophet caused disturbances in the course of nature. The magnitude of the disturbance was the measure of the greatness of the prophet. Further magnifications proceeded along the lines made familiar to them by the traditions of their race, and by the ideals which had fed and nourished them and their fathers. Time does not permit to illustrate this, I must content myself with stating it. But this tendency of the popular imagination to greatness the hero has been worked for all that it is worth as a means of reducing the New Testament to the level of ordinary literature. Thus you have books which gather together all the tales of virgin birth recorded in the literature of the nations. You have books which enumerate various aspects of events which belong to the Gospels, and the inference sought to be drawn that here the imagination and faith of the church created its objects. One might say in passing that the inference to be drawn from a widespread human belief, and from a mode of embodying it almost universal is, not that the belief is false, but that there is truth in it, if that truth should only be that it represents a real human need. Human needs have always their roots in reality. And the stories of the virgin birth represent the conviction of humanity that salvation for the race must have its origin outside of the race. And if this need was met once in the course of human history that is no reason for questioning its possibility, it is rather a reason for admiring the prophetic character of human need, and the means in the purpose of the Maker of man for meeting that need.

Glance for a moment at the characteristic features of the Gospels and ask yourselves if these are likely to have been the product of the tendency of the human imagina-

tion to magnify its favorite. Take the forehistory and ask yourselves is this the product of popular imagination. Where are the fiery shapes of burning cressets, where the shaking of the frame and huge foundations of the earth? You have instead the company of lowly people forgotten by the world. A carpenter and his betrothed, in poor and lowly circumstances, no kingly person on the scene except indirectly. Joseph and Mary, the wise men of the East, the flight into Egypt, and the world of nature and of men went on undisturbed, as if their maker had not come to them. Or take the Messianic groups of Luke. What have you? An aged priest and his wife, Mary of Nazareth, a company of Shepherds, an old man on the brink of the grave, and an old woman unheard of except as she comes into the story. Then the silence falls on the Gospel story, and the infancy, and boyhood of Jesus is unrecorded, except for one brief episode. Thirty years of silence, and a few years of activity and then the betrayal and crucifixion. I submit that these taken as they are in this brief description are not the products of a popular imagination engaged in the process of magnifying its object. Nay, on the other hand, it may be said that each of the traits of the story shows that the story lays stress on those features which the popular imagination desires to avoid, and avoids those on which the popular imagination delights to dwell. Were there time I might give you illustrations of the working of the popular imagination, and the ways it takes of making its heroes appear great. I might point in detail the difference between the Gospels and such work, but the point is sufficiently clear, and I pass on to something else.

The further space at my disposal will, it appears to me, be most profitably occupied by an examination of the means by which most frequently some endeavor to reduce Jesus to the stature of ordinary men. It was in the Messianic expectation that Christianity found the means

of clothing itself with that concreteness which enabled it to become a world-wide religion. Read Baur, Strauss, Percy Gardner either in his *Exploratio Evangelica*, or in his Jowett lectures, read Estlin Carpenter in his various works, read a hundred others who mainly echo these, and you find that they all rely on the Messianic conception as the solvent by which the supernatural can be removed from Christianity. "The simple historical structure of the life of Jesus," says Strauss, "was hung with the most varied and suggestive tapestry, of devout reflections and fancies, all the ideas entertained by primitive Christianity relative to its lost Master being transformed into facts and woven into the course of its life. The imperceptible growth of a joint creative work of this kind is made possible by oral tradition being made the medium of communication."

Or as it is put more mildly by a later writer, "The Jews brought many dogmas into the church, including scenic, semi-material Messianic categories, and the evidence shows how much activity in primitive Christianity was devoted to fixing the relations between the old dogmas and the new experience." These quotations may fix for us the question of the relation between the actual Messianic conception embodied in Christianity, and the messianic conceptions and expectations of the Jews. It is a large subject, and I shall be able to give only the barest outline of it. Yet I hope to show in brief space that between the two the only resemblance is in the name. The question is not as to the contents of the Messianic prophecies, and representations in the Old Testament, nor as to whether there are anticipations of the Christian conception in the Old Testament, the question is as to the current conceptions and expectations in the minds of the Jews at the beginning of the Christian era. It is well known, and many citations could be given in proof, that the Jews of the time of Christ never thought of their Messiah save in terms of a deliverer from temporal op-

pression, as one who would restore the kingdom to Israel, and as one who would place the feet of the Jews on the necks of their oppressors. They never identified the Messiah with the suffering servant of Jehovah, nor did it occur to them to think of Him in the terms set forth say in the twenty-second psalm. Take their literature as a whole, look at the apocryphal books, at their apocalyptic literature, at their conceptions and their desires, as embodied in their history, and we find ourselves in a circle of ideas altogether foreign to the ideal set forth in the New Testament. If the writers of Scripture had scenic, semi-material Messianic categories in their minds and hearts they were singularly successful in leaving them out of the New Testament literature. Take the Gospel ideal of Him who did not strive or cry or cause His voice to be heard in the streets, of Him who loved His enemies and prayed for them who despitefully used Him and persecuted Him, who saved others and did not save Himself, who when He was reviled, reviled not again, when He suffered He threatened not, who went about doing good, and place it alongside of the expectations of the Jews, and you will find no resemblance between the two. Take the kingdom of God as set forth in the New Testament, a kingdom which is not meat or drink but righteousness and peace and joy in the Holy Ghost, a kingdom not of this world, and place it alongside of the kingdom expected by the Jews in the Messianic time and you will necessarily conclude that the one could never have sprung out of the other. Scenic semi-material categories you will find sufficiently in the Jewish messianic expectation. In the life of Christ you will find none of such. Or if you find them it is not in connection with the earthly life and work of our Lord, nor with the life and work which culminated in the crucifixion, resurrection, and ascension of our Lord, you will find them only in rare instances and always associated with His second coming.

Further the students of the Messianic expectations of

the Jews have not carried their studies far enough down the stream of time. They usually end them when these Messianic expectations come into contact with the founder of Christianity and the first generation of Christian believers. It would be well if they were to look for illustrations of Jewish Messianic beliefs in those historic figures which realized the Jewish ideals and in the first century gave rise to the struggle which ended in the fall of Jerusalem, and in the second century in the career of Bar-Chochba. The choice of Barrabas is not without significance in this relation. Messiahs enough you will find between 30 and 70 A. D., all of whom realized more or less completely the Jewish ideal. Judas of Galilee, the Zealots, the popular leaders of the revolt from Rome will cast light on the Jewish Messianic ideal, and on their expectations. It is well also to study the Jewish ideal in the final national endeavor of the Jews, their determined struggle under Bar-Chochba against Trajan. If these are studied we shall find ourselves amid scenic materialistic categories, and we shall find that these categories had their limits within the bounds of sense and time, and their highest outcome did not pass beyond material conditions. The kind of salvation in them is a salvation from earthly calamities, and their highest hopes were centered in a kingdom like that of David and Solomon.

Still further if you pass beyond the Jews and consider the condition of the Græco-Roman world, you will find there, too, something worthy of study in this connection. It was not among the Jews alone that there was the expectation of a deliverer, and a return of the Golden Age. You will remember that Josephus professed to find in Titus the promised deliverer of the Jews. Nor is this inconsistent with the fundamental expectation of the Jews. A deliverer from oppression was expected by almost all the world. Echoes of that expectation may be found in many quarters. This expectation found expression in the provinces of Rome in the worship of the

emperors. And in the provinces in particular emperor worship became a living, practical, and passionate religion. The pagan revival in the second century is closely associated with the worship of the emperors, and the test of Christianity was whether the Christians were willing to worship the emperors. The conflict between Christianity and heathenism was not a conflict between Greek philosophy and Christian ideas, it was a real practical conflict between competing ideals of a savior and salvation. It was a conflict between the Cæsar Savior and the Christ Savior. Between incompatible ideas of salvation. The history of the second century has to be written from this point of view. It will show the two ideals of salvation in active conflict. On the one hand was the Cæsar savior, reckoned to be divine, the living providence of the people, caring for them, enabling them to dwell in safety, defending them from their enemies, saving them from oppression, a living, present power, whose word was law to the bounds of the known world. Inscriptions tell us of this living religion, and the language of the inscriptions is full of devotional feeling. The emperor had dwarfed the old gods, and devotion to him had become the token and the sign of a revived religious life.

Here was an opportunity for the popular imagination to exert itself along familiar lines with a view to exalt its object, and it did so. Here for it was a visible object of adoration, with power beyond reckoning embodying the might and majesty of Rome, a power which the provinces had good reason to believe to be just, beneficent, strong, and the popular affection went out to it in reverent affection. On the other hand was the Christ Savior, with an ideal altogether different, with no visible power at the back of it, with sanctions altogether of the inward, spiritual sort, with motives that had their end not in the visible or temporal sphere, with rewards that had their outcome in the unseen and eternal world, with a course of conduct prescribed that cut athwart the

usual appetites, desires, and ideals of men, and the wonder is that in the long run the religion without visible sources of power conquered. It may be remarked that the conflict was not limited to the second century. It is perennial. There are still the two kinds of salvation and the two saviors in perennial conflict, and the issue is between salvation from sin, or salvation from the mere consequences of sin.

This rapid review, which I wish I had time to work out in detail, brings us back to the contention of our opponents that the Messianic expectation, if it did not create the figure of Jesus as we have it in the Gospels, at least was the means of exalting it to its superhuman proportions. I ask how did the messianic ideal of the Jews produce its opposite? The character and the work of the Christ are different from the Messiah expected by the Jews. It is not too much to say that the conception of a suffering Savior was in no mind at the time of our Lord's earthly ministry, save in his own mind alone. It was not in the mind of the Baptist, for he sent messengers to Jesus to ask, "Art thou he that should come or do we look for another?" It was not in the mind of Peter, for he took it upon him to rebuke the Master when He told the disciples of the decease which He should accomplish at Jerusalem. It was not in the minds of the disciples generally, for they asked at a late stage of the ministry, "Wilt thou restore the kingdom to Israel?" It was not in any mind on the eve of the crucifixion, for some pathetically said, "We trusted that it was he who should have redeemed Israel," implying that all their expectations had been buried in His grave. From all the evidence at our disposal we conclude that the history of the Gospels is truly historical. It tells us of a great figure, original in the highest sense of the word, who spoke with authority, who impressed Himself on the minds and hearts of His disciples in such a way as to reverse all their inherited ideals, to put first what they were wont

to put last, and who so stamped Himself upon their imaginations that henceforth they could read the Old Testament only in the light of Him, His sayings, His doings and His character.

Can we measure the influence, if any, which the Old Testament and the current expectations of the Jews had on the form of the history as we have it in the Synoptic Gospels. Dr. Sanday recounts the following as the usual critical expedients for explaining away miracle altogether. 1. The imitation of similar stories in the Old Testament; 2. Exaggeration of natural occurrences; 3. Translation of what was originally parable into external fact. Dr. Sanday with the candor and fairness characteristic of all his work allows that these were to some extent really at work. But this concession is qualified by the affirmation "That something of the nature of miracle, something that was understood as miracle, and that on no insignificant scale must be assumed to account for the estimate certainly formed by the whole first generation of Christians of the Person of Christ." He has here significantly touched the essence of the matter. It is about the estimate of the Person of Christ that the conflict will ultimately be waged and determined. As for myself I wish to say as to the three causes of which Dr. Sanday has spoken their action was necessarily on a very limited scale. The disciples did not read Christ in the light of the Old Testament. They read the Old Testament in the light of the impression made on them by Jesus. They went back to the Scriptures after they had known Jesus, and they read them as if a veil had been rent from off their faces. They found to their wonder and astonishment that the Old Testament was full of anticipations of just such a Savior as Jesus had proved himself to be. They had formerly read the Old Testament and they had never seen in it what they now saw. They now found that the Scriptures testified of Jesus, and that the testimony of Jesus was the spirit of

prophecy. Those who state that the Old Testament helped the disciple to fashion the figure of the Christ are really reversing the true process, it was the actual historical figure of Jesus that opened the disciples' eyes to the meaning of the Old Testament. An illustration of this fact may be found in the interesting dialogue of Justin Martyr with Trypho. The disciples were so impressed with the personality of Jesus, that they could not read in the Old Testament anything inconsistent with that impression. Just as in the definitions of the creeds the church never attempted to give a rational explanation of her fundamental beliefs, she only said that certain explanations put forth by others were inconsistent with her fundamental beliefs, and the facts on which they were based, so here the disciples read the Old Testament in the light of the whole impression made on them by Jesus. They did not modify or enhance their conception of Him by additions drawn from the Old Testament. On the contrary they rather modified the Old Testament to make it suit the impression made on them by Him.

The supreme supernatural element in Christianity is Christ. If we accept Him there is a natural, scientific, and rational explanation of Christianity. If we accept the estimate of Him expressed in literature by those who knew Him most intimately, then we have a sufficient account and explanation of the origin and character of Christianity. If you do not accept Him as He is set forth in the New Testament you are still face to face with the historical difficulty of accounting for the estimate of Him held by the first generation of Christians, and you have no rational means of accounting for that great movement. What you have to account for is the reversal of human ideals, the substitution of the weak, the despised, for what was esteemed to be honorable, good, and beautiful. You have also to account for the success of the movement, and this is not possible apart from Him

and His abiding influence. You have also to account for the creation of this new ideal.

Were there time I might refer to Harnack's book, "What is Christianity?" and to the works of Loisy. Harnack's idea of Christianity is not that of the Apostles nor is it the Christianity which has turned bad men into good men and sinners into saints. Christianity is not dogma, is not doctrine, though dogma and doctrine are there, it is life from the dead, it is redemption. And that is not found in Harnack's answer to the question, "What is Christianity?" Again, Loisy has a conception of history which confines its operations to that which he can put into a formula. This is common to him and the Ritschlian school, particularly in the later developments of that school. "With regard to the history of religion in particular, people have seemingly failed as yet to realize that the historical science of religious events is wholly different from the religious appreciation of those events; that the doctrinal tradition of the church does not directly represent the real form of its past; that the essential value of the dogmas is not a matter of history; that God is no more a personage of history than He is a physical element of the universe; that His existence is not provable by facts alone, or by reasoning alone, but only by an effort of the moral conscience assisted by knowledge and reasoning; that the divinity of Christ, even if Jesus taught it, would not be a fact of history, but a religious and moral datum of which the certitude is attainable in the same way as that of the existence of God, and therefore, not by a mere discussion of the scriptural evidence," and so on. One is reminded of the old doctrine of faculties, and of the old psychology which allowed a reader to see the working of the faculties and their inter-relations, and never recognized the self who felt, thought, and acted. So Loisy shuts up history into compartments, and will allow no movements outside of his compartments. Thus he insists that the historical science

of religious events is wholly different from the religious appreciation of those events. Well, that raises the whole question of description versus appreciation and of value judgments as against judgments of truth, on which I do not propose to enter, except to say that in the modern school of Pragmatics, as they call themselves, there are no judgments except judgments of appreciation. That the will to believe has the largest share in the production of human beliefs. In which case one side of the antithesis of Loisy, the scientific side, falls to the ground. I take leave to say that all judgments are both scientific and appreciative, though it may depend on the aim in view on which aspect stress is to be laid. It is more important, however, to look at the statement of Loisy, "that God is no more a personage of human history than He is a physical element of the universe." It is a sweeping statement, and if you read history in the light of it you may leave no scope for divine action, no room for revelation, no place for the Incarnation. Reality cannot be put within our categories. Hegel is so far right when he says that the ordinary category of logical contradiction does not apply to the absolute which is also the real. Our Christian theology has to make a similar demand. We have to say, if we are to approach the truth, that God is not a personage in history and that He is a personage in history. We have to say that God is eternal and that He acts in time, that He is immanent in the world and that He transcends the world. We say further that if God has spoken then history may record His word, that if He has acted then history can take note of His deeds. If the word became flesh and dwelt among us, that is as much a fact of history as any other event that has taken place within the bounds of space and time. When Loisy says that the divinity of Christ even if Jesus had taught it would not be a fact of history but a religious and moral datum, then he assumes that a religious and moral datum cannot be a fact of history, a very large assumption in-

deed. History can regard what is unique and exceptional. In fact, it is doing it every day. It is not history that lays down these rules, or lowers things, events, and persons to a dead level, it is simply man's construction of history. If ever any supernatural event did happen, if ever any exceptional person enters into history, then history makes room for him, and his influence enters into the web of it, and his influence makes new possibilities for the race. This we learn from the story of personalities as these have appeared in history.

The New Testament literature has a place in history. You must find what its place is. When you have found for it its place, whatever its place may be in your view, you are face to face with a great problem, the greatest in history. Approach the New Testament literature from any avenue you please, come to it from the Old Testament, from the apocryphal and apocalyptic literature of the Jews, come to it from the current beliefs and expectations of the Jews, and you find yourselves transported into another atmosphere, exalted suddenly to a transcendent height, and you find yourselves in a sphere altogether new. Character, life, conduct are new, ideals have been changed, and indeed reversed, and all this is represented to be the work of one transcendent figure, a figure unique, unlike all others that have gone before, or that have come after. Take Him as real, and you can understand the movement; take Him as built up by the reflection of His followers, and you simply transfer the problem from Him to them, you have not solved it. Then, again, you have a descent as great, or greater than the former ascent, when you pass from the New Testament to subsequent literature. You simply pass out of the sphere of creative ideas into the region of the commonplace. The descent is great, and this also will have to be accounted for. You have the problem of that living literature, literature that from that day to this is productive of life, and life of a special sort. Whence did it come? If

you say that the literature sprang from the creative personality of Jesus Christ, if you say that the life it produces and fosters is derived from Him to-day you have a reasonable and sufficient explanation. On any other terms you have no rational explanation of Christianity as a whole, and as a historical phenomenon which must have its explanation, whatever that explanation may be.

III.

THE EPISTLE TO THE HEBREWS.

Chapter x: 19 to End.

BY W. T. WHITLEY, M. A., LL.D., PRESTON, ENGLAND.

The last part of this epistle consists of advice pressed upon the readers, to remain true to their principles and not be tempted to slacken and drop back into Judaism. We can afford to compress this greatly in view of our altered circumstances. It will then be possible to compare the general teaching of the epistle with Paul on the one hand, and with the other New Testament authors on the other; to note how the epistle made its way into general circulation, and how it did little to stem a tide of sacerdotalism overwhelming the churches of the third and fourth centuries; and was hardly used in the sixteenth century. This will show how its argument is the very thing needed at the present day to induce a return to Christ as the one Atoning Priest, and what message it has for those who are invited to live a higher life.

“PERSEVERE IN FOLLOWING JESUS.”

“Since we now may enter the temple as priests, and since Jesus ministers there as our High Priest, let us use our privilege of approach, let us be true to the pledge we took in baptism, let us in the approaching crisis maintain our public worship. For if we deliberately abandon Christ, a sin far worse than rejecting Moses, no further sacrifice can be made for such sin, and only punishment can be expected from an outraged God.

“You suffered badly in the past, and did not flinch from avowing yourselves friends of other sufferers. Surely this boldness will not fail you now, when Messiah

is so near, when your fidelity is so nearly crowned with salvation. Only so can you be confident in the certainty of what we wish for, or know that the world as yet unseen has real existence.

“Remember how the saints of old thus looked beyond the visible: Abel had some glimpse of what sacrifice meant, Enoch trusted in the unseen God and went straight to Him, Noah anticipated future judgment and escaped it, Abraham quitted real present prosperity trusting God’s promise of better elsewhere, Sarah against all experience looked for a son and became the mother of a great nation. Yet recollect that in their lifetime these never received what they expected; they trusted God in life and in death, treating as real what they did not yet enjoy.

“Remember too Abraham’s willingness to sacrifice Isaac, the only child, the child of promise; Joseph’s confidence in the inheritance of Canaan; the readiness of Moses to abandon Pharaoh’s court, to seek the invisible God, to trust that the angel of death would pass over the blood-marked houses, to march down into the bed of the sea. Remember the heroes strung to action in the face of apparent failure, or those who faced torture and death expecting God to deliver them. In no case did these men receive here all that they expected, and indeed they await our joining them that at the Second Advent all hopes may be at once fulfilled.

“Shall we then cause grief by giving up the race? Rather fling aside the cumbering robe of Jewish ceremonial with all sin that impedes our course, and steadily run, gazing for inspiration on the victorious Jesus. Compare with Him when you flinch from the battle with sin, or from suffering. He as the true Son of God was chastened to the end; you start back at the first stroke. Think like Him of helping others. Strengthen the weak, reclaim the falling, purge the church of any who are earthly and faithless like Esau.

“The Old Covenant was made for earthly men who needed impressing with outward signs; the New for those who have faith in the reality of heaven. The Old barred men off from God and terrified even Moses; the New invites men near. Jesus is pleading with you in these last hours before He shakes into ruin the old state of things; ere it is too late, take up your heavenly priesthood which shall abide in the new age.

“Keep up brotherly ties, entertain strangers, help prisoners, maintain purity and contentment. Avoid all novel teachings. Are you invited to some sacrificial meal? Christ was slain on the cross as a Sin-offering, after which no sacrificial meal is allowed. Our only altar is the cross; He was thrust outside Judaism. Let us quit it too, and take up our heavenly priesthood, offering praise, kindness, liberality, the only sacrifices that God now accepts.

“Be loyal to the memory of your first leaders and to those who now watch over you; pray for us here, for I hope soon to be restored to you and shall come with Timothy, who is freed already.

“May God who raised from the dead our great Sacrifice to be our chief Pastor, complete His work in us by making us ready to do His will; all that is acceptable to Him can be only through Jesus Christ, to whom be eternal glory. Amen.”

COMPLEMENTARY TO PAUL.

It is natural first for many reasons to compare this teaching in the whole epistle with that of Paul. The most obvious point is that the field occupied is quite different. When Paul wrote to the Thessalonian Gentiles, his themes were of the Resurrection and the Second Coming; such points are here declared to be too elementary for mature Christians. And so throughout the whole range of Paul's letters, the topics that there bulk largely

are here mostly ignored; only at one or two points is it even possible to draw a contrast, generally there is no material for comparison. But three questions were vital in any circle of Christians; Who is Jesus? What did He do for us? How are we saved? To every circle Paul's answers are consistent, even if expressed with greater and greater clearness: He is the Son of God, come down from heaven, who died on the cross for our sins and to excite repentance, who rose again to send forth the Holy Spirit for our salvation; by entrusting ourselves to Him we are instantly pardoned and may appropriate daily grace. But to the circle addressed in this letter the answer is entirely different: He is the Son of God who on earth shared our lot and offered one sacrifice for our sins, in virtue of which He exercises an eternal priesthood of sympathy and help in heaven; our salvation hinges on steadily following in His steps and continuing His work by minor acts of help to others. There is no contradiction here, but scarcely any likeness.

Indeed when we look to details rather than to the whole scope, there is striking independence in the use of the few theological terms common to both. The Old Testament terms are used here much in their old sense. For instance, Faith is defined and illustrated at length by Old Testament examples; it is coupled with virtues such as boldness, confidence, patience, hope; it is contrasted with disappointment and shrinking back. Its advantage is placed not so much at the initial stage as in the later stages of the Christian life. And the quotation from Habakkuk is used in its original sense. Now Paul hardly thought of faith generally, only of faith on Jesus Christ; he associated it with an attribution of righteousness; he contrasted it with an effort after inherent righteousness; in a word he greatly specialized the term, and read into the words of Habakkuk a decidedly new meaning.

Or take the term Sanctify. Here, as generally in the

Bible, it is a ceremonial word, whose root idea is, to set apart from ordinary things and ordinary purposes for God. It is enriched to some extent, but it remains on the whole external and ritual, at deepest signifying, to put in right relation with God. Now when Paul wants to express this idea, he discards the term sanctify, and chooses another, from a legal vocabulary; his term Justify, though not absolutely equivalent, yet means broadly what sanctify means here; while into sanctify Paul reads a deep ethical meaning, taking note of the fact that he who is put into right relation with God will by degrees acquire the character of God.

When Paul discussed the Law, he thought chiefly of its moral side; here only the sacerdotal section is dealt with. When the ex-Pharisee Paul had anything to do with a high-priest, it was with an unjust judge whom he branded as a whited wall; in these pages the actual high-priest is ignored, and the ancient ideal in Aaron is considered. In most of his epistles Paul has a hard grip on the realities of life, and deals with flesh-and-blood adversaries; this teaching is highly ideal, and the advice is decidedly impersonal. When Paul quotes the Scriptures, he cites the Law and argues like a pupil of Gamaliel; here the psalms and prophets are dwelt upon and expounded with striking novelty. Of course, a writer who knew Timothy, probably knew also Paul according to the flesh, but when he wrote like this he was no learner in the school of Paul; if he shows that he had read a few of Paul's letters, he was original enough to strike out a line completely independent.

KINSHIP WITH OTHER AUTHORS.

When we turn to other letters which survive to us, we find two from the brothers, James and Jude, dealing distinctly with Jews, two from Peter and three from John dealing with a wide and different circle, including

Asia. Apparently a comparison with James and Jude should be the more promising.

Yet James looks on a far more primitive state of Christianity, when those who held to the old Way and those who saw in Jesus the Hope of Israel could still meet in the same synagogue. He still deals with elementary doctrine such as the necessity for a good life, he objects to the rush to teach, he urges a simple patient life on the lines advised in the Sermon on the Mount. At first sight there appears little in common. But when we recognize that our epistle subordinates advice to doctrine about Jesus, which is markedly absent in James, we can yet see a continuity. Both have the same conception of faith, and draw illustrations from the same people, Abraham and Rahab. Advice to immature Christians not to teach is quite harmonious with advice to them a generation later to rise up and teach. The silence of James about that temple where he himself worshiped daily, readily develops in twenty years into a formal exposition that its system is obsolete. The general sense that the Judge is at the door becomes urgent in the last call, while yet you hear "To-day." The invitation to intercessory prayer and to efforts for the conversion of others, leads to the remark that these alike are duties for every Christian priest. In brief, the theology of this epistle is that of James, highly enriched and supplemented, whereas that of James could never have developed into that of Paul. Even the short note of Jude has its point of contact, in the interest shown as to the angels.

And when we turn to Peter, we find the central point of this epistle approached when he not only quotes and says that all Christians are now the true "holy priesthood," but explains that we are to offer up spiritual sacrifices, acceptable to God through Jesus Christ. This phrase even implies what he does not explicitly assert, **that Jesus is Priest**; he rather dwells on the sacrifice, and repeats that He is the Shepherd of souls, while he evinces

an interest in the doings of Christ after death. And besides other coincidences both of thought and word, we find Peter alarmed at the prospect of Christians relapsing into their former state.

The epistles of John have hardly any points of contact for comparison. But in the Revelation there are some suggestive phrases such as, He made us to be priests; and much of the imagery is drawn from the temple, with its altar, its sanctuary where the martyrs officiate, its golden altar where arises the incense of the saints' prayers, its outer court which may be frequented by the unconverted, the ark of the covenant. Yet there is the most emphatic repudiation of an actual sacrificial system, for in the new Jerusalem there is no temple.

The result of this comparison is to show that the epistle to the Hebrews stands alone in seizing and developing one great line of thought, although congruous allusions are found in the writings of James, Peter and John. It may be summarily added that the appeal to prophecy is found also in Matthew; that although similarity of language with Luke has been asserted, Plummer has shown there are only five trifling words in both authors besides what are found in Paul or in the Septuagint; that in allegorical method and in ideal philosophy there are traces of the influence of Plato, possibly filtered through Philo of Alexandria.

READERS AND WRITER.

The enquiry, "Who wrote and who received the letter?" is fascinating, but unprofitable. At most, we can hope to say who stood in need of it, and who were capable of writing it.

The title "Hebrews" was of course given by some editor; it is very doubtful whether he guessed right. The word means strictly. Jews who lived in Palestine; but these largely spoke Aramaic, whereas this letter is in

Greek, and always was. Doubtless there were semi-Greek towns like Cesarea; but apart from the editorial title, nothing would suggest such a community. If the title be neglected, we can see that the letter would appeal to any Jews whose knowledge of the temple service was literary, who knew not the actual temple in Jerusalem, but the rules in Leviticus for the tabernacle. Where can we imagine a circle of Jews, all speaking Greek, turned Christian, and not in touch with Jerusalem? None of the churches founded by Paul can possibly suit, and we know very little about others. But from his epistle to the Romans we find that an exceptional state of things prevailed in Rome; instead of one church organized for the whole city, there were several little groups connected with Prisca and Aquila, Aristobulus, Narcissus, Asyncretus, Philologus. At a later stage when Paul wrote to the Philippians from Rome he found the Jewish group almost a distinct faction, still priding itself on being the Circumcision. When he called Timothy to his side again in Rome, he had to do with some people who were ever learning, but were never able to arrive at knowledge of the truth, which indeed they withstood, being reprobate concerning the faith; and except for a few people previously unknown, he was deserted by all but Luke, all others flinching from his side at the trial. Apparently then the Jewish Christians converted at Pentecost by Peter had, at the later date, clustered round Prisca and Aquila, but in their absence had drifted into opposition to Paul and his school; to such a group this letter might come with great appropriateness. And a Gentile editor might easily style the recipients "Hebrews" if an Englishman calls Kentuckians "Yankees." But while we thus see a possible destination, we must remember that such a company might easily arise in towns not known to us.

To ascertain a possible writer, we had better study the movements of Timothy as disclosed in Paul's last letter,

and in his previous letters during his first captivity. When he wrote to the Colossians, Timothy was with him; when he expected acquittal, he intended to send Timothy to Philippi. But this epistle shows Timothy only just freed. Therefore this epistle does not belong to the time of the first captivity. When Paul was actually going to Macedonia, he left Timothy at Ephesus as his temporary deputy to set things right; but the task was too hard, and Tychicus was sent to replace him, while he was summoned to Paul's side at Rome. Now there is nothing to show that this journey was ever completed, or was even begun; the Ephesians were annoyed at Jews and Christians alike, and though Tychicus of Asia might be safe there, the circumcised Timothy was not. Quite possibly he was arrested there, but released owing to his unimportance when once Paul was dead.

Now when Paul last wrote to him at Ephesus he bade him convey greetings to Prisca and Aquila; is it possible that one or both of these wrote this anonymous letter? She was apparently a Roman, he a Jew of Pontus. Exiled from their home in Rome, they settled for a while at Corinth and Ephesus, where they employed Paul in their workshop. They were the pioneers at Ephesus, and were well enough educated to teach even the learned Apollos.

If then we limit ourselves to places and people mentioned in the New Testament, all conditions seem met by Prisca and Aquila writing about 69 A. D. to the little circle of Jews in Rome that once met in their house. But the letter may be due to people and circumstances of whom we have no knowledge.

RECEPTION OF THE EPISTLE.

When we look to see how the letter was received in different quarters, we find a curious hesitation in attending to it. It was soon known at Rome, where Clement and Hermas used it, without formally referring to it;

fifty or sixty years later Justin showed acquaintance with it. But when, about 200 A. D., Hippolytus or some one else drew up a formal list of books useful for public reading in Italy, known to us as the Muratorian Canon, this book was utterly ignored, and did not even receive condemnation. Across at Carthage about the same time, Tertullian knew and approved it, because of its apparent sternness to apostates, but startles us by attributing it to Barnabas as if this authorship were well known, though no one else alludes to this. It is most significant that he expressly distinguished it from writings of authority among Christians; and his disciple, Cyprian, ignored it.

In Asia we find that Marcion, the first to publish a collection of Christian literature, made no use of this; though indeed his doctrinal leanings would induce him to pass it over. Irenæus of Lyons, who largely represents the traditions of Asia, also neglected it. But Pinytus of Crete, a little earlier, showed acquaintance with it.

In Syria it met no recognition. The "Teaching of the Twelve Apostles," apparently a manual for Jewish-Christian churches, did not use it. When Tatian returned from Rome and gave the Syrian churches some books in their own tongue, this was not among them; nor did it receive recognition till the fifth century under Greek influence.

In Egypt, the home of allegory, the epistle was known to the Sicilian Jew, Pantæus, who regarded it as Paul's work. His successors faithfully repeated this opinion, but departed from it; for Clement conjectured that Paul wrote in Hebrew, while Luke made the Greek version; Origen went further and thought that Luke or Clement of Rome was the author, on the basis of thoughts originated by Paul.

The authority of these Egyptian scholars induced the Eastern Greek churches to use the epistle on the understanding that it was Paul's. Further east, and in the West, there was no such understanding, and no such practice till the fifth century. The Arian Goths do not

seem to have had the letter in their version, it was hardly used in Gaul, Italy and Africa until after earnest debates in which Augustine advocated it, and then it only came in as an appendix to Paul's epistles. Pope Innocent advised its use, but Jerome's opinion that it was not Paul's caused Latin copyists to vary greatly in the place they gave it, even if they included it at all; not until the standard edition by Alcuin in 800 was its status sure. A few Greek copies of Paul's letters made even later still omitted it. But it never was classed with the seven Catholic epistles, with some of which it has real affinity.

In other words, it never was regarded as canonical scripture except on the assumption that it was Paul's work, or on papal authority.

RISE OF SACERDOTALISM.

If outwardly not very much attention was paid to the epistle in early days, still less was its great teaching appreciated. The question soon arose, How is the church related to the Jewish nation, the New Covenant to the Old? To this many answered, especially Marcion, that the whole of the old system was bad, so that the Old Testament was worthless for the Christian. A natural reaction was to assert that there was perfect continuity, that the surviving Jews might be neglected, and that the church was grafted on to the old stock; this made the Old Testament authoritative. The answer of this epistle was that the Jewish system had been full of intentional forecasts of the truth, derived indeed from a glimpse of the eternal truth; thus everything sacerdotal had prepared for Christ being recognized as the sole Priest; and that now the real thing had come, the anticipations were obsolete.

This lesson was never understood, and the sacerdotal language of the Old Testament was adopted in a muddled figurative sense by Clement of Rome, who in one place

called Christ the High Priest, in another implied that church officers were priests, and that other Christians were laymen. When we scan the letters of Ignatius and Polycarp in the second century, we find a solitary reference to a literal pagan high priest of Asia, and a few merely figurative allusions to priests and sacrifices. These set forth that all Christians are in the precinct of the altar, that all are priests under Christ the High Priest, that a man going to death is an offering to God; while vehement opposition is shown to the Jews and their ritual system. This antagonism was continued by Aristides, and by Justin debating with a Jew; but Justin used some highly ambiguous language about the bread and wine of communion as a sacrifice. The same confusion of thought is to be traced in Tertullian.

Indeed in these early writers we see the three great influences destined to transform the simple Christian service into a highly sacerdotal one, despite the plain warnings of this epistle: Pagan surroundings, Jewish precedent, thoughtless rhetoric.

Notice first the general usage of the whole pagan world with its system of priests, altars, sacrifices. At Rome were ancient fanes of gods such as Jupiter and Vesta, with pontiffs and vestal virgins. At Athens was the Parthenon with its idol of Pallas Athene. At Ephesus was the splendid temple to Diana with its hideous image and its troop of priests. No town but had, like Lystra, at least one temple where priests were ready to sacrifice oxen to their god. And the emperors encouraged a new set of temples to their predecessors or themselves; and they enlisted the chief men of each province to form a new Imperial Priesthood, meeting annually at large towns like Lyons. To every Greek or Roman, religion implied a temple with an altar where a priest slew a sacrifice. As soon as Christianity became important enough to challenge serious refutation, a philosopher made it one count in his indictment that there were no

temples and no sacrifices. When Origen replied to Celsus about 250, he granted the fact, and defended it; but when a century later it became fashionable to profess the religion patronized by the emperor, the pagan customs were sure to press for naturalization.

For this the way had been prepared by a movement within Christian bounds, a recrudescence of the Jewish feelings brought about by unintelligent adoption of all the Jewish sacred books. Before the second century closed, appeared the Clementine Homilies, a religious novel written deliberately to propagate the Jewish-Christian views, especially insinuating that Christianity was absolutely continuous with the old system. Certainly an exact restoration was not openly advocated, but salvation was ascribed to the due performance of rites or the abstinence from certain viands, and a single head of the church on earth was put forward, to the first of whom even the apostles used to report. At the time the movement was generally condemned, but it was only premature, and presently won its way. Of this we can take three instances.

Thus, the scriptural doctrine of one only sacrifice for sin, long remained unimpeached in words, but its foundations were sapped. Origen actually misused this very epistle to assert that martyrdom was a continuation of the crucifixion, and was a sacrifice offered by the blameless priest. Tertullian went further, and spoke not only of martyrdom, but of holiness in general, or in particular of fasting, virginity, marital continence, as being able to expiate for sin. Cyprian expanded the hints and ascribed atoning power to penitence, tears, almsgiving, intercession. Then came in the other tributary of evil, the lax use of figurative language. Rhetoricians had talked about the water of baptism as though it were the blood of Christ, about the bread and wine as though they were the body and blood of Christ. Cyprian improved on this and spoke of the blood of Christ being offered in sacri-

fice at the Lord's Supper. So the emphasis in the communion service was shifted; once it had been a thanksgiving to God for redemption, a Eucharist; or a Communion with God and with one another; or a Memorial of the one sacrifice; now it became a repetition of that sacrifice.

Or again, it was long borne in mind that all Christians were priests; the fact was emphasized in the arrangements of public worship, when those who were not yet baptized were not permitted to join in the priestly thanksgiving service, wherein all Christians took part. But again a trick of language worked harm, and in the west the term *Sacerdos* was applied to the officers of the church, a term which in pagan circles meant a sacrificing priest. And although the New Testament never used the corresponding term *Hiereus* for a Christian minister, the Greeks employed it. Before long Tertullian found it necessary to protest that all laymen were priests—but the protest was futile—while in the same breath he admitted that there was a priestly order distinguished from the mass of the Christian people. And in a code of ecclesiastical laws reflecting the customs of perhaps 250 A. D., we have bishops spoken of as priests ministering at the altar. And so the general priesthood of all believers fell rapidly into the background and was practically denied, while the clergy styled themselves Sacrificing Priests.

Or once more, when Christians first began erecting buildings for worship, they did not copy temples, whether Jewish or pagan, but put up plain assembly-rooms with reading desk, chair, wooden table, these they called Houses of Prayer, or the Lord's Places. They were jeered at as having neither temple nor altar, and they gloried in the fact. But in a few centuries opinion changed, the building was divided up on the analogy of the Jewish temple, with an outer compartment for the mere laity, but for the priests an inner part containing the holy table. Nor did the declension stop there. In the east the furniture of the altar came to include an ark, a seven-branched

candlestick, a censer, a table of shewbread; and the whole of these articles were hidden from the laity by a screen, as if once again the veil were hung to cut off all but priests from direct access to God. In the west the table was replaced by a stone altar, while images of wood, stone and metal were introduced into worship.

In all these respects we see that the doctrine of this epistle was utterly neglected. In place of the one High Priest and the priesthood of all believers depending on Him, arose hundreds of men claiming the title but excluding their brethren. In place of the one and only atoning sacrifice arose a daily repetition of it by the priest, and a series of supplementary meritorious sacrifices by the laymen. In place of the heavenly temple were built earthly temples replete with symbolical furniture. These innovations fitted together admirably and fatally, bringing back a general Jewish legalism that almost extinguished the gospel.

On one side this system was attacked in the spirit of Paul by Martin Luther, and the reformation ensuing left many churches free from the error of justification by works. But most of them clung to a modified sacerdotalism, and into some of them have crept back the whole series of errors as to sacrifice and priests, illustrated by the form of their buildings, the plan of their services, the attire of their leaders.

PERTINENCE TO-DAY.

The author of the epistle would indeed be startled to see the position to-day. The sort of people for whom he wrote expressly, the class which then seemed so important, the Christian Jews, has simply disappeared; trying to bridge the gulf between Jews and Christians they fell in, rejected by both. Then on the one hand the Jews at large have dropped their temple and their sacrifices, and do not seem to regret them; they only take note of their

priests as certifying to the purity of their meat, as giving the closing benediction at worship, and as limited to virgin wives. But on the other hand, Gentile Christians have appropriated the relics discarded by the Jews, and have decked themselves out therewith. So the argument of the epistle is as keen and pertinent to-day as ever it was. What better proof can be needed of its inspiration, or of its right to stand among the sacred books of our faith?

How comes it that a book, apparently so adapted to one particular occasion and one limited class of readers, is yet so up-to-date? The answer is important. The human heart craves a priest, a mediator between God and man; conscience cries out for a sacrifice which shall atone for sin. When the Priesthood of Christ, and the worth of His sacrifice are depreciated, they will invent something additional to satisfy the craving. But the ground is nearly cut from under the feet of these modern sacerdotalists by attention to the doctrine of this epistle, and by reliance on Christ as our atoning Priest.

One piece of symbolism deserves close attention, the arrangement of the tabernacle. As prescribed in Exodus, there were three portions; the court open to all priests for cleansing and sacrifice; the outer room of the building screened by a veil, open only to a priest on a special duty; the inner room screened by a second veil, open to the High Priest alone.

When now in this epistle we look for any mention of the court with its laver and altar, or of the veil that parted it from the outer room, we find frequent reminders that the one sacrifice has been offered, so that the altar has been abolished, and only the laver remains for use. The first veil is nowhere treated as existing, but the outer room, once hidden from most priests, seems now thrown open to them all, and they are urged to draw nigh and enter into the Holy Place. With this is contrasted the Holy of Holies, and attention is drawn to the fact that even yet the way into the inmost room is not open. With-

in that Holy of Holies is Jesus, the High Priest, and still the second veil hangs between Him and us. This separation is not permanent. He is our forerunner, and some day He will reappear, a consummation to be earnestly desired, since it will complete our salvation and will be to usher us with the earlier saints into the immediate presence of God. Meantime we are promoted from the disused altar, to the candlestick, the table, the golden altar of incense.

To interpret this symbolism. With making atonement we have nothing to do; Christ has done that and thereby has consecrated a new order of priesthood to serve Him. Our side of this is to take up our rights and consecrate ourselves once for all, then to cleanse ourselves daily for His service in heart and soul. Our service includes letting our light shine before men that they may see our good works and glorify God, bringing gifts and offerings, presenting prayer and praise. But while we are in the flesh we can see neither God nor even His Mediator Jesus Christ; our salvation is incomplete and our service is not of the highest type; we may hope for better things, but cannot in the flesh enjoy them. Meanwhile we are tempted and often sin, we need mercy, grace and help, He lives separated from sinners and apart from sin. Into that loftiest state we may be promoted when He appears.

Thus we have two doctrines which are to-day of the utmost importance—one, that all Christians alike are priests; the other, that our priesthood is inferior to His not only by lacking atoning power, but also in its being exercised subject to the disabilities of the flesh. These deserve stating anew in language freed somewhat from tabernacle symbolism, when it will be seen that they do not depend solely on this epistle, but might be elicited also from the writings of Paul, Peter and John.

Every Christian has privileges not open directly to the mass of mankind. A life of good deeds is acceptable to God through Jesus Christ. The time, thought and money

that we devote to His service will be recognized and rewarded by Him. Prayer in the name of Jesus will be heard and answered. Such privileges are also duties, required from us. But men who know the claims and offers of Christ, yet neglect them and venture to rely on their works or gifts or life, and who plead on any basis other than that of His love shown through Christ, are intruding where they have no right. There is another series of duties owed by Christians toward fellow-men; to urge repentance, explain the way of salvation, assure of forgiveness to those who trust Christ, enlist others into His service. Such obligations are implied in the promise, "Whosoever sins ye retain, they are retained." Church officers have no interest more than others in this promise. Every Christian equally has direct access to God, every Christian equally has service to render to men.

While thus we all have been raised to a higher platform than before Christ died, nevertheless it is not yet the highest we may reach. We are on earth, He is in heaven; and this distinction maintains a difference which can only disappear when He calls quick and dead alike to share in the higher life where sin is abolished and temptation ceases. Meantime we are still hampered with a sinful nature with which we have always to reckon, and are often betrayed into actual sins both of neglect and of deed and of thought, for which we must seek daily pardon. We are enjoined not to be satisfied with this halfway stage, and rather to anticipate the final stage and seek to reach up towards it; but we have not yet attained to it, and cannot in this life.

THE KINGSHIP OF JEHOVAH.

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Human governments are a growth. First: There were families. Families multiplied and became tribes. Tribes were united and became nations. The unifying energy may sometimes have been self interest, but more frequently it was force. There were master minds among men who forged ahead to the front and became leaders among men. Some of them were city builders, like those who founded Babel and Nineveh and Rehobeth and Calah; and some of them were conquerors, like Nimrod, the mighty hunter before the Lord. There was one common characteristic of these major and minor sovereignties. They were all of them absolutely autocratic. Pharaoh's commission to Joseph was a fine illustration of the absolutism of all those nations of ancient times. "Without thee shall no man lift up his hand or his foot in all the land of Egypt." Another example was presented in the case of Nebuchadnezzar, "all people, nations and languages, trembled and feared before him, whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down." Representative bodies among those nations there were not. Participation in the government, there was none. Constitutionalism there was none.

Jehovah was now about to give to mankind a new ideal in government. He was to inaugurate the beginning of civil liberty. He was to furnish them a constitution and by-laws. He was to allow them to have a voice in their own affairs, and he was to allow them to vote on the acceptance of their king. It is to be noted as a fact in human history that the first suggestion of a purely democratic or popular government under safe and sane limitations was never known among mankind until it was intro-

duced by Jehovah himself in the commonwealth of Israel. All popular governments ever since emanated from that one precedent.

Jehovah had an old covenant made with Abraham in reference to what he was now about to do. The covenant lay seemingly neglected, and, as Israel thought, completely forgotten by Jehovah. But not until now had the time come. Jehovah was now come down to deliver them, and to take them to himself. He was to exercise toward them, and over them, all the functions of a great and beneficent sovereign. The whole procedure is marked by the strictest diplomatic form known to the children of men.

He would not force himself upon them, nor would he ask them to take him on mere trust in advance. The events which transpired from the time Jehovah came down to deliver them down to the covenant at the foot of Sinai, were all of them of the nature of evidences of his power and fitness to rule. He broke off the chains of bondage, he plagued their enemies, he scourged them with pestilence, he swallowed them up in the sea, he brought Israel with a high hand out of Egypt. He gave them manna from heaven, and water out of the flinty rock. He sweetened the bitter waters, he covered them with his canopy of clouds from the heat of the desert sun, he lighted their pathway at night by a pillar of fire, and all this before he asked them to accept him as a king at all. Was not this evidence enough that he was able to do what he had undertaken, and, therefore, they would make no mistake in accepting him? Jehovah himself appeals to this evidence. "Ye have seen what I did, what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself." And then he went on to make an offer of himself to be their king. "Now, therefore, if ye will obey my voice and keep my covenant, etc." Ex. 19, 4, 6.

Moses hurried down from the mount. He assembled the elders—the official body of the people—and the people themselves, and laid before them the proposition of Jeho-

vah. It was accepted in full, with heartiness. It was what is technically known as a democratic vote that was called for; that is, a vote of the entire body of the people; it was given accordingly, and all the people answered, "ALL that the Lord God hath spoken we will do." Note that they said, "We will *do*" it. It was a covenant of works that was now being made. A covenant not merely of hearing, and believing, but of *doing*. Every man pledged himself personally to do and to obey. On the strength of their own doing and obeying they were now to enter into the promised land. This feature of the situation must be kept in mind in order to apprehend what is now to come. Ex. 19, 7, 9.

The preliminaries were thus completed. The people had verbally given in their adhesion. The time had come for the next step, and the Lord said unto Moses: "Go unto the people and sanctify them to-day and to-morrow and be ready by the third day." They were to get washed up and cleaned up and made respectable enough to be taken into the presence of the great king from whom they had already received so much favor, and from whom they expected so much more. They were now to have an experience with that awful majesty of which they knew so little. The base of the mountain was to be fenced off and roped in all round, lest the people should get within the danger zone. Ex. 19, 10-13.

And it came to pass in the third day in the morning that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people in the camp trembled. Sinai was all a-tremble and a-smoke because the Lord descended upon them in fire, and the smoke arose as the smoke of a furnace, and the whole mount quaked greatly. The people had to be held back, lest, in a frantic craze, they should break through the barrier and perish. In their fright they began to entreat Moses, "Speak thou with us, and we will hear thee, but let not God speak with us, lest we

die." So they stood trembling afar off. So terrible was the sight that Moses said, "I exceedingly fear and tremble." Ex. 19, 16-25.

These terms and conditions are contained in Ex. 20-23, all of which appear to have been communicated at one time and in one connection. They include, however, two distinct codes, sustaining to each other much such a relation as exists between a constitution and by-laws with us. The one fixed and unalterable and the other of a mobile character, subject to modification and change. It does not appear that the distribution was made on the mount at the time it was first spoken, but was made later by Jehovah himself. They are called "The Words and the Judgments."

I. The ten words, or, as we call them, the Ten Commandments, are contained in Chap. 20. They are purely religious and ethical. They express the law of religion towards God, and the law of morality towards men. They are a transcript to the Divine Nature, and cannot be abbreviated, or superseded, or changed in any way, because in order to set this forth, God with his own finger wrote the ten words on to stone.

II. The Judgments. "Now these are the judgments which thou shalt set before them." They are contained in Chaps. 21, 22 and 23. They set forth the rules and principles of conduct which Jehovah requires them to observe in various relations and conditions of society. The judgments, like by-laws, may be altered, or amended, or suspended, as may be required.

As it appears from the narrative, Moses waited on God at the close of the great audience and received these words and judgments orally. Aaron and Nadab and Abihu and seventy of the elders of Israel accompanied him part way, but were commanded to worship afar off, while Moses alone came near to Jehovah to receive details. Then Moses came back again to the people. He reported to them all the words of the Lord and all the judgments,

and now with one voice the people answered: "All the words which the Lord hath said will we *do*." So far so good. The treaty was making progress. He then gave them a night to think it over. He himself went to his tent and wrote down all that the Lord had spoken. Next day he rose up early and builded an altar. Then he sent "Young men to offer burnt-offerings." He took the blood and had it ready in vessels. He then read what he had written the night before, in the order he had received them, and gave them an opportunity to say whether, after a night's deliberation, they still agree to it. A third time the people said, "All that the Lord hath said will we do, and be obedient." The document thus prepared was called "The Book of the Covenant." It was to be then their charter of redemption. It was their fee simple to the land of Canaan. It was their oath of fealty to Jehovah their king. By virtue of its warrant they were to now enter in and possess the land and start on their career as a nation. Moses took part of the blood and sprinkled the book. That represented the sealing on God's part, binding him to the performance of his part. Then he sprinkled the blood on the people, thus affixing their seal. As he did so he said practically, "Behold the blood of the Covenant by which the Lord herewith binds you also." And now once more Moses with a copy of this blood-sealed document went up in the mount to exchange ratifications with God. Aaron, Nadab, and Abihu are sent along as representatives of the people. This time they were allowed to approach near to God. A treaty of amity was concluded. It is always a joyous time when a great treaty is concluded and ratifications are exchanged. This was to be no exception. God received them in open court, face to face. They saw the God of Israel, they saw the sapphire pavement under his feet as the body of heaven in its clearness. They saw God and did eat and drink and were not afraid.

Another thing remained of vast importance. Moses

was told to come himself higher up in the mountain. His minister Joshua was to come up with him, but Aaron and Hur and the elders were to wait, and he said, "Tarry ye here until we come again to you. And behold Aaron and Hur with you. If any man have any matters to do, let him come unto them." Moses seemed to have had some premonition that there was much work for him to do and that he would be a long time in the mountain. With this injunction to them he went up into the mountain and disappeared in the clouds. The clouds covered him six days, but over it all in dazzling brilliance the effulgence of the divine glory was like devouring fire on the top of the mountain.

Since Jehovah was to be their king he must have a palace. In this case it was to be a tent like their own. He must have a retinue of servants, and he must have an order of service. These must all be on a lofty and elaborate scale. Jehovah would furnish the design, but the people must furnish the material and put the parts together. This involved many details of construction, and in consequence, Moses must needs be a long time in the mount, studying the pattern shown him. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering, every man that giveth willingly with his heart, and let them make me a sanctuary that I may dwell among them." And so from Chaps. 25 to 31 of Exodus, seven full chapters in all, the kind of material called for is dwelt upon; the mode of construction, the various implements of service, and the ceremonies and rituals suitable to a royal court are all elaborated.

All at once Jehovah said to Moses, "Get thee down, for the people which thou broughtest up out of the land of Egypt have corrupted themselves. They have made them a calf and have worshiped it." Such language, "the people which thou hast brought up," implied repudiation. After a few words of despairing entreaty with God, Moses

gathered up the two tables of testimony and hurried down to the camp. It was even so. He saw the calf and the debased crowd dancing naked before it. In the heat of his anger he threw down to the ground his two tables of stone and they were broken to pieces. The covenant was broken, absolutely broken, abrogated and set aside. All that had been done was now undone. God was under no treaty obligation to take them to the land of Canaan.

A new covenant was made, but it was not a renewal of that *first* covenant. The outlook at this time was appalling. In the fury of his indignation Moses went at Aaron. Aaron excused himself, pleading that he had to yield to the vehemence of the people, and threw also some blame on Moses for being gone so long. Moses gathered the sons of Levi around him and they dashed into the mutinous crowd. Soon they made the camp a slaughter pen. After this tumultuous scene was over, and after he had allowed them a night to think over the situation, on the morrow, after the people had come to their senses, he said to them, "Ye have sinned a great sin, and now I will go up unto the Lord, if peradventure I shall make an atonement for you.

He did go and he did make the atonement, but it was at a terrible cost to himself. He returned to the Lord and began his piteous begging for forgiveness, "Oh, these people have sinned a great sin and have made themselves gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." These words contain the only unfinished sentence in the Bible. Spare them and take me, that's what it means. If you will not spare them, and if it must be, take me in their place. God took him at his word. Moses was doomed. Moses would be taken if they were left. Moses would have to die before they could ever enter into the land of promise. In this Moses was a type of Christ. He did for carnal Israel what Christ has done for spiritual Israel.

With this prayer of Moses Jehovah now made up with his people. The change in his manner was instantaneous and complete. "Therefore, now go and lead the people to the place of which I have spoken to thee." Observe Jehovah's speech here, he does not say "*thy* people" any more, but "*the* people," thus again accepting a partnership in them. "Behold, mine angel shall go before thee." The alienation was now over. Sinai was behind, Zion was ahead. Law was satisfied, the reign of grace had now begun.

The accompaniments of the second institution of this covenant were in direct contrast to those attendant on the first. Then the covenant had been made with the house of Jacob and the children of Israel. They all stood for themselves. Ex. 19, 3. Now it was made "with *thee* and with Israel," that is, with the children of Israel *in Moses*. Ex. 34, 27. In this the covenant of grace was conforming in its attitude to the eternal covenant made with Christ first and then with his people *in Christ*. Psalm 89, 19, 37. In the one case the entourage was fire and smoke, reverberating thunder, forked lightnings and a reeling mountain; in the other it was all gentleness. In the one case they went up into the midst of the thick darkness; in the other case God returned the call, and stood and talked with Moses face to face before his tent as a man talketh to his friend.

The change in the manner of Jehovah was so marked in its cordiality that Moses became bold and venturesome. God's method of doing things was an engima to him. It seemed inconsistent with itself. He had lashed their oppressors in Egypt with judgments, and now he seemed ready to destroy them himself. Moses sought an explanation. "Lord, I beseech thee, show me thy way," show me thy way of doing things. Show me on what principles you proceed, that I may know what to expect, and how to act as a leader of thy people. Being further encouraged, Moses said, "Show me thy glory," that is, "What con-

stitutes the glory of your character? What is it you prize most of all in the estimate of yourself?" It was a daring request, but God condescended to give him a gracious answer. He said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee."

Great potentates, when they take their places on the seats of authority and honor to which they have been called, make to their subjects an opening address, or what we call an inaugural. This address is supposed to be a statement of the principles and the policy of the party in power. To this usage Jehovah now conformed himself. He was their king under a covenant of grace. He, therefore, started out with a proclamation that at once set forth the attributes of his personality and at the same time the principles on which he should administer his government for all coming time. In a cleft of the rock, with God's hand over him, to shield him from the fierceness of the dazzling glory, and through the spaces between God's fingers, Moses could see the ineffable splendor as it passed by, and could hear the reverberation of that glorious and fearful name, "The Lord Thy God."

JEHOVAH, JEHOVAH GOD. MEREIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY, TRANSGRESSION, AND SIN, AND WILL BY NO MEANS CLEAR THE GUILTY; VISITING THE INIQUITIES OF THE FATHER UPON THE CHILDREN AND UPON THE CHILDREN'S CHILDREN, UNTO THE THIRD AND FOURTH GENERATION.

While this declaration of the significance of God's name satisfied some of the perplexities of Moses, it introduced others, which he could not then comprehend, for God had said, "Forgiving iniquity, transgression, and sin," and then added in the same breath, "and will by no means clear the guilty." How could both these things coexist? He will, and yet he won't. He won't, and yet he will. The mystery is solved in the seventeenth chapter of John.

That chapter is an antitype of the present one. The proclamation of God's name was a shadow and a prediction. The real proclamation of God's name took place when Christ passed up and down before the land for the space of three years, making all his goodness pass before men. Christ illustrated what it was for God to be merciful and gracious, to forgive iniquity, transgression, and sin. Christ's own words evidently point back to this very scene in which Moses was a participant. He says: "I have manifested thy name unto the men whom thou gavest me out of the world." But though he had illustrated several syllables of the name, there was one that he had not spelled out. At the close of his address to God he said, "I have declared thy name, and will declare it." There was one thing more for him to do. He was to show how God would by no means clear the guilty. He himself on the morrow was to give himself up as a ransom. The words which he uses evidently refer to something immediately at hand. That something could only be his crucifixion.

Now that the chasm was bridged over, and now that the king had delivered his address from the throne, it was proper to resume the preparations for the pavilion, which was to be built for God. Much progress had been made, as we learn from the twenty-fifth chapter and onward, but now it had all to be gone over again. This explains the seeming "repetitiousness," as some undiscerning critics have called it, of chapter thirty-five following chapter twenty-five. The criticism is made by those who seem to be ignorant of diplomatic form and of Oriental usage. When a main treaty is broken, all the minor steps fall with it. If a new treaty is made, the specifications have to be repeated. This explains why the giving of the material and the work of construction is repeated a second time. The tabernacle procedure, beginning with the twenty-fifth chapter, was a part of the Covenant of Works, now abrogated. The collection of material men-

tioned in the thirty-fifth chapter and onward to the end of Exodus, was a part of the Covenant of Grace.

Three books of the Pentateuch, Leviticus, Numbers, and Deuteronomy, while they contain a history of the people of Israel during their desert life, contain also what is more germane to our present consideration, a portraiture of the character and the ways of their king. These three books are a practical commentary on the royal proclamation by Jehovah, which attendeth the institution of the Covenant of Grace. Ex. 34. Jehovah appears all the way through as a sovereign just and righteous and merciful, and yet absolute in all matters of state and matters of religion.

I. He issues definite instructions about his pavilion that is to be erected. He himself furnishes all the specifications with the greatest minuteness of detail.

II. He names all the officers of his court and prescribes all the duties that are to be discharged by each one. Aaron and Joshua and Bezaleel and Aholiab are all his appointees. Moses was the great prophet, Aaron was the great priest, and Joshua was the great general. All of these persons received their commissions direct from God.

III. He prescribes the way he is to be served by all who would approach him. There is a system of offerings and of sacrifices and of sacred festivals, all of them being typical of things to come. The whole burnt-offering contained in the first chapter of Leviticus represents Christ giving himself in his entirety as an offering for sin. The meat-offering in the second chapter of Leviticus represents Christ as an offering of righteousness for his people, and the peace-offering in the third chapter of Leviticus represents Christ being made a feast of reconciliation between God and man.

IV. While Jehovah governs by a deputy and a mediator, he himself is always at hand for reference and for appeal.

V. Their king was not only their political head and their religious head, but he was also their military leader. As such he marked out their campaign of conquest. He ordered the sending forth of the spies. He numbered those fit for war and located them in their camps and under their banners, and he devised all their strategies for them.

What impression did these new subjects of Jehovah get of their king? There were certain persons among them who were what the Scriptures call "profane persons," with proclivities for wrong-doing, who were prone to evil continually. Their conception of Jehovah was unspiritual and unworthy. He was a great God, a mighty God, a shelter and a hiding-place, but they never could appreciate either his spirituality or his holiness. There were other persons again in ancient Israel just as there afterwards were in Christ's day, and just as there are now, who come to the light that their deeds may be manifest, and who with a seeming instinct seemed to take kindly to the truth.

The history of the reign of Jehovah as king began with the thirty-second chapter of Exodus and it includes also the books Leviticus, Numbers, Deuteronomy, Joshua, and Judges, and I Samuel down to Chap. 10, when the people rejected him and wanted a human king of their own. Thirty-eight years of that reign had passed already, but though they were a nation of subjects, they had no kingdom territory; they were in search of one. Joshua and Judges are called the Books of the Theocratic Régime proper, because God was now king over them in the land he had promised them; and because they were now in the kingdom land the administration of their king took on new features. To these new features attention is now to be directed. Moses himself was dead. Jehovah had removed him in accordance with the declaration recorded in Ex. 32, "When I visit I will visit." His life for theirs. His life had been mortgaged for thirty-eight years. Now

God foreclosed so that the people might go in and take possession. The official and the legal character of the transaction was manifested from the fact that God took charge of the body himself. He was the sexton who officiated at his interment and certified to his death accordingly. There was something strange about it. Whether Satan thought that he ought to have the body as being the body of a criminal, as was the goat that was given to Azazel, we do not know. But it is certain that Satan made an attempt to get it and Michael opposed it. God buried him, and no man knoweth his sepulcher to this day. To our own minds it would not be strange if some day or other God may not allow men to find the body of Moses. These are wonderful times for the exhuming of buried evidences according to the declaration, "found after many days."

The minister is dead, "Long live the minister." Jehovah the king now appoints Joshua to be his generalissimo, and puts him at the head of his army. He issued his instructions and his assurances to the new commander and bade him "Arise and take the people over Jordan." The royal insignia was to be continued unchanged. Taking precedence of everything else in the procession was that awe-inspiring Ark of the Covenant. That ark was the throne room of Jehovah, between the out-stretched wings of the golden cherubim of which, in blinding splendor, blazed the Shekinah, the symbol of his immediate presence.

They came to the Jordan; the bearers of the throne went down into the water. The moment their feet touched the current, the affrighted waters fled. "What ailed thee, O thou sea, that thou fledest, thou Jordan, that thou wast driven back?" A highway was made for them and they went over dry-shod. What a king of tremendous power Jehovah was! The earth trembled at the presence of the Lord, at the presence of the God of Jacob. If he could do such things as those, what could he not do?

And now that they were in their own land the king showed them what kind of a people he must have to serve him. A new kingdom must be occupied by a new kind of people. He commanded Joshua to take sharp knives and to circumcise the people; but true circumcision is of the heart, and means regeneration. The people that served the king must be a regenerate people.

Now came Jericho. It is to be seen what Jehovah can do here. Jericho was a great city, a city of lofty, resisting walls, nor could those gates, braced with iron as they were, be rushed by any Israelitish host that could be hurled against them. But there was no need of anything of the kind. Jericho was to fall without hands, without battering rams and catapults. Yet the whole host must be mustered. A vast column of forty thousand now formed into a line preparatory to a march around the city. Some went ahead and some followed after. The most conspicuous thing in the whole procession was that Ark of the Covenant. There lay the hiding of the nation's power. Around the city they went. They repeated the performance the second day and on the third day and on the fourth day and on the fifth day and on the sixth day. The wonderful thing about it was the absolute stillness that attended their movements. There was no noise and no talking in the ranks; as in the silence of death they made their daily rounds and then went into camp. To the denizens of Jericho there must have been something surpassingly absurd in all this. On the seventh day they went around seven times. When the seventh round was completed there went up a single shout from that tremendous host: "Shout, for the Lord hath given you the city." And Jericho's walls came tumbling down on the run before the beleaguering hosts. Israel thus saw what Jehovah could do. Next Jehovah appears as a strategist at the taking of Ai. Then he appears as a criminal judge, in the case of Achan. He appears as a law-maker. He appears as an executive. More than all he appears now

as a divider up of the land and the giver of land titles to the various tribes of Israel. The book of Joshua, therefore, is a history of the conquest of the land and is also typical as a history of the conquest of this world by the forces of the church in the coming ages.

The book of Judges has a historic and pedagogic purpose of its own. The key to it is the oft-repeated sentence, "for there was no king in Israel, and every man did what was right in his own eyes." That means there was no human king. God was their king who reigned through a premier, but the people were willful and disobedient and prone to rebellion. They chafed under his righteous administration. God allowed them to have their own way and permitted them, as he so often does in his method of pedagogy, to do as they pleased for a time. It seems to have been a part of the purpose of Jehovah to allow samples of all sorts of government and also all samples of no sort of government, as was the case now.

Accordingly, we have an utter and wholly irresponsible kind of democracy, the most perilous that can be found. In fact it was an approximate anarchy, an anticipation of modern nihilism, and a lesson of warning on that account. Every man was his own king, autocratic and reckless and caring very little about his neighbor. Robbery, pillage, and violence as a consequence filled the land. The very high ways were deserted. The disregard of God's law which produced that state of things will produce it again, whenever it gains ascendancy, as it did in the days of the Judges. Nowadays men are divided on the question of "the source of authority." We have had up the question of the source of authority in the state, and men have been divided over it; some contending that kings rule by divine right, and others that the source of all political authority is the consent of the governed, a principle which is not to be applied too rigidly, for that would dethrone Christ. If the question of the kingship of Christ were put to people to-day, it is doubtful whether men,

even in this land of our own, would give him the majority, yet Christ intends to reign all the same, whether here or there. To him every knee shall bow, and every tongue shall confess.

In those days of the Judges the source of authority in the state and the source of authority in religion were up at the same time and were truthfully a part of one and the same question. With them at the start Jehovah was their king and the source of both kinds of authority. But they had backslidden from Jehovah, and as a consequence respect for all authority, religious as well as political, waned among them. The whole state of things culminated in one of the most revolting and blood-curdling iniquities that ever disgraced human history. It is told at the close of the book in the story of the Levite and his concubine.

But it is not the evil doings of the people that we are now looking at, but at the character of the king as he appeared in his administration; Jehovah was dethroned in heart long before he was in name. The way was being slowly prepared so far as it was in their power to bring it about; Jehovah was to be retired and Saul was to be exalted. But God was gracious to them and wonderfully generous and forgiving. To punish them he brought down upon them the heathen, but did not outright destroy them. When afterwards they were crushed under a heathen yoke and lifted up their prayer, in anguish crying unto their neglected king, then he raised up a deliverer and started them off again. That these proceedings in the times of the Judges have a modern application is evident from examples which can be given. The pieces of the dismembered body of the concubine sent round among the tribes shocked them awfully. The bloody appeal they dared not ignore, so they got together a vast host of them to consider. The first move was a demand on the tribe of Benjamin to deliver up to national justice the sons of Belial, who had been guilty of the dreadful crime. But Benjamin revolted and refused outright.

They intended to maintain their refusal by a battle against all Israel if need be. Israel made ready an army. Before they went up to fight they inquired of God if they should go up against Benjamin their brother? Jehovah said, "Yes, go up." But they were driven back with a frightful loss. Again they asked the Lord, "Shall we go up against our brother?" Again the answer of Jehovah was, "Yes, go up." And again they were beaten. Once more they asked counsel of God. Again God told them to go up, and the third time they nearly wiped Benjamin out.

Why was it that since Benjamin had committed so great a wrong they were allowed to inflict upon Israel two such heavy defeats, one of twenty-two thousand and one of eighteen thousand? The explanation is here. Benjamin was not alone guilty of the awful degeneracy which led to that horrible crime. The whole nation was guilty, therefore the whole nation was to be punished. Jehovah's plan was first of all to use Benjamin to scourge Israel, and then to use Israel to scourge Benjamin to the verge of destruction.

A parallel to this was found in the recent Civil War of our country. People of the North maintained that they were right, that slavery was an abomination in the sight of God, and therefore God would bless the Northern army from the start; but the fact is that slavery was not simply a Southern sin; it was a national sin. We all were guilty of it together. We had profited by slavery; therefore, when the time came God executed judgment at Bull Run, using the South to scourge the North, but before the war was over he used the North to vanquish the South.

The Book of the Kingdom Literature contains I, II, Samuel, I, II, Kings, I, II, Chronicles, Ezra, Nehemiah, and Esther. The period covered by these books is about seven hundred and twenty-five years. They contain the history of the king and his subjects during that time.

The history of the people is a varied one. When it commenced Jehovah was still their king. Some time

afterwards, however, they became discontented and clamored for a human king to head the nation. This involved the supersedure of Jehovah. Nevertheless, by the order of Jehovah it was granted. Then followed a marvelous succession of kings of one kind and another—some good, some bad, and some indifferent. Saul led off, a self-willed, self-opinionated, intractable monarch who was repudiated by Jehovah before he had been two years on the throne, though he was allowed to reign the full forty years. After the two years David became God's appointee, and after him again Solomon. For many long years David, the duly appointed successor, was a fugitive and a wanderer. After Saul and David and Solomon, each of whom was a representative of a typical king, and after the kingdom was rent in twain, there followed a long succession of monarchs, but none of whom seemed to be particularly articulated in the typical genealogy. The books, however, which describe them come to us with God's imprimatur as genuine history. Though men were largely responsible for the make-up, God was responsible for the final overruling. They abound in material for character study. They involve also many illustrations of the interworking or co-ordinating of human freedom and divine sovereignty. In the affairs of ordinary life with us nowadays everything moves along seemingly a purely human substratum, but in the book of the kingdom history we see both the divine and the human working together like two wheels in a cog system, and from them we learn to discern providential overruling as well as human agency.

Human judicature in every nation is guided, in its decision, partly by enactments and partly by precedents, the latter being presumably based on the former, and are often more determined. A Book of Divine Revelation, of Divine Laws and Commandments, would be incomplete without an attendant exhibit of precedents illustrating and confirming. The value of these Old Testament books

for that purpose cannot be over-estimated. One will be surprised to find how many of the moral, social, and religious problems of our day have light thrown upon them by a comparison with similar examples in the Old Testament. With that we leave the subject in that form, and turn our thoughts to the contemplation of the king himself, as he appears in the administration of his kingdom and his people.

And first of all we are now to see Jehovah the king exercising a universal prerogative of royalty when it removes cabinet ministers and whole cabinets with them. In this case it was old Eli that was removed and the child Samuel was inducted into his place. A very old man and a very young child are the human parties in this strange affair. It was not simply old Eli that was now condemned, but it was the whole Aaronic priesthood in him. When a king enters into a treaty with another power, two agents are employed. The first is called a minister plenipotentiary, the second is a minister resident. The first has a specific commission and has no lineal successor, but the second has a continual succession. So when God made a treaty with Israel, Moses was his plenipotentiary. After the treaty was made, then Aaron and his sons after him were the administrators of it. But in the course of hundreds of years that elapsed the whole priestly administration had become corrupt and degenerate. Eli's sons were vile beyond description. Their end had come, and with them the end of an official recognition of the Aaronic priesthood.

But is it not true that the Aaronic priesthood continued in power? Yes, but when Eli was rejected the inadequacy of the whole of them was declared. It will be noticed how little God himself seemed to have to do with them from that time on. And as if to confirm all this, it will be noted how little Christ had to do with the high priests when he was upon earth. Communication had been broken off in the days of Eli and no man had ever been found to

take his place. The next priest whom God recognized after Eli was Christ himself.

The change was now to take place from the priestly to the prophetic. What Israel now needed was a line of prophets. Samuel being a very little boy was taken to signify the inauguration of the new prophetic line, to be continued until Christ should come.

An appalling disaster now happened to Israel. As intimated above, religious work had become grossly secularized under the elders of Israel. The Ark of God, instead of being the symbol of holy worship, became like a fetish or something to conjure by. There came a war between Israel and Philistia. Heavy forces were out on both sides. There were collisions and conflicts, but no conclusive results. The elders said, "We will bring out the ark of God to turn the scale." Such a thing was unprecedented. When the ark reached the camp the elation of the people was unbounded. A shout went up which was heard across the plain like the roar of the tempest, and the heavens rang again. The people thought that now certainly Jehovah would have to fight for his own, if he could not be made to fight for them in any other way. Surely Jehovah would not allow his very throne to be captured by an enemy, it would be too much of a disgrace; and so every man of them was braced up for a fight and confident victory.

Over in the camp of the Philistines excitement and alarm reigned supreme. They asked, "What meaneth all this shout from the Hebrew camp?" They were told that they had brought the ark of God into the camp. These lords of the Philistines knew all about Jehovah, though none of them worshiped him. It is a fashion in the East not to worship the gods of other nations. They knew Jehovah to be a mighty and a terrible God. They said one to another, "These are those mighty gods that smote the Egyptians. Now then we shall have to fight not only men, but gods. So brace up, ye Philistines, and fight for

your liberties and your lives." They rushed into the battle with the fury of desperation. To their surprise they won from the start. The Israelites fell in multitudes, the slaughter was prodigious. Thirty thousand of them were stretched out upon the plains and the two sons of Eli were slain.

The ark itself, the throne room of Jehovah, became a captive and a fugitive.

Old Eli, sitting in his seat at Shiloh, was anxiously awaiting tidings. All at once a fugitive from the battle-field came tearing into the camp. His garments were rent and he had dust upon his head. That meant disaster beyond question. Immediately the whole camp was in a tumult. Old Eli heard the uproar and sat trembling. The messenger went into detail before him. The army was hopelessly beaten. The dead were scattered all over the plain. The ditches ran with their blood. Eli trembled, but still listened.

The messenger continued. The two guardians of the Ark, Hophni and Phinehas, are dead. Eli continued to tremble, but still listened. The messenger went on with this terrible sentence, "AND THE ARK OF GOD IS TAKEN." As these words fell from his lips, old Eli, as if brained by a bludgeon, dropped from his seat and was dead. He was a very old man, ninety-eight years old, and a man of heavy physique.

The Aaronic line was now ended. Then was fulfilled the words of God, in which he said that the iniquity of Eli's house should not be purged with sacrifices and offerings forever. That meant that the growing degeneracy of three hundred and eighty-nine years had culminated and rejection was now reached.

But is it not true that there were to be high priests down to the time of Christ? Yes, but they were not God's appointees, as was Aaron and his house down to Eli, who was also of their line. So far as God's appointments were concerned, there was now to be a long hiatus in the

priesthood. For no less than eleven hundred and forty-one years God appointed no one to be priest, but there was to come some day a priest after God's own heart. As he said, "I will raise me up a faithful priest that will do according to all that is in my heart and my mind, and I will build him a storehouse and he shall walk before mine anointed forever." That priest was Christ. The intervening priests from Eli to Christ were not to be officially recognized. In confirmation of this view it will be noticed, as we have already said, that Christ when on earth never recognized a high priest. On the contrary, he refused to be interrogated by them.

The Philistines were exultant. It was the day of their lives. They had captured Generals and captured Princes, but this time they had captured a God, for they had his throne in their possession. There stood the ark, in all probability bespattered with the blood of its defenders. Uncircumcised hands took hold of its handles and carried it off, no doubt with many a jeer and jest. The mysterious chest, from which fiery lightnings were reputed to have darted forth, was now silent. It did nothing and said nothing, and was seemingly unable to help itself. All the more the merriment of the Philistines, as they lugged the hapless Ark back to their capital city. As the ancient manner was, they presented it as a trophy in his temple to their fish-god, Dagon. And there they left it. The next morning, lo and behold, Dagon was flat on his face. Had the Ark begun to assert itself? They seemed to have been scared only a little. It might have been an accident, for even their gods meet with mishaps. During the day they put Dagon on his feet and started him off all right again. The next morning he was down worse than ever. His hands and feet were cut off, and the only available part of him was a wooden stump. Could there be power in that ark after all to do these things? But there the ark stood, just where they put it, motionless and voiceless.

Next something like what we call nowadays bubonic

plague broke out among them, and they died off like sheep. But all the time the chest did nothing and manifested nothing. They concluded, however, that after all that chest was the danger spot. So they hurried it off to another one of their great cities, called Gath, but the plague was there as soon as they were, and the Gath people began to die off as rapidly as the others had done. Then they moved it off to Ekron, but the Ekron people began to protest; they did not want the ark there. The consternation was great among them. The bewildered heads of the Philistines resolved to send it back. They treated it at last with great distinction. They built a new cart especially to carry it back, drawn by new oxen that never before had been under the yoke; and they sent along presents of gold, and imitation emeralds of gold by the way of an apology to the God of Israel. They followed it at a safe distance. The oxen, guided by an unseen power, made straight for the border. The lords of the Philistines breathed freely and came back home. This was the first campaign of Jehovah among the heathen, lasting seven months and a half. The Philistines had captured it with glee. Their sense of relief was great when they got rid of it.

And now occurred an appalling and wicked incident in their national history. Influenced by the heathen nations around them, they had been gradually working toward the notion of a man-king, whereas God was their king. Samuel was indignant and shocked at their disloyalty. He remonstrated with them. He thought perhaps that it was because of dissatisfaction, possibly with himself, and still more with his sons, who were not proving themselves to be worthy judges of Israel. But God told him to accede to their wishes, for it is not you they reject, but me, said Jehovah. God selected a man for them; that man was Saul, the son of Kish. Saul was a great burly fellow, possessed of much physical stateliness, was a resolute, impulsive leader, with much daring and also

much rashness in his composition. The latter soon brought him to his ruin. Samuel was sent to anoint him. It was a simple ceremony, but the essentials were all observed. Thenceforth Jehovah was to be relegated to a subordinate dignity.

This did not mean, however, that Jehovah intended to allow the reins of power to drop from his hands. He did not allow it then, and he has not done it since, and he never will do it. However, if he did not reign over these rebellious subjects as king, he would persist in reigning over them as God. The fathers rejected Jehovah as king. Not Jehovah, but a man-king; in the same manner, at a later day, the children said, "We will not have this man 'to reign over us,' not Jesus, but Barrabas." In turn both Jehovah and Jesus have been rejected as king over men.

The divinely appointed and articulated kingships of Israel were five in number:

Jehovah	.....	Reigned.....	389 years.
Saul	.....	Reigned.....	40 years.
David	.....	Reigned.....	40 years.
Solomon	.....	Reigned.....	40 years.
Jesus the Anointed,		whose reign is	everlasting.

The interim kings of Judah and Israel, of the lines of Rehoboam and Jeroboam are entered into the scripture records by divine appointment, and were under divine supervision. They were not, however, of the articulated line. It has been already stated that the priestly line ended with Eli, the others had no divine appointment, but existed by sufferance. The next priest of God's appointment was Christ himself. In like manner the next divinely appointed king after Solomon was Jesus himself.

THE EPISTLES OF ST. PAUL TO THE CORINTHIANS.*

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It is possible to view the character of St. Paul from many widely differing standpoints. To some, he is the inspired apostle, the Divinely commissioned messenger to the Gentile world. To others, he is a remarkable Jew who elaborated certain peculiar views of his own about the person and the work of Christ Jesus,—views which he impressed with such vigor on his fellow believers that they have dominated the thought of Christendom till the present day. There is one point, however, on which all students of his life and epistles must heartily agree. They must admit that rarely in the history of the human race have so many varied gifts been bestowed on any one individual as those with which the personality of St. Paul was enriched.

The portions of his correspondence that remain to us are the best witness to his complex and many sided character. He is, on the one hand, the theologian, the mystic, the preacher, the student of Old Testament Scripture. Of these powers *Romans*, *Colossians*, *Ephesians* and *Philippians* are the abiding monument. On the other hand, he is the organizer, the administrator, the man of affairs in the fullest sense of that term. For the most ample proof of this we need look no further than the two Epistles to the Corinthians.

These two are, in a sense, more “occasional” than any of the extant epistles. They are concerned with the men, the problems, the errors and the vices of the Corinthian community at that time. St. Paul is distracted between

* Three articles will follow this from the pen of Dr. Walker in successive issues of THE REVIEW AND EXPOSITOR. Two articles will deal with the contents of First Corinthians and one with the contents of Second Corinthians.—Editor.

affection for his converts, grief at their faults and wrath at the Jewish emissaries who are splitting the church into factions and alienating its members from himself. In no other epistles have we such rapid changes in the writer's mood. Tender affection, stern denunciation, contemptuous sarcasm, passionate vindication of himself and his work—follow one another in quick succession. And yet in the midst of all this we have wise counsel on detailed points of practice—on the proper conduct of married life, on the duties of parents, on the right standard of conduct for the Christian in general society. We have, too, the series of injunctions about the Holy Communion and the elaborate discussion of the nature and use of spiritual gifts. We have his lyrical outburst—the matchless passage on Love, and we have that first great doctrinal essay—the chapter on the Resurrection.

The second epistle contains a piece of unique autobiography, the vivid sketch of the toils and persecutions amidst which his life was spent—followed later by the account of his heavenly visions, and of the personal affliction, sent to him, he believed, lest he should be “exalted overmuch.” Between these passages is inserted the lengthy and business-like account of the arrangements for the contributions for the Christian poor at Jerusalem.

Even so slight a survey as this gives some idea of the wealth and variety of matter contained in these two epistles. It is the aim of the following articles to survey their contents with somewhat greater fulness; to realize the situation in the church which called them forth; to appreciate the statesmanship and skill with which the apostle performed his task of government; to recall the permanent elements in his teaching and the message that they still bear for us.

Before, however, proceeding to a survey of the contents of these epistles, there are certain points connected with their history that need to be discussed. With re-

gard to the First, the need is very slight. No Pauline epistle has a stronger consensus of external and internal evidence to its genuineness; nor is there any question amongst reasonable critics as to its unity. But the case is very different with the Second. That it is Pauline and that it was written to Corinth no man, with a reputation for criticism to lose, would express any doubt. About its *unity* there is no such chance of agreement. In fact, there are few questions of New Testament criticism on which men, who are for the most part in agreement, find themselves so divided. The unity of 2 Corinthians is one of those questions, like the South Galatian theory and the authorship of 2 Peter, which seem to divide reasonable and reverent critics into two opposing camps.

The unity of the epistle, however, is by no means the only difficulty. In the course of it St. Paul speaks of earlier visits paid, and of earlier letters written to Corinth. The arrangement of these in chronological sequence, and the adjustment of them to other known events of St. Paul's career, seems to be a problem that is incapable of solution. In this respect the transition from 1 Corinthians to 2 Corinthians has been well compared to the passage from the clear paths of a laid-out park into the obscurity of a trackless forest. There have been, indeed, many intrepid explorers, and in most cases, each has struck out his own peculiar path. It has been a conspicuous case of *quot homines tot sententiae*.

It will serve to simplify our discussion of the unity of the 2nd Epistle, if we sketch quite briefly the previous history. To mention and discuss earlier contending theories as to the previous letters and visits would require much more space than can here be allowed. It must suffice therefore to indicate what seems on the whole to have been the most probable order of events. The ground will then be cleared for a discussion of the question whether or not we have within the limits of 2 Corinthians parts of two or more Pauline epistles.

St. Paul's first recorded visit to Corinth may probably be assigned to the year 52 A. D. Soon after his arrival in the city he made the acquaintance of Aquila and Prisca, who, along with the rest of the Jewish colony in Rome, had recently been expelled by an Imperial edict. There is a great deal of probability in the suggestion that the apostle's eager wish to see Rome and to preach the gospel there originated at this time from his conversations with these two friends. They, at any rate, were fresh from Rome and would have much to tell him of the local conditions. After the arrival of messengers with good news of the Macedonian churches, St. Paul was encouraged to preach the gospel with such uncompromising zeal that a breach with Judaism and the Synagogue took place. From the furious hostility of his countrymen the apostle was rescued by the judicial firmness and clear-sighted tolerance of Gallio. The stirring experiences of this visit occupied a space of eighteen months. When at the end of this time St. Paul departed for Syria, a Christian community in Corinth was an established fact.

Not long after his departure the Alexandrian Jew Apollos, whose knowledge of the Old Testament Scriptures made him such a powerful advocate for Christ, was urged by his friends to visit Corinth. His vindication of Christianity was zealous and effective, but—possibly owing to the disordered condition of the church at Corinth—he seems to have taken an early opportunity of rejoining St. Paul at Ephesus. It must have been somewhere about this time that the apostle wrote to the Corinthian church the epistle to which he alludes in 1 Corinthians 5:9—a letter which is unfortunately lost. This lost epistle, however, was by no means his only point of contact with his Corinthian converts. They “of the household of Chloe” brought news to St. Paul. These people were not improbably representatives of a commercial house trading between Corinth and Ephesus. Their news was chiefly of faction and of party spirit carried to the wildest excess.

The information they brought was soon supplemented by a letter from the Corinthians, asking for the apostle's counsel on various points and incidentally giving him a further insight into their own disordered state.

The situation in Corinth was so grave that action of some kind was necessary. The claims of the work at Ephesus were so pressing that St. Paul could not go to Corinth in person. But he sent a messenger and he wrote a letter. The messenger was Timothy and the letter was our First Epistle to the Corinthians.

The probability is that Timothy did not reach Corinth. A comparison of St. Luke's words in Acts 19:22 with those of St. Paul in 1 Corinthians 4:17, 16:10, makes it almost certain that he did not go beyond Macedonia. In the epistle that he sent, St. Paul deals with the whole situation that had been revealed, partly by the letter from Corinth, partly by the tidings brought by the messengers of Chloe.

It is at this point that the narrative of events that has hitherto been clear and indisputable, passes into the darkest obscurity. When the track appears to be so hopelessly lost, it is hardly to be wondered that each explorer prefers his own route to that suggested by any other. With the clear proviso, then, that the region through which we are passing is highly debatable, we may proceed to arrange the events in the following order:

There are passages in 2 Corinthians which justify the assumption that I Corinthians was conveyed to Corinth by Titus and a "brother" who remains un-named. The same passages indicate that on this occasion Titus began to organize the collection for the poor Christians at Jerusalem. It would appear that he then returned to St. Paul at Ephesus.

In the meantime opposition to the apostle was increasing at Corinth. The view is probably correct that regards the "Christ party" as a band of Jewish enissaries,

holding some sort of credentials from the church at Jerusalem, and animated by a bitter hostility to St. Paul and his work. So successful were their attacks upon him that he hastened in person to Corinth. The visit seems to have been brief, unsuccessful and humiliating.

St. Paul, however, would not give up the battle. He would not, without another effort, allow the church, on which he had spent so much toil, to be torn from his grasp. Titus was despatched to Corinth with another epistle—an epistle, this time, couched in severe and uncompromising terms. The epistle was so severe that, when it had once left his hands, the apostle was distracted by anxiety as to its possible effects. Would it win the Corinthians back to their allegiance—or would it be the last stroke that would finally sever them from him?

Under these circumstances, further work at Ephesus was impossible for him. His one desire was to meet Titus and hear the result of the epistle. Thinking to meet Titus on his return journey the distracted apostle went so far as Troas. There were opportunities here for evangelistic work—but he had not the heart to seize them. He wandered on into Macedonia still possessed by the one idea—of meeting Titus and learning the worst.

Here it was that the strain ended and the sorely tried heart found relief. In Macedonia Titus found him and cheered him with the joyful news that all had turned out for the best. The Corinthians had received the epistle with submission, had returned to their allegiance, were prepared to go any lengths to prove their loyalty. In the joy of his heart at this renewal of their former friendship St. Paul wrote to them an epistle—an epistle which either is, or is contained in, our Second Epistle to the Corinthians.

This somewhat hesitating phrase introduces us to the problem of the unity of that epistle. Is the epistle which St. Paul sent on this occasion co-extensive with our 2 Corinthians, or is the epistle that we know by name made

up partly of this epistle and partly of fragments of earlier epistles? The question may be defined a little more exactly by saying that there is a powerful body of first-class critical opinion which holds that the first nine chapters of our 2 Corinthians represent the epistle written on this occasion, while chapters 10-13 are a part of that earlier severe epistle about the results of which the apostle was so keenly anxious.

Before attempting to discuss this question on its merits a word may be said as to the origin and growth of it. Semler of Halle seems to have been the first critic to suggest that the epistle is composed of fragments. He was led to this by the marked contrast between chapters 1-9 on the one hand and chapters 10-13 on the other, and apparently he did not seek for further proofs. His suggestion met with little favor in Germany and was ignored elsewhere. In process of time, however, the theory he had advocated gained greater support till in 1870 there appeared a pamphlet on the *Vier-Capitel-Brief*, by Hausrath, of Heidelberg, in which the division of the epistle into two parts at the end of chapter 9 was again advocated. The suggestion was examined and dismissed by Klöpffer in 1874. By many, Klöpffer's refutation had been regarded as final and complete, but the discussion entered on a new stage by the publication, in 1897, of some articles in the *Expositor* by Dr. J. H. Kennedy, followed in 1900 by his book on *The Second and Third Epistles to the Corinthians*. There is one important difference, however, to be noted between Hausrath's theory and that of Kennedy. The former held that chapters 10-13 form the *whole* of the severe epistle written by St. Paul; the latter prefers the view that what we possess is two mutilated fragments; that chapters 10-13 are the concluding part of the earlier severe epistle of which the opening part has been lost, while chapters 1-9 are the earlier part of the epistle written on the return of Titus, and that here the concluding part has been lost.

In other words, by design or accident, the *end* of the earlier severe epistle has been attached to the *beginning* of the later cordial one; hence the marked difference in tone between the two parts of the epistle as we have it.

There seems on the whole to be an increasing tendency to accept this view. Some of those who finally reject it only do so after a careful discussion of its claims. Dr. Robertson's verdict in Hastings' *Dictionary of the Bible* is, that "on the whole as regards internal evidence, we may say that the case for separation is not proved, but it would be going too far to say that it is absolutely disproved." Dr. Sanday in the *Encyclopaedia Biblica* decides against the separation. Among the scholars who accept Kennedy's view may be named Adeney, Bacon, König, McGiffert, Plummer and Schmiedel.

We come now to a brief examination of the question itself. And in doing this, it is necessary in the case of one particular point, not merely to note it, but to write it large in the forefront of the whole discussion. This important point is the fact that the whole case for separation rests entirely on *internal evidence*. There is not a fragment of external evidence to be adduced in its favor; on the contrary it is wholly against any such dissection of the epistle. There is no evidence that any scribe, translator or patristic writer ever knew the epistle in any other form than that in which we have it. In other words, we have no evidence from manuscript, version or patristic text that either of these alleged fragments ever had a separate existence.

What then is the internal evidence that calls for this drastic step? Is it sufficient in itself to counterbalance this entire absence of external testimony?

It will probably be more helpful for the clear understanding of the problem if the arguments for separation be stated without comment, all criticism and counter suggestion being reserved for the end.

(1) The first point is that the apostle himself de-

scribes this earlier epistle as being written "out of much affliction and anguish of heart . . . with many tears." (2 Cor. 2:4). Such a description as this would seem exaggerated if applied to our 1 Corinthians. But the whole of chapters 10-13 may well have been written in much anguish and distress of mind. The severity is unquestionable; and it must have cost the writer many a pang to speak in this strain to those whom he loved and was anxious to win back to himself.

(2) It seems almost inconceivable that St. Paul could have written such words as chapters 10-13 contain, just at this time. We have noted the intense anxiety with which he awaited the return of Titus. He himself expresses the unfeigned joy which the news of Titus brought to him. In chapters 1-9 he expresses this joy with the utmost tenderness and kindness towards his Corinthian friends. Confident in this renewed cordiality he proceeds with all delicacy and courtesy to press on them in chapters 8 and 9 the question of contribution for the poor saints at Jerusalem, and then—there is a leap into a torrent of stinging sarcasm and biting reproof. View it as we will, there is undoubtedly a very real gap. Chapters 1-9 are entirely appropriate to St. Paul's feelings when Titus returned. How chapters 10-13 could harmonize with the joyous thankfulness of his mood seems very difficult to say.

(3) There are certain passages, which, if the epistle is to be regarded as an indivisible whole, appear to be mutually contradictory. It will suffice to quote one or two as typical of a larger number. In 7:4 he says: "Great is my glorying on your behalf." In 7:16 he says: "I rejoice that in everything I am of good courage concerning you." In 8:7 he says: "Ye abound in faith and utterance and knowledge." But in 12:20, 21 he says: "I fear . . . lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest . . . I should mourn for many

of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed." It seems almost inexplicable that in the course of *one* epistle, that passage of dark suspicion should follow immediately on these utterances of confidence and love. If, however, that severe passage really belongs to an earlier epistle when the relations between the apostle and his converts were strained, and the other passages belong to the later epistle when that unhappy time was over and the apostle could congratulate them on their better mood—then all is clear.

(4) We come now to a proof, which Kennedy regards as the sheet anchor of his theory. It is concerned with certain particular passages. There are expressions occurring in chapters 1-9 which *seem* to verbally refer to passages in chapters 10-13. The expressions in chapters 10-13 are in the present tense; those in chapters 1-9 are in the past tense. Standing in their present order in the epistle they seem inexplicable. But on the assumption that chapters 10-13 constitute the whole or part of the earlier severe epistle, then these backward references in the later epistle, i. e., our chapters 1-9, become perfectly clear. The force of this argument will be more easily seen if the passages in question be placed side by side:

10:6—Being in readiness to avenge all disobedience, when your obedience shall be fulfilled.	2:9—To this end also did I write, that I might know the proof of you whether you are obedient in all things.
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13:2—If I come again, I will not spare.	1:23—To spare you I forbore to come to Corinth.
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13:10—I write these things while absent, that I may not when present deal sharply.	2:3—I wrote this very thing, lest, when I came, I should have sorrow.
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(5) One more line of proof may be mentioned. It is a matter of detail, but to the present writer it appears more convincing than some of the arguments hitherto adduced. The earlier severe epistle would almost certainly have been written from Ephesus. It is equally certain that the letter despatched on the arrival of Titus was written some-

where in Macedonia. Bearing these facts in mind, we note that in 10:16 the apostle speaks of his hope "to preach the gospel even unto the parts beyond you." The obvious reference of this is to Italy and Spain. Now, on the assumption that these words form part of the earlier severe epistle written from Ephesus, they are accurate and exact. Italy does lie beyond Corinth in a straight line to one writing from Ephesus. The words do not seem to be so properly used in an epistle written from Macedonia. Italy does not lie beyond Corinth to a man writing in Macedonia.

Here, then, we have the case for separation. The foregoing summary of the evidence, though brief, may claim to be fair. It remains now, to strike a balance, if possible, between these contending probabilities and improbabilities. Are all these arguments, based on the *internal* evidence, sufficient to outweigh the total absence of external evidence, or rather, one may say, the extreme improbability from the side of the *external* evidence that the epistle should be so split up?

"Extreme improbability" is not too strong a phrase; it is capable of being justified. It should be noted, in the first place that the joining of these two fragments—if it took place at all—must have done so quite early. It must have been before the time of Irenæus, because he quotes the passage 2 Cor. 12:7-9 and refers to it (the words are extant in the Latin version) as coming "in secunda quae est ad Corinthios." Kennedy suggests a date about the year 96 A. D. when Claudius Ephebus and Valerius Bito were despatched from Rome to Corinth to report on the effect of Clement's epistle to the Corinthians. The main point, however, is that it must have taken place during the "papyrus" period when books were still circulated in the roll form and not in the "codex" form. It is not uncommon to find certain business or official documents united into one roll; and there would be nothing extraordinary in one or more short epistles being joined to-

gether in the same roll. But there is by no means the same probability that a *fragment* of an epistle should be attached to a fragment of another epistle. The hypothesis is that the beginning of this second fragment (i. e., the earlier epistle) is lost. Now this brings us to a crucial question. Was the joining of these two fragments intentional or unintentional? If it was intentional, why was the opening part of the second fragment omitted? If it was done unintentionally, purely as the result of accident, then the chances are a thousand to one against the first fragment ending with a complete sentence and the second one beginning at the beginning of a sentence. The probabilities are much greater that rough edges would in some way be visible at the point of juncture.

Then again, on the hypothesis of *accident* we must suppose that this one copy, in which fragments of two separate epistles have been joined by accident, was the only one to survive, and that every trace of the two component epistles in their separate form has perished. In fact the suggestion that fragments of two epistles have been joined in this casual, unintentional way, in such fashion as to rouse no mention of it in the earliest writers is a literary phenomenon so remarkable as to be incredible.

If, on the other hand, we are to suppose that the joining of the two fragments was done of set purpose—by members of the Corinthian church, or by some other person—one can only reply that it seems incredible that any one should have deliberately taken two fragments so widely different in tone and temper, and should have welded them into one epistle; and, what is more remarkable, should have disturbed the proper sequence, putting the earlier severe document out of its proper place, *after* the later more cordial one.

External documentary evidence, then, is not merely silent. Its silence is loudly eloquent against the separation. This, however, does not end the whole debate, for

we are still left face to face with the admitted gap between chapter 9 and chapter 10. Why does St. Paul, after nine chapters of cordiality and forgiveness, pass at a stroke into a passage of severe rebuke and invective? There are one or two considerations that seem to the present writer to go a long way—if not the whole distance—towards explaining this.

In the first place, no one of these longer Pauline epistles was composed at one sitting. Such epistles as *Romans* and *1 Corinthians* must have cost the apostle and his amanuensis many a sitting of laborious work. Now there is nothing unreasonable in supposing that when St. Paul had reached the end of chapter 9, further news arrived from Corinth of disaffection in the church, due to the machinations of his Judaizing foes “the Christ party.” It has been objected to this view that there is no hint of the arrival of any additional news of this kind, while, on the other hand, there is constant mention of the good news brought by Titus. Have we not, however, a real parallel in the epistle to the Philippians? In 3:1 of that epistle the apostle is evidently just drawing to a close. Then, all at once, without a word of preliminary warning he plunges into an anti-Judaizing invective: “Beware of the dogs, beware of the evil workers, etc.” Evidently some news had come to hand at that moment of the intrigues of his Jewish enemies, which caused him to break off into his impassioned warning. May we not suppose that something similar happened in the case of the Corinthian epistle?

This hypothesis seems to be quite adequate to account for the phenomena. The severe earlier epistle, which the apostle wrote in anguish of heart, we must suppose to be lost, just like the still earlier epistle referred to in 1 Cor. 5:9. The stern reproof of chapters 10-13 follows on the kindness of chapters 1-9 because new circumstances had occurred to evoke it. This will account, too, for the more severe passages in the latter part which seem

to contradict the more kindly sentiments of the earlier part. With reference to the particular passages quoted, 2:3 and 13:10 refer, in the opinion of the present writer, to two different epistles, just as 1:23 and 13:2 refer to two different occasions. The connection between 2:9 and 10:6 is too slight to warrant any conclusion. In face of all this, the argument that, because Italy lies beyond Corinth in a straight line from Ephesus, therefore the passage 10:6 *must* have been written from Ephesus, is precarious. It is not impossible that the apostle writing from Macedonia to Corinth, may have spoken of Italy and Spain as "the parts beyond you."

In addition to the above considerations one or two further points may be quite briefly noticed. It is a fair inference from 2 Cor. 7:8, 2:4 that there was but *one* severe epistle; and it seems highly probable that it is referred to in 2 Cor. 10:10 f. If this be so, then obviously these chapters 10-13 cannot be identified with the epistle. It is clear, too, that when the apostle wrote the severe epistle, he wrote in order to avoid the necessity of paying a visit in person (1:23); but when he wrote these last chapters he was on the point of paying a visit (12:14, 13:1). Hence his intentions at the time of writing these chapters are quite different from what he says his intentions were when he wrote the painful epistle.

These points taken in connection with the considerations previously brought forward, lead us to the conclusion that the case for the *Vier-Capitel-Brief* has not been made out. External and internal evidence combine to maintain our conviction of the integrity of the epistle.

In the foregoing discussion we have confined ourselves to the question of the last four chapters. An almost stronger case might be made out for the view that the short paragraph 6:14—7:1 is an interpolated fragment from some earlier epistle of the apostle to Corinth. It certainly seems to break into the sense of the passage, and 7:2 joins quite smoothly on to 6:13 if the paragraph

be excised. Here, too, however, the objection from the side of the external evidence is almost insuperable. While, on the other hand, the passage has so much affinity with certain parts of the context, that its presence is by no means inexplicable.

Our conclusion, therefore, about the last four chapters may be extended to the epistle as a whole. In the absence of much more convincing evidence than is at present available we retain the conviction that what we now possess is the Second Epistle to the Corinthians in the form in which it left the hands of St. Paul.

THE PREACHER FOR THE PRESENT SOUTH.

BY PROF. S. C. MITCHELL, PH. D., RICHMOND COLLEGE.

Taking for granted that special adaptation to the place and people is one of the marks of a strong ministry, may we inquire whether anything in the Southern situation is distinctive. Examination will show that the work of the ministry is beset by difficulties that are peculiar and momentous. Without attempting even to enumerate them all, it may not be amiss to dwell for a while upon certain factors—the racial, industrial, political, educational and intellectual—which affect the conditions of the preacher's work in the present South.

I. THE RACIAL FACTOR.

Foremost stands the racial factor. The history of the South is surpassingly tragic. It includes single crises of great pith and moment. But these have been only bubbles from the surface, indicating the disturbed conditions in the depths of its life. Its sorrow has been chronic. The kind of heroism which Providence has demanded of it is not like that of a man who nerves himself once for the quick stroke of the surgeon's knife, but rather like the fortitude of a man smitten with some baffling and seemingly incurable disease, who exercises faith without hope, who continues to work without reward, and who knows sorrow without sympathy. Often has this sufferer heard the passer-by make the heartless inquiry: "Master, who did sin, this man, or his parents, that he was born blind?" I believe that if we are open-minded to learn from the Divine Interpreter of human history we shall to-day hear the answer: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." The grandest sociological experiment

in history is taking place in the South at this time. On its issues many of the largest facts in the future of humanity depend. Can two alien races dwell together upon the same soil in the spirit of mutual helpfulness? Or must two differing peoples be kept apart, like sheep and wolves, if animalism is not to work annihilation to the weaker folk?

This, let us note clearly, is a novel experiment. For millenniums the highly-cultured Europeans lived in isolation, like an oasis in the desert. Of late there has been a dispersion of these advanced peoples. They have come into vital contact with backward races in all quarters of the earth, whether islands or continents. Hence we now for the first time begin to divide the world into fourteen educating nations, such as England, France, America, Japan, Germany, set over against countless undeveloped races. It is a distinction similar to that in our statistics between the literate and illiterate in our own population. Many are the races of mankind that have not gone to school. Their capacities, therefore, are as yet undetermined. This statement has the more point if we remember that the racial curriculum is of necessity a long one. The South is placed at the bloody angle of this far-flung battle line of racial adjustment.

Here are ten million Africans, recently risen from savagery through slavery to civilization, separated socially from the Saxons by a great gulf fixed, but otherwise interlaced inextricably in all our life. The negro problem has, to be sure, its economic and political aspects, but it is primarily sociological or moral. And hence it comes largely within the domain of the preacher's duty. To insist upon justice, to beget the spirit of mutual helpfulness, to uphold the majesty of law, to allay prejudice, to strengthen faith in man and in the inherent capacity of the least developed among mankind, to broaden sympathy so as to embrace humanity, to make known the potency of love which never faileth, these are

the penetrative influences which the preacher of the present South can exert toward a solution of this stressful situation. He, and he almost alone, occupies the moral vantage ground from which a sane, just and total view of the complex forces in this strife is to be obtained. It is a critical juncture demanding, not the priest but the prophet, clear in vision, courageous in conviction, and so sympathetic that the burden of his message ever is, "Comfort ye, comfort ye, my people," in the unprecedented task set for them by heaven.

II. THE INDUSTRIAL FACTOR.

We are living in the midst of a revolution mightier far in its effects than that of France in 1789. The industrial revolution, which began in England toward the close of the eighteenth century, on the continent after the Napoleonic wars, and in the North about the same time, has of late begun to sweep through the South. The industrialization of the South is as desirable as it is inevitable. It is undeniably causing social changes of a radical sort. In a recent visit to the great Olympia Cotton Mill in Columbia, S. C., I was impressed anew with the number of social problems growing out of this economic transition. Here were hundreds of families, torn from the ancestral farm, grouped in an exclusive community, thrust into strange conditions as regards labor, housing, the rights of children, social ideals and religious needs.

We shall be compensated in part for the tardiness with which we have entered upon this era of industrialism, if we are careful to profit by the experience of others in meeting the difficulties incident to its introduction. Happily for us, England and other countries have by painful experience learned the lessons of child labor, compulsory education, sanitation, a living wage and a fair working-day. Instead of repeating their blunders, we must ad-

vance to a solution of some of the matters still unadjusted, such as the right use of the leisure which the working man has won and the welding of the sympathies of the classes and the masses. If our religion is the application of the eternal spirit of Christ to the changing conditions of mankind, then here is ample opportunity for the consecrated commonsense of the preacher to show itself in the highest forms of statesmanship.

III. THE POLITICAL FACTOR.

The race problem in the South would be sufficiently taxing if divested of all extraneous difficulties. But, as a matter of fact, it has been the misfortune of the South to have the racial situation aggravated by the passions of war and the prejudices of intense sectional politics. The chasm between the Saxon and the negro has been widened by party antagonisms. The South has remained solid, not so much against the North as against the negro. This party solidity has, I need not add, tended to repress spontaneity in thinking and independence in acting. The demagogue has too often found that an appeal to prejudice is an end of argument. Thus the finer sensibilities of our people are sometimes dulled, their vision beclouded and their nobler impulses intimidated.

Now, there are many things of which I am doubtful, but of this one fact I am absolutely sure—namely, that the supreme duty of the preacher for the present South is to let politics alone. Yet, as the interpreter of the moral forces of his day, he has the power to influence for good the complex activities of life. As Emerson says, the moral sentiment underlies all. It would be strange indeed if God's prophet had no message of special import for a people who had been defeated in a fearful war, who had endured the terrors of reconstruction, who had experienced political isolation, and who are at present striving heroically to develop the material resources of their

country, rebuild their institutions, relate themselves anew to the national life, and regain their prestige in Federal counsels. To inspire Southern men with confidence in their ability to do the tasks set them, to quicken the public conscience, to assert a right judgment upon all great issues, to evoke national patriotism, these are the lines of endeavor which at once suggest themselves to you. Sympathy is the cure for sectionalism as well as for sectarianism.

IV. THE EDUCATIONAL FACTOR.

In education the South presents an interesting study. Three distinct processes are going forward. First, the education of the poor whites, skulking in mountain recesses; second, the education of the negroes; and third, the democratizing of the educational ideals and methods of the former aristocratic or feudal class. While these three forces appear separate, they all really spring from the one generating impulse of democracy, which is just now becoming ascendant in the Southland. Some people are favorable to one of these educational purposes and hostile to another. In my humble opinion, they are all three necessary and must prevail.

The reasons for this conclusion need not be given here. Suffice it to say, that for economic development, racial adjustment and national integration we must rely upon the school, where the triple influences of thrift, intelligence and virtue meet. The school is the epitome of the South's problem. For the solution of our peculiar difficulties must come not by might nor by power, but by the spirit of love, justice, humanity and progress. Accordingly, the educational revival in the South has breathed a deep religious spirit, rich in human interest and sustained by a lofty faith in the efficacy of truth, freedom and righteousness to accomplish results impossible to ordinary material agencies. To say that the ministry has made a large contribution to the progress of education in the South, would be to understate the great services which

they have rendered to this cause. In their frank insistence upon the right of every child to a fair chance in life, in their incitement of community effort to secure this advantage in the school, and in the encouragement upon every hand which they have given to these constructive forces, the preachers of the South have written one of the noblest chapters in the history of Christian enterprise.

V. THE INTELLECTUAL FACTOR.

The advances in historical and scientific studies necessitate a reference to the preacher's attitude toward these questions, which have a direct, though general, bearing upon one's fitness for the Southern field. In such matters, a minister's attitude is largely determined by the comparative valuation which he makes of his various activities. What, according to Jesus, is a correct gradation of the relative worth of the preacher's manifold duties? There is, of course, much room for difference in answering this question, but may I suggest the following classification:

- (1) The pursuit of truth.
- (2) The exertion of personal influence. "I perceive that virtue hath gone forth from me." The preacher is to be conscience to a community.
- (3) Deeds of mercy such as visitation of the sick, sorrowful and imprisoned.
- (4) The organization of what we ordinarily mean by church work, partly financial, partly social, and partly ecclesiastic.

The ministry of truth, the ministry of personality, the ministry of mercy, and the ministry of work. And the greatest of these is the pursuit of truth. This denotes the sublimest energy of the human soul. "It is the glory of man that he cannot live by bread alone." Jesus charted the entire course of the Christian church when he said, "Ye shall know the truth, and the truth shall make you

free." And by truth he must have meant something vital, something potent in human experience, and not tradition. The truth of yesterday is the tradition of to-day. Of the manna, "they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till morning. Notwithstanding, they hearkened not unto Moses; but some of them left of it till morning, and it bred worms, and became foul."

In this transitional time as regards evolutionary science and historical research, the preacher for the present South will hold by this sane maxim: "There is nothing so conservative as progress." How comes it that England is the only country in Europe that has not known a revolution within the past century? It is because the English, guided by sound political instinct, anticipated revolution by reform. The world appears to be fixity. In truth, it is fluidity. By an attitude of mind, open, hospitable sympathetic, conservative and, above all, sane, the preacher can mould in the wisest way the progressive thought of the South, relating it vitally to world-movements and keeping it true to the fundamental principles of the gospel of Jesus Christ.

In a word, the situation in the South, as I understand it, is a most attractive one for the preacher, because the work is such as to appeal to the strongest and noblest powers in his personality. Every true preacher is a prophet, a man who is the product of a crisis, who was born to meet an emergency, who discerns the divine reality in the present; whereas the priest is content merely to keep up the recollection of it in the past. In the South the preacher will be, as always, the forerunner of a higher social order, inspiring with courage the disheartened and directing the energies of our people to spiritual ends. In the subtle processes of Southern life you are to-day evolving a larger conception of humanity; for you are advancing from the superiority of the Saxon to the brotherhood of man; from sectionalism to nationalism; from na-

tionalism to a sense of international justice, which embraces the claims of the weak as well as the strong the world around. You are leading our people to see that perhaps their highest eulogium hereafter will be, when a folk once despised shall instinctively exclaim, "Thy gentleness hath made me great!"

THE THEORETICAL VALUE OF MORAL AND RELIGIOUS EXPERIENCE.*

II.

BY PROF. JAMES TEN BROEKE, TORONTO, CANADA.

Having been brought face to face with such real difficulties as those brought forward by this review of Bradley, we might take refuge in the conviction that it is left to the moral and religious side of our nature to lay hold of the Divine; that through the exercise of faith lived out, we arrive at a knowledge of the absolute, of ourselves and of the significance of the world that cannot be gained by theoretical reason. This is what is done, for example, by Albrecht Ritschl and his followers, namely, Herrmann, Kaftan and Harnack, not to mention others; they hold the view that the soul has a side of its nature which responds to the divine actions upon it and arrives at a trustworthy knowledge of the true unity of God, man and the world which is the ethical end of God in His Kingdom of ends, being realized in finite persons. Just as the soul actively responds to certain sense stimulations in sensations of light, and, rejecting Kant's separation between phenomena and noumena, knows the thing of nature, likewise the soul responds to certain operations of the divine spirit upon it in unique moral and religious acts and arrives at a sure knowledge of God and his nature. And in what will this unity of God, man, and the world consist? In an identity of ends; the end of the finite person, the end of the world-process, and the end of the personal God himself, are the same—all embraced in the ethical kingdom of God which is the conception of a society of moral selves. Thus

* The first division of Professor Ten Broeke's discussion appeared in the October, 1906, number of *THE REVIEW AND EXPOSITOR*.—Editors.

* Ritschl, *Justification and Reconciliation*, III, p 21-24.

reality is a whole. Thus it is that "Christianity alone fulfills the true demand for a unity between man and the world and God."* This principle of Christianity, distinguishing it from every philosophical attempt to apprehend the unity of all things, is the essential teaching of Christ, of Paul, of Augustine, of Luther, namely, that the soul has direct experience of God and in its faith awakens to a consciousness of its own destiny in the ethical kingdom of God and that this is the unity-giving principle between God, man and the world.

Ritschl has raised a great question, namely: May not the unity sought by our reason be found in the unity of ends, all embraced in the ethical kingdom of God, thus consummating the unity of man, world and God? May not this great truth become the conscious possession of the soul in its active faith in response to the divine operation upon it—a valid knowledge—a knowledge that cannot be gained in any other way?*** While I believe this solution of the world-problem is an improvement upon the agnostic position which regards the absolute as Unknowable Power and upon such a mediating position as that of Bradley which regards morality as ultimate but in a "transmuted" form of which we know nothing, yet I find difficulty in connecting the knowledge gained, according to Ritschl, in the exercise of faith, with theoretical knowledge. Can we not take yet a fourth position, namely, that a similar solution of the world-problem may be reached upon a philosophical basis? Could this be done, the unity of knowledge would be more faithfully preserved. I will now outline the way in which I think it may be done.

First of all, if philosophy be, as I think it is, self-knowledge in which is implied the knowledge of the world and God, an individual's attitude of reason in presence of ultimate problems that become conscious to him in his total

* *Ibid*, 200-211.

** *Ibid*, pp 222-3.

experience, the whole of this experience must form the data for his analysis and constructive theory which will be his philosophy. Nothing can be left out whether it be sensuous, theoretical, ethical or religions. Desiring to base philosophy upon a correct psychology, I must recognize the fact that it is a false psychology which restricts the moral to a partial self because the self is in its entirety a moral self.* How then can a philosophy which neglects the moral as a determining factor in the final significance of the experiences of self, world, and God, be the truth about reality?

Secondly, if I am to have knowledge of reality, I cannot go beyond my consciousness to reality to learn what reality is. External authority cannot tell. I must solve the problem of reality from the standpoint of self-conscious experience. Within this conscious experience, should not the most dominant factors, which are, at the same time, the most comprehensive and the most qualitatively valuable, be the criteria of what is real and true? But what is more vivid, what is more constantly present to dominate the whole range of human activity than the moral ideal? The deepest reflection pronounces the most valuable to be the finally real and the most valuable is the fellowship of personality with personality united by the bond of moral goodness and trust. Accepting this test of reality, this criterion of what must be believed in as real, who can say that the final unity of God, man and the world is not to be found in the fellowship of selves, of whom the divine Person is one, united by the bond of moral goodness and mutual trust, a unity by means of a common moral end?

Thirdly, I cannot accept terms in a system of philosophy which cannot be translated into conscious experience. For example, what is Hodgson's Unknown Power or Bradley's super-rational, super-moral Absolute? What is Power, what is Force, but action and what is it to act? Expressed in terms of the self-conscious experience which

* Ladd, *Philosophy of Conduct*, p 193.

is the basis of all philosophy, force, action, have no meaning except as they signify a self acting out its own will according to a conceived order of action. We might almost say that the whole of Bradley's argument turns upon his treatment of terms and their relations. He finds that relations always involve contradictions, that relations presuppose things and then, again, things presuppose relations. The student of Bradley's "Appearance and Reality" cannot avoid an uneasy feeling which arises, I think, from the fact that he is not convinced by the brilliant dialectic and yet he cannot readily refute it. Bradley's error, I think, consists in his neglect to keep close to actual experience. We do know both objects and relations as real—one as real as the other—but both objects and relations are constituted by and are existent for the knowing subject. For the subject, the objects are not first real, then related but the objects come into being as knowledge for the subject with their full complement of relations and we have no choice but to assume that this knowledge is of reality. And then, again, this term super-rational, super-moral, super-personal, and the attempt to think of the absolute experience as "somehow" a unity of the diversity of the world of "appearance" yet without its distinctions and relations. To me, these expressions are simply unmeaning. If it is the privilege of a philosopher when hard pressed to resort to the confession: "Somehow it must be, but I do not know how;" surely, this contains no reason why I should not with equal justification say: "Somehow the absolute is a moral personality in relation to finite moral agents whose sin and ignorance are their own though I do not know how." Certainly, I may say this if the whole range of my practical experience—my moral life—can find no other satisfying interpretation and grounding.

Fourthly, in support of my contention that morality is ultimate and is grounded in a divine moral Personality whose ends are realized in a society of moral selves, I

shall now indicate how I think Kant's real meaning should be interpreted, although I know there are different conceptions of what Kant taught. I think it is not far from the mark to say that Hodgson and Bradley base their negative positions upon the Critique of Pure Reason. I, however, believe that we do not reach Kant's real meaning till we consider his three critiques in unity. Of course, Kant's critics may hold that the Critiques of Pure and Practical Reason and of the Judgment do not form a unity. But as I read these works, the conviction is forced upon me that the three are intended as a unity. Indeed, in the Critique of the Pure Reason Kant repeatedly says that there may be other grounds upon which we may give content to the Ideas of Reason. I believe that in Kant's own mind the Critique of Pure Reason was only preliminary to a complete analysis of the whole life of mind—the whole man—and this too in subordination to the moral and religious interests. But in the history of philosophy, the Critique of Pure Reason has been given an undue prominence and made the basis of relativity in knowledge and even of agnosticism, while the Critique of the Practical Reason has been held to contradict that of the theoretical reason. On the other hand, the Critique of the Practical Reason has in its turn and in an independent manner influenced the advocates of the finality of moral and religious faith, for example, Ritschl. I think that this undue separation and apparent conflict of these two works has been largely on account of ignorance of the Critique of Judgment while it is said that "Kant himself regarded it as the coping-stone of his critical edifice. It even formed the point of departure for his successors, Fichte, Schelling, and Hegel, in the construction of their respective systems" (Intro. p. XII.)* And were not these systems dominated by the conception of unity? The implication is that the three Critiques of Kant form a unity—an analysis of the human mind in the entire range

* Kant's "Kritik of Judgment," Tr. by J. H. Bernard.

of its experience, namely, in its knowledge, in its volitions and in its feelings. Kant himself says that the Judgment forms a mediating link between Understanding and Reason, forming a unity. The question of the Critique of Judgment is whether the Judgment has *a priori* principles as well as the Understanding and the Reason and it is found to be so. Consequently, there are three sets of *a priori* principles discovered by the three Critiques. Why then are they not equally trustworthy and a system—a unity?

Moreover, in this Critique of Judgment I find that Kant makes the beautiful and the sublime serve the moral end and both tend to free us from the physical and the sensible and to lift us into the supersensible—the spiritual—indeed, to arouse the soul within us to a sense of its own spiritual destiny and bring us into relation to the Divine. Here again appears the unity of the whole life—from the Understanding, through the Judgment, to the Reason—all one but finding its culmination in the moral. Even “taste makes possible the transition, without any violent leap, from the charm of sense, to habitual moral interest” (252). In a section entitled, “The final purpose of the existence of the world, i. e., of creation itself,” Kant says: “Only in man . . . as subject of morality, do we meet with unconditioned legislation in respect of purposes, which therefore alone renders him capable of being a final purpose, to which the whole of nature is teleologically subordinated” (361). Again, as on the ground of natural purposes, we are led to the conception of a supreme intelligent cause, likewise “on the mere recommendation of the pure practical reason legislating for itself” (375), we are led to a “supreme cause governing nature according to moral principles.” Indeed, this supreme cause must also be conceived as moral (376).

As a passing remark, suppose we were to adopt Bradley's principle, in this connection, that “whatever is possible and must be certainly is,” we might stop here with

the moral interests supreme in all things, ultimate in nature, man and God. But we must not reach this conclusion too hastily. Kant next tells us that these lofty conceptions concerning the moral law and its implications—this belief in the supreme moral cause—rises up in us independently of the theoretical reason from the inner principle of the practical reason and that these conceptions do not need to be preceded by any theoretical conception of God, although the theoretical reason may serve to confirm and strengthen these conceptions after they have been first reached upon the moral basis (394). But I feel that Kant himself meant to give full and ultimate significance to morality. He says: "It is therefore the immanent principle of the mind to assume as true, on account of the obligation in reference to it, that which it is necessary to presuppose as condition of the highest moral final purpose" (410). And yet how can we escape disappointment when Kant also says "that no cognition whatever is possible of the supersensible in this way (of natural concepts)" (413)? We feel that this limitation of knowledge to concepts with sensuous content is an unfortunate barrier to the real Kant; our impulse is to take it away, removing at the same time the equally indefensible separation between phenomena and noumena and admit this grand system as final truth. Surely, Fichte and Hegel attempted to do these things. Kant's own words in the Critique of Pure Reason invite us to the undertaking when he says: "I call a concept problematical, if it is not self-contradictory, and if, as limiting other concepts, it is connected with other kinds of knowledge, while its objective reality cannot be known in any way. Now the concept of a noumenon, that is of a thing which can never be thought as an object of the senses, but only as a thing by itself (by the pure understanding) is not self-contradictory, because we cannot maintain that sensibility is the only form of intuition."*

* Müller's Translation of Critique of Pure Reason, Vol. II, p 221.

There may be an intuition other than sensuous which could give content even to a problematic concept, thus transforming a concept empty of sensuous content into real knowledge.

I am glad in this connection to have T. H. Green say: "Kant's great mistake lay in holding that the only objects of knowledge were objects of possible perception, from which it followed, since space and time were conditions of perception, that nothing could be known except under these conditions." In other words, it is not necessary to hold that conceptions must always admit of intuitionalizing in order to be knowledge. "Is not the true notion of 'faith' that it is the apprehension of objects which we *conceive* but cannot present in intuition, an apprehension of which the proper expression is not language but moral action" which, as it were, verifies the conception and confirms it as reality. "'That which for man is true, man can verify;' but all verification does not lie in the possibility of perception" (Works, II. 240; II. 173-175).

Granting that the verification of the truth of conceptions does not always "lie in the possibility of perception" but may take place in connection with moral action, may we not accept the Kantian conceptions of the ultimate nature of morality, of the moral world-order, of the end of creation as consisting in the realization of the moral Kingdom, and of the supreme moral Intelligence, as verified in experience and so established as the truth about reality—indeed, as the finally real? But, if this be so, we have bridged over the chasm between the theoretical and the practical and incorporated moral experience in philosophy itself as its dominant and finally significant factor.

I have now indicated the point which I have desired to reach which is that a comprehensive examination of our entire experience, avoiding conceptions which have no meaning in that experience and giving full meaning to conceptions of chief importance, can have but one result,

namely: The ultimate worth of the moral even to the extent of grounding the moral in the nature of the universe and in the World-Ground as moral Personality in whom there is the perfect realization of the moral Ideal. As Kant said in the Critique of Judgment: "So soon as men begin to think upon right and wrong . . . this judgment is inevitable, namely, that the issue cannot be the same, whether a man has behaved fairly or falsely, with equity or with violence, even though up to his life's end, as far as can be seen, he has met with no happiness for his virtues, no punishment for his vices. It is as if they perceived a voice within (saying) that the issue must be different. . . . But they could never think any other principle of the possibility of the unification of nature with its inner ethical laws, than a supreme Cause governing the world according to moral laws" (391-2). This is precisely my point, the issue is not the same whether we behave fairly or falsely for we are moral selves—a society, forming a social unity in which the moral purposes of God are being progressively realized. Morality is not then a mere phase of an unknown Power, nor is it a mere "appearance" to be "transmuted" from the Absolute standpoint into something other than itself. We may, on the other hand, regard the moral ideal as a conception verified in moral action and thus know that the principles of morality are ultimate.

I would also call attention to a fifth consideration, as follows: I am confident that general metaphysics can only issue in such a conception of the World-Ground as will afford a satisfactory basis for the metaphysics of ethics. I do not think that the multiplicity and unity of reality, including processes of becoming and processes of knowing, can be understood on any but a conception of the World-Ground as the Will and Reason of an absolute Self. I have shown that the moral Ideal points to a divine Person realizing the supreme moral end in a social Kingdom. But, as the grounding of this conception, it

may be shown that the multiplicity of finite things and persons may indeed be manifestations—if you choose, creations—of the one World-Ground, yet constituted in their multiplicity and real differences what they are by the same act of this World-Ground which maintains the multiplicity in unity. “Not even the activity which renders it one would . . . be other than that which renders it many. On the contrary, by the very same act by which it constitutes the multiplicity, it opposes itself to this as unity, and by the same act by which it constitutes the unity, it opposes itself to this as multiplicity. Thus here, if anywhere, we expressly presuppose the essential unity of the subject to which we ascribe at once unity and multiplicity.”* All objections are based upon the law of identity; but this law is satisfied if the same predicate is not at the same time affirmed and denied of the subject but there is nothing in this law of ideality to prevent the same subject having at the same time many different predicates distinct and separate but constituted a unity in the subject by the same act that constitutes them a plurality.** What except self-conscious personality can thus realize and constitute both unity and multiplicity? Thus general metaphysics offers to the metaphysics of ethics the conception of the World-Ground as “Will informed and guided by Reason and immanent as progressively realizing its own ideas in all that of which we have experience” —i. e., the World-Ground must be conceived in terms of self-conscious Personality.’***

Why, then, may we not say that it belongs to the very nature of the Absolute to be a Person in relation to personalities constituted what they are by the divine agency but having assigned to them their activity as their own; that their individualities are not “transmuted” into something other than themselves in the divine experience

* Lotze, *Metaphysics*, Sec. 75.

** *Ibid*, Sec. 75, 76.

*** Ladd, *Philosophy of Conduct*, p 603.

and could not be thus "transmuted" because the sameness of God is the living identity of purpose which ceaselessly obtains realization only in a society of moral selves gaining victories and suffering defeats in the struggle to live according to what they call the morally right and good. It may be too much to say with Kant that the end of all things is the realization of the moral Ideal. I am content to know that the realization of this moral Ideal is at least one of the essential factors in the purpose of God whose full content no one can express. It is true that we cannot picture how these things can be. But I have shown that conceptions may be accepted as representing a necessary philosophical result which are not realizable in perception or representable in the imagery of perception but which, nevertheless, receive their verification in our living activity.

I am not unmindful of the difficulties connected with this final position concerning the ultimate significance of morality. But I have tried to show that it is not far from even philosophical truth to regard the moral law as the expression in us of the divine Life in whom the moral Ideal finds its perfect fulfillment. In any case, our intellectual representations do not exhaust the content of Reality which is richer than our thought. It even may be, as Ritschl suggests, that the soul in a unique experience, discovers the secret of humanity, of God and of the world, to be the blessedness of life in the divine Kingdom of moral selves. The eagerness to know the Holy One must recognize its limitations. As Paulsen says: "It is left to religion, the custodian of all mysteries, to reveal to the heart the hidden meaning of the world and of life." Perhaps this is better and more comforting than to know, for, as Goethe said: "It is the highest happiness of the thinking being to investigate what can be investigated and silently to adore what cannot be explained."*

* Paulsen, Introduction to Philosophy, p 14.

BOOK REVIEWS.

I. OLD TESTAMENT.

The Problem of the Old Testament.

By James Orr, D.D. Pages, 562, octavo, \$1.75. Charles Scribner's Sons, New York. 1906.

Professor Orr's book is, all things considered, the most important book of the year in the Old Testament department. As a polemic against the Graf-Wellhausen theory of the Old Testament it is the most effective book of recent years. Both as critic and theologian, Dr. Orr stands midway between the brilliant Scotch professor and writer, James Robertson, and the learned Princeton professor and author, William Henry Green. The fact that Dr. Orr does not contend for a thoroughly inerrant Bible disarms the divisive critics of their favorite weapon in answering the lamented Dr. Green. The conservative conclusions of Prof. Orr are attained by purely critical processes, and not as the inevitable outcome of orthodox presuppositions. Professor James Robertson's lectures on the Early Religion of Israel did much to discredit the radical criticism in the minds of younger scholars in Britain and America, some of whom had not studied the writings of W. H. Green as carefully as they might have done. This new book by Dr. Orr bears on every page evidence of painstaking research and vigorous thinking. The note of downright sincerity is heard throughout all his discussion. He is as liberal toward the advocates of radical views as is possible without unfaithfulness to the truth. He never deals in unparliamentary epithets nor impugns motives, even when exposing the wildest critical extravagances. He is moved at times to raise the question whether the sense of humor is not becoming extinct—at least in the department of criticism. Once or twice

he almost invokes the spirit of Elijah that certain critical vagaries and foolish conceits may be consumed in the fires of the prophet's irony. We commend Dr. Orr for his self-control in holding himself steadily to the noble task of weighing arguments and estimating the value of critical theories and hypotheses.

The problem of the Old Testament, as Dr. Orr tells us in his introductory chapter, is twofold,—religious and literary. Is the *religion* which the Old Testament embodies merely a natural product of the development of the human spirit; or is it something more—a result of special, supernatural revelation to Israel, such as other nations did not possess? Then second, How are we to conceive of the *literature* itself, or of the books which make up the Old Testament, as respects their age, origin, mode of composition, trustworthiness, and, generally, their connection with the religion of which they are the monuments? Dr. Orr shows that the dependence of the literary criticism on the religious theory of the critic is very close, questions of date, genuineness and integrity being largely controlled by the view taken of the origin and course of development of the religion. The fundamental issue in the department of Old Testament study, according to Prof. Orr, is the question of the supernatural. Kuenen and other leaders of the radical school deny *in toto* the presence of the supernatural in history and in literature. Natural development without the intervention of the supernatural, according to Kuenen, will account for all the phenomena of Old Testament history and literature. Dr. Orr is willing for this rationalistic hypothesis to be brought to the test of experimental verification. Does Kuenen's theory work out easily and naturally in its application to the phenomena of Scripture? "With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves, in a magnificent demonstration of the immense, and, on nату-

ral principles, inexplicable difference between the religion of this obscure people and every other.”

Prof. Orr feels constrained to call the reader's attention to the fact that the modern critical theory of the Old Testament was elaborated in rationalistic workshops, and that, from this circumstance, a certain rationalistic impress was stamped upon it from the first. The type of theory now dominant in critical circles is rationalistic in every fiber of its construction. Dr. Orr doubts the possibility of purging the Wellhausen theory of its rationalistic leaven, “without a complete recasting on principles which are the direct antitheses of those which obtain in the schools in which it originated.” Our author puts the reader on his guard against certain writers who use the word “revelation” to express the peculiarity of Israel's religion, without, however, meaning to imply more than a certain providential guidance.

In the second chapter of his book, Dr. Orr takes a preliminary survey of the Old Testament itself, its structure, and the uniqueness of its history and religion. Such a survey, if intelligently and candidly conducted, always leads to substantially orthodox conclusions. The unity of the Bible is seen to be organic; the connection between the Old Testament and the New is shown to be vital and not mechanical; the Bible history is everywhere dominated by the idea of purpose, the very facts of the sacred history being the outward expression of the purpose of grace. Alike in what it has and in what it wants, the religion of the Old Testament is unique. From Abraham to the close of the Old Testament three great fundamental ideas distinguish the religion of Israel from the other religions of the ancient world: first, the doctrine of the unity of God, which was basal in Old Testament religion from the first; second, the unfolding of God's purposes of grace to the world; and third, the indissoluble relation the Old Testament establishes between religion and morality. The Old Testament claims to be a product

of special divine revelation. God made Himself known in both word and deed. Israel was conscious of being the possessor and guardian of a quite peculiar revelation from God. The literary record of this revelation has God for its inspiring source. The qualities ascribed to the Old Testament by 2 Tim. 3:15-17 really inhere in it. It does the gracious work for which God gave it to men. It conducts us into the presence of Christ.

Perhaps the most original part of Dr. Orr's book is found in Chapters III-VI. The literary analysis of the Hexateuch into three main documents is provisionally accepted, and the author shows that, even on this basis, the essential outlines of the patriarchal and Mosaic history and the outstanding facts of the religion and institutions of the Old Testament cannot be overturned. The fact is freely admitted that most of the newer critics regard the Old Testament as in the main unhistorical. Prof. Orr accepts provisionally their analysis into documents and the dates commonly assigned, and then proceeds to establish the substantial trustworthiness of the Old Testament history, even under the limits prescribed by the critical hypothesis.

The teleological character of Hebrew history cannot be destroyed by literary analysis and manipulation, because it is ingrained into the very substance of the history, is part of its texture, like a watermark in paper. Moreover, if the plan inwrought into the history of Israel is an artificial one, where can we find the mind capable of inventing it?

Taking up the Hexateuch, our author presents the analysis into three main strands, apart from Deuteronomy, which is commonly assumed to be a composition of the age of Josiah. J stands for a prophetic writer living in Judah not later than 800 B. C., many critics placing him a good deal earlier. E stands for a prophetic writer living in Ephraim about 750 B. C., some critics placing him a century earlier. P is the symbol for the

priestly school of writers to whom we owe the Levitical legislation and most of the genealogies, etc. In its written form this legislation is held by most recent critics to belong to the post-exilian period.

Dr. Orr takes J and E as witnesses, and lets them tell the story of Israel's early history as they knew it. According to the great founders of the radical school, these two writings antecede the age of written prophecy, and embody the traditions current in Israel before Amos and Hosea began to prophesy. If so, then "the internal unity and teleological character so conspicuous in these narratives formed *an integral part of the tradition*, and was not put into it by later prophetic manipulation." Moreover this tradition as to Israel's early history had already assumed a quite developed and settled form; and according to the critics, we have two witnesses, and not merely one, for the facts of the patriarchal and Mosaic periods. "Criticism, therefore, if its division of these documents could be trusted, would furnish us with a powerful corroboration of the genuineness and fixed character of the tradition at a period not later than the ninth century B. C." Dr. Orr next takes the reader over certain stepping-stones to an earlier date of the tradition preserved in J and E. Such a tradition, with a stable form, must have come into existence before the division of the kingdom at the death of Solomon, since it is found in practically the same form in both North and South. Moreover many critics have suggested for J and E dates much earlier than 800 and 750 B. C. Under the influence of a new theory of religious development, the Wellhausen school has greatly lowered the dates for J and E. And we may be sure that two writers such as J and E are supposed to have been, belonging to "the golden age of Hebrew literature," were not the first Israelites to engage in historical composition. Leading critics like Kautzsch place much of the historical composition of the books of Samuel shortly after the reign of

Solomon, and some of the great poems are located farther back, the Song of Deborah in Judges V. being placed about 1250 B. C. Dr. Orr thinks it highly improbable that the history of David's reign should have been composed a century prior to the patriarchal and Mosaic history. He argues for a revision of the conceptions of the literary capabilities of the Mosaic age. From archæological discovery he brings forward corroborative evidence for the early date of the sources. He even dares to bring into court as witnesses the Biblical narratives themselves, pleading in their behalf that they ought to be heard with a *prima facie* presumption of their honesty. He quotes the passages that recount the literary activity of Moses, and affirms his conviction that much first-hand material from the Mosaic age is substantially preserved in the Pentateuch. "Even accepting the critical premises—in part by help of them—we are warranted in the belief to which we were led by the consideration of the organic and purposeful character of the Old Testament narrative itself, that it is a faithful representation of the actual course of the early history of the people."

The critical counter-theories are tested and found wanting, whether one tries them in their explanation of the course of the history or of the institutions of Israel. The theory that the patriarchs were not individuals but only "personifications" is confronted with the testimony of Israel's national consciousness. The same deep national consciousness proclaiming itself in history and prophecy and poetry attests the events of the Exodus and the deliverance at the Red Sea. "This knowledge dwells, not as a vague reminiscence, but as a strong, definite, historical assurance, in the heart of the nation, and it is as inconceivable that Israel should be mistaken about it, as that a grown man should forget the scenes of his boyhood, or episodes of his early life that burned themselves into his very soul."

The internal character of the narratives of the patriarchal period is adduced as a guarantee of their historicity. There is a notable paucity of miracles in Genesis, when, on the legendary theory, one would expect a superabundance of marvels. Moreover, there is a remarkable unity in the picture of the patriarchs in the various sources, and the sources are so interwoven as to constitute a compact single narrative of which the several parts imply, and depend on, each other. Our author thinks that the figure of Abraham as portrayed in Genesis might almost be adduced as of itself a guarantee of the historicity of the narrative in which it is embodied. The narratives in Genesis are faithful to patriarchal conditions in that the history keeps true to primitive conditions, the religious ideas and forms of worship, as well as the ethical conceptions, being such as would suit an early stage of revelation. The portraits of Moses and Aaron are the same in J, E, P, D, alike. It is one and the same Moses, with one and the same Aaron beside him.

The radical vice of the newer critical method, according to Dr. Orr, is its continual substitution of arbitrary conjecture for the facts of the history as given. He shows how advanced critics like Budde try to impose their theories on the Old Testament in the teeth of its own outcry against them. Thus Budde frankly admits concerning his view that Yahweh, a new god received by Israel at the Exodus, later on absorbed the Canaanite gods into his own person: "To be sure, neither the law, nor the historical narratives, nor the prophets, say a word of all this, yet it can be proved," etc. Professor Orr well adds: "Nearly anything, we imagine, could be proved in the same manner."

Dr. Orr presents in sharp contrast the Biblical and the critical views of the origin of monotheism in Israel and the customs of worship, with special treatment of image-worship in Israel. He shows that the religion of the chosen people from Abraham onward was a practical

monotheism, and that the critical view that the prophets of the eight century B. C. were the creators of ethical monotheism, is without warrant. He takes up in detail the critical notions of the large place in Israelitish worship ascribed to fetishism, animism, totemism, image-worship, ancestor-worship, tree- and stone-worship, human sacrifices, etc., and shows the weakness of their contention. "A dispassionate review, therefore, of this long catalogue of superstitions alleged to belong to pre-prophetic religion in Israel fails to establish the theory of the critics that any of them formed part of the genuine religion of Israel. They show abundant defection in particular periods from the pure norm of that religion; but the evidence is overwhelming that they were foreign to the true genius of the religion, were condemned by its laws and by the prophets, and at no time received countenance from its great representatives."

In the sixth chapter Dr. Orr discusses the critical view of the ark, the tabernacle, the priesthood, etc. There is much keen dialectic in exposing critical inconsistencies in the treatment of the institutions of worship. On the one hand, the critics must agree with conservative scholars in exalting the personality and work of Moses in order to explain how it comes about that all the legislation in the Old Testament is connected with his name; on the other hand, they must minimize his influence almost to vanishing point, in order to make it credible that he really gave to Israel no laws at all—none at least of which we have any knowledge. Wellhausen contends that the prophets knew nothing at all about a ritual *torah* backed up by commands from Jehovah for its observance; and yet, according to the critical theory, Deuteronomy, which contains abundance of prescriptions and regulations about sacrifices, was already in existence before Jeremiah contrasted obedience with burnt-offerings and sacrifices. Already Dr. Orr cannot resist the temptation to point out the "difficulties and perplexities of the

critical hypothesis," a subject which he takes up more formally in Chapters VII.—X.

Chapter VII. first gives a lucid and eminently fair history of Pentateuchal criticism, which is followed by a statement of the difficulties of the critical hypothesis in general. Our author shows that doubt is awakened by the conflicts of opinion which the history of criticism itself discovers, and these differences are found among contemporary critics. "All this would matter little, if it were, as is sometimes said, mere variation on the surface, with slight bearing on the soundness of the theory as a whole. But it is far from that. The criteria which determine these judgments are found on inspection to go deep into the substance of the theory, and afford a valuable practical test of the principles by which it is built up." Attention is drawn to the undue multiplication of the hypothetical sources, J, E, P and R being each the general symbol for three or more writers living in different ages. The latest turn of the critics is to resolve these letters into symbols of *schools* of writers to which men living centuries apart belonged. This would seem to render worthless most of the painstaking investigation as to the individual style of P, J, E, D. Men of the same school may differ widely in vocabulary, syntax and all the higher elements entering into one's style of writing. This is a return to the old *fragmentary* hypothesis of Geddes and Vater, exploded so long ago. The firmly-knit character of the Pentateuch is the rock on which this fragmentary hypothesis must inevitably founder. "Its organic character bespeaks for it a higher origin than a concourse of literary atoms."

Professor Orr devotes more than a third of his book to the question of the literary analysis of the Hexateuch into documents. His provisional acceptance of the current analysis into documents enabled him to establish the general trustworthiness of the Bible history without attacking the literary partition of the critics. He shows that

their historical skepticism is not a necessary conclusion from their analysis and dating of documents. But having undermined the historical criticism, Dr. Orr next turns his attention to the literary criticism, and the divisive critics soon discover that their armor is weak in many places. First, as to J and E, are the critics right in distinguishing two documents at all? It would be difficult to find a better example of higher criticism than Dr. Orr's handling of this interesting inquiry. The reader must admire the breadth of view, the accuracy in details and the cogency of the arguments. The critics have not made good their view that J and E were originally distinct documents by different authors or schools of writers.

Chapter VIII. deals with the question of Deuteronomy, and the author insists on calling Old Testament critics to a fresh consideration of the question: "Is the Josaianic origin of Deuteronomy a result of scientific criticism which the impartial mind is bound to accept?" From the days of DeWette's epoch-making monograph on Deuteronomy (1805), many leading Old Testament scholars have started with this theory of the late origin of Deuteronomy as one of the assured results of scientific criticism. Dr. Orr's masterly discussion of this question would be a good chapter for the younger students to begin with. Lawyers, busy pastors and thoughtful laymen can appreciate the vigor of his attack on the very citadel of the critical position. His summary of conclusions on pp. 282-4, too long to quote here, contains nothing that is not fortified by strong arguments in the preceding discussion. "The book definitely gives itself out as a reproduction of the speeches which Moses delivered in the *Arabah* of Moab before his death, and expressly declares that Moses wrote his addresses ('this law'), and gave the book into custody of the priests." Dr. Orr accepts this as a true account of the origin of the book. "The literary gifts of Moses were amply adequate to the writing of his own discourses in their present form."

He shows his caution and moderation by adding: "This is not to deny editorial revision and annotation."

Chapters IX. and X. discuss at length the priestly writing, both the code and the document that contains it. The radical view of the gradual growth of priestly custom, hardening into obligation, and finally at a late date getting itself written down in small codes which were united into the priestly document after the Exile, all this is shown to be not the necessary conclusion from a minute study of the priestly writing itself and a comparison with the facts of history, but a hypothesis inadequately supported by arguments. P never existed as a separate document, and its history is trustworthy, and its laws early.

Here, as everywhere in his book, Dr. Orr shows a most comprehensive grasp of the problem to be discussed and an acquaintance with the literature of criticism that would make good, if it could be called in question, his statement that his interest in Old Testament Criticism, first aroused forty years ago, has never flagged. For conducting such an inquiry as he has given the world in the *Problem of the Old Testament*, he is in some respects better equipped than the best of the professors who claim to be experts in Higher Criticism. His vision is wider, and more of the judicial attitude is possible to him, as a worker in other fields of investigation, than is discoverable in the productions of modern Old Testament critics whether radical, mediating, or conservative.

The chapter on Archæology and the Old Testament is judicious and informing. He does not overstate the apologetic value of the facts. The closing chapter on the Progressiveness of Revelation is a fitting climax to an epoch-making book on the Old Testament. The younger scholars who have not been able to follow Wellhausen, nor even Dillmann and Driver, will take fresh courage from the entrance of such a strong, sane and well furnished champion of the Old Testament into the arena. We thank God for the work Dr Orr has already done for

the cause of evangelical religion, and pray God for a lengthening of his days.

JOHN R. SAMPEY.

An American Commentary on the Old Testament. LEVITICUS AND NUMBERS.

By George F. Genung, D.D. Pages 108 and 144, octavo, paper. Postpaid, \$2.12. American Baptist Publication Society, Philadelphia.

Dr. Genung has produced a most interesting and readable commentary on the books of Leviticus and Numbers. He is master of a pleasing English style, and his commentary leads the reader straight on as if he were perusing a volume of entertaining lectures and essays rather than a commentary. Our author is almost always happy in his manner of putting things when he gives us the fruit of his own first-hand studies. We cannot say as much for him when he seeks to align himself with those who accept the modern critical view of the Pentateuch. He seems to think it necessary to take at least a little of this medicine, but he almost invariably makes a wry face as he swallows it, and some at least of his readers will imitate him as they try to dispose of the considerable modicum of this medicine which he passes on to them.

He accepts the theory of different documentary strata in the Pentateuch. He seems to have followed, for the most part, the mediating critics rather than the thoroughly radical school. The author has too much religion and good sense to follow the more skeptical wing of the critics. At the same time, our author's position is removed quite a long way from that of the old orthodoxy. Writing of the Levitical regulations, Dr. Genung says: "It is not impossible that Moses, the great founder of the nation, may have given to some of these laws the sanction of his authority. It was not the habit of the priest in precritical times to inquire closely into the authorship of what had come down to him as established and sacred. Custom soon hardened into obligation, and any precept whose lifetime ran back beyond the memory

of man would be as a matter of course endowed with the prestige of that great name which had given such a mighty initial impulse to the nation's life. It was therefore the most natural thing in the world for a writer or redactor, in codifying the temple usages which had existed from time immemorial, to introduce each new topic or section with the recognized legal formula, 'And the Lord spake unto Moses, saying.' The book of Leviticus may therefore be said to be Mosaic in that it is the literary precipitate of Moses' work and of its continuation through the priestly activity which took its rise from the Mosaic tabernacle system and fulfilled itself in the nation's religious life."

Our author accepts Driver's view that by 444 B. C., Leviticus had received almost its present form: "The priest code would thus serve its purpose as the backbone of the post-exilic reformation." While recognizing much in the modern documentary theory that one may well hesitate to accept, Dr. Genung remarks: "Nevertheless that the germs of the priest-code existed and were a living influence in those circles to which its legislation applied, in times long anterior to the prophets, though subject to growth and modification as the religious problems of the nation advanced in complexity, is a fact which must be evident from a careful and unprejudiced study of the history." Our author in a good many places follows the logic of his critical premises to its inevitable conclusion in a much lower estimate of the Levitical law than we are accustomed to expect in a reverent and safe commentator.

In the Introduction to Numbers, Dr. Genung commits himself with even more assurance to the modern documentary theory of the Pentateuch. He is of opinion that the book was wrought into its final shape long after the period of which it treats. He finds a radical difference in the point of view regarding the hierarchy between the history and Deuteronomy on the one hand, and the

priestly legislation on the other, and argues that all the earlier history of Israel developed in the ignorance or entire absence of any organic law embodying these arrangements of the Priest Code. He sums up the matter as follows: "The probability emerging from the comparison of details which present themselves from various parts of the Old Testament appears to be: that the completed temple organization and ritual, including the relegation of the Levites to the position of subordinate helpers in the temple, did not come into force until after the exile; and that in the books of Leviticus and Numbers which, availing themselves of ancient materials, were put into shape after that period, these priestly arrangements were ascribed to Moses through a use of legal formulas or fictions which was a common literary procedure among the nations of antiquity." Of these "legal formulas or fictions" in literature worthy of study we have little or no objective proof. It is a fancy spun out of whole cloth by modern Old Testament critics.

Before our author lays down his pen he seems almost tempted to abjure analytical criticism altogether and lead his readers in the study of the book of Numbers as we have it before us. For such a delightful excursion as this it would be difficult to find a better guide than Dr. Genung. Referring to the critical dissection of books, the author remarks: "But we dissect only the dead body; and we must not think that dissection of the dead can give the same results as communion with the living. May the day be far distant when the Bible shall become for Western Christendom only a cadaver, the prey of dissection and analysis and criticism, a thing to be endlessly studied about, but never to be studied or communed with in its own living body and spirit. It will do the full good which its divine Inspirer intended only as it is a live book, a speaking companion, approached and appreciated through the naïve power to merge the willing mind in its

current of thought and imagery which the coldly critical habit can only do us infinite harm by taking away. Thus read and appreciated, not the least inspiring and vitally helpful of the sixty-six books in our canon will be found to be the divinely given book of Numbers."

That the author of the Pentateuch may have used much documentary material already to hand no conservative critic would be at the pains to disprove; it is altogether likely that both oral and written tradition furnished materials for Genesis. An eye-witness tells us the story from Exodus to Deuteronomy. The hero and the responsible author of these four books is none other than Moses the Lawgiver. Dr. Genung is too good a literary critic not to tremble when he undertakes the dissection of a book like Numbers, for he is engaged in vivisection. According to his own testimony, the Bible is a live book; why apply to it the knife of modern analytical criticism—unless it be to remove some parasitic growth inimical to the life of the Book?

JOHN R. SAMPEY.

Old Testament Introduction. General and Special.

By John Howard Raven, D.D. 362 pages, octavo, \$2.00. Fleming H. Revell Company, New York. 1906.

Dr. Raven is Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed Church in America, at New Brunswick, N. J. He has given to the friends of the Old Testament a handy volume in which the latest theories of the divisive critics are fairly stated and answered. He deals in argument rather than ridicule or invective. "As far as possible the arguments of the liberals are given in their own words, not only to conserve fairness but to encourage the student to read the opposite side of the case." Professor Raven seems eminently fair in his statement of the modern critical view, and his arguments in refutation of their theories are usually cogent and convincing. He stands with Keil and W. H. Green squarely confronting the divisive

critics with an affirmation of the Mosaic authorship of the Pentateuch, the Davidic authorship of many Psalms, the unity of Isaiah and the genuineness of the book ascribed to Daniel.

Dr. Raven first treats of the Canon and the Text of the Old Testament. He calls in question many theories that have been so often affirmed and reiterated by the divisive critics that they have become earmarks of critical orthodoxy. He holds that the Old Testament canon was closed about 400 B. C. He challenges the testimony of the Septuagint and other ancient versions when they do not agree with the Hebrew text. Like Dr. Green, he is so straight in his textual conservatism that he almost leans back. Better this than the unbridled license of conjectural emendation into which many recent critics have plunged.

Professor Raven properly devotes more than three-fourths of his book to Special Introduction, in which he takes up the Old Testament books one by one and discusses the name, author, purpose and mode of composition, and presents an outline of the book. The work is well done, and most of the questions that an inquiring student would raise, receive an adequate treatment. We know of no book that seems better adapted to start the young theological student on the right road through the forest of Higher Criticism.

JOHN R. SAMPEY.

Studies in the Book of Psalms.

By Lincoln Hulley, Ph.D. Pages, 178. Fleming H. Revell Company, New York. 1906.

Professor Hulley, in response to many requests for printed copies of his lectures on the Psalms, which have been delivered to interested audiences in various parts of America, has published this entertaining little volume. The opening lecture on Hebrew Poetry urges the importance of a new vocabulary for describing the linguistic and literary phenomena of Hebrew literature. "To call

Job a tragedy and Solomon's song a comedy is literary trifling and is confusing." He prefers to call Job a didactic poem and Solomon's Song an idyl. The author does not discuss the recent theories as to the regular recurrence of the same number of accented syllables in successive lines, resulting in trimeters, pentameters, etc.

Dr. Hulley is often happy in giving fitting titles to the various psalms. Thus Psalm 14 is "The Fool's Creed," Ps. 19 "The Heavens are Telling," Ps. 49 "Dives and Lazarus," Ps. 100 "Jubilate." In the lecture on the traditional setting of Psalms our author shows his decided leaning to moderately conservative views. He ascribes Ps. 110 to David, but singularly enough makes the psalm only typically Messianic. "While its fullest import is Messianic, still Jesus Himself said that David wrote it, and it was primarily of David, the Lord's anointed." If our Saviour's authority suffices to make one accept David as the author of Ps. 110, it ought also to show us that David was writing not of himself primarily but of the Messiah. "Jehovah said unto my Lord." The argument of Jesus against the Pharisees rests upon two assumptions; that David wrote Ps. 110, and that he addressed his son the Messiah as his Lord. Hence the primary and sole reference is to the Messiah, who is both king and priest.

In the long chapter on Fifteen Psalm Groups there is much helpful comment. The least satisfactory in tone and temper is the discussion of the Imprecatory Psalms. The author does full justice to the strength and horror of the maledictions, and one expects to hear him cry out for the excision of all these prayers against foes. There is truth in his view that these curses are on the lower level attained by Old Testament saints. Jesus requires us to pray for those who persecute us, and his own example on the cross makes it plain that he meant what he said. Maclaren is much more happy in his manner of advocating this view, for he does full justice to the love of

righteousness in the heart of the excited and indignant psalmists.

Dr. Hulley appends the outline of ten class studies in the Psalms. Under his capable leadership such studies would be very stimulating and informing.

JOHN R. SAMPEY.

Studies in the Book of Job.

By Francis N. Peloubet, D.D. Pages, 115, octavo, \$1.00 net. Charles Scribner's Sons, New York. 1906.

Dr. Peloubet as the author of annual select Notes on the International Lessons has won a large place for himself in popular Bible study. He has prepared this admirable manual on Job for advanced classes in the Sunday-school, for Bible classes in high schools and colleges, for evening services, and for individual use. He agrees with Carlyle that the Book of Job is "one of the grandest things ever written with pen." While not neglecting the critical questions concerning Job, the author has placed the main emphasis on "the book as it is now, on the inspiring, invigorating, transforming, comforting teachings found therein. It is not the history of the violin we here want, but the music." The author's aim is "to awaken fresh interest in the book itself; to open the doors to its greatness and glory as literature; to open windows to its blessed and comforting truths; to bring its consolations to the perplexed and suffering; to apply its character-forming elements and power." Right well does Dr. Peloubet succeed in his noble aim.

The book contains a full bibliography and complete indexes. Great skill is manifest in the paragraphing, analytical outlines, use of different fonts of type, diagrams, etc. Dr. Peloubet has read widely in the world's best literature, and he lays everything under tribute to illustrate the problem of the Book of Job, and yet nothing is lugged in for the sake of display.

Dr. Peloubet accepts the unity of the Book of Job, and places the book at an early date, probably at some period in the age of the Judges. "There is no great poem extant of which it can be shown that it was composed by several authors at different periods." One of the best features of our author's discussion is the skill with which he relates each division of the Book of Job to the great problem of human suffering. Be wise, ye pastors and teachers, and get this book.

JOHN R. SAMPEY.

Hand-Book of Prophecy.

By James Stacy, D.D. Pages, 149, octavo, 60 cents net. Presbyterian Committee of Publication, Richmond, Va. 1906.

The author of this treatise makes a special study of the predictions in Daniel and the Revelation. He arrives at the conclusion that the Millennium cannot be very far off. He ventures to name 2,000 A. D. as the date. In the second part of the book he attacks vigorously the premillennial theory of our Lord's Second Coming. The book is supplied with charts and chronological tables.

JOHN R. SAMPEY.

Methodism and Biblical Criticism.

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co, Chicago. Pages, 63.

A fierce attack on the divisive critics in Methodist universities and theological seminaries by an earnest, aggressive evangelist.

JOHN R. SAMPEY.

II. HOMILETICAL.

The Modern Pulpit. A Study of Homiletic Sources and Characteristics.

By Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. New York. The Macmillan Company. \$1.50 net.

Readers of Dr. Brastow's former work, "Representative Modern Preachers," will be glad to welcome this new

fruitage of his studies in Homiletics. The excellent qualities of the former work are here repeated. Dr. Brastow is a thoughtful student of preaching. His critical insight is penetrating, his judgment balanced and sane, his exposition lucid and informing. If it seems sometimes, that he rather overdoes the niceties of critical distinction and elaboration, that only means that one is sometimes apt to work his strong point a little too hard. The book gives a discriminating and valuable study of great and important sections of modern Protestant preaching. The author gives in the preface his reasons for omitting the Catholic pulpit and the modern French pulpit, and thus forestalls inevitable criticism. The discussion is accordingly devoted to the Protestant pulpit of Germany, Great Britain and the United States. For German preaching Rothe's *Geschichte der Predigt*, and the great article by Christlieb in *Herzog*, together with some other authorities, have been freely used and suitably acknowledged, so that the author's treatment of modern German preaching, while luminous and suggestive, is confessedly not altogether first-hand work. But when Dr. Brastow comes to the modern British and American pulpit, one recognizes in his work the sure touch of personal mastery and of power. So much by way of general criticism.

For contents, Dr. Brastow discusses in his first three chapters the influences and characteristics of modern preaching. Taking the preparative influences of the Eighteenth century as a starting point he discusses the influence of Pietism in Germany, and the Puritan and Methodist movements in England. The Great Awakening in this country also receives some notice. Movements of the intellectual life, Philosophy, History and Literature in the Eighteenth century, are unfolded in their relations to preaching. The prominent influences of the Nineteenth century are also carefully studied and developed with fine historic and critical insight. A mere statement of the topics discussed indicates the range of the author's

thought and treatment; (1) Development of Physical Science. (2) Influence of Modern Philosophy. (3) Development of Historic and Critical Science. (4) Literary Development. (5) Awakening of the Religious Life. (6) Influence of the Complex and Practical Character of Modern Life. All these points are thoughtfully and admirably discussed and appreciated. In noting the prominent characteristics of modern preaching, our author discusses its experimental qualities, its historical and Biblical basis, its critical and discriminating character, its practical character, and its qualities of form. Here again the discussion is very satisfactory.

In his study of English and American preaching especially, Dr. Brastow has made a notable contribution to the literature of Homiletics. His criticism and appreciation of the Anglican pulpit, the preaching of the English free churches and Scottish preaching are of a very high order.

In characterizing the Anglican preaching, Dr. Brastow wisely states the difficulty of making broad generalizations where so much variety is found, but he does admirably what he undertakes. The three schools of English Theological thought, High, Low and Broad Church, are discriminatingly considered, and criticisms are made upon the Anglican pulpit in general. Dr. Brastow thinks that the English church has not always had a sufficient appreciation of pulpit work as such, notwithstanding the great number of really great preachers who have adorned its annals. He also points out the conventionality of Anglican preaching. He further notes what he calls "an inadequate or defective teaching basis," which is followed by a defective aim, and finally by a slight regard for homiletic form. Excellent criticisms and estimates, with only minimum biographical notice are given to some of the great British preachers. Several of these have received larger treatment in Dr. Brastow's other book and are here only referred to.

The preaching of the United States receives careful and discriminating study, but it seriously lacks breadth and proportion. The general qualities of American preaching are given as being a high estimate of the preacher's function, intellectual virility, practical quality, and variety. These points are well taken and are discussed with vigor and sanity. One could wish that a little more attention had been given to the evangelistic and evangelical elements of American preaching, and to the spiritual and ethical value of these as forces in our national life. In discussing sectionalism as a note of variety in our preaching Dr. Brastow wisely generalizes thus (p. 331): "The prominence, then, of the intellectual quality in the preaching of the north, of the practical quality in that of the west, and of the emotional quality in that of the south may roughly, but of course inadequately, characterize their varieties of type." This is well said, and the intimation that enrichment in all these qualities would mark improvement in all sections cannot be gainsaid. When, however, our author, after some just remarks on southern preaching, proceeds to say that as compared with that of the north it is "less distinctly marked by intellectual deliberateness, independence and virility," we may accept the first word, demur to the second, and simply wonder at the third. How much southern preaching must one have heard or read to think that it lacks "virility"? Again, in criticising western preaching, our author is hardly correct in esteeming it deficient in catholicity, independence and progressiveness as compared with that of the east.

The author seeks to disarm criticism in his selection of preachers for treatment; and it must in fairness be said that this is an exceedingly difficult matter in a study of this kind, where so much must be left to the individual taste, predilections and information of the author. But admitting all this, it does not seem to this reviewer that Dr. Brastow has made his field of vision wide enough, or

has been quite successful in his choice of subjects within his limits. Among Baptists, for instance, the men selected are: Wayland, Wm. R. Williams, Richard Fuller, E. G. Robinson, W. N. Clarke, W. H. P. Faunce, R. S. MacArthur and Russell H. Conwell. These are, of course, eminent Baptists, and some of them representative preachers, but the list cannot be said to indicate a very broad survey of, or thorough acquaintance with, the American Baptist pulpit as a whole. The omission of John A. Broadus, for example, who is not mentioned anywhere in the book, will strike many readers as a very singular one. And another curious thing is the failure to mention among Presbyterians and Methodists, or Episcopalians any southern man. A survey of American preaching which takes no account of such men as Thornwell, Plumer, Hoge or Palmer; or of Bascom, Pierce, Marvin or McTeiryre; or of Dudley, Randolph or Gailor has certainly not fully covered its field. Dr. Richard Fuller is the only southern Baptist named, but here at least the choice was eminently correct even if the appraisal leaves something to be desired. No western preacher is noticed. It is true that the South and West have not furnished many published sermons for the literature of the subject, but they have furnished some, and their preaching and preachers have been too large and great a power in the religious life of the United States to be passed over in a general survey of American preaching. The time is long passed when any corner of this country can be justly even if unconsciously taken for the whole of it.

Our author is happier in his treatment of denominational varieties in our preaching. His estimate of the preaching of each denomination as a whole is prefixed to the mention of individual representatives. His broad and discriminating study is here especially in evidence. It is gratifying to note the high estimate placed upon Baptist preaching, which he finds to be especially strong in its

emphasis upon the Bible, its evangelistic and experimental qualities, and its marked variety.

The book is an exceedingly valuable contribution to the literature of Homiletics and the few things to which this reviewer has felt called upon to make exceptions are upon the whole, only slight drawbacks in a work of exceeding value and timeliness. The book ought to be in the library of every preacher and carefully studied by all who desire to know anything of the characteristics and power of modern preaching, particularly in England and the United States.

E. C. DARGAN.

Listening to God.

By Hugh Black. Fleming H. Revell Co.

Rev. Hugh Black was for ten years pastor of St. George's United Free Church, Edinburgh, Scotland. He is now professor of pastoral theology, Union Theological Seminary, New York City.

This is a volume of sermons, twenty-seven in all, preached to his old charge, Edinburgh. The title of the first sermon, from the text, "I will incline mine ear to a parable," Ps. 49:4, is the title of the volume. And a good one it is.

Perhaps none of us ever picks up a volume of sermons with the intention of reading all of them. We look over the table of contents and select the subjects and texts that strike us as interesting, thus "tasting the sermons," and reading what we like. I warn you, if this is your custom, that you will not get off so easily with this volume. It will seize you at once and hold you in its grip till you have read the last word.

Delightful sermons! Simple, good sermons! Sermons that stir mind and heart! You are in your own pew—feel that you are one of Mr. Black's congregation—and open ears and heart to the word of God. When the sermon is over you regret that it was so short, but you feel grateful to the preacher for the helpful message. He has

helped you wonderfully and you have a desire to tell him so. If his eyes should chance to fall upon this poor appreciation, I beg him to accept my thanks.

I wondered when I opened the volume if I should have to listen to a lot of worldly wisdom, apologies for the faith, and denunciations of the foe. So many good sermons have bad spots in them. The preacher carries us along with him; every minute his sermon grows better; but just when we feel sure of a feast of good things, he steps aside to display a little learning, or to strike a blow or two at a foe a thousand miles away. This discourages us—never feel sure of him again.

Well, Mr. Black did not disappoint me. I found no bad spots. He carried me right along, never turning to the right nor the left. It was the Lord and the Lord's business all the time. He seemed *determined* to know nothing but Christ and Him crucified. He never let me get away from the awful reality of sin and the glorious reality of salvation through our Lord Jesus Christ. He did not pause to tell me that great scholars have rejected such and such passages; nor that I must reconstruct my views of this or that doctrine. And think of this. He took a text from Isaiah and never said a word about "the two Isaiahs!" Right onward he went bearing the whole Bible aloft, a blazing torch of divine truth. And I followed to the end, ever more pleased and edified.

Here is a fine example of good preaching. The pulpit is no place for airing our learning—nor the learning of others. Neither is it a place for refuting our opponents, nor for slaughtering our enemies. Preach the gospel as it bears on all the problems of life. Preach it plainly, simply, earnestly, lovingly. Tell the people about Jesus. Tell them something they can do for Him, and for His people, and for this poor sinful world. The people are tired of philosophy, and word-battles, and "book learning." They want to hear about Jesus and duty and heaven!

These are the best sermons I have read in many a day—I can't say that I ever read better ones. As Mr. Black teaches the young preachers of Union Seminary I sincerely hope that he will be able "to show them how!"

J. P. GREENE.

Rudolf Hermann Gurland.

Von Lic. Joh. de le Roi, Leipzig, J. C. Hinrichs'sche Buchhandlung. 1906. 80 pf.

This little "brochure" of seventy pages gives account of the life and labors of a converted Jewish Rabbi, largely among his own people in Germany and parts of Russia. Gurland sprang from a Jewish family who lived in Holland, of whom some had been Christians. His father was a teaching Rabbi in Wilna. Gurland was himself brought up a Jew and became assistant Rabbi to his uncle in Limburg. His studies led him to question some of the principles of the Jewish faith, especially of the reformed wing. He resigned his office and gave himself to literary pursuits. In 1862 he got hold of a Hebrew New Testament and fell under the influence of a German military chaplain by the name of Faltin, in Kischineff, yet at the same time became rabbi of a Jewish congregation in that city. After a while he was converted to the Christian faith and received baptism at the hands of Faltin. He pursued his studies for a while and determined to devote himself to preaching the gospel among his own people. He attended the Mission House and the University at Berlin for several years and went back to Kischineff where he assisted Faltin with special relations to work among the Jews. He continued in these labors for some years with varying success, when he went as a traveling missionary. In 1876 he became pastor of the Lutheran Church in Mitau where he labored for twenty years. The latter part of his life he gave to traveling and missions among his own people, dying in great peace of mind in the year 1905. No statistical account is given of his suc-

cesses, but a number of Jews were led to Christ through him. His character was mild and loving. He did not argue so much with his compatriots, but sought to win them with love and Christian living. A number of touching incidents are given in his book of conversions of Jews of all classes to Christianity. The narrative is simply told and makes both interesting and easy reading.

E. C. DARGAN.

Rests by the River. Devotional Meditations.

By George Matheson, D.D. New York, A. C. Armstrong and Son. \$1.25.

Those who have found help and spiritual enjoyment in Dr. Matheson's *Hours of Retirement* and similar books need only be told that here is another of the same sort. There are short meditations, the first part exposition and thought, which glide into prayer in the second part. Thought and devotion mingle in a style clear, sweet, appropriate to its purpose. It is a delightful book to keep at hand for use in one's morning or evening devotions. Each meditation may be read in a few minutes; and they need not be read consecutively. Sometimes one must demur emphatically to the author's fanciful and forced interpretation of Scripture, but this does not often happen. The book, with its companions, must continue to hold high place in devotional literature, and bring rest and comfort to many a soul.

E. C. DARGAN.

The Social Message of the Modern Pulpit.

By Charles Reynolds Brown, Pastor of the First Congregational Church, Oakland, Cal. Published by Charles Scribner's Sons. \$1.50.

This volume constitutes the Yale Lectures on Preaching for the year 1905-6. In the preface, the author states that the subject grew out of his experience as a pastor and preacher. The first two lectures deal (1) with the demand for preaching adapted to the social questions of the day and the need of the pulpit's adjustment of itself to modern social life, and (2) with how this can be done

best through expository preaching, which gives alike the advantage of scriptural authority, of freshness, and of opportunity to deal directly and pointedly with many problems and evils. In lectures three to seven, inclusive, the author seeks to illustrate his thesis by using the Book of Exodus. He takes up first the oppression of the Israelites in Egypt as a type of the oppression of the laboring class in modern times. He shows how the call and training of Moses illustrates the need of competent leadership in social reforms. In the exodus itself he finds instruction as to the need of a complete change in social environment in order to secure the best social results. In the forty years' wandering is shown the need of the industrial training of a people for higher achievements. In the moral and ceremonial teachings of the law a new social order is set forth as an ideal. In the closing lecture, VIII. Dr. Brown discusses the best lines by which a modern minister should approach the discussion of social questions. These he finds to be the exaltation of the spiritual above the material, the growth of an intelligent good will, the shaping of public opinion, the recognition of the will of God, and the emphasis upon the deeper sources of motive for social effort.

The author's style is clear and unpretentious, but vigorous. You have no difficulty in seeing his meaning. The thought recommends itself by its balance and grasp; it does not surrender to the extremists and the agitators. Dr. Brown shows that both capital and labor have their faults and sins, that Socialism cannot be a panacea for all ills; yet he has strong words to say against all oppression, selfishness, trickery in our social and commercial life. Insisting upon the social and ethical message and duty of the pulpit, our author earnestly asserts that he does not minimize the spiritual and evangèlical estimates of the gospel, yet it seems hard to escape the appearance of doing in effect what is thus earnestly disclaimed in intention. But of course, here as elsewhere, there is much

room for difference in point of view. One must sometimes take exception to the author's critical position, so far as this is indicated. He seems at times to go further with the radical school of critics than is consistent with the thorough acceptance of the supernatural in the Bible. Again, in applying the teachings of the book of Exodus to modern social conditions, the preacher sometimes gets far away from his base. He is much more vigorous in his application than accurate in his exegesis. Thus, for example, in making the sacrifices of the Mosaic law teach the duty of self-sacrifice for the social good, our author is far off the mark. There are other examples of such forcing of Scripture. In the main, however, the book is suggestive, stimulative to thought, and helpful in hints as to method and spirit in dealing with the problems of the present.

E. C. DARGAN.

The Orbit of Life. Studies in Human Experience.

By Wm. T. Herridge, D.D. Fleming H. Revell Co., New York, Chicago, Toronto.

This little volume of 147 pages contains a series of brief addresses or sermons in which many vital themes are discussed. Among the titles of the chapters are the following: Prospective, Appreciation, Love's Thoroughfare, Self Mastery, The Triumph of Joy, The Two Bodies: an Easter Study. The author is gifted with a clear and flowing style. He has warm sympathy with human life in its struggles, and he exhibits much insight into the spiritual conditions which attend our moral progress. Many will find inspiration and profit in the perusal of these papers.

E. Y. MULLINS.

The Evolution of a Christian.

By David James Burrell, D.D., LL.D., Minister of Marble Collegiate Church, New York. American Tract Society, New York. \$1.00.

This is a series of sermons, or rather sketches of sermons, preached by Dr. Burrell in his own pulpit and aft-

erwards published. The publication was due to a request from Dr. Klopsch, of the *Christian Herald*, that the author should prepare for publication a treatise on the Steps to the Christian Life. Thus the sermons discuss such practical themes as: How to Begin, How to Hear, How to See, How to Grow, Tests of Profession, Tests of Faith, Character, Honesty, the Secret of Power, Failure, Steadfastness, and others. The characteristics of the sermons are not hard to see, for there is no subtlety to baffle, no great depth to require hard thinking, no great originality to startle. Everything is clear—thought, style, purpose. Here is true conviction of the old-time realities, traditional orthodoxy strongly and frankly held, and with no apology to anybody for saying in a simple and manly way what the man really believes. The thought is scriptural, the illustration sufficient, abundant, apt, modern. The style is lucid, appropriate, direct, easy. The aim is loyalty to Christ and Truth, benefit and help to man. It is a good book. Read it. E. C. DARGAN.

III. COMPARATIVE RELIGION AND MISSIONS.

Comparative Religion. Its Genesis and Growth.

By Louis Henry Jordan, B.D. (Edin.), Late Special Lecturer in Comparative Religion at the University of Chicago, with an Introduction by Principal Fairbairn, D.D., LL.D., D.Litt. New York, Charles Scribner's Sons. 1905. Pp. XIX, + 668. \$3.50 net.

This work is welcome to all workers in the relatively new field of Comparative Religion. It admirably supplements—it does not substitute—Professor Jastrow's *Study of Religion*, on which this author extensively depends for confirmation.

Mr. Jordan has maintained throughout a scholarly and judicial attitude in a field where he has made laborious and painstaking investigation. That he has not gotten at all the facts will be evident enough and it is to be regretted that injustice is done in some omissions from his

tables of institutions setting forth a summary of their interest in Comparative Religion.

Taking a look at the contents of the volume we find a needlessly overgrown *preface* which is on this account dignified by the title *Introduction*. Part I. is *Prolegomena* in three chapters, the most discursive, least direct and least attractive of the book but serving to set forth the defense of this *Science* and its "method," "aim and scope."

Part II. sets forth the "Historical Preparation" for the Science of Religion by accounting historically and critically for "Its Tardy Genesis" (chap. IV.), and by presenting "Its Prophets and Pioneers" (chap. V.) Here are included all workers in this field up to 1850. A judicious estimate of the work of each of these with his value to the study is set forth briefly and with due deference to the estimates of other writers but with the assurance and dignity of independent judgment.

Part III. is much more extensive—seven chapters with more than 300 pages. The chapter headings will best show the author's method of dealing with the subject: VI. Its Founders and Masters; VII. Its Several Schools; VIII., IX., Its Auxiliary Sciences; X., Its Mental Eman-
cipations; XI., Its Tangible Achievements; XII., Its Ex-
panding Bibliography.

In discussing the "schools" of students and writers our author makes division into three, a Revelation School, an Evolution School, and a Composite School. He points out the defects and insufficiencies of the first two and the merits of the third. In common with most liberal writers the views of the "Revelationists" are here exhibited in a way to make them at once absurd for any modern student and there is scant justification for finding such a school at all, especially if attention is confined to the period since 1850, as is here done. Mr. Jordan is quite superior to Professor Jastrow in recognizing the validity of "supernatural" elements in the final judgments of the

Science of Comparative Religion. Even here, however, we find the "scientific" tendency to ignore the "supernatural" in making up the scientific system. Certainly it is true that the admission of the "supernatural" is the introduction of a troublesome factor, troublesome because its laws are unknown and its effects not exactly ponderable; and if science is to be complete and exact no such elements must intrude. But if the "natural" factors fail to account for all the facts of the science to ignore another factor that would account for them is not quite "scientific" even though something of the appearance of completeness is lost by the consideration. Astronomy seeks the unknown planet or star that is a "disturbing" factor in its calculations and admits—aye insists on—its actuality even if undiscovered and not yet weighed and catalogued. The Science of Religion can afford, as a science purely, to adopt a similar course. Can it afford not to do so? In noting the achievements and cataloguing the bibliography the author does not proceed along the lines of his "schools" but divides geographically. This part of the work is highly interesting and helpful. Indeed the whole work is, in the main, most fascinating.

In the making of a book one accumulates a good deal of material that does not find place in the orderly progress of the work. Some writers cannot endure the "loss" of this material and so "*append*" it in a lot of fine print notes. We have ninety pages of such "Notes" served up to us in this work.

There are some religious study charts with explanatory notes. These are illuminating and instructive but not based on thoroughly scientific principles. Especially with reference to China is it a mistake to undertake to assign definite millions as adherents of the various religions, the total exactly equaling the estimated population of the Empire.

The index is extensive and most valuable.

It is a good promise that this volume is to be followed

shortly by two others on the same general subject, treating respectively "*The Principles and Problems*," and "*The Opportunity and Outlook*" of Comparative Religion.

W. O. CARVER.

What is Japanese Morality?

By James A. R. Scherer, President of Newberry College, Author of "Young Japan," "Japan of Today", "Four Princes," etc. Philadelphia. The Sunday School Times Co. 1906. Pages, 90. Price, 75 cents, postage paid.

Confessedly Japanese character is not easily understood by Westerners and so the ethical life of Japan is puzzling. This little volume based on personal observation and careful study is an effort to locate and interpret the basal principle of Japanese morality, which the author finds in *Loyalty*. The discussion is interesting and well written. The principle of loyalty is well illustrated in popular Japanese stories and is discussed philosophically in relation to Shinto and Buddhism and to Christianity. It seems not to have occurred to the author that loyalty might be taken as a keyword to the morality of any system quite as well as of those of Japan. It is only a question as to the relations in which loyalty is manifested. Loyal to what? and why? These are the real questions. Loyalty would seem to be only another word for faithfulness to the ethical relations and so a sort of measure of morality quantitatively, rather than an explanation of morality qualitatively.

The book is full of life and interest and will help the reader of limited knowledge to a better understanding of Japanese ideals.

It affords encouragement, too, for the Christian missionary.

W. O. CARVER.

Yin Chih Wen. The Tract of the Quiet Way with Extracts from the Chinese Commentary.

Translated from the Chinese by Teitoro Suzuki and Dr. Paul Carus. Edited by Dr. Paul Carus, with frontispiece. Chicago, Open Court Publishing Co. Pages, 48.

Only six of the pages are occupied with the *Tract* proper. These are proverbs mostly in the form of moral commands and of a high order, in the main. They are drawn from all the religious sources in China with a slight Buddhistic preference. The editor's somewhat elaborate *Introduction* rather exaggerates the importance of the little tract of which he says "there is probably no family in China without it" (!). The date is assigned as "certainly not * * later than about 1600 A. D."

This is its first presentation in English.

W. O. CARVER.

T'ai-Shang Kan-Ying P'ien. Treatise of the Exalted One on Response and Resolution.

Translated from the Chinese by Teitoro Suzuki and Dr. Paul Carus, containing Introduction, Chinese Text, Verbatim Translation, Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus, with sixteen plates by Chinese artists and a frontispiece by Keichyu Yamada. Chicago, Ill., The Open Court Publishing Co. London, Kegan Paul, Trench Trübner and Co., Ltd. 1906. Pages, 139.

The Chinese work here translated, the editor claims, is the most popular "of all publications on the globe," "measured by either the number of copies in which they appear or the devotion of their readers" exceeding both the Bible and Shakespeare, a piece of information to be assigned to the class "important if true." The editor's *Introduction* occupies the first ten pages. *The Chinese Text with Verbatim Translation*, on opposite pages, brings us to p. 47. Thirty-two pages are occupied with the smoother *Translation and Explanatory Notes*. Fifty-six pages are devoted to the *Moral Tales* illustrative of the main work, together with notes; the sources and relation of these *Tales* to the main work is not made plain.

The work is described as a Taoist treatise with Buddhist and Confucian influences. It is rather more Buddhist than Taoist, though these two elements are about equally evident. The *Moral Tales* are decidedly Buddhist.

The whole work is of decided interest to the student of Chinese religion and morals. Several notes illustrate the well-known attitude of the editor toward Christianity. We cannot judge of the translation but it would seem to have been done with care.

W. O. CARVER.

IV. CHURCH HISTORY.

Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.

Zweite neu durchgearbeitete Auflage mit elf Karten, 2Bd, von Adolph Harnack. J. C. Hinrichs'sche Buchhandlung in Leipzig. 1906. Price in cloth, 15 m.

The first edition of this great work was reviewed at length in the columns of the Review and Expositor for January, 1905. The constant use of the book since has but confirmed and deepened the favorable impression then expressed. The author's knowledge of the literature of the period is astounding. His interpretation may not always be accepted, and he leaves small room for the presence of the Divine in the progress of Christian work; but his treatment and information are exhaustive. The critics of the first edition have not led him to change the views then expressed in any important respect. The author's studies have continued since the appearance of the first edition and the additional material has been incorporated, increasing the size of the work somewhat in spite of a few omissions of material found in the first edition. This is especially the case in the fourth book which deals with the statistical part of the subject—the location, size, etc., of the churches at the end of the period. There are additions elsewhere, sometimes in footnotes and sometimes in the text. There is also an effort to give more life and color to the course of the history in various provinces. Although there is in the new edition, no important change of view as to the method and progress of Christianity there is considerable addition to the material offered. It is and will long continue to be

the great work on all phases of missionary history in the first three centuries. The new edition is provided with several maps, drawn by Harnack himself and illustrating by the use of colors and otherwise the spread of Christianity from period to period and province to province. These are very valuable, being the result of the thorough study of the greatest historian of this period now living. The new edition unfortunately appears in two volumes, thereby losing in its usability. The first edition has very recently appeared in an English translation, "The Expansion of Christianity in the First Three Centuries," Williams & Norgate, London. It seems a pity that it could not have been a translation of this new and revised and more complete edition.

W. J. MCGLOTHLIN.

Democracy in the Church.

By Edgar L. Heermañce. The Pilgrim Press, Boston. 1906. Pp. 1-268.

This work is called forth by two demands of the times, viz.: Christian union and more efficient organization for the work of the kingdom of God. The author believes that Democratic or Congregational principles of church government furnish the only possible basis of Christian union and at the same time the best basis for Christian work. Moreover he believes Democratic principles are biblical though not worked out in detail. The four essential principles of a church as set forth by Christ are: (a) Its members are genuine Christians, (b) closely and permanently associated, (c) for the promotion of the kingdom of God, and (d) genuinely loyal to this purpose. pp. 12 f. He finds that these principles were realized in the earliest churches, but passed away in the second century before the progress of a rising oligarchy. Democracy was revived in the Reformation era by the Anabaptists and Robert Browne, the founders of the modern congregational type of church government. The author dis-

cusses at some length the various modifications of theory and practice among American Congregationalists during the seventeenth and eighteenth centuries, admitting that in the earlier years there was a strong Presbyterian tendency and that "to the Baptist churches in America belongs the honor of being the first to hold, both in theory and practice, a direct democracy." p. 67. This direct democracy is made efficient for the larger work by the right of Christian association. These larger associations can have neither legislative nor judicial functions because the local churches exercise neither of these functions; but they can and should have administrative functions, because administration is the *raison d'être* of the local churches and can be delegated to a larger body. If representative bodies are confined to administration they do not in any way endanger the freedom of the churches. Here lies the possibility of Christian union, which in its last analysis is a question of polity. Let the general bodies of other churches give up their legislative and judicial functions and the congregational churches organize general bodies with administrative functions, and the union can be easily accomplished. pp. 102 f. The author's idea of church union is peculiar: "One church in a town, to include all the Christians in that town, of all shades of belief and opinion and preference." p. 111. If this is impossible because of the size of the town or sharp religious differences then we must have "a brotherhood of self-governing churches, held together by sympathy and work, not by legislative and judicial machinery. For this latter there can be no place." p. 113. We must "pool our differences and our agreements." p. 113. How far this differs from the present relations of the denominations where fraternal feelings exist, it is impossible to see; nor is the gain to accrue from such a state apparent. The most we can do for Christian union is to cultivate Christian fraternity.

Again the author is utterly confused and confusing on the basis and meaning of infant baptism. Believer's baptism symbolized "entrance on Christ's service," "the washing away of sin," "a real cleansing of the heart, a making over of the life, through the influence of Christ." p. 159. Not so with infant baptism. It is not a symbol of anything, but "rather the solemn form by which the parents and the church appropriate for a child all the love and power which are at the command of God's true sons. We take a covenant for him." p. 163. "The value of baptism will depend on the spiritual atmosphere of the home in which the child grows up. Baptism of a child by a Christian church where neither parent is a member of that church would in most cases be meaningless." p. 165. In other words there are two baptisms with totally different meanings, one for believers, another for children. Nothing could be more illogical or devoid of Scriptural foundation. Baptism is one and whatever it means for believers, it means for children if they are to be baptized. There is but one logical ground for infant baptism and that is baptismal regeneration. The author admits that "believer's baptism was certainly the ordinary practice in the primitive church." Infant baptism in the New Testament is only "probable," "but here again, we believe, the almost universal practice of the Christian church from early times is a natural and legitimate development of Christ's command and the apostles' practice." p. 157. The author should have told us that the "early times" begin about the middle or end of the third century.

The book is an able presentation of the author's views, fresh and suggestive, fair and fraternal.

W. J. MCGLOTHLIN.

John Calvin, Organizer of Reformed Protestantism.

By Williston Walker, Professor of Ecclesiastical History in Yale University. New York, G. P. Putnam's Sons. 1906. \$1.50.

We have here the latest volume in the *Heroes of the*

Reformation series, edited by Dr. Samuel Macauley Jackson. The characteristics of this series are well known to those who have seen or used the previous volumes. They are generally marked by freshness of research, balance of judgment, modern view-point, clear style, and brevity. The present volume keeps pace with its predecessors in these respects. It is a fresh, able, interesting and valuable study of the great Genevese reformer. It is the fruit of years of patient study. While greatly condensed in presentation, the material is thoroughly sifted and weighed. It is really remarkable how much important information is contained in so brief a compass. Nothing that is essential in the life of the great theologian seems to have been slighted, and yet the absence of prolixity and detail is notable. The great authorities have been carefully studied, and back of them, all available sources also have been subjected to painstaking review. The forces and movements which made possible Calvin's career are briefly but intelligently presented. The early years and training of the precocious young scholar are appreciatively and discriminatingly studied. Keen interest is awakened by the discussion of Calvin's "sudden conversion"—as he himself calls it. That brief phrase in the preface to Calvin's commentary on Psalms, has given his biographers, early and more recent, a great deal of trouble. To understand precisely what he meant by it, or to date the occurrence itself, has been a task for criticism, and the variety of opinion among competent authors is continued evidence of the difficulty in hand. Professor Walker deals with it as well as could be under the circumstances. He wisely says (page 90): "To the present writer none of the careful interpretations just cited is held to be satisfactory, but he can offer his own attempted reconstruction only with the consciousness that it is equally tentative and fallible." He thinks that Calvin's family experience—his father and brother having fallen under discipline—tended to loosen the hold of

the Roman church upon him. He thinks also that something must be allowed to the influence of Calvin's kinsman, Olivetan, and to that of his teacher, Wolmar, and that these influences came to a head, in his own reflection, after the publication of his *Commentary on Seneca* in 1532, and the delivery of Nicholas Cop's famous inaugural address on becoming rector of the University at Paris, in November, 1533. Notwithstanding the obscurity of this event its reality and importance are properly discussed. The next great event in Calvin's life is the publication of his *Institutes* in 1536, and this receives its due and well considered study. The early work at Geneva, the busy intermission while in exile in Strasburg, the return to Geneva, and the forming of its ecclesiastical constitution are sketched with intelligence and clearness. The great tragedy in Calvin's career, the condemnation and execution of Servetus, receives particularly careful and judicious treatment. Calvin's responsibility and blameworthiness in that terrible affair are not minimized, while the general sentiment of the age, which was favorable to such persecutions, is properly estimated and the aggravating nature of the circumstances which led to the execution are properly weighed. The character of Calvin, and both his contemporary and posthumous influence are wisely estimated. The description of his closing years and enormous labors is well done. Upon the whole, both Professor Walker and his readers—and they should be many—are to be congratulated upon his achievement.

E. C. DARGAN.

The Life of Sir George Williams, Founder of the Young Men's Christian Association.

By J. E. Hodder Williams. A. C. Armstrong and Son, New York. 1906. Pp., 358.

Perhaps no religious movement of the nineteenth century has proven more beneficent in the past and holds greater promise of usefulness in the future than the

Young Men's Christian Association. Its origin, growth and power is one of the marvels of recent religious history. It is, therefore, a matter of more than common interest when the authorized and official biography of Sir George Williams, its founder, appears. All the world knows something of his wonderful career, but in the volume before us we have for the first time the story of his life adequately told. Probably never in history has there been a Christian layman who was more widely useful than Sir George Williams. The eighth and youngest son of a poor farmer of Somersetshire, South-western England, with little education and no influence beyond personal merit, he built up a large fortune, founded the Y. M. C. A., was knighted by Queen Victoria and died honored by the whole Christian world. His sincerity, simplicity, tact and intense piety made him one of the most successful missionaries to young men of all. His business methods were models for Christian men in their sterling honesty and their care for employees. It is a fascinating story admirably told. It is a message, an evangel, to the young business men of our time. Naturally much of the early history of the Y. M. C. A. is treated and illuminated by this life of its founder.

W. J. MCGLOTHLIN.

Saint Francis of Assisi, Social Reformer.

By Leo L. Dubois, S.M. Benziger Brothers, New York. 1906. Pp., 250.

This work approaches the study of Francis from a new view-point, which, however, is justified by the results of his labors. His primary object was of course religious; but his religion was of that type that finds its best expression in social service. There was mystic contemplation, but only to gather strength for the battle of practical life. Francis and his companions profoundly affected the common people for the better. They lived among the poor, ignorant, degraded and suffering and

brought light and hope to them. Denying themselves all earthly goods they were in a position to know the poor. But their influence extended in other directions. They stimulated art and learning, and gave a smart uplift to society.

The author is a Catholic and the work has the approval of the church; but it is liberal in spirit. It recognizes the excellence of the work of Sabatier and other Protestant scholars in elucidating the life of Francis. The author strives to stir a middle course between the extreme Catholic and Protestant writers. There is an appendix treating the sources and the more recent literature on Francis. Altogether this new study of Francis was worth while and throws some additional light on the subject.

W. J. MCGLOTHLIN.

Militia Christi. Die Christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten.

Von Adolf Harnack. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1905. Pp., 129. Price M 2.80.

This pamphlet is a by-product of Harnack's studies for his recent great work, "The Extension of Christianity in the First Three Centuries." It is strange that so interesting and important a subject as the attitude of the early Christians toward war and military service has not had adequate treatment earlier. Harnack has at length supplied that lack. It is done with his usual masterful touch and exhaustive handling. He treats the subject under two general divisions; (1) the figurative use of war-images in describing the various phases of Christian life and (2) the attitude of Christians toward actual military service in the imperial armies. After pointing out the fact of "holy wars" in the course of Christian history and the presence of military organization in some monastic orders, in the Salvation Army and elsewhere, and the presence of the military spirit despite the peaceful character of Christianity, he turns to the discussion of the extensive use of military language in the descrip-

tion of the Christian life. This was inherited in part from Judaism, in part from other religions and arose in part from military expressions used by Christ, by Paul and others. Paul especially emphasizes the idea that the Christian is a warrior, especially the Christian missionary. Harnack thinks some of Paul's expressions were influential in the development of the clergy as an order and the later development of monasticism, but in this position he overworks his material. Leaving the New Testament literature he finds a continuation of this imagery in abundance down to the time of Constantine; but the war was always a spiritual one and actual resistance, even to the terrible persecutions of the time, was not one time preached in all the period.

Turning to the second question Harnack finds that the great body of Christian writers opposed military service on the part of Christians and that the great majority of Christians shunned the service. This opposition was due to the general opposition of Christianity to war and the shedding of blood, to the fact that officers must occasionally inflict the death penalty, to the idolatry and emperor-worship required of soldiers, to the low moral life of the army, etc. It is interesting to note the opposition of the early Christians to military service, to the holding of civil office, to capital punishment and to oaths, four points on which the sects of the Middle Ages and the later Anabaptists were unanimous. On the other hand there is abundance of evidence that there were many Christians in the army. Tertullian, one of the most violent opponents of the service, admits their presence in the army in considerable numbers. The first great recognition of Christianity was in the army when Constantine raised the sign of the cross at the Milvian bridge and threw himself upon the Christian soldiers for support. After the recognition of Christianity by Constantine opposition to military service on the part of the church ceased. In fact Harnack maintains that the term *pagan*

did not mean countryman as against city man as was formerly supposed, but civilian as against soldier; the imagery of war had so completely taken hold upon the imagination of the Christians by the end of the Fourth century or earlier that they regarded themselves as warriors while all others were civilians, *pagans*. In this view he has the support of Bigg, the English historian. An appendix contains the passages on which the conclusions are based.

This brief notice will serve to give some idea of the contents of this suggestive and valuable treatment of an important subject.

W. J. MCGLOTHLIN.

Studies in Early Church History.

By Henry T. Sell, D.D. Fleming H. Revell Co., New York. Pp., 162. Price, 50 cents.

This is one of the volumes in Sell's Bible Study Text Books and is intended for popular Bible classes. It deals with the history of Christianity up to the time of Constantine. For its purposes it is well done. It is a pity that the value of church history for Bible classes, prayer-meeting talks, etc., is so little recognized. If this little work serves to popularize the subject it will have done a good work. Pastors would find it quite helpful in this direction.

W. J. MCGLOTHLIN.

Wesley and His Preachers. Their Conquest of Britain.

By G. Holden Pike. T. Fisher Unwin, London. Pp., 310. Price, 3s. 6d.

This work is not an orderly life of Wesley nor is it intended for scholars. It is based chiefly on Tyerman's Life and on Wesley's Diary. It might be called "Popular Studies in Certain Phases of the Great Methodist Movement." This will be seen from the titles of some of the chapters: "Some Characteristics of the Man," "The Early Assistant Preachers," "Some Characteristics of the Work," "Travelling and Travellers," "Some

Phases of Town and Village Life," "The Common People," etc. The book is chiefly valuable in its presentation of the conditions which met Wesley and his preachers in England, Scotland and Ireland. Still even here it adds little or nothing to Tyerman which still remains the masterpiece on the life of Wesley. Its easy, flowing style and vivid portrayal of eighteenth century conditions will make it helpful and pleasant reading for those who do not care to go into the larger work.

W. J. MCGLOTHLIN.

Weltgeschichte seit der Völkerwanderung. In neun Bänden.

Von Theodor Lindner, Professor an der Universität Halle. Vierter Band, Der Stillstand des Orients und das Aufsteigen Europas. Die deutsche Reformation. J. G. Cotta'sche Buchhandlung Nachfolger, Stuttgart. 1905. Pp., 473. Price M5.50.

The Germans are the great writers of universal histories (Weltgeschichte). While there are no good general histories in English, there are a number in German and here comes another. The author thinks this to be "the psychological moment" for such a new attempt, because it is now for the first time possible to write a real universal history for which the diligent and minute investigations of recent years have prepared the material. His is to be a history of the development of the present day world, "to comprehend the times in their significance for the whole," a tracing of causes and effects rather than a description of events themselves. This is the true ideal for the general historian to hold before himself, but the author has not lived up to his ideal very well. He has sometimes given undue space to things German, and especially things Prussian, when judged from the standpoint of universal history; but he usually chooses the important, the significant; the progress of the narrative is never lost in details, nor do political relations absorb all the space. Economic, so-

cial, cultural, moral and religious questions receive a due share of attention. And yet one misses something, that masterful grasp of all the forces in society, which the writer of universal history above other men, should have. Space does not permit review of the work in detail, but it should be said that the treatment of the Renaissance and Reformation are specially valuable and suggestive.

W. J. MCGLOTHLIN.

Persia, Past and Present. A Book of Travel and Research with more than two hundred illustrations and a map.

By A. V. Williams Jackson, Professor of Indo-Iranian Languages, and sometime Adjunct Professor of the English Language and Literature in Columbia University. The Macmillan Co., New York. 1906. Pp., 467.

Persia is one of the oldest empires in the world, and yet it remains largely unknown to us Western peoples. A book, therefore, like the present is very welcome. It is a book of travel, but one of more than ordinary interest. It is written by a scholar and experienced traveler, acquainted with the literature, language, customs and history of the country, interested in the important things and knowing how to see them. It is not, therefore, the newspaper jottings of the globe-trotter. There are interesting notes of travel, but also chapters of research. The journey was not long in duration, but it covered those portions of Persia which hold most that is of literary, religious, historical and antiquarian interest. The volume is a splendid example of book-making. The numerous illustrations are made from excellent and illuminating photographs, and the work was admirably done. With this book one can make a very interesting and instructive "stay at home" journey to Persia and Central Asia.

W. J. MCGLOTHLIN.

V. SYSTEMATIC AND APOLOGETIC THEOLOGY.

A Manual of Theology.

By Joseph Agar Beet, D.D. A. C. Armstrong and Son, New York. 1906.

This is a comprehensive volume of 559 pages, charmingly written and pleasing in its mechanical execution. The author is sane, scholarly and spiritual. He is at home in various branches of allied knowledge, and therefore presents his topics in large and attractive perspective. He is well acquainted with the history of doctrine, and is aware of the theological trend of the present day, but what is far better though of less frequent occurrence, he has an intelligent, profound and sympathetic grasp of biblical truth. The scope of the work can be best indicated by giving the topics of the eleven parts into which the book is divided. Nature and God; Christianity and Christ; The Sacred Records; The Father, Son and Spirit; Man: Created and Ruined; The Gospel of Pardon; Through Christ Jesus; The New Life in Christ; The Divine-human Christian Life; The Church of Christ; The Last Things. The author unifies a study of the Canon, Ecclesiology, Pastoral Duties, a brief history of many important doctrines, and the topics ordinarily discussed in theological treatises. He meets critical problems fairly and adopts a judicious historical method. He keeps both eyes open, and is not afraid to adopt traditional views when they seem best, neither is he slow to modify them when his investigations lead him to this conclusion.

The author seems to be fair-minded and does not deal in acrimonious denunciations. His spirit is admirable, style clear, vigorous and unusually attractive. He gives copious references to the Bible, and shows rare power in their combination and interpretation.

He is a Trinitarian and Post Millennarian. He hinges his faith in miracles on the resurrection of Jesus Christ

which he considers historically proved beyond the shadow of intelligent doubt. As to the atonement he says that "in the death of Christ, we see the Father not overriding but submitting to his own law." God in the death of Christ maintains the inevitable moral sequence of sin and death. The atonement "safeguards the announcement of pardon for all who repent" and prevents man from perverting the forbearance of God and the doctrine of forgiveness. "In the need for this safeguard against immoral misuse, lies the absolute necessity of the death of Christ for the pardon of sins, which underlies the entire New Testament." But one is inclined to ask whether the atonement is intended more as a preventive of man's misuse of divine mercy, or as a necessity of God's holiness and man's sinfulness. The discussion of this topic is fresh and vigorous though one may dissent from his position, or believe that he falls short of the full biblical presentation. He accepts the position of the original innocence of man, and consequent fall so that all are now by nature the "children of wrath."

He is unusually clear in his presentation of the believer's union with Christ by personal faith and the privilege and duty of a blessed assurance of salvation. His doctrine of the "eternal forethought of God" in which the "two elements in God's purpose of salvation are a selection or choice or election of the objects of salvation and a marking out beforehand or foreordination or predestination of the goal to which he purposes to lead them," is clearly presented. He thinks the original material creation included merely a homogeneous substance, "for heterogeneity would imply a previous history." The original matter was divinely endowed with all the necessary forces for the future stages of Theistic evolution. He bases his doctrine of human freedom upon the testimony of conscience and history. "We can not throw off a conviction that we are ourselves the ultimate source of our own action" and that our sense of

responsibility is such a powerful deterrent from sin that it cannot be considered a delusion. He traces the church idea from the congregation of Israel where membership was national to the assembly of the saints in Christ where the membership is personal. He frankly admits that there is no scriptural authority for infant baptism but strangely argues that as Abraham was circumcised when an adult and Isaac when an infant, so the descendants of Abraham may be baptized in either maturity or infancy.

The infants of any parents, believers or unbelievers, may be baptized. How does the following sound in this day of classical and biblical learning? In speaking of baptize he says: "In classical, and more frequently in later, Greek, the word is occasionally used in the sense of dip, or sink, or soak." His remarkable comment on Rom. 6:4 and Col. 2" is thus presented as a rebuttal to the contention that "buried with Christ" means immersion. "But in ancient Greece, the sprinkling of a handful of dust was a valid burial." His array of scriptures on the topic of future retribution is excellent but his conclusion is foggy. "The New Testament writers agree to describe with more or less definiteness, the doom of the lost as utter ruin including actual suffering and final exclusion from the blessedness of the saved. They do not say or suggest that their agony will ever sink into unconsciousness; nor do they plainly and categorically assert its endless continuance. A few important passages look forward to the universal homage of a ransomed race and universe; but not in a way which implies the ultimate salvation of all men now living."

All in all it is one of the best of the valuable English treatises on theology, in thought, comprehensiveness, development, style and spirit.

BYRON H. DEMENT.

Christ and Science.

By Professor Francis Henry Smith. Fleming H. Revell Co., New York, Chicago, Toronto.

This volume consists of the Cole Lectures which were delivered by Prof. Smith in the year 1906 at Vanderbilt University. The Cole Lectureship was founded by Col. E. W. Cole, of Nashville, Tenn., with a view to establishing a course of lectures annually in the defense and advocacy of the Christian Religion. Prof. Smith has done excellent work in this volume. The aim is to show that the progress of modern science has not been away from but in the direction of Jesus Christ. Christ is the center of science as it exists to-day. There are six lectures, on "The Old Testament in Its Relation to Physical Science," "The New Testament in Its Relation to Physical Science," "Scientific Hints in Both Testaments," "Christ's Love of Nature," "Christ the Model for the Teacher of Science," "The Great Teacher Himself." In the lecture on The Old Testament and Science the author shows that the universe, as revealed in the Old Testament, is made up of matter, energy and life, and this conforms to the conclusions of modern science. Modern science leads to the conclusion that the universe is super-physical in origin. There are three great generalizations which characterize the Nineteenth Century and cause it to stand forth first in all the centuries. One of these is the conservation of matter, another is the conservation of energy, and the third is the continuity of life. Each one of these generalizations which science has made in the Nineteenth Century leads us back through an indefinite past in which we find at no point an explanation of the origin of things. We find nothing but transformation from one form to another in the various objects and forces of nature. The question of the first cause is not answered by science, but this conclusion as to the continuity of life and the conservation of matter and energy inevitably leads to the necessity for a first cause for all

things, which accords with the teachings of Jesus Christ.

In the second chapter on the New Testament and Physical Science the author shows that the traits of character which are required in the study of nature are the same as those inculcated by Jesus Christ. The fundamental qualities required by the scientist are humility, simplicity, love of truth, and faith, and these are the cardinal virtues in the Christian ideal of character.

In the third chapter the author gives hints which point toward the conclusions of modern science. Among these may be named the fact that light is, in Genesis, declared to have existed before the sun, which accords with modern scientific theory; and another illustration of the same point is the introduction and progress of life on the earth. The author says that the progress of life, as taught by modern science, is in accordance with revelation in Genesis. In the closing chapters he gives interesting discussions on Christ as a teacher.

This book will find many readers who will be greatly helped by its insight into modern science and its interpretations of Christianity from the scientific point of view. It is a valuable addition to the numerous books which have been written in recent years to aid the faith of the wavering and the doubting whose faith has been disturbed by the supposed results of scientific research.

E. Y. MULLINS.

The World's Desires or The Results of Missions. An Elementary Treatise on a Realistic Religion and Philosophy of Human Life.

By Edgar A. Ashcroft. London, Kegan Paul, Trench, Trübner Co., Ltd. Chicago, The Open Court Publishing Co., Ltd. 1905. Pp., 450.

A well printed, attractive looking volume with an engaging literary style is this effort to set forth the results for religion and philosophy of that Materialism that seeks to go under the more popular title of *Monism*.

It is quite generally recognized nowadays that Materialism furnishes no sound basis for a philosophical sys-

tem, but Monism is quite popular and Haeckel and his followers have appropriated the name for a system far more allied with philosophic Materialism.

This work discusses "The Problems of Human Life and Thought," "Our Knowledge of the Material Universe," "The Human Organism, and Organic Life," "The Human Soul." This fourth topic is a misnomer for the author is emphatically dogmatic in his denial of the existence of any such entity as the term *soul* naturally suggests. Indeed, the work is far more negative and destructive than positive and constructive. Where positive elements of religion are presented they are confessedly imaginary structures, out of materials, however, drawn from the most solid fact as attested by "unerring" "scientific processes." The discussion is fearless, even reckless, and fascinates somewhat as the performance of a rope-dancer. Logical consistency and scientific exactness put no limitations on the author's affirmations or conjectures. He is peculiarly unfortunate in his references to the Scriptures, displaying a truly astounding ignorance of both the letter and spirit of their content; as when he attributes to Jesus a saying from the Prayer-book, or credits Paul with frequent use of a saying that is the exact contradiction of what Paul does affirm, or, worst of all, when he criticises the "Ten Commandments" for containing "no injunction against lying or cheating." The ethics of "the religion of realism" will not likely be commended by the assurance that "no final ideals or absolute standards of religious or other practice are possible for successful application to human conditions. The sole rules of conduct for state and individual must be, enlightened expediency and utility, and the laws and customs which shall from time to time be based thereon by experience, as interpreted by the approved authorities appointed by the community"; nor again by the promise that under this system "no longer will vast social cankers on the

one hand, and ridiculous unnatural prudery, and sexual starvation, on the other, be the tacitly accepted relations between men and women."

Of course the work frankly denies God and it makes sport of the Psalmist's declaration that "the fool hath said in his heart there is no God." He charges to religious institutions the persistent prevalence of ignorance.

One ought, if possible, to give the work credit for its constructive elements; but, as already intimated, these are wrought in the imagination and present only "possibilities" and "probabilities" as also do they deal in the broadest generalities with promise of detailed exposition in a volume to follow this.

The work is appropriately dedicated to Ernst Haeckel "by permission."

W. O. CARVER.

Haeckel's Monism False. An Examination of "The Riddle of the Universe"; "The Wonders of Life"; "The Confessions of a Man of Science." By Professor Haeckel, together with "Haeckel's Critics," by Mr. Joseph McCabe.

By Frank Ballard, M.A., B.D., B. Sc., F. R. M. S., etc. Author of "The Miracles of Unbelief", "Clarion Fallacies", "Which Bible to Read", "The Mission of Christianity", "Reasonable Orthodoxy", etc. London, Charles H. Kelley. XVI, + 605 pages.

So little is Haeckel read on this side of the water, and so few are the believers in his gross materialism, so very different indeed are all the real philosophical tendencies, both scholastic and popular, that one is quite shocked by the apparent need for English readers of so voluminous a review of the vociferous German scholar's positions. In England there is large following for materialism among a class that in this country have not yet come to account themselves philosophers at all. There are special conditions, ecclesiastical, political and social, for setting this class of better artisans and tradesmen against the more cultured forms of philosophy and religion; conditions that

do not yet obtain in America and some of which could find no place in our life.

For this class very largely Mr. Ballard has for years been a most watchful, sincere and competent guardian and defender of the Faith of the Gospel. He stands as an example of the *polemic* rather than the *apologist* and as such gives good account of himself. He wants nothing of his usual vigor in this volume and has somewhat more of comprehensiveness than his discussions usually have allowed.

That English readers could be found for Haeckel's works and expositions of them by the hundred thousand is somewhat surprising and is a proof of the energetic propaganda of "Rationalist Press Association."

One who desires to read a remarkably vigorous, frank, incisive polemic against Haeckel and his advocates will do well to get this work, but one can hardly think much need for it will be found in America. We have many and serious forms of skepticism and of aggressive attack on Christianity here, but Haeckel's specific form will not soon do us serious harm.

W. O. CARVER.

VI. NEW TESTAMENT.

All About the Bible.

By Sidney Collett. Fleming H. Revell Company, New York. Pp., 324.

The fullness of the claims of this book cannot be quite appreciated without reading its subtitle: "Its Origin—Its Language—Its Translation—Its Canon—Its Symbols—Its Inspiration—Its Alleged Errors and Contradictions—Its Plan—Its Science—Its Rivals" (all in three hundred and twenty-four pages!!) It is unfortunate that the author makes such claims for his book. It is intended as an answer to questions which puzzled the author twenty-five years ago, but it does not deal with the questions which are most important to-day, or

if it does touch them it is to be feared that its method and manner will prevent it from being as helpful as desired. The infallibility of Archbishop Ussher's chronology seems generally assumed; it is insisted that the word "day" in the creation narrative must have been used literally; an argument for the Trinity is found in the ordinary Hebrew sign of the accusative case as used in Gen. 1. 1; a proof that God planned the Bible is based on the character of Ps. CXVIII. 8, which is called the middle verse of the Bible, as if Stephen's dividing the Bible into verses in the XVI. century were as divinely guided as the original authors, and as if the correction of the mistakes of copyists had not changed the number of verses in the New Testament; it is said that the glacial period "was probably caused by the withdrawal of the light and heat of the sun from the world at a time prior to the reconstitution of the world for man as recorded in Gen. 1," and other examples of unwise assertion and argument abound. However cordially we recognize the excellent purpose of the author and the value of some of the material which he has collected, it must no less be recognized that his work will tend rather to the confirmation of those already fully holding the author's position than to confute antagonists or convince doubters; it is even to be feared that it will multiply doubters and furnish material for antagonists.

D. F. ESTES.

An Introduction to the New Testament.

By Adolf Jülicher, Professor of Theology at the University of Marburg. Translated by Janet Penrose Ward with Prefatory Note by Mrs. Humphry Ward. Smith, Elder and Co., London. 1904.

This is a new edition of the well-known work of the author which appeared in 1894, with new material covering some 100 pages. Impelled by contributions which German, English and French writers have made in wonderful fullness and variety to New Testament science during the last six years, he has once more, he says, worked through all problems properly belonging to an

“Introduction,” and here gives the results. His general aim is to tell the history of the New Testament from its beginnings in the simplest possible way, confining himself to essentials; but he feels compelled to discuss new questions that have been raised, set forth new solutions of old problems, and, in general, to acquaint the reader with the special circumstances and influences affecting the whole subject at the opening of the new century. This he does avowedly to meet a want that undoubtedly exists outside of theological circles, among people of education who crave a *strictly historical treatment of the New Testament*. What that means in this connection is well enough understood. The largest share of the work of revision has gone to Part I., the history of the different books of the New Testament. He tackles anew the problems connected with the Gospel of John and the Acts; and, in the case of the Synoptic Gospels, the Apocalypse, the Catholic Epistles, and many Pauline Epistles, including the Pastoral Epistles and the Epistle by the Hebrews, he makes it clear that he has not ceased to learn.

As Mrs. Humphry Ward says, “It would be difficult to find either in English or German a more masterly statement, within reasonable compass, of the Synoptic problem, or of the probable conditions governing the composition of the Fourth Gospel, or of the difficulties that surround the Acts, or, above all, of the History of the Canon and the Text.” The author is everywhere vigorous, never insincere, and while, according to the spirit of his school, he employs a method of large freedom, his freedom is no mere cloak for critical license, and his eagerness as critic or historian does not rob him of common sense. In some things Jülicher, on the liberal side, and Weiss, on the conservative agree, reminding one of Harnack’s saying, that when these two agree it is unnecessary for any aftercomer to reopen a question. With Zahn, the champion of orthodox criticism in Germany, he

is constantly at feud, and even stigmatizes him as "the great misleader" in the theological field. We trust that in this titanic struggle of advancing knowledge the true knowledge of Christ is in no peril. GEO. B. FLAGER.

Novum Testamentum Graece Cum Apparatu Critico.

Eberhard Nestle. Editio sexta recognita. Privilegierte Württembergische Bibelanstalt, Stuttgart, Germany. 1906. Price, M. 1.20 for linen paper edition, M. 3 for chagrin leather and India paper edition, M. 4 for chagrin leather and India paper with gold lettering.

This is the ideal Greek New Testament for the pocket or the traveling bag as well as for a good many other purposes. It has excellent type and is very small and handy. The soft red leather cover makes it exceedingly attractive. The text has the advantage of a brief critical apparatus, giving the readings of the important editions of the Greek New Testament. Dr. Nestle has done a fine piece of work and it is no wonder that six editions have already been called for. His publishers publish the book in various bindings at several prices. Dr. Nestle has just gotten out a Latin New Testament also which promises to be very useful. Few men know the New Testament text as well as Dr. Nestle. This present New Testament is a different edition from the recent revision of Scrivener. Dr. Nestle is a tireless and prolific worker.

A. T. ROBERTSON.

A Commentary on the New Testament.

By Professor Bernhard Weiss, D.D., of the University of Berlin. Translated by Prof. Schodde and Prof. Wilson. Introduction by Prof. Riggs. Four volumes. Price, \$3.00 per volume. 1906. Funk and Wagnalls, New York.

Weiss has been a student of the New Testament for fifty years. No living man knows his New Testament better than he. He is a scholar of the first rank and has retained his faith in Jesus as God and Savior and holds to the genuineness of the New Testament books. It is comforting to think of Weiss and Zahn standing by the guns while the storm has raged in Germany. They are

the two best equipped New Testament scholars of Germany. Weiss has written on the life of Christ, on New Testament introduction, on Biblical theology, on the text, and many commentaries. These present volumes are in a sense the cream of it all for the general student. He has made an interpretative paraphrase of the whole New Testament in flowing style so that one can find his idea on most disputed points at a glance. The text at the top of the page is that of the American Revision. For the busy man and one who cannot handle technical details this is the book. One will not agree with all that Weiss says, but he will say a deal that is helpful and wise.

A. T. ROBERTSON.

The Sermon on the Mount. A Study.

By J. B. Shearer, D.D., LL.D., Professor of Biblical Instruction, Davidson College. Pp., 146. Cloth, 60 cents net. Presbyterian Committee of Publication, Richmond, Va.

Dr. Shearer's viewpoint is that the sermon is "an exhaustive discussion of Pharisaism." Matt. v. 20 is the theme; v. 3-19 is introductory; the discussion falls under four heads (1) literalism (v. 21-48), (2) formalism (vi. 1-18), (3) covetousness (vi. 19-34), and (4) censoriousness (vii. 1-6); the conclusion (vii. 7-29), consists of six applications. Dr. Shearer rejects the view that Jesus adds to or completes the law. The law was holy, just and good. He simply expounds the law which he gave at Sinai. In this sermon he does that incidentally as he exposes Pharisaic additions and misinterpretations.

This attitude toward the Mosaic law is preferable to the easygoing and superficial habit of finding fault with Old Testament morality and it is true so far as the moral law is concerned. But is it not also true that Jesus does contrast the laws of His kingdom with *the civil code* which God established through Moses for the nation? It seems to us that Dr. Shearer scarcely does justice to Matt. 19. 8. Further while it is clear that Jesus has Pharisaism in mind, we do not believe it to be the main

subject of discussion. Rather he is setting forth the laws of the kingdom (essentially the same already announced in the Old Testament, and to this extent we agree with the author) and uses Pharisaism as a dark foil to bring them out in clearer and sharper relief.

There are details of analysis (as e. g. Matt. vii. 1-12) in which we think the author mistaken; on the other hand, there are others (as v. 13 and 33f) to which he brings fresh light. This age of ours, enamored as it is, of evolution and development, would do well to consider dispassionately the author's view of the law and Christ's relation to it.

J. H. FARMER.

The Spiritual Teaching of Christ's Life.

By Rev. Prof. G. Henslow, M.A., F.L.S., etc. Williams and Norgate, London. 1906. Price, 5s net. Pages, 253.

This is a suggestive volume, not a great book, yet a useful one. The style is simple and clear. The writer loyally takes Jesus as both God and man and endeavors to put the Trinitarian idea of Christ in harmony with modern scientific theories. One has the feeling that the book is hardly up to what the title suggests, but possibly that is not practical. There is much of good in it at any rate.

A. T. ROBERTSON.

The Universality of Jesus.

By Rev. G. A. Johnston Ross, M.A., Cambridge, Eng. Cloth. Pp., 124. Fleming H. Revell Company.

The earnest Christian longs to see Jesus and welcomes whatever helps to clearer vision of Him. This book does that. Mr. Ross was a stranger to this reviewer; but his style is so chaste and captivating, his spirit so evangelical and spiritual, and the thought in these twelve glowing chapters so fresh, vital and stimulating that further messages from his pen will be looked for eagerly. Misprints occur on pages 93 (fourth line) and 95 (fifteenth line.)

J. H. FARMER.

Lukas der Arzt der Verfasser des dritten Evangeliums und der Apostelgeschichte. Eine Untersuchung zur Geschichte der Fixierung der Urchristlichen Ueberlieferung.

Von Adolf Harnack. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. 1906. S. 160. Price. M. 3.50. geb. M. 4.50.

This is a notable contribution to New Testament criticism. Certainly no one will accuse Harnack, the great Ritschlian liberal, of having conservative prejudices. And yet he is wholly convinced that the author of the "we" sources in Acts wrote the whole of the book. He finds sixty-seven words common to the "we" sources and the rest of Acts that are not used in Mark, Matt., John (S. 50). He is sure also that the same man wrote the Acts and Luke's Gospel. He finds forty-three words common to the "we" sources, the rest of Acts, and Luke's Gospel, and not in the other Gospels (S. 53). He is sure that the writer of Acts therefore was a companion of Paul. Once more he is satisfied that this companion of Paul was a physician because of the medical terms used by him, thus accepting Hobart's line of argument in the medical language of Luke. Harnack gives great credit to Ramsay and Hawkins for their work on Luke's writings. Schuerer comes back at Harnack in *Die Theol. Literaturzeitung*, but Harnack holds his ground. One may consider Harnack's championship of Luke as the end of the Baur *Tendenz* hypothesis and a severe blow to the whole radical programme. If the writings of Luke rest on solid ground as do the bulk of Paul's epistles, the origin of Christianity has a clearer historic basis. It will be less possible to evaporate the words and deeds of Jesus by fine-spun critical theories. Certainly the New Testament cannot be considered disposed of and set aside quite yet. Bousset, Wernle, Wrede, N. Schmidt, G. B. Foster will have to try again, for Harnack has written after they have had their say. Critic answers critic. Let them criticize.

A. T. ROBERTSON.

Jesus and Paulus. Eine Freundschaftliche Streitschrift gegen die Religionsgeschichtlichen Volksbücher. Von D. Bousset und D. Wrede.

Von D. Julius Kaftan. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. S. 78. Price, 80 pf.

Dr. Kaftan boldly challenges the picture of Jesus drawn by Bousset. He says that Bousset's historical Christ is not historical (S. 12f), but Bousset's idea of Christ merely. He denies that Bousset and Wrede have properly grasped the real Jesus (S. 8). They misunderstand Jesus's teaching concerning eschatological matters (S. 26f). Kaftan is even more severe on Wrede's treatment of Paul. He mentions five points in which Wrede has failed to give us the real Paul (S. 30f). Wrede's presentation of Paul is "doctrinaire," "subjective," with "no historical understanding" (S. 43). This is rather plain talk to the advance guard of radical criticism, but Kaftan can do it with ease. It is one thing to boast of the historical point of view, but another thing to practice it. The doctors settle accounts with each other. This is the advantage of free criticism.

A. T. ROBERTSON.

Essai sur la Christologie de Saint Paul. Première Partie L'Oeuvre.

Par S. Monteil. Librairie Fischbacher, 33 Rue de Seine, Paris, France. 1906. Pages, 264.

This is an able discussion by a young Catholic theologian who is in main quite conservative. He is a man of scholarly tastes and shows much keenness of insight into the questions involved. He discusses admirably Paul's relation to Judaism and Hellenism and their influence on him. He does not think Paul Judaized Christianity (p. 23), though his Christianity is affected naturally by the Jewish and Greek terminology of his time. Monteil is too sure that the death of Christ had no idea of substitution for Paul else he would have said *ἀντί* and not *ὑπέρ* (p. 88). But he for-

gets that neither of these prepositions in themselves means substitution, and as a matter of fact *ὑπέρ* is often used in classic Greek with this resultant idea. In the New Testament that idea is also necessary at times as in John 11:50. He is troubled over *ἀντὶ ἑαυτοῦ* in I. Tim. 2:6 and suggests that it is here only "une image" (p. 98). The difficulty with Monteil as with many is that he thinks of substitution only in a mechanical way and does not unite with it the moral and mystic aspects of the death of Christ so plainly taught by Jesus as well as Paul. The vital conception of Christ's death is not inconsistent with the vicarious view of the atonement. But the volume has many striking and quotable passages and suggests comments at every turn. The tone is critical and independent and the style is clear and engaging.

A. T. ROBERTSON.

Der Apostel Paulus und Sein Zeugnis von Jesus Christus.

Von Arnold Rüegg. Verlag von Dörffling und Franke, Leipzig, Germany. 1906. S. 132. Pr. M. 1. 60.

This is an acute discussion of the important theme now attracting so much attention in Germany. The author treats carefully Paul's Pharisaism and its relation to his Christianity. He accents strongly the reality of Paul's conversion (S. 41) and admits that he had visions of Jesus (S. 44). He knew of the Messiah before his conversion, but the new point on the road to Damascus was the fact that Jesus the crucified was the Messiah (S. 45). He cannot admit that Paul was a mere epileptic (S. 47). Rüegg further discusses the standpoint of Paul as a witness for Jesus, his method, his field of work, and the results of his lifework. The book shows independence of judgment while he holds fast to many of the essential points in the supernatural manifestations of Jesus to Paul. He regards Paul as a true interpreter of the crucified Savior.

A. T. ROBERTSON.

Der erste Brief des Paulus an die Korinther ausgelegt.

Von Lic. th. Philipp Bachmann, o. Professor der Theologie in Erlanger. A. Deichert'sche Verlagsb. Nachf. Leipzig, Germany. 1905. S. 482. Pr. M. 9.

This is volume VII. in Zahn's *Kommentar zum Neuen Testament*. Bachmann takes the two Corinthian letters to be letters in the narrowest sense (S. 1), not epistles like Romans or Hebrews. The throbbing questions of actual church life are discussed in a practical way in 1 Cor. while in 2 Cor. the inner personal life of Paul throbs in every sentence. These two letters in a sense form a group to themselves (S. 3), though also related to Galatians and Romans. Bachmann's introductory remarks are not lengthy, but are to the point and full of suggestions. The body of the book shows the work of a careful scholar who has independent opinions and who is familiar with the vast literature on 1 Cor. The book is worthy to be in Zahn's great series, which is an expression of the more conservative criticism of Germany. The treatment is scholarly and practical and not as much overburdened with technical details as Meyer, for instance, though Bachmann does not often slur over matters of importance. His remarks on 14:34-36 are rather meager, but the woman question is not yet a live one in Germany. He rather inclines to take 15:29 (baptism for the dead) as running the risk of death. One could prefer to have the Greek text quoted rather than the German translation as the basis of comment, but then Greek words are often used in the body of the Commentary. There is nothing specially new in Bachmann's treatment of this great book, but he has done his task with distinct ability and success. The Commentary ought to prove very useful to those who have their German in hand.

A. T. ROBERTSON.

**Die Rhythmen der Asianischen und roemischen Kunstprosa
(Paulus—Hebräerbrief—Pausanias—Cicero—Seneca—Curtius—Apuleius).**

Von Friedrich Blass. A. Deichert'sche Verlagsbuchhandlung Nachf. Leipzig, Germany. 1905. M.6.

Blass is amazingly fertile in producing able books in the linguistic field. He had already written on the rhythm of Attic prose, but he now finds that Asian rhythm was a very different thing. It is marked by breaking up the sentence or the thought in the sentence into separate members which balanced one another, somewhat like the Hebrew parallelism. He holds that this Asian rhythm was current among the Romans, especially Cicero. It avoided harsh elisions. It has been poorly preserved to us, though he finds it in a fourth century papyrus of the Epistle to the Hebrews. Blass traces it back to Hegesias of Magnesia who flourished in the third century B. C. The astonishing part of it all is that so artificial an arrangement should be found in the New Testament, even in Paul and Hebrews, the most literary parts of the New Testament. Luke was slightly Atticistic, Blass thinks. Deissmann (*Theol. Literaturz*, 1906, S. 235 ff.) will have none of it, for the New Testament is written in the vernacular *κοινή*. Blass himself has said (*Grammar of New Testament Greek*, p. 6) that even the schools of Tarsus could not have taught Paul the historical orthography, and yet he thinks (*Rhythmen, &c.*, S. 43) that he learned the Asian rhythm at Tarsus. It does seem a little odd for so practical a man as Paul to be engaged in so purely artificial a literary device. However, the man who wrote 1 Cor. 13 cannot be accused of inability to write poetic prose. It is not unnatural for a gifted man in moments of high feeling to express himself in unconscious rhythm. I should think that what of balanced and polished phrase one finds in Paul is more unconscious than deliberate. But 1 Cor. 13 prevents one from going as far as Deissmann does on the subject. It is a fresh contribution that Blass has here made, even if he also may have pushed his point too far in the New Testament.

A. T. ROBERTSON.

Studies in the Epistle to the Hebrews.

By Joseph Bryant Rotherham. Published by H. R. Allenson, Ltd., London, England. 1906. Pp., 188. 35 or 50 cents.

The venerable translator of the Emphasized Bible is continuing his excellent scriptural studies. It does not seem long since he published a booklet on the Inspiration, Transmission and Translation of the Bible which won high praise. Now he has turned attention to the contents, and singling out this book as one most needed in our times, he has given sixteen admirable studies, dwelling on the salient points of the epistle. His own translation is the text used, with constant reference to other modern versions, such as the R. V., Lloyd's Corrected New Testament, the Twentieth Century, Weymouth's Modern Speech. On the one hand he does not hesitate to admit occasional doubt as to the ultimate reference of a passage; on the other he generally throws a flood of light on the details, and on the whole broad scope of the treatise.

W. T. WHITLEY.

Der Judasbrief. Seine Echtheit, Abfassungszeit und Leser, Ein Beitrag zur Einleitung in die Katholischen Briefe.

Von Friedrich Maier. Herdersche Verlagsbuchhandlung, Freiburg im Breisgau; and B. Herder, 17 South Broadway, St. Louis, Mo. 1906. S. 188. Price, \$1.20.

This book is written by a scholarly Catholic who reaches conservative conclusions, but after a complete discussion of the whole problem. The "Imprimatur" of the Church is stamped on the book, but in spite of that the author has made a vigorous and able discussion of his theme. One is impressed by the evident purpose of the author to be fair. He states the arguments for and against with justice. Another merit of the volume is its completeness. There is a reasonably exhaustive presentation of the whole case with a full bibliography. The writer concluded that the epistle is genuine, was earlier than II. Peter, and was written about 64 or 66 A. D. This is certainly a very probable result and the

conclusion is buttressed by solid arguments that appeal to a balanced mind, while the elements of doubt in the case are duly considered. For English readers who know Greek, Bigg has written the best commentary on Jude and Peter, but this new work of Maier will be appreciated by those who are able to handle clear and easy German. The book is admirably analyzed and has indices also.

A. T. ROBERTSON.

The Apocalypse of St. John. The Greek Text with Introduction, Notes and Indices.

By Henry Barclay Swete, D.D., Regius Professor of Divinity, Cambridge, England. Macmillan and Co., London and New York. 1906. Pages 355 and CCXV.

At once this commentary supplants all others as the one great commentary on Revelation. The man and the subject have met, and, one may add, the hour. Ten years ago this commentary could not have been written by anybody, for then it was not possible to apply the new knowledge of Jewish apocalyptic literature and Roman provincial life and worship that we now possess. But Prof. Charles in *Apocalyptic* and Prof. Ramsay on *Asia Minor* have come before. Indeed Prof. Ramsay in his *Letters to the Seven Churches* had made a great contribution directly to the subject in hand.

Dr. Swete has written the best commentary on Mark in addition to his invaluable work on the Septuagint. He belongs to the great Cambridge group of scholars including Lightfoot, Westcott and Hort who undertook a commentary on the New Testament. Westcott on John's Gospel, Epistles, and on Hebrews still hold first place. We have just come into possession of Westcott's posthumous work on Ephesians. Lightfoot's Galatians, Philippians, Colossians and Philemon, 1 and 2 Thess. are a treasure to the preacher. Dr. Hort was so given to critical and textual research, the most original scholar of the group, that he did not do his part of the commentary work, as indeed none of them did in full.

But Cambridge has put the whole world in its debt by these commentaries and the great work of Hort.

Dr. Swete's work is a worthy successor in this noble line. It is adequate and sane where most men are erratic and unsatisfactory. Dr. Swete holds to the Domitianic date against the Neronian view of the great Cambridge trio and on this point he is doubtless right. He inclines to the view that John the Apostle is the author, while admitting the possibility that John the Elder may be. He considers the book a unity though use may be made of previous material and the book has the method of Jewish Apocalyptic thought with the spirit of Christian prophecy. Dr. Swete thinks it possible for John also to be the author of the Gospel even with the late date of the Revelation, since he probably dictated the Gospel and had help in revising it also.

Dr. Swete sees in the Revelation a book in the spirit of Christ with the background of the Domitianic persecution impending as a revival of the Neronic horrors. Christianity is face to face with the great world struggle with Rome which city is forcing the worship of the Emperor upon Christians. Final victory is certain though the conflict will be fierce. In this death grapple is set forth the ever recurring battle between the Kingdom of Christ and the world.

Pictures and maps add to the interest and value of the volume. There is a brief discussion of the grammar of the Apocalypse and a complete vocabulary of the book. There are 215 pages of introductory matter. The critical notes are rich in allusion to the Jewish apocalypses, the Old Testament, Christian history and Roman affairs.

In a word, here is just the commentary that the scholarly pastor has long waited for. In the hands of Dr. Swete the book takes shape as a whole and one can use it with more effect now than ever and with more intelligence.

A. T. ROBERTSON.

The Coming of Christ, both Pre-Millennial and Imminent.

By I. M. Holdeman, D.D. Charles C. Cook, New York. 1906. Pages, 325. Price, \$1.00.

It is no objection to this book that it teaches the doctrine of Christ's return, for this is certainly a teaching of the New Testament, as well as a doctrine of the church universal ever since the formulation of the "Apostles' " creed. It is no objection to this book that it strongly urges that the return will be premillennial and is imminent, for this is the avowed object of the book. Nor should any one speak without due respect of the work of one who both holds an honored place among our churches, and is reverent and diligent in searching the Scriptures. But it is not to be expected that this book will appeal to any who are not already in substantial sympathy with it. There underlies this book a whole system of Hermeneutics (except that the methods have never been systematized and never could possibly be made into anything deserving the name of a system) which is absolutely alien to the methods of sound exegesis. As a result many passages of the New Testament are interpreted in a way that has never commended itself to any considerable number of intelligent and careful interpreters. The untrustworthiness of the exegesis on which the peculiar teaching of this book depends would be manifest if the method employed were exegetical. But as it is rather expository, and the assertions as to the meaning of many texts are, though unjustified, yet made as if the results of sound exegetical study, many may be led to accept the teachings of the author, supposing that a student so diligent and reverent and positive cannot be in error. But while diligence and reverence are indispensable for mastering the teachings of Scripture, even reverent diligence must also be wisely directed and sanely guided. It is not the turrets but the foundations of this work which demand a careful review and thorough testing which the limits of this note do not permit.

D. F. ESTES.

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No. 2.

JAMES PETIGRU BOYCE.

AN ADDRESS ON FOUNDERS' DAY AT THE SOUTHERN BAPTIST
THEOLOGICAL SEMINARY, JAN. 11TH, 1907.

BY REV. LANSING BURROWS, D.D., NASHVILLE, TENN.

More than half a century ago, a lad of tender years was given a message to bear to a notable visitor in the city of Richmond. It was an invitation to fill the pulpit of the First Baptist Church upon the day succeeding. With no knowledge of the etiquette required, the lad stood in the porch of a hospitable home while the servant transmitted the desire of a waiting youth to see the visitor. So there came to the door at the bidding of a child the young Professor Boyce to hear how he was to be drafted into service for the Sabbath. The lad, grown to manhood, and having stepped over the threshold of declining days, is speaking to you with a vivid remembrance of the impression of the singular form and features and peculiar voice of the man out of whose life-blood this institution has arisen.

No one coming in contact with Prof. Boyce could be insensible of an unusual impression of his personality. His frame indicated a strong virility and his features a spiritual power that was as strong. The imaginative and speculative have associated with spirituality a feminine, mellow, dreamy cast of countenance to which they have given the descriptive word "spirituelle." That is not my conception. Some men have seen angels and they have

shivered in fear or fallen down as dead, so magnificent were they and even dazzling in repose. Holy purpose and devotedness to noble endeavor do not need the sad, sighing, far-away gaze indifferent to earthly affairs, with which the poets and painters have described them. My conception is different; for I would put a sword in the hand of an angel or else the shrill clarion. The youth stood abashed before this young man and felt the power of his personality, and when he made reply to my message, he laid his hand upon my head and addressed me as "my boy." That hour was the beginning of a loving loyalty unshaken by any circumstance and the lad turned grey and bathing in the sunset glow of a chequered life harks back to that simple word and loves to think that he is still his boy.

In the performance of this present task, the thought, with but one exception, will revolve upon the genius and mastery of James P. Boyce in the domain of theological education.

THE IDEAL OF A YOUNG MAN.

Few men in their maturity realize the ideals of their earlier days. Warren Hastings, lying on the grassy slopes overlooking the ancestral manor of Daylesford, determined that one day it should be his own, and so it was. Daniel Webster, the child of the New England school-house, awakened the derision of his playmates by his declaration that he would sit in the councils of the nation, and so he did. These were exceptional men. They possessed the characteristics which enabled them to forecast their ambitions. We should be impressed that the greatest tribute we can pay to the mental powers of Boyce is that the ideal of his youth was realized in his life purpose. It is not given to many to comprehend the purpose and possibilities of their character. The most of us are dreamers in our early manhood. We are poets then, if ever; perhaps gentle idealists besaddened at the contemplation of ills that should be remedied or burdens

that might be transmuted into blessings. Our youthful ideals are vague, not lacking purpose perhaps, but lacking in practicality, magnificent in ambitious proportions yet centering about ourselves so that if we bring them not to pass they may never materialize so far as we care. Our ideals may be noble and ignoble at the same time. Noble in conception but ignoble because so wrapped about by selfishness that their execution is made dependent upon our own exertions. We taint them with our personal ambitions to make a name in the world. Those are the masters who with brain to clearly perceive have strong heart nobly to achieve. The many are like those of whom Thoreau has written, who in their youth get together the materials for a bridge to the moon and in their manhood use them wherewith to build a woodshed.

We may admit that the conception of a theological education based upon the methods which were peculiar to this Seminary and which have contributed to its immeasurable influence for good was not original in the mind of Dr. Boyce. They who have written of him and also of Dr. Francis Wayland announce this to be the fact. But it is not necessary that our ideals should be self-originated. What is so is apt to be tinctured with the germ of selfishness; like the ideals of Hastings and Webster, the former mounting the steeps of his ambition through cruelty, chicanery, and his contemporaries claim through dishonesty. It is nothing that an ideal should be suggested. It is that the forming brain shall be able to recognize its potency and perceive how it may be wrought into practical utility. Wayland never put into shape his conception of the education of the common preacher, although he had abundant opportunity. It would seem that it was cast aside by him as impracticable as it might well have been in the precise and frosty atmosphere of the New England intellect. Boyce made it his own by evolving the methods by which it could be put into execution and he must bear the palm for he has merited it.

We have never seen the like of a youth entering upon the third decade of life writing a thesis in behalf of the ordinary man who with limited opportunities, or none at all, desired to make full proof of his ministry; and especially a youth growing up not amid the privations from which so many of our noblest preachers of that day emerged, but amid the luxuries of a patrician home. No matter in what aspect we view this young man, the contemplation of these early years provokes astonishment. It was not a day when the patrician homes of the South sent forth men to stand in the pulpits of the common people. When gentle spirits did thus come from what we regarded as our aristocracy of birth, commingled with the aristocracy of wealth, they came with robes and liturgies and became bishops. Nor were there many of them. It is not meant to intimate that our nineteenth century preachers were of ungentle extraction, for that was not true. They came from a strong and sturdy stock but from the democratic fields, the circumscribed horizon of the farms or at most from the simple village life to which the wild excesses of the madding crowd had not penetrated. The group of my own boyhood city life produced but two ministers and they were the sons of ministers. The young man of material advantage sought the forum of the law or the practice of the healing art, and perhaps the most successful attained greatness through matrimonial alliance which involved far reaching acres. From a home of opulence, remarked for its culture and gentleness of refinement, maintained in its leading influence in a community in which mushroom and sham were quickly slain by the frost of scorn, came a youth with all the instincts of high breeding and endowed as richly as wealth and training could accomplish in any man, to bring to pass the ideal of an instructed ministry where there could not be the hope of a highly educated ministry.

THE CONDITIONS OF THE EARLY MINISTRY.

Consider the general type of the ministry of the South in the times of the youth of Boyce. It was moulded principally upon the severest ideals of the religious life. The exactions of the churches were severe. The least suspicion of frivolity or carelessness of demeanor or apparel was unfortunate to ministerial usefulness. Many of our best men were grave to the point of dreariness. Some of them were notable for stilted expressions and phrases which had come down to them with the sacredness of established use. As a child I was wont to be depressed when some of these excellent men came to the hospitality of my father's house. Not so marked, perhaps, in the pastors of city churches, but very noticeable in those of the rural sections, was the great reserve when they came in contact with their kind. At the general meetings I have seen them come walking in long lines, bearing their glazed carpet-bags and wearing long linen dusters, and patiently awaiting their assignment to homes of hospitable entertainment because otherwise their attendance had been impossible. But they were intense men, these who came up from the plantations and the hamlets. They had few great ideas and these they had absorbed from the leaders of prominence who had set the standard of orthodoxy. They had no libraries; or what books they had were likely to be Nelson on Infidelity, Baxter's Saints' Rest, and later on Theodosia Earnest or Pendleton's Three Reasons. When they did have theological writings, these were the discourses of Timothy Dwight, or Dick or Andrew Fuller. It required much effort to master them and not many did for the want of preparatory courses in elementary education. They were men of power, nevertheless. They carried the weighty influence of sterling character and blamelessness of life. They had a fervid address, for those were the days of the exhortation and not much learning was needed for that. Given a heart burning with zeal and suffused with love for the

souls of men and the exhortation would come like a torrent sweeping away the objections and hard-heartedness of the listener. The only defect in the admirable courses of training of the ministry of the present day that I can think of is the possible loss of the power of the exhortation which formed the principal portion of the sermons of the fathers. There was not much exposition of the Scriptures but rather practical remarks growing out of the text followed by strenuous appeal to men to be reconciled with God. It was that kind of a ministry that swept the rural sections. The Baptist strength was demonstrated in the country churches and the fruitage gathered in the annual "meeting of days" was abundant. The towns and cities were in the main neglected. There were not enough of erudite and polished men, of the stamp of the elder Brantly and the elder Manly and Richard Fuller, to supply the need. These were the exceptional preachers. But of whatever class, there was not one who would have appealed to the risibilities of his congregation by amusing anecdotes, nor was there one of them who knew how to manage a magic-lantern or to conduct a cantata wherewith to insure an evening congregation.

Behind them stood a solid, grave, earnest people with strict conceptions of the serious duties of religious living. They ran in a groove. The younger preachers were enjoined to follow closely the precedents set by the elders. They were to affect similar intonations of voice, methods in pulpit management as in the lining out of hymns, and even personal appearance. I can remember a time when it would be fatal to a minister's influence to wear a moustache or to part the hair in the middle and extremely perilous to wear a high silk hat.

The standard of piety was extremely high. The worldly amusements of the present were not so much as to be mentioned even in large cities. In my own day a young man who attended upon theatres was practically disgraced if he was the child of pious parentage, and if he was not,

was esteemed of but little value. One might as well have expected an infectious disease to be deliberately introduced into the home as hospitable reception given to a public entertainer. The evening revels were sedate and ended long before the midnight hour. No young woman would think of permitting the contact of the modern dance. Cards were for gamblers and the degraded. I fell into a reminiscent mood on the reception of a prized letter from a venerable friend of Boyce and sought to extract his meaning when he wrote that his recollection was that "Boyce and Allen Tupper were considered two of the wildest boys in Charleston before they were converted." I know what wildness meant when applied to the youth of that period. It was more the absence of a grave, steady, almost mirthless life. The mercurial temperament, restless in its desire for entertainment, pageant-tries, excitements, preferring the stirring romances of Sylvanus Cobb to the dreary Moral Tales of Maria Edgeworth; who as the down sifted gently on the upper lip felt desire to abandon the pew of father for that of the father of another and who at times preferred to stroll in gentler company than immediate return to the Sunday dinner, was in danger of being esteemed a scapegrace. The lad whose demeanor was not shaped upon the pattern of a typical deacon was apt to be considered wild, and grave shaking of the head prognosticated the coming of dire evil. I think I know wherein Boyce's reputation for wildness consisted, especially in the light of the simple remark of one of those sweet, gentle sisters in his home, at the time of his conversion, that he had not been as bad as the rest of the children.

The increasing culture of the town and city life demanded a different type of minister; not a better, for there could be no better, but more adapted to the increased general intelligence. The age of literary activity was setting in. A broader scope was given to the thought of the average man. New questions were propounded in their circles. Insidious heresies were beginning to show

themselves, grieving the saints and calling for abler defenders of the accepted dogmas. There was a revival of collegiate learning and more men sat in the pews who were able to think logically. The strangest thing that happened was that the young man in the wealthy home in Charleston should have grasped the solution of the problem. Wealth breeds exclusivism. It affects an air of indifference to what it terms the common herd. The crudeness of ignorance grates upon it. The want of polish bars the door against entrance. It perceives no attractiveness in mediocre ability and limited powers of graceful interchange. If ever God raised up a man to meet the conditions of an altering age, he raised up James P. Boyce. It was as notable a call as that given to Saul of Tarsus. It was not strange that there should have been pious, earnest, devoted men to see the difficulties and sigh for some solution of the problem, measuring the situation in the light of their own restricted opportunities. But that a youth, with all the world before him where to choose, the darling of an ambitious father who longed to see his son grace the bench or mould public opinion in statecraft, for which he was singularly fitted; with all the temptations that his surroundings presented to fix his name in the annals of his country, for troublous times were impending; that such a youth should devote his talents and wealth to the uplifting of his struggling brethren in the ministry is to be interpreted only as we interpret the Providence of God in the call of Moses and Saul.

The conversion of Saul of Tarsus was followed by a great consecration and a deathless zeal. I can trace a similarity in the conversion of James P. Boyce. Let that remarkable correspondence of his, immediately following his entrance into the Christian life testify. On his return journey to college tarrying over the Sabbath and observing the Lord's Supper in a strange church, describing his meditations upon the death of his Redeemer; joining a religious society in his college at once; entering into the promotion of a revival among his fellow students;

taking a class in the Sunday school; reading with appreciation the *Foreign Mission Journal*; convincing a semi-skeptical classmate of the divinity of Christ and leading him to a saving hope; and then his final determination to prepare himself for the ministry, "the only subject," he declares, "in which I could have any interest."

THE SEMINARY AND ITS RENAISSANCE.

The need of a theological seminary for the great stretch of our Southern country was recognized by the fathers before the day of Boyce. Efforts to supply the need were made through departments or chairs in many of our literary institutions. Here, in connection with studies in the liberal arts, young ministers were afforded a partial course in Systematic Theology; but for a thorough curriculum covering all the phases of theological enquiry there could be no provision. Our colleges had arisen from the desire to afford a better mental equipment for the ministry and the creation of a religious atmosphere in the prosecution of general learning. The only seminaries were in the North and they were not numerous. Comparatively few in the South availed themselves of their advantages. The institution at Princeton was perhaps the more largely patronized. As early as the date of the founding of our Convention the constitution of a seminary was discussed, but after the plans and methods then prevailing, furnishing a thorough theological education to men who had first pursued a full collegiate course elsewhere. The plans of Dr. W. B. Johnson contemplated the concentration of the seven instructors in theology then working in as many literary institutions at some central point. When the plans crystallized into something practical the young man Boyce startled the friends of theological education with an entirely new proposition. It was contained in his inaugural as professor of theology in the Furman University, which paper was entitled "Three Changes in Theological Institu-

tions," and which opened the way for men having only a common English education to obtain such theological information as they were prepared to receive.

All this is common history and is ready to hand for any enquirer. It is not necessary to dwell upon them, nor the encouraging reception of the new seminary, nor the sad years when the war swept away its endowment and left it stranded. The Seminary received its second birth amid the pangs of a fearful heart-travail. The noble soul of Boyce declared that the history of those days had not been and should not be written. Not in his day, perhaps, but it ought to be written, nevertheless, if only to be hidden away until the historian of the twenty-first century comes to treat of the stirring events of the rehabilitation of the Southern Baptists. In the glow of that golden day, when men shall be willing to accept the truth, enfranchised from prejudice and unaffected by inchoate and superficial acquaintance with learning, the history of those days should be written, as Motley revealed to an enchanted world the uplift of the Dutch people through tears and blood.

The eloquent Tichenor once exclaimed in an animated address that no great cause throbbed into virile life until it had been first crucified and arisen again under the mighty hand of God. When men saw new light in the domain of art and literature and better ideals emerged from the buried fragments of a careless age, they spoke of it as a Renaissance. We may apply that term to the Seminary. It had been exposed to crucifixion by the mad passions of men as they contended upon gory fields of battle. And in its nakedness, there were not wanting men to wag their heads and poison the air with mockeries; and there were some who would have rolled a great stone before its sepulchre and sealed it with the stamp of their disapproval. When in despite of obstacles the Seminary in all the radiance of its resurrection came forth, there were invented tales to be put in the mouths of adversaries that were as complimentary to their judg-

ment as the tale which the Roman guard was bidden to relate.

NOBILITY IN THE PRESENCE OF OPPOSITION.

We look back upon those days with calmness, gentle and considerate of human infirmity, in view of attained results. But we ought to remember that while opposers argued, criticised, complained, Boyce and his coadjutors wept and prayed. The strengthening angel is always found in a man's Gethsemane. The praying man wins. In human history there is to be found in every great crisis a Nehemiah to defeat his Sanballat by a great cry into the waiting ear of God.

The opposition to the Seminary was serious enough. It would interfere with favorite projects and the suggestions of selfishness are very potent. The largeness of its financial demands appalled men who had been accustomed to give unto the Lord that which had cost them nothing. The newness of the scheme did not appeal to some who claimed that a strict following in the steps of the fathers was of divine ordination. We boast of our denominational independence. Baptists have always been chary of their freedom. But it is a perilous thing to possess an unsanctified liberty. It would be useless, even if it was desirable, to infringe upon our denominational rights. But it would be better if we understood more clearly the Epistles to the Corinthians. When independence is conjoined with prejudice good men suffer and noble spirits are forced into the dust of the arena. We do not find it easy at all times to distinguish between the Lord's cause and our interpretation of it. We talk grandly about God being on our side when we might be more concerned to know if we are on God's. Nothing was ever heard of the men who, fearful and afraid, returned to Mount Ephraim. Meroz is but a name unknown apart from the fact that it came not up to the help of the Lord. It was manly in Boyce to say that the history of the renaissance should not all be written. Yet it was

that very history that sublimated the man's character, developing his heroic determination and that crowned him with the laurels of a Christian victory, embalming his memory in the future years when those who opposed shall be as Sanballat and Meroz—nothing but names.

There were days when it was almost pitiful, when strong men bowed themselves to hide their welling tears, feeling their inadequacy to meet the demands of a mighty cause. Oh! those pleadings for the Seminary—shall we of the older class ever forget them?—the voice broken with sobs,—the gaunt features struggling to chase away the cold, creeping shadows of despair—the awful stillness that settled upon the councillors and the solemn dispersing beneath the dripping clouds of disappointment. Yet the man Boyce stood courageous. I can recall but one occasion when he seemed to falter. It was in the Convention at Nashville in 1878. His voice broke in an intense appeal, for he had come with a heart wrung at the intellectual defection of a beloved colleague for whose restoration to correct views he declared that he would sacrifice his right arm. The day was dark and the Seminary was floundering in the tempestuous seas. New occasion of criticism had been given to the opposers by the event which had pierced his soul. The burden bowed him down, but it was but for a passing moment for presently his voice rang out clear in his picturing of this day of achievement. The prophet eye had caught the gleam of the coming day. They that were melted by the tears of Broadus were reinspired by the courage of Boyce, and the Seminary was materially aided.

Dr. Boyce had maintained a position in his relations to the Convention that while regarded as singular, must be claimed as logically correct. As a statesman he would have been classed among those strict constructionists who have made the history of Southern statecraft luminous and honorable. The Seminary was in no sense an offshoot or creation of the Convention. The constitution of that day could not be construed as

either favoring or opposing the question of Christian education. It was drafted to meet emergencies which had arisen in the complications of our missionary enterprise. The Convention was set to the evangelization of the nations and while other enterprises might well appeal to the judgment of its constituents as desirable and praiseworthy, there was no place provided for their parliamentary consideration. In agitating the establishment of the Seminary the meetings for consultation were held during the sessions of the Convention for sake of convenience, but never as part of that body. That was the opinion of the great leader, Wm. B. Johnson, and Dr. Boyce was an apt disciple of the school founded by his predecessor in the chair of the Convention. So that not until after the War and the dreadful days that followed do we find Boyce and Broadus pleading for sympathy and material help. Dr. Boyce excused this as an irregularity born out of impending peril. Yet true to his conviction you shall find the man in the Savannah Convention of 1861 opposing measures expressive of sympathy with the cause to which the best and noblest were devoting their life's blood and material means. Dr. Boyce on several occasions found himself confronted by serious opposition in his claim that as a body the Convention had no constitutional right to take notice of extraneous matters no matter how worthy they might be of praise and commendation.

So it was that in the last year of his life he rose to a sublime height in the maintenance of his conviction that the Southern Baptist Convention had a specific work and call that if worthily heeded would demand all its attention and occupy its time. The opposite view had been gaining from time to time. Men with peculiar views sought to have them aired before the body. All manner of devices and propositions were entertained through a mistaken conception of courtesy. Sometimes influenced by eloquence or favorable endorsement of respected brethren the Convention had registered opinions

upon matters not germane to its constitution. No body was more favorably disposed to the great temperance reform; yet it seemed to some that a great body like that could not afford to lose an opportunity to go on record. Animated discussions upon a subject upon which all were agreed consumed much time. The questions for the consideration of which the brethren had traveled long distances and at much expense were relegated to brief spaces of time because of discussions upon a theme in which no one held a dissenting opinion. Three years before, in the Convention of 1885, much time had been consumed at the most valuable point in considering the question of divorce, in which the Convention at its afternoon session rescinded all it had agreed upon in the morning session. The parliamentary view of Dr. Mell, so long the model of courtly efficiency in the presiding chair, was as expressed by himself to me, to ascertain what the brethren wished and to help them to attain it. Dr. Boyce was cast in a different mould. He would have expressed his opinion of parliamentary duty as requiring the brethren to confine themselves to the business in hand and to fulfil the trust that had been committed to them and accomplish the object of their coming together, and he would hold them firmly, yet courteously, to that work. While there seemed to be no especial reason for the formulation of any new opinion favorable to the spread of temperance, since in Mell's time the record was ample, the Richmond Convention was called upon for a special purpose to express itself with an unusual emphasis. The resolutions were declared by Dr. Boyce to be out of order since the constitution did not provide for the discussion of the subject. Then arose a contention that was exceedingly painful to the friends and lovers of the old hero, who with his face drawn by the tortures of the disease that within the year was to lay him low, with his characteristic courtesy and courage maintained himself against a veritable onslaught. It was again the man with

the rapier contending with the man with the bludgeon. There were men who claimed to have within their veins the blood of the cavaliers who stung with an assumed courteousness and poisoned with a pseudo-gentle demeanor. With their boasted powers of elegant Addisonian English they aspersed the sincerity of their president. The lapse of twenty years has not effaced my recollection of that strong, sad, wan face, immovable in determination, but plainly smitten with an unutterable grief at the animadversions of wild and intemperate men. The Convention sustained the chair in the point of order but so implacable were some that they were led to question the accuracy of the count, one of them on the ground that everybody within the building should be considered as vitally interested.

THE HEIGHTS ATTAINED.

The lesson of the life of Boyce ought to be easily mastered. The keynote of his noble life was courage. They who build the great triumphal arches must first go down into the dark, damp earth. They that shine with the martyr's lustre must keep step with the suffering, for in the fiercest forge they must furbish their swords, coming tear-bathed unto the serene heights.

“Heart-strings sweetest music make
When swept by suffering's fiery fingers,
And through soul-shadows starriest break
The glories on God's brave light-bringers.”

He rose through suffering unto the heights. If ever seed cast with careless hand upon the barren highway finds scant lodgment where it may burst in blushing crimson upon the edge of foot-pressed dust, much more the flower of noble purpose flashes in the grandeur of the prepared garden. Drawing nigh the half-century of this institution, profoundly moved by its vast possibilities

and the immeasurable blessings which it has already distributed, we who know the chequered history of the past may be indulged the loving, grateful thought of the hero in the desperate struggle. Men rise by the mastery of that which is under foot—by the deposition of pride, the throttling of passion, the vanquishing of fear.

“Only in dreams is a ladder thrown

From the weary earth to the sapphire walls;

But the dreams depart and the vision falls

And the sleeper awakes on his pillow of stone.”

The prophetic utterances have been fulfilled. In the glow of the morning that chased away the departing shadows of the long and weary night, he laid him down in exile amid the breezes of balm and the purple haze of Southern mountains, stepping from the golden paradise of earth up to the glories of the heights beyond. May I quote from the notes of an address which I was permitted to make while the precious body was borne upon the heaving billows of the sea to its quiet sepulture?

“The question has been frequently raised, Who shall take his place? The answer has come from the very shadow of the great buildings on Broadway in Louisville, pertinently and truthfully, No one. He leaves no place to be filled. If ever man died triumphant in the thought that he had finished the work that had been given him to do, that man is he whose last slumbers are rocked upon the bosom of the sea today. The Seminary is no longer an experiment. There is no threatening of an uncertain future. With the influential pulpits of the South graced by men who shall be the flower of its quiet toil, the opposition born of ignorance and prejudice will die in obscurity. Out of the ranks of its accomplished alumni many a brilliant mind will be drafted to teach within its forum. It will no longer need the voice that grew tremulous in pleading for it nor the frame that failed from incessant toils in its establishment. The work is done

and will stand through enduring time the monument to
a noble man's heroic faithfulness."

And so has it come to pass.

Young men, "morituri salutamus." From the life
of this man learn to

"Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow:
No night but hath its morn.

"Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

"Have Love! Not love alone for one,
But man, as man, thy brother call,
And scatter like the circling sun
Thy charities on all.' "

THE POSSIBILITY OF MIRACLES.

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There are very many intelligent and educated people who doubt the possibility of a miracle. Of these the great majority, perhaps, from indifference or out of respect for Christian belief, rarely or never express the doubt; but it festers. When expressed it often takes the form of a positive denial of possibility. This makes its appearance in literature, and especially in what may be called semi-religious literature, as in the "*Leben Jesu*" of Strauss, the "*Vie de Jesus*" of Renan and the *Robert Elsmere* of Mrs. Ward. This positive disbelief is also distinctly avowed by some Philosophical Schools, as by the Comtists of France and England. Moreover the doubt and denial is often outspoken by Physicists, principally by those who have not studied closely the fundamental principles on which all physical science rests, or who do not recur to these principles in their consideration of this matter. This imposing array of unbelievers and the haughty attitude assumed in these days by Philosophy and Physical Science in disregard of the claims of religious doctrine and the historical verity of Scripture, troubles the minds of many Christians, and therefore calls for special and thoughtful consideration.

If an avowed disbeliever be asked why he rejects miracles, let us say those of the New Testament, his answer would likely run about thus: A violation of Natural Law is impossible; a miracle is a violation of Natural Law; therefore a miracle is impossible. This very simple reasoning he seems to regard as unanswerable. If the objector be a Deist, to him it might be said: You reject the Scriptures, but you believe in God, and with God all things are possible. Perhaps he would reply: Very true;

but the laws of nature are God's laws; He enacted them. Surely He will not violate His own laws; for in His perfection, He is self-consistent, and therefore a miracle is morally impossible, which in this case is equivalent to absolutely impossible. This sort of reasoning, when failing of conviction, is nevertheless calculated to inject doubt and give trouble.

Now let it be observed that the famous and familiar phrase: "A violation of natural law," on which both the foregoing reasonings turn, is not at all clear in its meaning. Natural law, or a law of nature, is only a generalized statement of the orderly action of physical forces, its universality being justified by their strictly invariable uniformity of action. Hence the supposition that, at any time or under any circumstances, the play of these physical forces among themselves does not conform to the law, is a contradiction of its strict universality; which is to deny that the law is truly a law. The supposition of a deviation from established order, as expressed in a law of nature, is therefore incredible and indeed inconceivable. In case of the law of Gravitation, for example, that every particle of matter attracts every other, it is impossible to conceive of a deviation or a failure, or a so-called violation, without giving up the law. The law of the Conservation of Energy, that during the interaction of natural forces within a given system, effecting changes in its members, there is to the system as a whole neither gain nor loss of energy, is now so thoroughly established that no physicist will allow the possibility of an exceptional case; and indeed, metaphysically viewed, an exception is inconceivable. It is true beyond all question that the notion of a violation of natural order or law, in the sense supposed, is absurd. The Duke of Argyll, in "*The Reign of Law*," and Professor Drummond, in "*Natural Law in the Spiritual World*," and others endeavor to save this point by supposing that there may be some unknown higher or wider law, which would include the exceptional case. But this is to abandon the

known law for one unknown, which is unscientific and cannot be allowed.

Let us avoid confusing the vague, obscure and even senseless phrase, "a violation of natural law," with the notion of the interaction of natural forces. Natural forces often co-operate, but also they often, very often, counteract one another. In navigation an adverse wind counteracts the propelling force of an ocean current, and so retards the ship. Forces often neutralize one another; as the weight of a vast rock is neutralized by the resisting earth on which it presses at rest. Examples lie on every hand, and are familiar to everybody. But nobody ever thinks or speaks of such counteraction as a violation of natural order of law. The distinction is simple and clear, but is not always observed by thinkers and writers. The counteraction of forces, an important feature in the present discussion, is in no sense a violation of any law; but, on the contrary, operates strictly according to law.

It is evident, however, from the use made of the lame phrase, a "violation of natural law," in the reasonings cited at the outset, that the violation is supposed to be accomplished by the interference of the energy of a Will, acting upon and among the physical forces. Well, does this implied supposition remove the obscurity of the phrase? Indeed we all know, very clearly and distinctly, what is meant by a violation of a moral law, e. g. Thou shalt not steal. For a moral law is a mandate, addressed to a will capable of obeying or disobeying; and to disobey the mandate is to violate the law. Moral law is expressed in the Imperative mood, and is imposed by authority previous to the voluntary act. But natural law is a very different thing. It is not mandatory, not addressed to a will but simply to intelligence, e. g. the Law of Gravitation and the Law of Conservation already cited. Natural or physical law is expressed always in the indicative mood, is subsequent to the facts indicated, and, as already said, is merely a generalized statement of their universal and invariable order. The notion of

a violation by voluntary energy is obviously brought over from moral law, and attributed to natural law with which it is utterly incongruous. The notion of obedience is often, in like manner, carried over to natural law, and we hear of the perfect obedience of the planets to the laws of motion and gravitation, which is commended for imitation in human conduct. But this is wholly inept. There is no obedience, for there is no alternative. The notions of obedience and of violation are equally incongruous to the notion of natural law, and can be applied to it only by a somewhat strained metaphor.

It is thoroughly familiar that voluntary energy does interact with the various forms of physical energy, for such interaction occurs at every moment of active human life. A child tosses a ball upward and catches it on its return. This apparently simple event is really exceedingly complex, defying a complete analysis by the psychologists and physiologists. The playful will of the child brings into action select brain centres. These propagate nervous energy to the corresponding muscles. The ball flies upward in opposition to gravitation, which, on its return, is again counteracted in the catching. In this play there is much that is inexplicable. Especially, how does mind act on brain; how does voluntary energy become transformed into physical energy? The question *how* inquires for a means or medium. But so far as we know there is no medium affording explanation. We know the fact beyond all question, and it seems to be ultimate and not more mysterious than the transformations of physical energies, one into another. Yet no one ever thinks or speaks of the tossing of a ball as a violation of natural law, or even a deviation from the order determined by its antecedents. To think of it or speak of it as supernatural would be absurd.

Thus Man has at command of his will certain muscular movements, by which he can move things from place to place, or counteract their motion. This, as Bacon first observed, is all that he can physically do; yet by this

power alone, intelligently used, he tunnels the Alps, builds cities, wraps the earth with iron, and in general produces results that never would come to pass under the action of natural forces alone. By the exercise of his voluntary energy through his muscles, he is enabled to co-operate with, or to counteract, the various forms of physical energy. But observe, again, that such interaction either in co-operating or counteracting, is in no sense a violation of the laws of physical energy, nor does it ever supersede them, but simply modifies the physical action by the introduction of an extraneous force, to-wit: the Energy of Will. No human power can violate a law of nature. It often produces disasters, but disasters of all sorts are in strictness physically legitimate, whether it be an earthquake's ruin, or the designed burning of a city by incendiaries, or the wreck of a vessel due to a mistake in steering, or a deliberate suicide. Such events are extraordinary in the sense of being infrequent, but are never classed as supernatural.

It seems, then, from the foregoing statements, that we hold, with the unexceptionable strictness of the most rigid physicist, to the doctrine of the fixed, invariable and inviolable order of nature as expressed in natural law. Moreover, we hold that the intervention of the energy of the free will of man among the purely physical forces, while it modifies their action and results, does not affect this fixed invariability. Because, however, of the objectionable phraseology in which the doctrine is usually clothed, and because of the apparently infinite variety, superficially viewed, in natural and human events, it is needful to examine the doctrine more closely and point out more exactly what is meant by the fixed, invariable and inviolable order in these events.

Every change, that is to say every event, in the world of things and men is determined without alternative to be just what it is by immediate causative antecedents. The cause of a change or event is the aggregate of all its immediately conditioning antecedents. The foregoing

is a statement of the universal, unexceptionable fact of causation, which is the fundamental fact governing the material universe. The principle resolves into two axioms which it is impossible for the intellect of man to reject, they being intuitively true. First, the axiom of change; every change or event is caused; and second, the axiom of uniformity: Like causes have like effects. The reverse of the latter is also intuitively true, but does not especially concern the present discussion. Upon these axioms all the activities of mankind are founded; all interpretation of the past; all forecast of the future; all explanation of the manifold changes in the material universe. They therefore constitute the ultimate basis of all physical sciences, and are the formal and ultimate principles of all the laws of nature, and of the economics of society. It is true that the choice of a will between possible alternatives is free, but this, not being a change in itself, does not constitute an exception, since it alone does not come under the category of causation.

Let us consider for a moment the axiom of uniformity: Like causes have like effects, as the basis of all physical science. It expresses formally all that is meant by order in nature, and when applied to a series of observed facts, justifies their generalization in the form of a natural law. The fall of an apple, the whirl of a planet, the arrangement of geological strata, and the growth of a forest (the energy of vitality being one of the causative antecedents), are natural events, and we expect the like result in like cases with the utmost confidence in conformity with the law. But, be it observed, natural law thus evolved will not account for driving a nail with a hammer, or for the growth of a city. In these and like cases, human voluntary energy intervenes among the natural forces and contributes to the event, and becomes an important and essential part of the cause which, be it remembered, is the total of the conditioning antecedents in their entirety. The human energy thus intervening co-operates with the physical energies, or modifies or even nullifies them by

counteraction. Now again, let it be observed that this intervention, even in the case of extreme counteraction, is in the strictest sense in accord with the axiom of uniformity; for any like intervention at any time or place will produce like effect. It is very possible for the intervention of human energy among natural physical energies greatly to vary the effect; but it is utterly impossible for such intervention, involving even extreme counteraction, to produce an effect other than what the like causative antecedents always have and always will produce, thus conforming to the axiom of uniformity.

It is quite manifest that, beside those events which occur in inanimate nature and invariably conform to law with absolute uniformity, there is another class not usually regarded as natural but as artificial, in which the energy of animal and especially of human volition plays an essential and perhaps an overruling part among the antecedents; as, for instance, in the building of a city or the tossing of a ball. Also it is manifest that, in these artificial events, not only is there no violation of law, but they conform strictly to the fundamental principle of natural law, the principle of uniformity that like causes have like effects. Hence no one ever speaks or thinks of them as violations of law, or even as exceptional in the general order of the world.

There is, however, still another class of events of which we have historical evidence, particularly the Biblical miracles, which are apart from either of the classes already mentioned and are rightly accounted supernatural. This term "supernatural" stands greatly in need of accurate positive definition. We use it here without attempting such definition and in its usual negative sense as qualifying events which are not explicable by natural physical causes, nor by any intervention of human agency. Such events are therefore usually attributed to higher mystical powers in conflict with and overruling the other causal antecedents.

The argument now before us, let it be remarked, is not for those who profess pantheism or materialism or any other form of atheism, philosophical or brutal. It is rather for those who believe in a personal God, as Creator and Ruler, but who, without much thought on the matter, are inclined to doubt or even to disbelieve, "under the light of modern science," in the possibility of a miracle. Also it is for the avowed deist who rejects the holy Scriptures on this ground, and for the physicist who limits himself to his narrow field and arrogantly denies the supernatural. Let us seek to know what is meant by the term "miracle" which, though very familiar, also stands greatly in need of accurate definition. A miracle is a supernatural event, consequent upon the intervention of divine energy among its natural antecedents, co-operating or colliding with them and becoming an essential and overruling factor in the total cause. This is not what is usually called a popular definition, but it correctly comprises and unfolds the essence of the term, and is applicable to the biblical miracles generally. We cite especially: Water made wine, Cleansing a leper, Stilling a tempest, and Raising the dead.

In order to be clear and to argue the question pointedly, several observations are perhaps needful. Let it be noted, then, that in this strictly logical conception of a miracle, there is no infraction of any recognized natural law, no disregard of scientific doctrine, no deviation from the great principles that underlie all true science ancient and modern, and which regulate the whole practical world of men and things. A miracle has a cause, a fully adequate cause; for what may not divine energy do, either alone or in combination with natural forces? Moreover, the fundamental scientific axiom that like causes have like effects is perfectly consistent with the miraculous. Were there today a tempest on the Lake of Galilee and should the divine energy of Jesus again oppose the warring elements, instantly there would be peace and calm. No believer in the first event can possibly doubt

this, for like causes have like effects with absolute certainty. This uniformity characterized the oft-repeated healings and the raising of the dead.

In the next place, let it be noted that the conception of the intervention of spiritual energy and its combination with natural forces is not at all new. Indeed to every man it is a most familiar experience, occurring in every voluntary movement of his limbs. Now if, with his small power narrowly limited to moving things from place, he is able to accomplish the wonders that are changing the face of the earth, what may not divine energy in similar combination accomplish by its unlimited power?

Should it be said that such combination especially at a distance, as is apparently the case in many miracles, is incomprehensible and therefore incredible, we reply that the same occurs among natural forces. The earth compels the moon to move in an orbit. How? I know not, and Newton did not know. But we all know that it does do so. How do I bend my arm? I know not. I will to bend it and it bends. What nexus there is between mind and brain, between will and nerve, so that the action of one becomes the efficient cause of a change in the other, we know not and no physiologist can tell us. These facts are incomprehensible, but they are facts beyond all question. Since these facts are credible in the highest degree, surely we may believe that divine will may combine with natural forces, overruling them, although indeed we do not know how. The analogy between the two cases is so close and strong that they are equally credible.

Finally we re-state the important truth that the principle of causation is the universally governing principle of the world of things and men. The axioms by which it is fully expressed have also been stated and been the subject of sufficient comment. It has been pointed out not only that they are the basis of all physical science, and so the essence of all natural law, but also that the practical conduct of all men at all times is in accord

with them. There is no explanation of past events, or forecast of those future, but by virtue of these axioms, especially that of uniformity, as fundamental in every case. The world is built that way. Now we who here speak and are spoken to are theists. We hold that God made the world, and made it thus. Moreover he has always governed it, and still governs it, by the principle of causation. Our faith in this principle is unconsciously unlimited. Every lesson drawn from experience is based upon it, and every device in the ordering and furtherance of our well-being. Otherwise there would be nothing for us in the world, and human life would be impossible. The uniformity of nature is the faithfulness of God. In the miraculous events recorded in the Scriptures, He has never in any case deviated from it or contravened it, but in every case has supplied an adequate cause for the event, a cause which if ever repeated, would reproduce the event always and with the strictest uniformity. How shallow then the saying that a miracle is impossible because it is a violation of natural law; for it is now surely evident that it strictly conforms to the basic principle of all natural law. Still more shallow is the saying that in a miracle God violates His own established laws, which is morally impossible. Truly it is morally impossible, indeed absolutely impossible. It clearly appears, however, that He has never in any miracle or in aught else been unfaithful, but has strictly conformed therein to His immutable ordinance. Surely the biblical miracles are possible and credible.

To deny this conclusion, on the ground that it is illogical and unscientific, would stultify the recusant; for, in the enlarged and legitimate view we have taken of conformity to the fundamental axioms of science it is rigidly logical and scientific.

THE CONTRIBUTION OF SUNDAY SCHOOL PEDAGOGY TO SPIRITUAL EQUIPMENT.

THE INAUGURAL ADDRESS OF REV. BYRON H. DE MENT, D.D., AS
PROFESSOR OF SUNDAY SCHOOL PEDAGOGY IN THE SOUTH-
ERN BAPTIST THEOLOGICAL SEMINARY, LOUIS-
VILLE, KY., OCT. 1ST, 1906.

No department of human life has been more deeply affected by the modern revival of general culture than that of man's religious nature. The kinship of mental and spiritual training is receiving a new emphasis born of growing interest in men as our fellow-beings and in the Bible as the Word of God.

In response to the educational and religious needs of the hour, the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., and the Trustees of the Southern Baptist Theological Seminary, Louisville, Ky., have with rare insight into the economics of the Kingdom of Heaven, wisely and heartily co-operated in the establishment of a chair of Sunday School Pedagogy in the Theological Seminary, which has the double honor of being the first to dignify the Sunday School enterprise with a distinct professorship and of matriculating more students than any other exclusively theological institution in the world.

The establishment of a new chair is not to be construed as a reflection on the old regime. It is in reality a worthy commendation. Present enlargement is the tribute progressive sons pay to noble sires. It is the fruitage of good seed wisely sown by hands that are still. Stagnation is a sinful reflection on the fathers' toils and tears; we do them honor only when we perfect their plans. Their well-begun, yet incompleting enterprises, call for heroic progress, both out of respect for their memory and out of regard for our opportunity.

In the Sunday School, as elsewhere, the problem of efficiency is largely a problem of leadership, and the secret of leadership is equipment. Teachers are no less leaders than warriors; only they train minds rather than maneuver troops. The historic adage that "Waterloo was won at Eton College" is a tribute to the practical efficiency of noble teaching.

There have never been enough mind leaders and character moulders in the world. There will never be a superfluity of faithful preachers and well equipped Christian teachers. The call of God and of every age is for the best equipped men and women to lead effectively in their respective hemispheres that all human forces may vigorously and constantly co-operate in the fulfillment of life's noblest mission.

The need of well prepared men to do the work to which life's myriad voices call is both profound and universal. There is a general shortage in the highest idealism and noblest realization. Hundreds of vocations are crowded only at the bottom. Equipment not only increases capacity for service, but multiplies the possibilities of employment.

Recently a wealthy corporation said: "We are looking for four men to whom we can afford to pay \$25,000 a year to superintend the moulding of iron." There is a far greater need and a higher reward, though given in a different coin, for men who are skilled in the divine art of moulding character. Superintendent Brooks, of cultured Boston, says, with intelligent candor, that "the essential school problem is to improve the quality of the teaching force." This penetrating expression might with singular propriety come from the lips of a twentieth century Sunday School Superintendent, for the need of better teachers is co-extensive with the teaching process.

Our day is placing new emphasis on ability to serve. The best agents are wanted by every corporation, the best lecturers by every university, the best pastors by

every church, and the best teachers by every Sunday School. Men who are a signal success have a score of places ready for their acceptance, while the same positions are eagerly sought by a hundred men whose efficiency is in the subjunctive mood.

It is evident then that the need of better equipment is not confined to the domain of practical Christianity, but is a patent reality in every department of human activity.

A great musician being complimented on the natural ease of his performance, said that his present talent was nature plus eight hours' daily practice for fifteen years. The seemingly extemporaneous peroration of one of Daniel Webster's orations elicited words of highest commendation: "Yes," said Webster, "it was an instance of spontaneity, backed by three days of hard thinking." No expert thinks of his technical training while executing his designs. The orator is oblivious of grammar, rhetoric and elocution while perfectly obeying their laws, and the teacher does not consciously study psychology and pedagogy while employing their helpful principles in the rational development of the mind. Without military science Wellington could never have won Waterloo, yet on that decisive battle-field he was unconsciously practicing the art, whose fundamental principles he had mastered.

The best work is done under the stimulus applied to native talent.

One of the master painters in giving his experience enunciated a principle worthy of universal recognition and adoption. "Yes," said he, "I paint, under inspiration, but in the meantime I study hard that I may be able to paint when the inspiration comes."

Teachers, like preachers, cannot be manufactured. Our Seminary will never be a place where pastors and Sunday School teachers are made to order, but is henceforth to be a center where both preachers and teachers are developed into greater efficiency. Schools do not make

men, but they do mightily help men to make themselves. Time taken for preparation is wisely spent. It enables men to accomplish the otherwise impossible, to do more in a short time with greater ease, less friction, more reserve power. That Sunday School pedagogy will make a perceptible and valuable contribution to the spiritual equipment of those guided by its principles is the design of this lecture, to establish, to illustrate and enforce.

Sunday School pedagogy is sane educational psychology applied to the teaching of religious truth in the Bible school of the local church. It is guided by the philosophy of education, aided by the history of teaching and moulded by the methods of Jesus. Spiritual equipment is conformity in thoughts, feelings and actions of men with the wisdom, goodness and movements of God.

Properly interpreted and applied, Sunday School pedagogy may contribute to spiritual equipment in at least three general but significant ways. First, by creating the highest ideals; second, by formulating the wisest plans; third, by executing the noblest program.

First, then, is the contribution of Sunday School pedagogy to the creation of the highest ideals of life and labor. A man's ideal is his highest conception of life and duty. He never reaches higher than he aims. Life's firearms usually shoot under the mark. Man never abandons his ideals, neither does he overtake them. Ideals are the headlights to life's engine, and however swift the locomotive they always cast their gleams ahead toward the ever-nearing destination. They make the track luminous, revealing danger and contributing to speed and safety.

I. Ideals may be varied in type, therefore considered as emotional, intellectual, volitional and sociological.

(1). The emotional ideal of Sunday Schools prevails where exhortation and stirring appeals characterize the services and fervent evangelism is the absorbing aim. Spiritual enthusiasm, forgetting for a time her kinship with knowledge, is given the seat of honor, and the heart

is made a bond slave of the head. The Sunday School as a mission force here reaches its popular climax, and we are prone to accept demonstrative professions as guarantees of permanent spirituality.

A revival of feeling must be followed by a revival of learning. Even in an uncultured mission locality the Sunday School teacher is more than an exhorter. The Scriptural lessons are not to be a series of effervescent appeals, each bearing a marked resemblance to its predecessor, and all combined revealing with equal clearness the possession of a glowing heart and an unthinking mind. All people are like Arctic explorers—they need not only fire, but food. Good gospel diet serves the two-fold purpose of food, and fuel, therefore Jesus says, “Feed my lambs.”

Undue emphasis on the emotional leads to fanaticism; the lack of feeling to frigidity. Mere exhortation, however pious, develops Christian character in water colors. The world needs character in stone. Yet heart power is the mightiest force in the world. We need not fear that the stream of true feeling will be too deep or rise too high if constantly fed from the perennial fountain. It is only from the flushing of the river due to sudden freshets that we suffer spiritual calamity. “Keep thy heart with all diligence, for out of it are the issues of life.”

(2.) We must never forget that the Sunday School is not a misnomer; it is in reality a school, an educational institution where the Bible is the text-book. This conception has produced the second typical Sunday School ideal, the intellectual. This ideal accentuates the fundamental principle of the Sunday School—that which provides the name and differentiates this service from all other religious functions of the church. The intellectual ideal brings into emphatic relief the educational mission of the Sunday School. It makes a serious business of a definite mental, moral and religious development the Sunday School is intended to effect.

The educational aspect of the school is its dominant trait, therefore as a school it is to be subjected to the same tests as any other educational institution. Teachers are expected to teach and pupils are expected to learn. Why should such a rational expectation be doomed to frequent disappointment? Simply because the educational features of the Sunday School have not always received the acute accent. Where this ideal is approximately realized, curriculum, examinations and promotion are prominent and permanent features, especially in the primary and intermediate departments.

The Bible is honored by an honest effort to understand its truths. "Search the Scriptures" is considered a divine imperative, a suitable motto for the modern Sunday School, as it was the worthy custom of the ancient Jews. That is a superstitious reverence for the Bible which considers it too holy to be studied except on special occasions. It is dishonored alike by skeptical study and negligent perusal.

This type of school has its advantages and also its perils. It may become too formal and coldly intellectual. It may develop a biblical scholasticism and suppress vigorous spontaneity. But all culture is not cold; all learning is not dry. When learning is dry, its abnormal condition, it at least furnishes combustible material for fervent heat, but when ignorance is dry, its natural state, it is thenceforth good for nothing, man, beast or field.

In this ideal, we reach the climax of the educational element in the Sunday School, and find among its products men of marked Scriptural insight, breadth of sympathy, definiteness of conviction, equanimity of temperament and solidity of character.

(3.) The third ideal for the moulding of the Sunday School is the active type. The instruction of the intellectual type is to be translated into deeds and the fervor of the emotional is to be transmuted into usefulness. Individual and co-operative activities are the signs and the fruits of the volitional ideal. The teaching of Scripture

and the laws of psychology unite in accentuating the wisdom and utility of this type of Sunday School instruction. Obedience in heart and life is the noblest purpose of human effort. "I delight to do thy will" in the Savior, elicited "Thou art my beloved Son in whom I am well pleased" from the Father. Instruction, exhortation, obedience are a Biblical trinity in which constant vital fellowship is to be maintained. Doctrine furnishes the foundation of appeal, and exhortation has obedience for its goal. This is sound theology and sane pedagogy.

Mere intellectual apprehension is not the highest culture. Knowledge must issue in doing for the sake of its own preservation, enhancement and utility. He who practices what he learns multiplies his wisdom as well as his usefulness. Knowledge unused is uninvested capital. It bears no interest, and dead capital is bad economics—bad pedagogy. The same is true of the emotions. For the tide of the heart to rise to noble purposes and then fall without achieving results is to rob the world and injure self. Holy impulses must be utilized. He who reaches the point of decision and then recedes is plunged into greater depths whence greater power is necessary to lift him to an equal altitude. Hot iron must be moulded; it degenerates when left alone to cool.

Instruction and persuasion anticipate action. Therefore co-operative Sunday School classes are pedagogical and Scriptural. They seek immediate opportunities to practice what is taught and to exemplify what is felt. He who teaches the judgment scene in Matthew 25, emphasizing "Inasmuch as ye did it unto me," and does not expect a practical response in unselfish service, has failed at a crucial point. He who makes an appeal to go "out into the highways and hedges and compel them to come in," and does not secure special efforts in soul-winning and in multiplying Sunday School interest and attendance, cannot be a pedagogical success. He who teaches that we should "lay by in store on the first day

of the week as God hath prospered" us, and fails to secure a more general and regular response in Sunday School offerings, has injured the religious concept of his class, violated the spirit of the lesson and broken the rules of pedagogy.

Appropriate action must follow wholesome instruction and fervent appeal if we would realize the ideal of the Word of God and the art of teaching.

(4.) One of the principal characteristics of modern teaching is its sociological aspect. Pedagogy and sociology are sister sciences. The individual is emphasized not merely for what he is in personal isolation, but what he is in organic federation. The terms Sunday School and Church suggest fellowship in knowledge and service. The organic ideal to be fostered is for every individual to be a Christian, every Christian a church member, and every church member a Sunday School scholar, and every scholar an intelligent co-laborer. The Sunday School and Church, respectively, are to be judiciously organized and their forces wisely correlated so that the Sunday School may become the teaching service of the church and the church the worshipping service of the Sunday School. The properly distributed emphasis on spiritual individualism and religious co-operation is essential to the maintenance of the symmetrical Christian ideal. Ideal individuals have not yet been developed, nor have ideal churches and Sunday Schools been organized, yet the cherishing of perfect ideals, for both men and institutions, is a necessary inspiration for the highest achievement.

Sunday School pedagogy may contribute to spiritual equipment by keeping the highest ideals distinctly and constantly in mind and by giving to each its proper emphasis and position in life's ever enlarging perspective. But ideals may theorize into fancies, or may materialize into facts. Visions may make a man visionary or valorous, a dreamer or a conqueror. Pedagogy seeks to unite the ideal and the real by a rational bond. It bridges

the chasm and invites the world to cross, or rather it plans the bridge and calls for universal co-operation in its construction. Plans are ideals reduced to logic. It is as necessary for plans to follow ideals as for ideals to precede plans.

II. Sunday School pedagogy may make a practical contribution to spiritual equipment by aiding in the conversion of the highest ideals of life into the wisest programs of reform. Wise planning is a rational effort to reduce noble idealism to a working basis—to unite idealism and realism in an undying altruistic fellowship.

(1.) An effective scheme of education must be constructed on the basis of the most approved psychology. It must at every point be affected by what human beings are, what they ought to be and the quantity of changes demanded by the transformation.

Pedagogy is the art of producing the necessary changes in human life whereby it is able to fulfill its highest destiny. Education implies intellectual and moral changes. It rests on the supposition that man is not what he ought to be, and does not know what he ought to know, and the possibility of transmuting ignorance into knowledge and defective character into noble living. Mummies are unchangeable, they cannot be educated; men are living organisms, they may be developed.

True education implies changes for the betterment of the individual, the family and the race. Whereas, all education implies a change, all change is not educational, as all progress is movement, but all movement is not progress. Some education is deadly, some vivifying; but truth, the means of our mutations and transformations, is itself unchangeable. True culture is proper movement toward a worthy goal. Pedagogy seeks the attainment of the best human ends by the best cultural means.

It must not be inferred that because the mind has uniform methods of operating, it, therefore, has no more freedom than the life of a flower or the lower animals.

Modern psychology, though giving special emphasis to physiology, is not thereby rendered materialistic. The body and mind have numerous inter-relations and reciprocal activities, yet neural action is not the final solution of mental phenomena. The power of steam is not explained by a diagram of the locomotive.

The art of teaching regards man as a growing organism. Herbart's "Education by Development" has made a profound impression on the teaching world. The number of his followers is excelled only by their ardent advocacy of his doctrines. His fundamental principles may be subjected to some minor modifications, but not to complete rejection or substitution. Genetic psychology calling to its aid physiology and experimental psychology presents the only thoroughgoing scientific study of man, and from it must be deduced the fundamental principles of a rational system of pedagogy.

The psychology of the adult mind can not furnish all the principles of teaching requisite for the rational development of the child. If the child is to be rationally educated it must be studied in the light of what it is, how it came to be what it is, and how it is to become what it ought to be. The psychology that yields the best teaching principles must begin at least in the cradle, or better, three generations earlier, and pursue the object of its inquiry through life's progressive stages. It cannot consider only one period of life and draw therefrom all the guidance necessary for the development of man's entire earthly existence. The child is not a miniature man—the enlarged photograph of a child would not be his adult likeness, but a ludicrous caricature—a series of disproportions. And the mental traits are equally diverse in their stages of growth. "When I was a child I understood as a child, I spoke as a child, I thought as a child; but when I became a man, I put away childish things." These childish things we put away in the process of growth, as being inappropriate to advanced maturity. Childhood has its thoughts, feelings, ways, consequently

its pedagogy. Manhood has modified and developed faculties and experiences, therefore its pedagogy—not a new science, but one adapted to more advanced human life.

Our program must be comprehensive enough to incorporate all stages of intelligence and development and all classes of individuals. It should include the infant and the octogenarian, the man of one talent, and the man of ten, the pauper and the millionaire, the criminal and the gentleman, for all need the light of saving truth and the inspiration of pardoning love.

As plans are but ideals taking definite shape, they must not only include what man is, but consider what man is intended to become. The plans of an architect are modified by the nature of the material and the design of the building. A good mechanic works up all the material, so pedagogy helps to make good architects of character and destiny, and utilizes all the timber in man for the construction of a useful life.

(2.) The plan must contemplate the development of men who serve rather than men who receive. Some people after receiving twenty years' faithful instruction would rather be taught than to teach, would rather get than give, would rather be served than to serve, would rather sit and enjoy than go and help.

Character in movement is more majestic and useful than character in repose. Static being indicates possibilities, but dynamic being produces results. Ships of trade do not always ride at anchor, nor do locomotives remain in the round-house. Ships are made for the sea; trains for the track, men for service. Some men are loaded cannons, but spiked, while others are ready for rapid execution. Some people have too little powder in their guns, their balls lack projectile power. The gun looks well, sounds loud, but never hits the mark. We need to manufacture better fire arms and to take truer aim and do more rapid firing. In life as in war the main thing is execution. Noble being is like a pure la-

goon, clear and beautiful, but impotent. Noble doing is like a mighty stream, swift, majestic, all-conquering.

(3.) Then, too, our scheme must keep in mind our purpose to increase man's reproductive capacity rather than to enlarge his mechanical receptivity. Pedagogy does not seek to convert men into peripatetic encyclopedias, circulating libraries or department stores. The mind is not a passive receptacle, but a responsive organism; the soul is not a bin for the storage of gospel seed, but a field for their natural reproduction. The parable of the sower teaches that there is as marked difference in natural capacity and receptivity of truth in minds as there is diversity of fertility in soils. It presents not only quality (in the good ground), but quantity, depth (in stony ground) and conflict, internal antagonism (in thorny ground), and external invasion (in the wayside ground). The first two conceptions may be summed up in the word capacity, the last two in the term environment. What the mind is in itself, the quality and quantity of the thinking substance, and what the truth must contend with in the mental environment, the thorny productions within, and the vulture attacks without, furnish the conditions of spiritual agriculture.

Pedagogy is scientific farming applied to mind-culture. A wise program provides for the improvement of the soil to the highest degree of production; for the progressive development of man into nobler being, clearer vision, higher self-realization and manifold fruitfulness.

(4.) A definite plan for successful Sunday School work must include at least three things: organization, curriculum and patronage.

(a.) Organization must be adapted to existing conditions and contemplated work. It is the design of the Sunday School to reach all persons for all of life. There should be at least three departments in the Sunday School, the primary, the intermediate and the adult; and in the larger schools each should have a superintendent working in harmony with the general superintendent of

all the departments. There are, however, persons too young to attend the Sunday School and others quite old enough, but for reasons sufficient or insufficient, do not come. These two classes must be reached by the Sunday School before its organization is complete. Thus the cradle roll and home departments arise logically from the comprehensive purpose of the Sunday School and the necessity of perfect organization.

Provision must be made for special classes which are often equivalent to new departments, particularly the teacher-training class. It will frequently be found helpful to have standing committees on music, finance, library, curriculum and other important matters. As an educational institution, a religious corporation which is to serve the cause of Christ, the Sunday School should have as simple but complete an organization as is possible for consecrated wisdom to devise.

(b.) The course of study should be arranged with a view to the correlation of the pupils to be instructed and the material to be taught. True pedagogy insists upon this doctrine with a relentless vigor. The Bible must ever be the principal text-book, and in the majority of schools the only text-book.

I am loyal to the International series of Sunday School lessons in spite of their atomistic method of scriptural selection and identity of lessons for all grades of advancement. Their plan is historic, epochal, and all in all the best that has yet been definitely offered to the Sunday School world.

I also regard the optional lessons as the first fruits of a rich pedagogical harvest. But may we not have at least three grades of the International lesson series, each comprising a distinct well arranged course of Bible study, adapted respectively to children, youths and adults? This question presents a problem which needs the combined light of experience, observation and pedagogical science for its wise and timely solution.

(c.) Organization and course of study are only provisional steps with a view to patronage. The test of the Sunday School is the number and character of its pupils and quality and quantity of its teaching. Whom should the Sunday School seek to reach? Is it to be a select school after the pattern of some modern institutions, which do a noble work, but do not reach the masses? Or is it like the public school, intended for all of a certain age? It should not be like either in the limitation of its patronage. Its mission is to reach all ages and all classes and to reach them all the time. Its patronage should coincide with its constituency, its environment. The Sunday School must be cosmopolitan for its community.

The Sunday School must plan to win the children, develop the youths, to utilize the adults. The importance of early religious impressions in the home and in the Sunday School, though often accentuated, has never been fully expressed. The stronghold of the Sunday School is in the hearts of the children. When you win them you gain a two-fold triumph—a soul saved for heaven, and a life saved for earth. Save an old man you save a unit—save a child and you save a multiplication table. We can never abandon children until we turn traitor to our race. They should be won to the Sunday School, which is a supplement, not a substitute for the home; won to Christ, who receives young lives into His loving heart, and won to the church, which is the organized earthly home of the saved.

The Sunday School ideal for attendance is to hold all you have and gain all you can. But time brings its perplexities and growth its problems. The first installments of manhood and the first premonitions of womanhood often play havoc with the docile spirit and increase the leakage in Sunday School attendance. Wise teaching and inspiring living in the home and Sunday School are necessary to hold the young through their rapid physiological and mental unfolding. The power of a noble life and the help of the Sunday School agencies must be

more potent than the world's allurements and spectacular methods of living. The Sunday School needs the young, they need the Sunday School and the church needs both.

III. Though the highest ideals may be cherished, the wisest plans formulated, the entire mental fabric and formal scheme will come to naught unless there be effective execution.

Bringing right things to pass in the right way and at the right time is the best test of plans and ideals. This is God-like; this is the fruit of the best spiritual equipment. Machinery is not self-operating. Perpetual motion has not been invented in either the physical or educational world. Plans are in themselves exceedingly helpless. They require men to make them, men to carry them out. It is not only important to plan our work, but quite as necessary to work our plan. If good programs of reform were only automatic, the millennium would be ushered in tomorrow. So then the vital element in the execution of our educational scheme is men—positive characters. They are the supreme need of the hour in Sunday School, in church, in State, everywhere. Men of thought, men of action, men of head, men of heart. Genuine men can execute even a difficult program whether it be conducting a political campaign, closing gambling dens and Sunday saloons, or carrying on a successful Sunday School. Problems plus men equal solution. Plans plus men equal achievement.

Specifically, exceedingly important factors in the making of a great Sunday School are suitable buildings, efficient officers, competent teachers and vigorous co-operation.

1. Organization in both its origin and progress is largely affected by material equipment. The Sunday School building is a significant factor in Sunday School work. A large Sunday School cannot execute a comprehensive program in a single auditorium any more than all the classes of a well patronized day school can be conducted simultaneously in the same building. "Indi-

vidual class rooms" is the motto for the architect of modern educational buildings to adopt. The same motto is good for those who plan for the best material equipment of the Sunday School.

Church architecture is an impressive symbol of church doctrine and organization. A single rectangular building suggests preaching and worship, but not teaching and work. Nor is there any reason why country and village churches should not in a modest, but effective way, make better architectural provisions for Sunday School teaching. Church buildings should express the organized activities of church life and aid in their multiplication and efficiency.

We are living in the dawn of the greatest day of sane commodious church architecture the world has ever seen. This is a cheering prophecy for progressive enlargement and efficiency in the church's complex organization and manifold labors.

2. Faithful servants of God who are also the best leaders of men should be selected as Sunday School superintendents. They have a magnificent opportunity for serving the Lord and their fellowmen. The superintendent's office is not merely a place of honor to be occupied with self-complacency; it is a position of trust, of responsibility, of service. It is not an office to be held, but a position to be filled. We need men who will fill and expand, not men who merely hold and contract. Sunday School superintendents should be men of vision, who see what ought to be done; men of action who lead to noble achievement. It takes three things to make an executive officer in the Sunday School—good sense, genuine religion, and vigorous execution. In Sunday School plans as in military campaigns the officers in charge largely determine the final issue.

The building is well arranged and the officers are in place and the teachers on hand. The real work begins—the execution of the program approaches the vital point. We pre-suppose vigorous and spiritual preliminaries and the

creation of a suitable atmosphere for teaching. The central idea of a school is instruction—that of the Sunday School religious instruction.

3. What are the elements in teaching that are most conducive to mental and spiritual equipment? The first thing is the importance of truth.

(a.) This pre-supposes a knowledge of truth, of the pupil, and of the method of making connection between the two. Pedagogy has the mind of man as its subject, truth as its means, and character as its object. The art of teaching connects the matter with the manner of teaching. What a man believes is exceedingly important, because faith molds character, and character determines action. An honest man is the embodiment of his creed. Teaching anticipates character as its finished product. Christ correctly enunciated the fundamental law of life when He said, "By their fruits ye shall know them." This biological principle is equally true of trees, doctrines, principles, individuals and institutions.

(b.) It is a base pedagogy that has no regard for what it teaches, limiting itself to the how. The flat earth, and geocentric or Ptolemaic system of astronomy are to be rejected not only on the grounds of physical science, but also on the grounds of intelligent pedagogy. In teaching, as in cooking, the what often determines the how. From some points of view truth is narrow, being sharper than any two-edged sword. In other aspects it is comprehensive, being exact conformity to reality, and realities in essences and relations are innumerable though always harmonious. False relations are multitudinous, but always inconsistent. Good teaching evaluates evidence and differentiates the possible from the probable, the probable from the certain. It distinguishes between authoritative history and traditional excrement; between general hypotheses and final principles; between the effervescence of human consciousness and the revelation of the will of God. The manner of teaching can no more be segregated from the matter of our teaching than the

physician can disregard the relation between the quality and proportion of medicine; the caterer the relation of food to the manner of its serving, or the artist the kinds of colors and their method of blending.

(c.) Nor is effective teaching determined solely by the number of truths that are taught, but also by the inspiration that comes through the teaching and the teacher. Truth in the life of the teacher is a greater educational agency than truth on his lips. He is concrete truth, his teaching is abstract truth. Truths embodied in personalities tingle with vitality and make the atmosphere electric. Inspiration means more than information—throbbing personality more than accumulated facts. The people who taught us often linger in our hearts after what they taught us has faded from our memories. You can never grade your teaching in its effect on life by the number of new facts you present to the mind, but by the vital truths you burn into the heart. A great teacher enables his pupils to reproduce his life though they may forget his words; while informing the mind he transforms the life.

(d.) Another great law of teaching is that of adaptation and its observance is fundamental in the execution of the program of enlightenment. All kinds of truth are not equally adapted to all classes of intellect, and to all stages of development. There must be a progressive adaptation of the truth of God to the constant unfolding of the mental powers. Only truth is a healthy diet for the mind, but all truth can not be assimilated in a day. The teacher must make a selection because of his own limitations and the interests of his pupils. Some food excellent for adults is injurious to children. It is also important that food be properly served to insure healthful assimilation, and spiritual dietetics is no exception.

The individual is the unit of the class, and each person must find in the lesson something that fills a vacancy in his mind or inspires nobility in his soul. The teacher must connect truth with mental activity. Doctrines

wholly unintelligible, and isolated from the individual life, are not highly educational. We must go to the pupil, he can not come to us. The mind must be led, not driven. Truths, old in themselves, but new to the student must be related to what he knows. Only the first act of knowledge is purely instinctive; others are natural impulses plus acquired habits. Each act of knowledge helps in each succeeding act which must be vitally related to its predecessor. Our fund of knowledge bears interest which is instantly incorporated in the principal. The mind grows by a process of mental compound interest. New knowledge must be related to the old before it can be incorporated into the mental stock. No teacher ever gave such a perfect illustration of this principle as did the Divine Savior, the world's model teacher, who found the point of ignorance or special need and applied the necessary truth with unvarying accuracy. In His whole life, as well as in each special act of teaching, He illustrated to perfection the modern doctrine of apperception, and expressed it thus: "I came not to destroy the law or the prophets, but to fulfill. I am come that they might have life, and that they might have it in abundance." His life was divinely connected with the things of the past and He carried forward to perfection what had previously been inaugurated. With reference to the individual He came to give life, to give man a true spiritual beginning, and to make that grow into the greatest fullness.

Religious pedagogy is the art of making a vital and proper connection of the truth of God with the life of man. Teachers who do this win and hold their pupils in the face of attractive competition.

Applying the same principle to the class as a unit, we have various organizations, Baraca, Philathea, Bible classes, and co-operative classes of various kinds, which express the scriptural truth of altruistic service as the vital product of scriptural truth. They study the Bible and grow in scriptural knowledge and useful service be-

cause the teaching has been adapted to their needs. Set lectures full of truth, but prosaic in delivery, and isolated from life, are futile elements in the execution of an educational program.

But how is teaching to be related to the future development of the school? In the art of teaching the vital connection depends chiefly upon teacher-training with a view to enlarged efficiency. If we need more teachers and better ones, the only rational course to pursue is to develop the best possible future teachers out of the best present material. Take things as they are, and through the means at hand make them more nearly what they ought to be. Developing prospective teachers is an inspiring instance of the execution of the plan for Sunday School improvement. The greatest problem in Sunday Schools as in all other schools, is the teacher problem, and the most significant factor in its solution is the teacher-training class. If teachers make the school, what shall schools do toward making teachers? Let actions speak.

(e) Then, too, there must be constant and vigorous co-operation of all the forces at hand to insure the greatest success.

Generals and captains can not win victories without soldiers. Effeminate efforts will not avail. Compact organization and spiritual enthusiasm can accomplish the incredible. The pastor and superintendent, officers and teachers, pupils and parents may mar the program of development or carry it out to astonishing proportions. The world has not yet seen what Sunday Schools can do for a community when the people of God discharge their duty.

The Sunday School is beginning to receive what it has always justly deserved—the co-operation of all the forces—cultured heads, noble hearts, colossal spirits, obscure Christians, commercial magnates, magnificent scholars, private citizens, and high officials, all sinners saved by grace and trained in love to teach that Book which has a

vital message for every throbbing heart. The days are passing into history when effeminacy in teaching and degeneracy of method are generally considered the marks of Sunday School instruction. Stalwart men are working with delicate women, and consecrated culture co-operating with limited intelligence for the enlightenment of the world in the truth of the Gospel. The rapid multiplication of men's Bible classes, taught by leading business men who know Christ and the world, is sending a thrill of joy and a current of power throughout the church of God.

The ideal plans of leaders of thought and action in educational history should be a constant inspiration to every teacher in his campaign of alternating defeat and victory. We are rich in the noble inheritance of pedagogical lore, and recreant indeed would we be to the sacred trust should we fail to make this tributary to spiritual equipment. It has long been stored in the mountain; it must be vigorously mined. It has been coin kept in reserve, it must be put in circulation.

In our special field, Trumbull, who gave dignity and momentum to the Sunday School enterprise throughout Christendom; Jacobs, the father of the International Series of Sunday School lessons, who was the embodiment of religious zeal and projectile power and others who show that though the fathers have stolen our thunder, they have left us the lightning.

Time would fail me to describe the works of such living leaders as Harrison and Wiggin, Sully and Kirkpatrick, King and Tracy, Koons and Barnes, who have explored the mines of child life and brought forth precious ore; James and Baldwin, Calkins and Angel, Coe and Hall, Thorndike and Halleck, Starbuck and Brumbaugh, who, by their study of mind, soul and body have helped the earnest teacher in divers ways to bring the truth in vital touch with man.

When we come to Jesus, the Master Teacher, who died once, but lives forevermore, words falter on the lips while

our minds accept His truth and our hearts bend humbly to His sway. Never man spake like Jesus, never man taught like Jesus. In example, message and methods he was superlatively pre-eminent. His teaching was the perfection of the art of instruction. His life and words form the unchangeable standard of religious pedagogy. In clearness and simplicity, in earnestness and conciseness, in directness and comprehensiveness, in gentleness and courage, in all the elements of model teaching Jesus of Nazareth stands on Alpine heights while other great teachers gather in the valley, and with uncovered heads look into His benignant face and exclaim: "Master, we know that Thou art a teacher come from God."

You now have my message. It is earnestly hoped that Sunday School pedagogy may contribute to the supply, of the profound and widespread spiritual needs of better teaching by presenting the highest ideals of the various types, mental, intellectual, volitional, and sociological; by formulating the wisest plans based on a comprehensive study of man's need and the nature of culture, personal and institutional, and on a judicious scheme of organization, curriculum and patronage; and by vigorously executing the noblest program through the construction of well-equipped buildings, the observance of established principles, the co-operation of progressive officers and the willing service of competent teachers who through wholesome instruction, vital inspiration, wise adaptation and historical study endeavor to secure the constant, vigorous and united activity of all intellectual and spiritual forces that the battle of enlightenment may be carried to the gates of the enemy where truth shall gain eternal triumphs for our King.

PURITAN RULE IN COLONIAL VIRGINIA.

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In this good year of our Lord, 1907, at Norfolk, Va., we are celebrating the Tercentenary of the settlement of Jamestown. Of all the great movements in the opening years of the seventeenth century, that look to the empire of the new world, none was more important than the permanent settling of communities upon those magnificent water-ways that unite to form the harbor of Hampton Roads, through which is now passing the commerce of a great nation. If the approaching exposition shall lead us not only to the display of the marvelous material developments of our own times, but to a better understanding of the men and measures of those early days we celebrate, it will prove a wise expenditure of time and money. This paper proposes to deal with that most unique period of our Colonial history when Puritan governors ruled in cavalier Virginia.

The year 1641 marks an important era in the history of the English people. To this year belongs the great massacre in Ireland, when, under pretext of royal edict, Catholic hands were crimsoned with Protestant blood. The blood of 50,000 victims cried out from the ground, and the unspeakable horror fired the English heart. The strong and rapidly growing Puritan element in the nation, so slow to arouse and so hard to curb when once awakened, now leaped forth in its power. In the House of Commons there was at once precipitated a colossal struggle, and before the close of the year there arose the two great parties—Cavaliers and Roundheads. The war of words became a war of swords. Cromwell with his invincible ironsides swept all before him, and the bloody struggle only found its end when, on January 30th, 1649, the head of Charles the First rolled from the block, and Puritan rule in England was fully established.

This struggle, with its outcome in England, forms no small factor in the growth of some of the institutions which the Anglo-Saxon now holds dear. The great Puritan movement of the seventeenth century, with John Milton as its intellectual advocate, and Oliver Cromwell as its political leader, has made its impress upon the ages. Nor was its power confined to England. Its glory flashed over Europe, and many struggling hearts in political and religious darkness, saw a great light. The waves of its influence rolled across the Atlantic and touched the shores of the new world, where struggled the infant colonies. It is about the history and influence of this Puritan movement in the Cavalier colony of Old Virginia that we are now concerned.

In this study it is worth while to gather such facts as we can as to the coming of any of the Puritans into Virginia before the time of the English Commonwealth. John H. Latané, in a paper published in the Johns Hopkins Series of University Studies and entitled, "Early Relations Between Maryland and Virginia," furnishes us some interesting facts. Jamestown was founded in 1607, and there is evidence that as early as 1611 a small band of Puritans was sent out by the London Company. With other colonists they were under command of Sir Thomas Dale, who formed a settlement 12 miles below Richmond. It was called Henricopolis, but soon contracted to Henrico. (Latané pp. 34 and 35). With Dale came Alexander Whitaker, styled the Apostle of Virginia, who, if not an out-and-out Puritan, seems to have had strong leanings in that direction. His father is said to have been a Puritan divine.

In 1619, in what is now the Isle of Wight County, on a creek that still bears his name, Capt. Christopher Lawne formed an important Puritan settlement. (Latané p. 36.) In 1621 the London Company confirmed to Edward Bennett a patent for having planted 200 persons in Isle of Wight County. Fifty acres being allowed for each person, this patent would embrace 10,000 acres of

land. (Latané p. 37.) Edward Bennett was a wealthy merchant of London, and did not himself come to Virginia, but sent out these colonists in the care of Robert and Richard Bennett, his nephews. There is every evidence that this was a strong Puritan settlement, and that Wm. Bennett, another kinsman of the London merchant, was their preacher. Hard by the Bennett plantation, there settled the following year still another band of Puritans, brought out by Nathaniel Basse. (Latané p. 37.) In 1621 there also settled a small Puritan colony at New Port News. Daniel Gookin was at the head of this party. After receiving a grant of 2,500 acres in what is now Nansemond County, Gookin removed to that section. (Latané p. 38.) Still later, in 1637, Richard Bennett received a patent for 2,000 acres of land, and located it in Nansemond County between Nansemond River and a small stream called Bennett's Creek. The tract of land is still referred to in legal documents as Bennett's pasture. This Bennett becomes a conspicuous figure in the subsequent history. Thus we find four important Puritan settlements, all located in what was then called Warrosquoyacke Shire, but now occupied by Isle of Wight and Nansemond Counties. The bad tobacco in this particular section was very favorable to the growth of the Puritans. The logic of this was that the Church of England parson received as his wages a stipulated amount of tobacco, and he naturally sought the parish that made to him the best returns. A century later, Col. Byrd, writing in his diary concerning the Quakers in this same section, bears the following testimony: "This persuasion prevails much in the lower end of Nansemond County, for want of ministers to pilot the people a decenter way to heaven. The ill reputation of the tobacco in these lower parishes makes the clergy unwilling to accept them, unless it be such whose abilities are as mean as their pay."

The broad policy of the London Company, anxious for the rapid growth of their colony, also greatly encouraged these Puritan settlements. By 1638 they numbered not

less than 1,000, which was not less than one-seventh of the entire population of the country. (John Fiske, *Virginia and her Neighbors.*) Among them, there were not a few of good culture and gentle blood. This was at a time when the sharp lines were not drawn between Puritan and Cavalier, and quite a number remained with the English Church with the hopes of reformation from within. They sympathized especially with Puritan politics. In 1629, Richard Bennett and Nathaniel Basse appear as members of the House of Burgesses from Warrosquoyacke. (*Hening Statutes at Large. Vol. I. p. 139.*)

During this early period there is no evidence of persecution against the Puritans. Laws are indeed passed announcing the settled policy of uniformity to the canons and constitution of the Church of England, but no effort is made to enforce the law. (*Hening I p. 155.*) It has even been thought by some that the laws were not of serious intent, but were designed for the ears of the High Church officials in England.

In the year 1642, Wm. Berkley was commissioned as Governor of Virginia, and with his advent there came a disastrous change to the Virginia Puritans. Berkley was a Cavalier of the most radical type. Royalist and Churchman to the core, he hated, with cruel hatred, every thing that smacked of Puritanism. It chanced that in this same year, the Puritans, zealous for the advancement of their faith, sent a petition to the Elders of Boston, begging that they send them, "a supply of faithful ministers to place over their congregations." This petition was signed by Bennett, Gookin, and others, and was carried by Phillip Bennett in person. It was favorably received and three Puritan ministers, John Knowles, Wm. Thompson and Thomas James, were set apart to the important mission. From Gov. Winthrop they bore a letter to Gov. Berkley. The hot-headed Cavalier received the letter with very scant courtesy indeed, for instead of protection he gave them persecution. At the very next meeting of the assembly, March, 1643, a law was enacted

declaring that all ministers shall be required to conform to the Church of England, and not otherwise be admitted to teach or preach publicly or privately, and all nonconformists be compelled to depart the Colony with all convenience. (Hening I, p. 277.) This forced the New England preachers to return home, but not before they had preached from house to house and won many converts. The next year witnessed a great Indian massacre, and some interpreted it as a providential visitation for persecuting the New England preachers. This led to a great spiritual change in Thomas Harrison, Gov. Berkley's own chaplain, who turned Puritan, and took charge of the Nansemond congregation. Active measures against them then ceased for a season. In 1647 another law was enacted against nonconformists, and the following year Harrison was banished, taking refuge in New England, while Richard Bennett and Wm. Durant, also banished, found safety in Maryland. Special overtures had been made by the Maryland authorities to the sorely-pressed Puritans of Virginia, and Bennett was soon followed by over 300 emigrants.

But matters soon came to a great crisis in England. Charles I was beheaded and the English Commonwealth established. But instead of making friends with the new authorities in England, Berkley proceeds to pass the most defiant acts. It was ordered that any person defending the late traitorous proceedings against the king shall be adjudged accessory, post factum, to his death, and that to doubt the inherent right of Charles II to the succession shall be adjudged high treason. (Hening I, p. 360.) This action made sad havoc with the Puritans still in Virginia for two full years passed, after the death of Charles I, before the English Commonwealth could find time to give attention to its possessions across the sea. In the early Spring of 1652 there at last appeared at Jamestown a vessel, sent out by Cromwell's government, to subdue the rebellious colony. The commission-

ers of Parliament named to execute this plan had at its head none other than the banished Puritan, Richard Bennett. The colony is summoned to surrender, and the Roundhead and Cavalier stand face to face on Virginia soil. Truly the time of reckoning must be at hand. The Cavalier had made some show of resistance, but before coming to battle, a conference being arranged between the opponents, terms of settlement were agreed upon, and Virginia quietly bowed to the authority of the English Commonwealth.

To account for this bloodless victory, several things need to be remembered. The colony was too weak to promise itself any hope of success in armed resistance. Then, too, while Berkley had driven out the most pronounced of the Puritans, there still remained some with decided political Puritan sentiments, and the advice of these would not be without its weight in the Assembly. But of special importance were the liberal terms which the Commissioners stood ready to grant. The official document signed by Richard Bennett, Wm. Claiborne and Edmond Curtis, and constituting the basis of settlement is one of the most remarkable papers of that age. The following are its main features, (Hening I, p. 363):

1. The submission of the colony to be regarded as a voluntary act, and not constrained by a conquest upon the country.

2. The Grand Assembly to transact the affairs of the Colony of Virginia, wherein nothing is to be done contrary to the government of England.

3. A full indemnity for all past acts against the Commonwealth.

4. To have and enjoy the ancient bounds and limits granted by the charters of the former kings.

5. That all patents remain in full force and strength.

6. That the people of Virginia have free trade as the people of England.

7. That they be free from all taxes, customs, etc., and none to be imposed without the consent of the Grand

Assembly; and forts, castles, and garrisons not to be maintained without their consent.

8. Those who refuse to subscribe to said engagement to be allowed a year to remove themselves and their estates, and during this year to have equal justice.

9. The book of Common Prayer to be allowed for one year, and ministers continued in their places.

Upon such favorable terms as these the Cavalier Governor was forced to retire to private life, and for eight years there was Puritan rule in the Old Dominion. Berkeley sold his Jamestown home, and retired to his Greenspring plantation, where in sumptuous style he entertained his Cavalier friends. He was at first allowed one year in which to settle his affairs and leave the colony; but the time was extended and he remained unmolested. Not even Gov. Bennett, who had suffered so much at his hands, exercised toward him the least resentment. It furnished a lofty example of true nobility.

Bennett was promptly elected the first Puritan governor. (Hening I, p. 371.) This office he held for three years and was then sent to London as agent of the colony in important business. Edward Diggs was his successor, and he was in turn succeeded by Samuel Matthews. At the death of Matthews in 1659, the Puritan rule in Virginia closed. At this juncture Richard Cromwell resigned the Protectorate, and the kingly rule was restored in the person of Charles II. We are now concerned in indicating some of the distinctive features of this eight years of Puritan supremacy.

1. As to suffrage every freeman was allowed the privilege of voting. For this the Puritans deserved no special credit. In the first years of the infant colony there was universal suffrage, and it was in existence at the time the Puritans came into power. Universal suffrage was the natural result of the conditions of those early days when there were very few voters at best, just as at first the number of members sent from a county to the House of Burgesses was not limited, because there were so few to

come. As the colony increased, the question of limited suffrage became an issue. It was during Puritan rule in 1654 that the first act limiting the suffrage was passed. It was restricted to all housekeepers, "whether freeholders, leaseholders, or otherwise tenants." (Hening I, p. 412.) That for which the administration does deserve credit is that the very next year they repealed the act and restored universal suffrage, and this they did by distinctly asserting "that they conceived it something hard and unagreeable to reason that any person shall pay equal taxes and yet have no vote in elections." (Hening I, p. 403 and 475.) Universal suffrage continued until 1670, under Berkley's second administration, when it was limited to freeholders and householders. Under Bacon's rebellion, in what is known as Bacon's Laws, it was again restored, but only to be promptly swept away when the rebellion was subdued. Limited suffrage, with increased restrictions, then continued in Virginia, not only through the colonial period, but for fifty years after the Revolutionary War. It was in 1830 that Virginia passed its act of universal suffrage. The new constitution of Virginia (1902) has again limited the suffrage, and in a great and populous country like the United States has now become, a limited suffrage is likely to prevail.

2. As to government it was thoroughly representative. Up to the time of the Puritan supremacy the governor held his commission solely from the king. He was always one of the king's favorites sent to the colony for this special purpose. Immediately upon the restoration of the monarchy the king again assumed this power. During Puritan rule the Governor and Council were elected by the House of Burgesses. The whole governing power was resident in the Grand Assembly, and the Assembly elected by a system of universal suffrage. It was especially provided that the right of election of all offices of this colony "be and appertain to the Burgesses, the representatives of the people." (Hening I, p. 372.) The House of Burgesses was, during this period, very proud

of this privilege and very fond of asserting it. During its session of 1658, there came a severe clash between the Burgesses, and the Governor and Council. (Hening I, p. 489.) For some cause the Governor issued an order dissolving the House of Burgesses. They in reply announced themselves undissolved, and took the firm stand that no power extant in Virginia could dissolve them except their own. They issued an order that any Burgess who should leave the house at that juncture "be censured as a person betraying the trust reposed in him by his country." (Hening I, p. 500.) In this contest the Assembly was victorious and the Governor yielded. The Assembly then gave a practical illustration of their power by declaring all former elections null and void, and at once re-electing Matthews and his council. This representative character of the government is further evident in the seventh article of settlement, in which it is provided that there shall be no taxes and no garrisons maintained without consent of the Grand Assembly, the representatives of the people. This particular article, however, when considered by the English Parliament was not ratified. It was referred to the committee on Naval Affairs, and we have no evidence of a report for or against. We have no record of infringement of the article, and we do find that the Assembly itself legislated as to taxes and custom duties. After Puritan rule there is a lapse of 115 years before Virginia again enjoys representative government. The next time they exercised the privilege it was on the verge of a great revolution. The House of Burgesses again elected its own governor. He was a man from the people, and his name was Patrick Henry.

3. As to commerce, they enjoyed free trade as distinctly provided in the settlement. The planters were unwise enough to confine themselves to the cultivation of one crop. It was as hard to persuade them to plant anything but tobacco, as it has been to induce the Southern farmer to plant anything but cotton. Their prosperity, therefore, depended on the price of tobacco, and the price

of tobacco depended on an unobstructed admission to the markets of the world. "Free trade in the widest sense of the term, if not absolutely essential to the prosperity of the Virginian, was at least highly promotive of his welfare." (Bruce's Economic History of Virginia in the Seventeenth Century, Vol. I, p. 345.) As soon as the Virginia trade became of appreciable value, there began schemes on the part of the mother country to monopolize this trade. All sorts of plans were proposed and attempted by which to require the planters to ship their tobacco only in English vessels and to English merchants. All sorts of counter schemes were devised by planters and Dutch traders, even to smuggling, to prevent the English monopoly. In 1651, six months before the settlement between the Colony and the Commonwealth, Parliament passed the first of the odious acts of navigation. This provided that all goods of Asia, America or Africa should be introduced into England only in English vessels. This was especially aimed at the Dutch carrying trade, and finally precipitated war with that country. But before the act could be put into effect Virginia surrendered to the commissioners of Parliament, and the commissioners who were men in sympathy with the needs of the planters, Bennett and Claiborne themselves being large planters, very readily granted the rights of free trade.

The existence of the rigid navigation act gave frequent occasion to English traders to attempt to infringe Virginia's right to free trade, but from beginning to end of Puritan rule, the local courts and House of Burgesses held stiffly for this guaranteed right. (Hening I, p. 413.) In 1652, Walter Chiles loaded his ship from the Eastern shore, with intent of sailing to Brazil. Richard Husband, a ship-master, seized his vessel and cargo. Chiles appealed to the local court, alleging that the absolute right of free trade had been conferred on the people of the colony. This reason was admitted to be just and sound, and Husband required to restore the ship and car-

go. (Bruce, *Economic History of Virginia*, page 350.) In 1660, such was the interference with this right by masters of English vessels, that the Assembly found it necessary to reaffirm their right, and passed a law to protect foreign traders. The act compelled every master of a vessel entering Virginia waters to give a heavy bond not to molest any person in trading in conformity with the colonial law. (Hening I, p. 535.) The Assembly, however, did show some deference to the English act of navigation by imposing a special tax on tobacco exported in foreign bottoms and not destined for English markets.

Whatever privileges of free trade were enjoyed during this time were entirely swept away after the restoration. One of the first laws under Charles II was a still more rigid navigation act, both as to exports and imports, and it bore with great heaviness on the Virginia planters. This was among the irritating causes that fanned the flame of Bacon's rebellion in 1676, and the same sort of restrictive legislation produced the revolution of 1776.

4. As to religion they enjoyed a large freedom. It will be remembered that under the Berkley administration, during the decade preceding the Cromwellian rule there was severe persecution of the Puritans. It will also be remembered that according to the terms of settlement by the Puritan commissioners it was permitted that the book of common prayer might be used for one year, with reference to the consent of the major part of the parish. (Hening I, p. 364.) This limitation to one year was never enforced, and there is every evidence that during the Puritan administration there was much freedom in matters of conscience. There was but little legislation on religion, and this is itself favorable to liberty. The legislation we do find is also in the right direction. There is a quaint law belonging to this time in which a reward of 20 pounds sterling is offered for importing a good minister into the country. It is not specified whether he is to be Puritan or Churchman, and only indicates that ministerial services were at a premium. While Puritan rule

is at high tide, the House of Burgesses in 1657 frames a full revision of the entire colonial code, in 131 acts. The first three acts of this code are upon religion and morals. The first act is headed, "Church Government Settled," and I quote its first paragraph: "Be it enacted by this present Grand Assembly concerning Church Government, that all matters concerning the vestry, their agreements with their ministers, touching the church wardens, the poor and other things concerning the parishes and parishoners, be referred to their own ordering and disposing, from time to time as they shall think fit." (Hening I, p. 433.) The second act is against drunkenness and other immoralities, and prescribes heavy penalties. The third is a rigid Sabbath law with penalty for desecration. It also enjoins the church officers to take care that the people do repair to their several churches on each Lord's day, but for non-attendance there is affixed no penalty, as in earlier colonial law.

Credit for this large liberty of conscience may be due in part to the fact that while there was Puritan ascendancy in the government, the large majority of the people still believed in the Book of Common Prayer. Persecution would therefore be a difficult task, and these two influences would make an easy compromise in favor of religious liberty. But large credit is due, and ought to be accorded, to that type of Puritanism which was impersonated in Virginia in the character of Richard Bennett.

Mr. Campbell is the most accurate and fairminded of the historians on the colonial period. These characteristics of Puritan rule which I have thus elaborated, he clearly sets forth in a paragraph as follows: "The administration of the colonial government of the Commonwealth of England, was judicious and beneficent; the people were free, harmonious, and prosperous. During this interval she enjoyed free trade, legislative independence, civil and religious freedom, republican institutions and internal peace. The governors, Bennett and Diggs and Matthews, by their patriotic virtues, enjoyed the con-

fidence, affection and respect of the people. No extravagance, rapacity, corruption, or extortion was charged against their administration; intolerance and persecution were unknown. But rapine, corruption, extortion, intolerance and persecution were all soon to be revived under the restored dynasty of the Stuarts." (Campbell, p. 242.)

The transition from Puritan rule back to Cavalier supremacy is an interesting phase of our subject. The death of Gov. Matthews in 1659, and the resignation of Richard Cromwell the same year, left Virginia without Governor and England without a ruler. Then it was that Virginia's Assembly called Berkley from his retirement, and elected him governor. The stories so long current for history, that Berkley raised the royal flag and proclaimed Charles II king, before ever he was so recognized in England, contradicts every official document of the times. He accepted his authority from the House of Burgesses exactly as did Richard Bennett. He issued writs only in the name of the Assembly, and not until he received his commission from Charles II did he raise the royal standard. To account for Berkley's election by the Assembly, we have only to remember that during Cromwell's rule in England many Cavaliers emigrated to Virginia, and that here as in England, there was, after Oliver Cromwell's death, a reaction to royalty. By actual count I find that of the 43 Burgesses enrolled in 1659-60, and who elected Berkley, only 13 were names returned from the previous year. Evidently the Cavalier is again in the ascendency. But there is still recognition of the Puritans, for the name of Richard Bennett stands first in the new council.

A concluding query claims our attention. Have there been any abiding influences flowing from this Puritan element in colonial Virginia? I think we may safely agree that the Episcopal Church has itself felt the contact in some degree. I have mentioned that there were Puritans of a mild type who never separated themselves from

the established church. I have now to record that after the restoration, it seems that many of the Puritans gradually yielded to conformity. The Episcopal Church, absorbing this element, would feel its influence. There was no bishop in Virginia until after the Revolutionary War, and not even a commissary of the Bishop of London until near the close of the seventeenth century. The sentiment of the people, therefore, controlled the forms of worship, and a spirit of moderate Puritanism continued to dominate both clergy and laity. (Latané, p. 63.) In 1724, 75 years after Puritan rule, Rev. Hugh Jones, writing of his own times, tells us that there were alterations and omissions in the liturgy, that for a long time surplices had fallen into disuse and could be introduced only with difficulty, that the people were accustomed to receive the communion in their seats, and it was no easy matter to bring them to the Lord's table decently upon their knees. (Present State of Virginia, p. 69.) It was many years before these things could be corrected in the diocese of Virginia, and it is still recognized that in this State the Episcopal Church is extremely low-church. I take it that one of the factors to account for this conservatism may be found in the early Puritanism of the colony.

I think that we might also agree that Puritanism had a part in that undercurrent of democracy that now and then manifested itself throughout colonial times, and finally gave the world the model republic. I give it as my conviction that the blending of what was best in the two opposing characters, Cavalier and Puritan, has produced in Virginia a noble type of manhood. There was not only the contact of mind and life, but the power of mingled blood. In the veins of many a Virginian today there is blended the Puritan with the Cavalier blood. This is not a fancy. It rests upon genealogical tables. Annie Bennett, the daughter of Richard Bennett, the staunch Puritan, married Theodoric Bland of Westover. (R. A. Brock, *Virginia and Virginians.*) To this union may be traced the honored Virginia names of Harrison, Randolph and

Lee. In as much as the Lees of Virginia are the direct descendents of Richard Bennett, is it too much to say that the blending of the blood of Puritan and Cavalier has, on Virginia soil, found fruitage in the noblest type of Christian manhood the world has ever seen? Is it too much to say that the Puritanism we find in colonial Virginia is one of the factors that has given to the world, "the true Virginia gentleman?"

PRACTICALITY IN THEOLOGICAL TRAINING IN
THE UNITED STATES.

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Practicality must mark discussion of this theme, else we shall not practice what we preach or reach the end desired.

An eminent scientist, who is an excellent lay-preacher, too, in his popular addresses usually follows this outline whatever his subject may be: 1. What it is not. 2. What it is. 3. How to get it. 4. What to do with it. "Do we need it?" if added as a middle term would doubtless complete his scheme. With this addition, we borrow and use his plan.

Practicality is, so the dictionaries say, the quality or character of being practical, and "that is practical which pertains to or is governed by actual use and experience, as contrasted with ideals and speculations—the practical is opposed to the theoretical."

With due deference to what the definers say, this statement of the term is not that taken here. The practical is not in opposition but is in addition to what is theoretical, doctrinal alone. The practical is related to the theoretical as is deed to creed, or as the fruit to the root. There is no opposition here.

But what is here is this: An estimate of utility and usefulness in—not of—theological education. Utility and usefulness are not identical terms. "Utility" refers rather to the abstract; "usefulness" to the concrete sense. Without actual usefulness, utility and futility are not very far apart.

This last statement finds sufficient proof, with reference to theological teaching, in these facts stated by Dr. Howard Osgood, of Rochester Theological Seminary. Said he: "More than a few men have taken a whole theo-

logical course and degree, and then gone out of the Seminary less fit to preach than when they entered it." In that case, too, the fault was not in what was taught, but rather in what was not.

In short, "I sing of arms and men" and victorious service as good soldiers of Jesus Christ, able ministers of the new covenant. It is not merely that our seminary students shall be equipped with the weapons of sound doctrines, necessary as are these; but that they shall be also trained in the skilful wielding of the sword of the Spirit, which is the Word of God.

Has there been, and is there now, a lack of the latter in our seminary training schools? In answer, consider these few, of many such, pertinent facts, in an argument from progressive approach.

All around, and to too considerable an extent outside of, the churches, institutions have sprung up engaging in the churches' work. Of these, we mention particularly the various fraternal and charitable orders, the Y. M. and Y. W. C. A. Of course, on the one hand, these may be regarded as "committees of the church," and on the other hand it is true, "a church is not to be considered merely a soup-house." But just as surely, somewhere between these two extremes there lies the golden mean. Churches, in their ministrations, are not to neglect the widows and orphans or any in bodily or spiritual need. Sociology and theology are, and of a right, ought to be, the very best of friends. Jesus announced, as the credentials of Christianity, "the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them." As reported by Matthew and Luke, He added immediately "And blessed is he whosoever shall find no occasion of stumbling in me." Jesus seemed to anticipate the state of affairs today when on every side one may hear strictures passed on His chosen institution for relieving the world's distress. Notwithstanding such Scriptures as these: Matt. 25:34-40; Acts 6:1-6;

Gal. 2:10; I Tim. 5:3-16; Jas. 1:27; 2:15, 16, it is yet far too true, as Dr. E. C. Dargan declares, "It is deplorable that this branch of church work is so neglected today."

Another respect in which the churches when weighed are found wanting today is that of concern in needed reforms. It is not meant to say that churches should participate, as churches, in partisan, "practical" politics. But it is meant that the deep principles underlying and the moral issues involved in movements affecting social weal (or woe) should be faithfully, fearlessly taught. The Master and Head of the church enjoined not only to "preach the Word," but also to "make disciples" unto Him of all men in every land. Alas! that largely the churches have forgotten that they are to do more than merely evangelize. Here is the point of departure of the workingman from the church and here is the real reason why churches are losing their hold on men and other institutions arise. To be sure, increasingly more is doing each year in educational and medical and industrial missions abroad and institutional churches at home; but as a whole it is yet true that Zion is far from awake and putting on all her strength.

One monumental instance alone suffices to convict us on this count—the churches' criminal negligence with reference to the legalized traffic in strong drink. Practically all admit, and yet all practically deny, that the words of both men and God unite in condemning this monstrous sin. It is as freely admitted in ecclesiastical conventions as it is stoutly denied in political conventions, that the saloon or the church must die. And all this by the same members' votes. "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Some modern Jeremiah should lament that among us also practical preaching has waned and to a disastrous degree.

A not less serious consequence of the practical failure of the churches in practical, social concerns is evinced in the spirit and statements of some so-called self-styled "higher" critics of the Word of God. True, their "results" are negative for the most part; but it is held here that they are positively the result of failure on the churches' part. In other words, do-nothing-ism within and among the churches is the mother of the whole brood of isms alive. "If any willeth to do His will, he shall know of the teaching, whether it is of God." However the latter may apply, whole libraries are being filled with pondrous volumes displaying through their polychrome patchwork of emendated guesswork a condescending desire to apologize for Jesus' mistakes. Learned dissertations pour forth their murky streams, and even theological journals sometimes mistake their muddiness for depth. Thus it shall continue as long as our revised rendering leaves out "Thus saith the Lord," and practically inserts in its stead, "Thus thinks scholarship." Disobedience and doubt are religious Siamese twins; slay the former, and the latter will die ere long.

An added demonstration of the impracticability of modern-day preaching and practice in the churches is seen in their relegation of the Greatest Commission to a subordinate place. Yet, this statement is true even in this "modern mission century." As indicated on the set of charts prepared by the Young People's Missionary Movement, accurate statistics show that Americans spend for Foreign Missions \$7,500,000; for chewing gum, \$11,000,000; for tobacco, \$750,000,000; for intoxicating liquors, \$1,243,000,000! As an eminent American said: "So long as these are true, we are not 'a Christian nation' in the best sense of the word, but raw heathen in the worst sense." His statement is accentuated by the figures showing that we have means and men enough with which to obey the Commission this year, if we would. The title of the annual net increase of wealth of the Protestant church members of the United States, over and

above all expenditures, is shown to be \$80,000,000. This sum with the amount now annually contributed is more than sufficient to maintain an evangelizing force in all the heathen world, so that every man might have a fair chance to know the truth as it is in Christ. The 33,000 more missionaries needed to do this work could be easily obtained, if only they would be—from the 330,000 now in American universities, colleges and high schools.

With these figures and facts staring us in the face, consider these significant things: Even with the means at hand, the boards are not able to find men enough to send out. Only this year, the foreign boards sent an application to the Students' Volunteer Movement calling for 1,000 volunteers a year as soon as they would respond. Set that fact over against this one, that all the missionary societies in the United States and Canada had on their fields last year only 4,817 missionaries, and two other facts of great significance emerge: 1. The churches so far have hardly more than played at missions. 2. The reluctant response to the call for an increase of only one-fifth in the total foreign missionaries on the field shows the churches just beginning to awake, to open their eyes on the work. One other item suffices to discover this state—the Young People's Missionary Movement has sought for years, but in vain so far, for several more denominational secretaries for that work. These posts are as yet unfilled simply because the seminaries and churches have not yet produced even this many suitable and available men. Seeing these things are so, and in reference to the end for which preaching exists, may we not rightly conclude that there is something sadly wrong in the teaching of the teachers of the church?

To the writer it is perfectly plain that all the above is so, not wholly but largely, because the seminaries are not teaching as they should do. To too large an extent, it appears we have been tithing the mint and the anise and the cummin of theories about God's Word while leaving undone the weightiest thing of practicing the will

of God—that all should come to repentance and eternal life. Not that we should or would despise the processes of sympathetic criticism or other than prize the results of reverent research in all ways; but that even these means should in no way be exalted to the place of an end in themselves. All this because of the truism that largely “as go the seminaries, so will go the pastors; as go the pastors, so will go the churches; as go the churches, so will go the land even to the uttermost parts.”

Now we are ready to regard our theme from its positive point of view. Looking backward, we have seen results showing that the seminaries have fallen short in practical things. We will now look within and see whether these things are so. With this purpose, the inquiries below were recently sent to all the larger theological schools—seminaries and theological departments—in the United States: 1. What is your present arrangement for teaching the English Bible? 2. Have you a course in personal work in soul-winning, and if so, what is its plan? 3. Do you offer special training in Sunday School work—such as teacher-training, methods, etc? 4. What do you give in the way of specific training in Missions—the principles, forces and fields? 5. How does your institution afford facilities for rescue, or city, mission work? 6. Please give an outline statement of the history, in your school, of the courses and methods above referred to. 7. Is it your purpose to devote more attention, proportionately, to practical, pastoral training, and in what ways would you enlarge such work? 8. In your courses at present, what special attention, if any, is given to the matters of convert-culture and Christian stewardship? 9. Is stress laid upon more aggressive evangelism in your work, and if so to what extent?

As quite all the larger schools addressed responded to the questions above, the answers represent fully and accurately the status of practical theological training in the United States. From them, summarizing their statements, we deduce the following facts:

1. Practically all the theological schools now offer regular courses of study of the English Bible. Most of them have full chairs—that is to say, a professor is so occupied all or most of his time. But it is notable that many of these schools have had such English courses only a few years. In a few cases even yet the Bible is studied almost altogether in the original languages. The tendency, however, is to correct this speedily and to give the English Bible a department of its own. That students can no longer do—what has been done many times under the late regime, namely, take theological degrees without having read the Bible through so much as once—that this can never recur is a “consummation devoutly to be wished.”

2. A sad deficiency is shown in regard to training in personal, soul-winning work. It is sorrowfully safe to say that not five per cent. of our theological schools give any adequate attention to this subject. Many have nothing of this kind, and nearly all only touch the hem of the garment at best. Whatever is taught on this theme is usually relegated to an insignificant place as a sub-topic connected with the work in pastoral theology. And yet some of the schools which answered “no” to this question concluded their reports by saying: “Our work is arranged in due proportion with reference to practical training.” In only a few cases, even where opportunity is afforded, is anything considerable done in rescue mission work.

3. There are brought to light also some very significant facts as to training in Sunday School work or “Christian Pedagogy,” if the term be preferred. The college pedagogy courses seem to suffice for the most part—with the small amount of such training work in pastoral theology. Within the last half-dozen years, however, not a few have arranged courses of about a dozen lectures by Sunday School specialists, generally in an Institute. But only four report full courses, chairs, of Religious Pedagogy, while a fifth seminary (the Southern Baptist) has a chair of S. S. Pedagogy. Here, again, the future is

bright with promise and hope. Several of the larger representative schools have already much work in Sunday School Pedagogy, Child Study and Convert Culture, and several more contemplate founding such chairs in the immediate future. Very wisely some of the presidents say: These subjects have hardly been begun as yet. All teachers should more and more realize that saving the saved is quite as important as seeking out the unsaved.

4. With reference to specific course in missions, the policy of the schools seems to represent somewhat the condition of the world described in Genesis 1:1—it is utterly unsettled as yet. But abundant material is at hand and order is coming out of chaos both in and out of the seminaries. Another “great awakening” is occurring in the churches resulting from, and in, an awakening in the seminaries. Not only in the theological schools but also in the college and churches, mission-study classes are coming to their own and proving their right to a lion’s share of attention and time—thanks particularly to the Student Volunteer Movement and the Young People’s Missionary Movement. But even now we may say mission study is simply in a formative stage. Yet it is gratifying that nearly all the seminaries supply the demand somewhat and report regular courses of varying length on various phases of the work, and almost all have voluntary study classes and occasional lectures at least. Consequently we behold an increasing number of volunteers for the foreign field and a mighty stirring of the hosts at home.

5. These statements suggest another deficiency in our regular courses now. It is perhaps safe to say that the columns supporting Christianity’s triumphal arch are personal evangelism and systematic contribution by those who confess Christ’s name. If this be even nearly true, our curricula are seriously at fault; for only the fewest number provide any considerable teaching in the principles and practice of Christian stewardship. All that

is taught by practically all is "nothing very special," by "general instruction," "very briefly," "in pastoral theology." A few report "clearly and emphatically taught," "by precept and example;" but only a very few indicate that much is done by special lectures or text-books. The assertion is ventured here that not one school in America is giving anything like due attention to this extremely important theme. Yet the present rising tide of mission study and zeal can be properly followed only by a succeeding one in Christian stewardship, and surely the seminaries ought to form the crest-wave.

6. The last, best question of all, as to aggressive evangelism, evoked a hearty response. Nearly all answered decidedly affirmatively as to advancing this end—the end of the preacher's work. As to whether stress is laid on more aggressive evangelism, only one or two schools sent forth an uncertain sound. All others testified strongly that the spirit of evangelism and revival is more and more possessing our schools. Here is, undoubtedly, the most hopeful sign of our times. Given a thorough realization of the exceeding sinfulness of sin and of how great a salvation is provided in Jesus Christ, among our religious leaders, and destructive criticism and general do-nothing-ism will melt away like the snow before the summer's sun. The lamented George McGregor, while studying many books, began to doubt the Book, but could not doubt his sin; and the Bible's response to sin made him believe God's Word. His case represents the rightful experience of the race—led by the men of God, if they be able ministers of the new covenant, good ministers of Jesus Christ.

The conclusion of the whole matter is that there is in nearly all our theological schools an increasingly practical trend, and that this spirit needs special strengthening in the methods suggested above. As the earth's surface gradually arose from mud and mist of seas, so theological teaching is surely rising out of and above the mire of scholastic pedantry. The old colored sexton

observed: "Yaas, suh! De las' pastor ob dis church sho' wuz about de most *confoundest* preacher dat dis church ebber had!" It is more and more clearly observed that the obscure and impracticable in teaching and preaching are not necessarily profound, and heterodoxy is ceasing to be a hall-mark of brilliancy. The best "scholarship" is seen to be sitting at the feet of the Great Teacher, hearing and doing His words.

And all this, happily, without depreciating in the least really "advanced thought" or reverent research in any way, without encouraging the "shorter course" or shallowness at all; but by due and long delayed appreciation of the end above all these means. "*Respice finem*" ought to be our motto evermore. "Finally, brethren, whatsoever things are true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . and of good report . . . think on these things."

THE FIRST EPISTLE OF JOHN

A STUDY OF THE NEW LIFE.

BY MRS. JNO. G. ROACH, LOUISVILLE, KY.

The purpose of this beautiful epistle is clearly stated toward its close—V:13. It was written to believers in order that they might have a clear understanding of what was given to them in the Gospel, and plain, practical proofs of their acceptance thereof furnished in the evidence of their daily lives:—to the end that their faith might be confirmed. If Inspiration judged this necessary to the Christian of John's day, it is no less necessary to us; and the epistle is therefore worthy of our careful and diligent study.

INTRODUCTION. I:1-4

Very much of the clearness and beauty of the book is lost by the arbitrary division into chapters, by which, parts most closely connected are rudely separated to be joined with those with which they have less connection. After a brief introduction (I:1-4) in which John tersely states his position as witness, and therefore teacher, and magnifies his office by the importance of that witnessed and taught, with his characteristic force he plunges at once into his subject, and declares that the first link of the chain of salvation, indeed the very essence of the

LINK I. THE MESSAGE:—LIGHT. CHAPTER I. I:15—II:25

Gospel "message" is Light. From chapter 1:5 to chapter II:25 is John's first chapter, the subject of which is Light. The possession of physical light is clearly demonstrated by the actions of its possessors. They do not grope or stumble as the blind, and the stimulated optic nerve gives the answering manifestation of intelligence.

It is not unreasonable that the possession of spiritual light should be likewise evidenced, and these evidences, making the first three of the famous "Tests of Regeneration", together with their discussion, constitute the chapter on Light.

1ST TEST.—KNOWLEDGE. I:6—II:3.

The first test or evidence of light is Knowledge. (I:6—II:3.) Mists are cleared away, and objects are sharply and distinctly outlined, so that they attract interest and attention and there is no longer occasion for groping or stumbling. It would be preposterous for one (I:6) manifesting the lack of the former and the continuance of the latter to say that he saw. One receiving the benefit of a light is quick to perceive that another receives benefit from the same; hence our fellowship (7), to which, in speaking of its source, John cannot refrain from referring, though he reserves it for a fuller discussion. But sometimes, people who see are careless and stumble, or they are willful and go astray, or they have defective vision and refuse glasses. In these cases, the very light they possess makes the fall or the wandering or the false pride apparent and inexcusable. To deny the fact would make the light "a liar" (10). This is just as true with regard to that Light which lights the soul. There is but one resource—to confess the error or the weakness, acquit the light and accept its guidance. But to the possessor of spiritual light more is promised, for that Light is also the Cleanser (7) and the Advocate (II:1) and the Propitiation (2).

2ND TEST—OBEDIENCE. II:3-14.

The second test of light, or of the possession of light, is Obedience. (II:3-14.) It would be silly for a man to say "I see" and yet walk deliberately against a wall or into a pit from which the light warned him to turn aside. It would be equally silly to say "I see" and then stumble over rocks or through briars when the light re-

vealed a plain, clear road. Are things less silly because they have spiritual relations? Surely not. Therefore he that says of the Light, "I see", and yet does not obey, gives the lie (4) to his own words, and he who obeys the Light is the living proof (5) of the Light's correct guidance. Even as Christ, our Light, is also our Pattern (6), so every follower who walks in the Light becomes a reflected light to those in darkness. And that suggests the next thought. As the possession of physical light awakens in the heart of the possessor a pity for the blind and a desire to assist them, so the possession and enjoyment of the spiritual light awakens like pity and desire toward those who are spiritually blind, or even near-sighted, and one seeks more earnestly to obey the Light (7-14) lest one cause another to stumble or to go astray. "Fathers", "young men", and little children", as each receives the Light, each may abide this test.

3RD TEST—CHOICE, OR PURPOSE. II:15-24.

There is yet one more evidence of the possession of physical light which is likewise an evidence of the possession of the real Light. This is discussed from II:15 to II:24, and may be designated as Choice or Purpose. When a flood of light is turned upon objects, it becomes easy for those who see to distinguish between the good and the bad, the clean and the unclean, the substantial and the worthless. For one who is sane to say, "I see" and yet persistently to choose or to seek to secure that which is foul, to turn aside from that which is radiantly beautiful and cling to that which is sombre and ugly, to surrender that which is enduring and rare and costly in order that he may keep that which is of no value and is full of corruption and is soon to be despised, is an absurdity which the mind refuses to accept. The very fact of such abiding choice, or final choice, becomes proof that those eyes never really saw (19-20); while, on the contrary, those who have the Light become convinced of the

superiority of those things which that Light reveals as good (15-24), and henceforth they can be satisfied with nothing else.

LINK II. THE PROMISE:—LIFE. II:25—III:23.

The real second chapter of the epistle extends from II:25 to III:23, and its subject is the second link in the Gospel chain. The first was "the message", and this is "the promise", and John declares that it is life:— as in the natural, so in the spiritual world, following closely in the footsteps of Light. Just as the physical life by its needs and instincts is its own best teacher, so the life granted spiritually is taught by its own anointing (II:27).

4TH TEST. HEADSHIP. II:29—III:2, AND 6TH TEST.
DESCENT. III:9, 10.

There are two tests under this link that are closely related. They are the fourth (II:29—III:2), and the sixth (III:9, 10), and they disclose Headship and Descent. Life of every form maintains its own peculiar characteristics. We know perfectly well the nature that the lion's progeny will possess, and on the other hand, were we told of certain traits displayed by an animal, we would unhesitatingly say, "That is the offspring of the lion." The Great Head of the spiritual life is righteous, therefore, righteousness must be the inherent quality of all that is born of Him. However latent or obscure this righteousness may seem for a time, it will just as assuredly grow to its full development as the harmless, playful cub will mature into the ferocious, blood-thirsty lion, and then "we shall be like Him" (III:1, 2), and "we shall see Him as He is". This inherent love of righteousness, this invariable choice of the right—that is of Him—whenever the crucial test shall come, is therefore the practical proof of the existence of the Life (9) as its absence is the denial (8). The nature of the Life, as of that of the lion in the cub, may for a time

be disguised by its environment, but when really tested, and sometimes when least expected, it will as certainly be true to its inheritance.

5TH TEST. CAREFULNESS. III:3-5.

The thought of the full development of this right-loving nature suggests the fifth test—Carefulness—(III:3-5). It is the instinct of this Life, whose source, heredity and hope is righteousness, to keep itself pure. It not only seeks the right, and cannot choose wrong when the distinction is clearly perceived, but more, it hates the wrong as a foul impurity, and, becoming conscious that that impurity has left upon it its passing stain, it is restless and unhappy until it is purified in the blood of Him who “was manifested to take away our sins” (5). We have seen that the Christian may stumble through carelessness and be short-sighted almost to blindness, but he has the Light and the Life, and the one will surely reveal impurity and the other will just as surely revolt therefrom. The life that is born from above is careful to purify itself even as its Source and its Pattern and its Hope is pure.

7TH TEST. FELLOWSHIP. III:11-14-22.

There is another test under Life, that is Fellowship (11-14-22)), which John here discusses in full, first reminding us (11) of the relation which it bears to the “message”, (Light), under which head he first referred to it (I:7). We that “have passed from death unto life” love the brethren (14) because they are begotten of the same Spirit are guided by the same Light, and possess the same Life with its inherent traits and instincts. Life is always quick to recognize its kind. It is an old and a true saying that “Birds of a feather flock together”. Shall the Life that is spiritual and eternal be less perceptive and responsive than that which is merely physical and temporal? To be an un failing test, this love for the brethren—because they are brethren—

must be practical (17) and real, in deed and not in word only. It must be a love that leads us (16) "to lay down our lives for the brethren". This does not necessarily mean to die for them—but more—to *live* for them. It is a love that lives and therefore it is a love that gives. It is a love that is as "careful" for the Christ-life in another as in one's self, and therefore it will put no stumbling-block in the brother's way. It is neither sickly, sentimental nor selfish. It is wholesome and pure and helpful, even as the Life from which it springs.

LINK III. THE COMMANDMENT: LOVE. V:2.

Chapter III of this epistle properly begins with the 23rd verse of the accepted third chapter, and is given to the discussion of the third link which is Love. This is inseparably connected with faith in the Christ and is manifested in our relations to each other. It is, therefore, the expression of the Life and the active result of the Light which precede it. As the Source is righteous and choice of right is inherent, so the Source is Love and love is inherent also.

8TH TEST. SUBJECTION. IV:1-5.

The first test under Love and the eighth test in the list is Subjection—IV:1-5. There will be false teachers, and there will be those who claim to be Christians and are not. The soul that is born of God—that has received the Light and manifests the Life—confesses that the man, Jesus, is Jesus Christ, or the Anointed Savior—the Savior who saved *him*, and *the* Anointed of God. This is the confession of personal obligation for personal grace, and therefore it is the confession of personal subjection as the logical consequence of personal, grateful love. The religion of Christ is the religion of a person and deals with the individual. Its "commandment" is belief on the name of Jesus Christ and loving confession of Him as Savior and therefore Lord. He who has realized

himself a sinner and Jesus his personal Savior is glad to confess subjection to Him forevermore. In all of our human relations subjection is the language of personal, grateful love. He who does not in all things confess subjection to Christ, when brought under the test and made fully to comprehend the issue, is proven thereby to have no part in Him—hears not the “commandment” of Love, is a stranger to the “promise” of Life, and has never received the “message” of Light.

9TH TEST. RECOGNITION. IV:6-12.

The second test under Love, and the ninth in the list is (6-12) Recognition. This is recognition of the Master and of His Word, even as sheep know the voice of their shepherd—and recognition of the Master’s authority, that His word is law because it is His word, whether spoken by Himself or His inspired servants. “My sheep know my voice, and they follow me: a stranger will they not follow, because they know not the voice of a stranger.” Love is swift and joyous in recognition, and it will not be deceived. But those that are Christ’s not only recognize Him (7) but they recognize His likeness in His followers, even when that likeness is marred or feeble, and, remembering Christ’s love toward them, they love the Christ in the brethren, and the brethren for Christ’s sake (8). But the Divine Love is deep and broad, and it prompted to the greatest self-giving (9, 10) for the sake of those who as yet could give no response. So this Love, inherent in the Christian, recognized the objects of Divine compassion, and manifests itself in self-sacrificing efforts on their behalf (11, 12).

10TH TEST. PARTICIPATION. IV:13—V:2.

The last test in the chapter of Love and the tenth in the whole list (IV:13—V:2) is Participation and is suggested by the last thought in the test preceding. Love is in sympathy with the loved one—enters into joys and sorrows—understands things beyond the grasp of a

stranger—shares toil as well as reward, and reverses as gladly as prosperity. He who has Christ's love in him participates (14) in Christ's love to mankind, and remembering how utterly undeserving (16) he was of the Master's love, he does not wait for those upon whom the Master has compassion to be deserving before he exercises his own. It is this participation in Christ's love that constrains the love of the Christian to seek its expression in the missionary idea, urging him to seek and to save all those for whom Jesus lived and died. It is this participation in Christ's love (17) that casts out fear, seeking to obey the Father as He obeyed—as the expression of love; that values (V:1, 2) what He values; and that counts all things but loss for Christ, even as He counted all things but loss for the glory of the Father.

LINK IV. THE LOVE—LIBERTY. V:3-10.

Chapter IV of the epistle, properly beginning with the third verse of the fifth chapter, has for its subject the fourth link, Liberty, in direct sequence after Love. "This is the love of God, that we keep His commandments and His commandments are not grievous." Liberty does not mean non-subjection to law; that is license, is incompatible with love, and is productive only of harm. Liberty is right recognition of the supremacy of law, and voluntary, glad submission thereto. Then the law is no longer an irksome yoke, but a help to avoid wrong. This is the effect of the Love that is in Christ Jesus, and this is the true Liberty of the soul.

11TH TEST. MASTERY. V:4-9.

The first test under this link, and the eleventh in the list is Mastery—V:4-9. The regenerate soul, through love, is free in Christ, and all things are in subjection to Christ—therefore, "whatsoever is born of God overcometh the world", and "the victory" is "faith". The Christian *chooses* to obey the will of Christ, and there is no power in the universe that is-able to prevent his doing

so, for the Christ is Master of all. Herein lies the secret and triumph of the Christian Martyr. There is absolutely *no* power that can constrain the Christian to act against his will and in opposition to his choice. Whenever the forces of evil array themselves in their strength, and the decisive test comes, the Christian may be known by his assertion of this soul-liberty, this choice of the Christ, unrestrainable and unrestrained even by death itself. But this mastery is made known not only in the exercise of choice in the face of opposition but in the triumph of ultimate success. That which is born of God (4) *overcomes* (*νικᾷ*, a strong word): that is the Christian accomplishes that which God's purpose has ordained in him and for him and that which he is led to undertake in Christ, in spite of the world and the flesh and the devil. Whom God has chosen for eternal life, that one *will* "work out his own salvation with fear and trembling". Whom God has ordained for service, whether the task is for head, or hands, or heart; whether it is active or passive—to press forward, or to suffer and wait; to build the superstructure or to lay the foundation; to plough or to plant or to reap; to teach or to preach or to provide—that one overcomes because God overcomes in him and through him; and the overcoming is evidence of that which was born of God.

12TH TEST. CONSCIOUSNESS. V:10.

There is one more test here (V:10), the twelfth and last in the list. This is Consciousness. "He that believeth hath the witness in himself." There is no higher evidence than that of consciousness, for there is nothing that can contradict it, and it appeals to nothing to sustain it. I love and choose and will. I am conscious of so doing, and argument cannot convince me to the contrary. The Christian knows that he loves the Lord Jesus; knows that he chooses Christ as Savior; knows that he wills to persist in and abide by this choice just as he knows that he exists—by mere consciousness. The spiritual

identity is as emphatic and as clearly defined as the physical. Nay—the weakest and most timid; that one who hesitates and falters when called upon to assert Christ's acceptance of him; that one who shrinks from being exposed to any test whatever—that one is yet conscious of choosing the Crucified, of choosing Him in spite of opposition, and of rejoicing in the exercise of his will in his choice. And the awful alternative is to have given God the lie!

RECAPITULATION. V:11-15.

Chapter V of the epistle comprises verses 11-15 inclusive of the arbitrary fifth chapter, and is a Recapitulation. "This," clearly meaning the wonderful chain that has been given to us link by link, Light, Life, Love, and Liberty, is the "record," *ἡ μαρτυρία*, the testimony. The substance of it all is that God has given us eternal life in His Son, Jesus Christ.

THE RECORD. V:11, 12.

Having Him (12) is having what God gives, and also having the manifestation of Himself in this life that proves inheritance in life eternal. Not having the Son is having no claim to eternal life. There is no middle ground.

THE CONFIDENCE. V:13-15.

Logically resting upon this is the "confidence" (or assurance, *ἡπαρησια*) that is the Christian's privilege—13:15. Having Christ, that which the Christ desires in him and for him he may boldly ask for in His Name, from his own resurrection in a glorified body down to the minutest detail of a life that is to be "perfected" because it concerns the Christ by right of His ownership thereof. The request that the Christ-life prompts, (by the Christ-life is meant the indwelling Christ "the hope of glory", Col. I:27), is always heard, and is always answered in accordance with His will, because the Father refuses nothing to the Son.

CONCLUSION. V:16-21.

The last six verses of this chapter (V) constitute John's chapter VI which is his Conclusion. Suggested by the thought last discussed, there is a reminder of the privilege of prayer, not only for one's self but for others—save for the unpardonable sin. This, in the very nature of the case, the Christian cannot commit; and it is reasonable to conclude that neither have those committed it who are yet being wooed by the Holy Spirit. Is not this an argument to plead, that an acceptance of the Anointed Savior may render its commission forever impossible? It is wonderful, in reading verses 18-20, to note with what clear, decided emphasis the disciple "whom Jesus loved" uses the confident words—"We know"—neither is it less wonderful to note the profound importance and the eternal value of that which he declares to be known. This is the clarion note that closes this beautiful and loving "First Epistle of John", sounding, in the full assurance of faith, the triumphant declaration of the truth of God's revelation to us in Jesus Christ. "This is the true God and eternal life. Little children, keep yourselves from idols."

THE STORY OF MISSIONS IN FIVE CONTINENTS.

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I. FAILURE IN ASIA.

Palestine was essentially a fragment of Asia, although in the providence of God the European power of Rome was dominant there when our Lord lived. If now and again the dwellers by the Nile claimed a footing, yet it harbored chiefly the Semites of Arabia, and was ruled generally from the Euphrates or Tigris. There is reason then in examining first the spread of Christianity in its native continent, and to this we will confine ourselves today. The study may be the more interesting as its story has never been written in our tongue, and the facts have had to be gleaned with patience from all manner of sources.

The field of Asia may, however, be narrowed by setting aside three great areas; first, that Anatolian land called by us Asia Minor, which is better treated in connection with Europe, whose civilization it largely shares, and whence it has been ruled for centuries. Second, we may postpone the study of Arabia, which from a religious point of view is associated rather with Africa. Third, we may ignore Siberia and the north as a tract of land then utterly unimportant.

Again, we may draw the line at the period when Asiatic Christianity had spent its force. Thrice has Europe tried to transplant her religion; once in the Middle Ages, by force, in the crusades; once at the dawn of the modern world of commerce, when the friars and the Jesuits were the heroes; once again when Protestantism essayed the task anew, with the weapons of thought. But these

attempts represent the Western world seeking to dominate or to rejuvenate the East; and if help is to be gained for modern ambassadors, it must be by a study of what Asiatics have done for Asiatics, how they succeeded, and why they failed. For we know that by 1500 they had failed, conspicuously and finally, and that Christianity in Asia was then absolutely negligible.

Our religion in its eastward progress met four great nations: the Jews, the Parthians or Persians, the Indians, the Chinese. Let us note how it fared with each of these.

(I.) JEWS.

Since whole nations have been swayed by their religious reformers, such as Zoroaster, Confucius, Gotama, Muhammad, we may be inclined to wonder why the Jews remained almost unaffected by Jesus. Any Israelite who was told in the year 25 A.D. that within the current high-priesthood the Messiah would come and accomplish his work, must have confidently expected a national evolution or a religious revolution. He would have been sure that there could be no failure in what God had prepared His people for during the ages. But once again Isaiah's doctrine of the Remnant was to be exemplified; once again was it to be seen that the Jews of Palestine were as a whole "bad figs", and that the best were to be sought away from the center of contamination at Jerusalem. If Ezekiel beheld the glory of the Lord depart from the temple, so, too, the disciples heard Jesus declare that the House was left desolate; and they beheld Him despised and rejected by His own nation. By His personal ministry He won only some 500 brethren enthusiastic enough to come and meet Him at a meeting specially convened after His resurrection.

Then came the Spirit, and the proclamation of pardon even to those who slew their Messiah. Nor was this in vain, and soon there were thousands at Jerusalem, including disciples of the Pharisees and a great company

of the priests. But if hopes were ever entertained of winning the leaders and bringing the whole nation to accept Jesus as the Messiah, they must soon have faded when Stephen challenged the temple and the customs delivered by Moses, when Paul entered into the breach made by Philip and Peter, introducing Gentiles, and when the Jewish Nazarenes agreed, however reluctantly, to recognize these on almost equal terms. Paul himself might be plotted against, or thrown into prison, but his work continued; and whatever those of the new Way might decide, the orthodox Jews held distinctly that it was an unlawful thing for them to keep company with or come unto one of another nation. Henceforth these followers of the Crucified were a Sect, and their doctrine was a Heresy.

The suppression of the great rebellion in A.D. 70, the destruction of the temple and the extinction of the Sanhedrin with its priestly rulers, might seem to open the way anew for the nation to realize its true destiny. But instantly the Pharisees stepped into the vacant leadership, and proceeded to close up the ranks by detecting and expelling all suspected of sympathy with Jesus. They forbade any manner of observance of the first day of the week; they framed a special Malediction against the "Minim", as they began to style their erring brethren, and caused it to be pronounced every Sabbath; they discouraged the reading of all books tainted with the heresy, even forbidding the use of a copy of the Law previously owned by a heretic. And when there came the desperate rising against Hadrian, they did their best to massacre all the Jewish Christians. This made it hopeless to think of winning over the whole of the once Chosen People, and we may confine attention to the minority which was trying on the one hand to keep the Law of Moses, and on the other to accept the grace and truth which came through Jesus the Messiah.

At the middle of the second century they still felt themselves the main Christian stock, and we hear of a Jewish Christian who recollected the precedent of Barnabas,

once sent down to Antioch to inspect the doings there and assure the church at Jerusalem that all was well with the daughter church. In this spirit Hegesippus went on a tour of the Christian churches; he was satisfied with what he found at Corinth and at Rome, doctrine that accorded with the Law and the prophets and the Lord. He shows that in his circle a glorification of James had made way, as if he were a sort of High Priest. But within a dozen years his party was in a minority, and soon ceased to obtain any recognition of pre-eminence. Thereupon appeal was made to the power of the pen, and a novel was published with Clement of Rome as its hero, representing him as converted by Peter in Palestine, and as looking to James at Jerusalem to confirm him as Peter's successor. It is amusing to see how the Jewish Christians tenaciously asserted their superiority, and how they endeavored to subject all the Christian world to a hereditary dynasty of the family of Jesus. The claim was ignored, except in so far as it kindled aspirations in the Roman church, destined to come to fruition at no distant date.

On the other hand the Nazarenes were cast out by the old-fashioned Jews, who give us glimpses at their separate synagogues where they met, probably on the first, fourth and sixth days, their readers clad in white and barefooted, with phylacteries on the forehead and the palms of the hands. Thus isolated on either hand, like the Anglican communion today, they worked out their own theology; two leading schools appear, one purely Jewish-Christian, the second influenced by other Asiatic elements. The germs of the latter may be traced in the counterblasts of Paul and John against the heresies of Asia Minor, or in the teachings of Cerinthus as reported by Hippolytus, but this does not claim attention yet, for its influence was greatest in Europe. The Palestinian type is shown in the Talmud and in the Clementine Homilies, which reveal the two sides they turned to the old Jews and to the Christians at large.

As against the orthodox Jews they upheld the reality of the resurrection of Jesus, and insisted that this was the only valid proof of a general resurrection, demanding where the Old Testament promised any such thing, or even foreshadowed it. They had a high doctrine of the Person of Christ, and were charged with asserting the duality of the Godhead. To His teachings they paid respect, and on His authority they criticised the Law of Moses, declaring that only the Ten Words were still binding, and so becoming involved in frequent disputes on ritualism.

But as against Gentile Christians they were sacerdotal and legal, and had a strong sense of the value of external continuity. Especially they regarded Christianity as continuous with Judaism, and claimed a secret tradition to prove this. Thus they inevitably continued in conflict with Paul, as their fathers had been, and the Homilies contain a virulent attack on him and his teaching. And in their view of Jesus, they laid the emphasis, not with Paul on the Cross, nor even with Peter on the Messiahship, but on His teaching and prophecy.

This combination of peculiarities condemned them to isolation and stagnation, and as the church grew in other directions they became more and more insignificant. In the fourth and fifth centuries the tendency to uniformity bore hardly on them; and the "Catholic Church", having taken over to itself their own pet dogmas of continuity, sacerdotalism, legalism, at length excluded them altogether as heretics.

If any of them resented this, they had a magnificent revenge, for all the knowledge that Muhammad had of Jesus seems to have reached him through some Jewish Christians, and the Qur'an reflects some of their ideas. Had there been more consideration on both sides, more interchange of thought between Jewish and Gentile Christians, Muhammad might have had a richer and deeper conception of Jesus, his watchword might have varied, and he might have done for western Asia and Africa what

Olopun of Persia was doing for eastern Asia, what Aidan and Chad were doing for England, what Columban was doing for central Europe.

But as a matter of fact, most of the Jews rejected Jesus, and those who did accept him remained feeble and stationary and are now extinct. Looked at outwardly, Christianity failed twice in the very place where it ought to have succeeded wonderfully. Yet is not such an idea due to the Jewish error of outward continuity, naturalized among Christians as Apostolic Succession? Look not at peoples, but at ideas. What did the Jews bequeath to Christian thought? Three distinct legacies we can trace, from our Lord, from the apostles, from later generations.

First, Jesus Himself disengaged three great truths from the mass of Jewish beliefs, and stamped them with His authority. He endorsed the current faith in God as a living God, actively concerned with all that passed: "My Father works hitherto; thy Father seeth in secret and shall recompense thee." Then He accepted the splendid hope for the future, both of the world and of the individual, He greatly enriched it by the assurance that eternal life was to know the Father and Himself, and He gave some basis of fact to what had been but a pious hope, by His own reappearance from the dead, an earnest of what might happen to all. Further, He not only approved the lofty ethics of the Jews, but He frankly criticised their written Law as inadequate to the needs of this time, and selected two sentences into which He breathed new meaning, presently restating them in what His disciples called plainly a New Commandment, of Mutual Love. No religion had ever lifted such a standard before its devotees. And once more, whereas Ezekiel had claimed attention to the importance of the individual, and John the Baptist had driven this home to the individual sinner among Jews, Jesus most fully taught that every man stands or falls by himself, that each is saved

by the personal interest of God: Whosoever believeth may in Me have eternal life.

The earliest Jewish Christians, living before the schism, brought rare contributions to Christian life and thought. To begin with, they were accustomed to a steady propaganda, and to them we are indebted for the very conception of *professional missionaries*, of men whose efforts to spread Christianity were the chief thing in life, and not mere by-products. There was no apostolic succession of missionaries kept up after the Jewish element was extruded from the church, and its influence faded out. True that here and there we find a Gregory Illuminator, a Raman Lull, a Francis Xavier; but these are rare exceptions. Had the Jewish custom been perpetuated, the command of Jesus might have been speedily obeyed, and all the nations might have heard the good news a millennium ago. One item of their program did abide, the thought that every missionary was to model his proceedings on the pattern of Jesus, the Forerunner and the Example, and the directions given by Him on one specific occasion to the twelve disciples were taken as universally applicable. Here, surely, are two fallacies; Jesus was not above all things the model missionary, but the Redeemer; and His conduct must often have been determined by this consideration, so that it is a mistake to appeal to it as necessarily in every detail to be imitated. And the directions given to the twelve bear one obvious mark of being temporary in that they limit that mission to Jews. Yet the blunder persisted and wrought serious effects; despite the plain words of Paul, despite the fact that he was a widower, settling for years at a time in one town to establish a cause, and supporting himself; yet the popular type of missionary was the itinerant bachelor subsisting on chance charity. The evangelists and wandering prophets of the second century were gradually discredited and supplanted by stationary local officials, and organized missionary effort correspondingly ceased. A more useful legacy from the

Jews was the *Old Testament*, the sacred literature of the Jews, to which as Hegeppus shows, the Jewish Christians soon added the Lord's words as equally authoritative, and to which Marcion speedily opposed the writings of Paul, so that gradually a New Testament emerged, completing a collection of standard religious literature. Familiar as this conception was in China, India and Persia, yet in the Roman Empire it was a novelty, and the Jews must be credited with its introduction. Again they carried over a new style of *worship*, that of the synagogue, with its public reading, its responsive prayers, its chants, its preaching, but without pompous procession or idol or priest or sacrifice. And once more if we think of *doctrine*, the conception of Jesus as the God-sent Leader, to whom all the ages led up, and in whom all history finds its interpretation, this is their grandest legacy.

At a later period Gentile Christians appropriated yet other elements from the Jews, the value of which is extremely different. There was an adoption of Jewish apocalypses, and a tendency to forge writings, which could perhaps be checked by officials and kept out of public worship, but none the less were studied at home. There was an officialism which turned the business committee into a paid staff of priests, turned the teacher into a Rabbi with a love for tradition, and promoted a life tenure of office with a corresponding degradation of the unofficial Christian, like "this people which knoweth not the Law, accursed". Such an inheritance as this was no part of the primitive deposit, and can only be regarded at best as a temporary husk, which must perish when the grain of wheat is sown afresh.

(2). SYRIANS, ARMENIANS AND PERSIANS.

To the east and northeast of Palestine lay the basins of the Euphrates, Tigris and Araxes, all containing Jews and presenting an obvious field for Christian missionaries. No difficulty would arise as to language, for the Aramaic of Palestine differed no more from the Aramaic

of the Parthian kingdom, than Lowland Scots from standard English. Indeed, both Matthew and Josephus wrote originally in Aramaic for this very population, and their works were read as far as the Indus. And for centuries to come the Jews used it for their Talmud and their Targums.

Now the Jewish rebellion of 135 A.D., was a great dividing line for Jewish Christians as for Jews proper. When it was suppressed, a Christian missionary called Addai came to the frontier town of Edessa where he found Jews with translations of their Law and Prophets, and of Ben Sira's wisdom. Many of these people he converted, and built a church for their use. Though he died in peace, his successor, Aggai, found opposition developed, and was martyred. Soon a native called Tatian returned from Rome bringing the four gospels, which he dovetailed into a composite life of Jesus, translating and publishing in the vernacular. The breach between Jews and Christians is shown in the fact that he used a different alphabet; and gradually the dialect specialized and became known as Syriac, which remained a literary language for Christians down to 1300 A.D. Soon was won a notable follower Bar-Daisân, astrologer and philosopher. Tatian had peculiarities that the Greek world wondered at, and from this new convert Syriac Christianity received another notable impress. He speculated on the origin of the world, and on the factors to determine the character and future of a man; as against Nature and Fate he emphasized the reality of free will. Certainly he was excommunicated as too bold a theorist, but if we turn to the standard book of the second century, the Doctrine of Addai, we discover that nothing is said about parentage or children or education. Indeed, the asceticism for which Tatian was blamed, developed so fast that the church of Edessa was for celibates only!

Persecution lowered the church, and the Greeks of Antioch intervened to rescue it from foes without and faddists within. A new line of bishops begins about 200

with Palû, on the annexation of Edessa to the Roman Empire, and the break of continuity was marked by the river sweeping away the old church. For awhile the energies of the church were directed westward, Cappadocia was won for Christ, and the XII legion quartered on this frontier became deeply leavened. When Decius and Diocletian tried to stamp out Christianity, this legion and this church yielded many martyrs.

From Edessa the gospel was carried northwards to Armenia, which profited first by the presence of Bardaisân, then of an organizer, Gregory Illuminator. So successful were the missionaries that King Tiridates not only gave in his own adhesion, but also established it as the State Religion, the first such instance known. Syriac and Greek schools were opened, and the Scriptures were taught; soon the sons of heathen priests were in training to become native bishops. Had we the time to spare, it would be interesting to sketch the remarkable form assumed here by Christianity, revealed to us by the Armenian "Key of Truth", before the Greek spirit affected the national church and distracted its attention to other problems. One point is that the headship of the church descended in Gregory's family, much as at Jerusalem it descended in the family of Jesus. And even to the present day the priesthood remains hereditary.

Until the year 230 the eastern kingdom on whose borders both Syria and Armenia lay, was governed by the Parthians, but then the Persians brought about great changes, both political and religious. The Tigris and Euphrates became again highways of travel, and the Christians of Edessa came into touch with others on the shores of the Persian Gulf and of Baluchistan. They seem to have originated from the labors of the Apostle Thomas, who evangelized those parts in the reign of King Godophar, reigning near Cabul, and who was slain on the coast rather west of Karachi. The community he founded preserved an Aramaic "Gospel according to Matthew", which was taken to Alexandria by a missionary profes-

sor, a converted Sicilian Jew, about 180. The story of the doings of Thomas has been grievously embellished, but the very embellishments show us the ideal that obtained in the district, virginity, poverty, vegetarianism, and in these points we recognize the local ideal of holiness, adopted later by the Brahmans, but as foreign to the primitive Hindu religion as to Christianity. In the year 235 a merchant brought to Edessa what he supposed were the bones of Thomas, which were deposited in the old church; and ever since then the Christians spreading throughout Persia styled themselves the Church or Saint Thomas".*

The political changes at this time were less important than the revival of the Persian religion. The antique national faith had been recast about the time of Ezekiel by Zoroaster, who had inspired the Medes to their national revival which overthrew Nineveh, and led Cyrus seventy years later to permit the restoration of Jerusalem. If the Zoroastrians had once enriched Jewish thought with the doctrine of angels and devils, they now condescended to copy Christian models; their priests were organized into a hierarchy, and presently their sacred books were gathered into a Canon.

*The subsequent history of these bones is curious. In 394 Bishop Cyrus removed them to a grand new church in Edessa, where Sylvia of Aquitaine saw them. About fifty years later General Anatolius presented a silver casket in which they were placed, and hung by silver chains from the roof. When the separation took place between the Persian church and the Greek, the latter retained the relics. In 1097 the Latins conquered the place, and they claim that they took the bones to Chios, where in 1127 they rededicated the cathedral to Thomas, and that in 1258 another removal took place to Ortona on the east coast of Italy, where the head may still be seen mounted in silver. But the Greeks declare that before the Latin conquest, the emperor, Alexios Comnenos, removed the head, and presented it about 1090 to a new monastery on Patmos, where also it may be seen mounted in silver, and very efficacious in its influence on the weather. It is also to be noted that in 1293 Marco Polo found in Malabar on the coast of India, a church to the memory of Thomas, where in 1522 the Portuguese removed what a Muslim told them were the bones of the apostle and the lance that speared him; these are to be seen at Goa. A fourth set of bones is now displayed at the Malabar church in the suburbs of Madras.

When a century later Christianity was adopted by the Greek empire as its State Religion, it was instantly regarded in Persia as an exotic enemy, and an organized campaign against it was set on foot. This, however, served rather for the furtherance of the gospel, as in the days of Stephen; for the fugitives carried a knowledge of Christ round the coast to South Arabia, where we shall meet it on another occasion, and across the ocean to the Maldivé Isles, and especially to the southwest of India and round to Madras.

Yet the persecution was a political blunder, for the Persian Christians were not in very close touch with the Greek. Not only was the language different, but the theology also as is shown by the writing of Afrahat, the Persian sage. So far as he had any doctrine of the Person of Christ, it was quite untouched by Greek thought, and quite innocent of the speculations of Arius and Athanasius, but represented rather the old type noticed in Armenia. Really with him Christianity was not a creed, but a life, and emphasis was laid on the conduct. Listeners and vague adherents were welcomed, but they were not admitted to fellowship unless they would take vows and become "Sons of the Covenant". This covenant was for celibates, and these alone might be baptized. Married people were not admissible, nor was any ceremony of marriage regarded as a sacrament. The origin of this peculiarity we shall understand when we study the influence of Buddhism further eastward. However we may deplore this narrowing, there was at least one inevitable gain. A church which deliberately refuses to admit members who can raise children in the nurture and admonition of the Lord, must either die, or be a missionary church. And this latter alternative was joyfully elected.

One more great statesman deserves notice, Rabbûlâ by name. He revised the old Bible, adding more books, modernizing the language and creating a standard text. He absorbed the great sects of Marcion and Bar-Daisân,

and made the Persian Church one. But even as he brought about this unity, complete by his death in 435, fresh troubles were arising due to the propensity of the Greeks to raise theological questions about the Person of Christ. The Persians did not sympathize, and after some hesitation, cut the knot by breaking off all fellowship with the Greeks. The Persian Church was labelled by the Greeks, "Nestorian", but this obscures the great fact that the Persian Syrians were tired of the whole subject, and were eager to develop on their own lines. The Greeks in revenge destroyed the college at Edessa, and the center of gravity now shifted really to the twin cities of Selucia-Ctesiphon on the Tigris, the new Persian capital, forty miles north of the ancient Babylon, from which city the Patriarch now took his title.

Thus thoroughly detached from European Christianity, the Persian Church organized anew, and soon found itself confronted with a reformed Zoroastrianism furnished with a revised edition of the Avesta. The State Religion taught the lordship of Ahura Mazda, a good and wise spirit, ruling a band of angels through six archangels, but opposed by an evil spirit. It upheld a lofty morality by the promise of a resurrection and a future judgment leading to an eternal heaven or hell; and it provided an elaborate ritual of purification. Much of this the Persian Christians agreed with, but they had two great messages to the Zoroastrian, that sin could be forgiven through Jesus Christ without the need of burdensome ceremonial, and that the whole tone of life could be raised by the help of the Holy Spirit. It is melancholy to confess that even after the Zoroastrian forces were divided by the new departures of Mazdak, no great impression was made by the Christians, though it must in fairness be allowed that the law inflicting death for perverting a Zoroastrian, was no dead letter.

Yet as we know that similar prohibitions have never by themselves been effectual, we are bound to ask what internal weakness there was in the Persian Church during

the Zoroastrian period. The answer is simple, the lack of any vernacular version of the Bible. When their old Syriac college at Edessa was destroyed, and when they founded a new one at Nisibis, they had a grand opportunity to cut adrift from the West in every way, and to naturalize themselves most thoroughly. But there was one comical hindrance which has always handicapped the dwellers on the Tigris, the absence of a simple system of writing. The ancient cuneiform is a byword for its complexities, and although an alphabet had been worked out by old Persians yet the Parthians hardly knew how to write their language, and for more than 1000 words of importance wrote the Syriac word instead, thus exactly reverting to the curious hybrid custom of the Babylonians. In English commercial circles some such use of Latin still confuses the unwary, and such cryptograms occur as: "e.g., 1121 lb., i.e., 1cwt. for £1, 13s. 4d. per lb." etc. But even if an expository translation of the ancient Avesta was appended to it in this heterogeneous jumble, where you saw one word but pronounced the corresponding word in another tongue, we can readily understand that the Persian Christians hesitated to abandon their pure Syriac for such pidgin-Persian; as a matter of fact, "Pahlavi" (as the Parthian abortion of Persian was styled) was hardly used except for the sacred books of the Zoroastrians. Yet if it is true that the Jews rendered their Law into Arabic and Persic by 827, we can hardly acquit the Christians of negligence; and it is not pleasant to find that leisure was found by Bishops to write learned treatises in Persian and Arabic, and even to translate Aristotle, but not to translate the Scriptures.

Without a real vernacular Bible, the Christians were handicapped. But it is to be remembered that they were not corrupted like their European contemporaries. Their clergy held fast to the apostolic order that they should marry, since a synod in 499 had faced this matter and altered the old custom revealed by Afrahat. No image or picture laid them open to any charge of idolatry, no

stone altar ousted the wooden table for the Lord's Supper and exposed them to the blame of offering sacrifice. Yet we have seen one striking instance of their attachment to relics, and this feeling of theirs was destined to aid a tremendous change. One of the latest Shahs was favorable to Christians, and even built churches; but in war with the Greek empire he captured Jerusalem and carried off what purported to be the true cross. The Persian Christians were not pleased with having this in their midst, but were furious at the insult to their religion, intended as such by the Zoroastrians, and executed by the help of thousands of Jews. When, therefore, the Muslim armies presently attacked the Shah, first a vassal Christian king submitted, then the Christians generally welcomed the invaders. A pathetic story is told how the last native Shah was assassinated in a miller's hut, and was indebted for decent burial to the bishop of Merv, who caused the Christians to build a church over his grave.

Under Muslim rule the persecution ceased; toleration was granted on condition that no effort was made to win converts from Islam. The same embargo was laid on the Zoroastrians, and at length the two religions met on equal terms. In the homeland both long maintained their footing, and in the "Arabian Nights" we read how in the days of Aaron the Just, caliph of Baghdad, Jews, Christians, Zoroastrians and Muslims were the four recognized groups. But as usually happens, the intruding religion came to terms with its predecessor, absorbing much of its teaching and practice, notably its intense stress on ceremonial purification. Thereby Persian Islam isolated itself, and today the Shi'ah sect is widely apart from the mass of Muhammad's followers; organized largely in dervish orders, and with a mystic theology. Only a few Persians hold fast to the old national religion in its purity, a few thousand living in an obscure part of the land; the ancient customs of the Parsees only attract attention from the visitor to Bombay who is re-

quested not to misuse fire by smoking on the street-cars, and who sees the vultures hang around the Towers of Silence.

Far other was the destiny of Persian Christianity. When the hour came that proved so fateful to the ancient Persian faith, Christianity awoke again to the consciousness of its missionary calling. To persuade the conquerors was forbidden, but the armies of Islam had spent their strength in the attack on Persia, and except for one feeble wave that broke on Sindh, the Arabs went no further. It was at this time that the Persian Church sent forth great missions to India and to China, and renewed its youth like the eagle. Wonderfully does God repeat Himself! When Israel was held in captivity by Nebuchadrezzar at Babylon, Jehovah sent Cyrus to smite down that empire and set free His people; it proved a revival of religion for them elsewhere even while it established the faith of Zoroaster on the spot. Now that the Zoroastrians held down the Christian Church in bondage, and in sloth also, God raised up a new deliverer, as hard to recognize for God's servant as Cyrus had been, and the caliph Omar set the Christians free to go forth with the message of salvation to the greater empires eastward. And what a rebuke is here for the timorous! Many to-day would argue that after centuries of persecution the Church was enfeebled, and that this respite gave them now a call to Home Missions, to rebuild the walls and repair the breaches; this is exactly what the English non-conformists and the Baptists did in 1689, and the selfish, narrow policy led to dry rot and all but death. Such freedom is a call to strengthen the stakes and lengthen the cords, to go forth and extend.

Nor was the Foreign enterprise allowed to mask indifference to home duties. When the ignorance of the Arabs had been in long contact with the civilization of Persia, and when Arab chivalry was fading away so that the Turks were the chief warriors, then Aaron the Just and his children at Baghdad showed themselves desir-

ous of learning, and sent out commissions to procure all manner of literature, Armenian, Syrian, Egyptian and Greek, and to render it into Arabic. At once the Christians came to the front as interpreters and scholars, and to them is due the speedy outburst of culture in the caliph's realm. Naturally they did not ignore their own Scriptures at this crisis, and soon the psalms, gospels, acts and epistles were current in Arabic which as the court language had spread throughout the dominions of the Arabs. Indeed Al Kindy even ventured to put out an Apology for the Christian Faith. Unhappily the Persian Christians for the second time missed their opportunity and retained the Syriac Bible for public use; and by the time that the modern Persian tongue had evolved, the Syriac was so entrenched in the affections of the clergy, that a Persian version made no headway. This neglect is the more mortifying when we know that the Jews had rendered their Law into the vernacular before 500, and had translated the whole Old Testament by 1300 at latest. We do not know that even the gospels were put into Persian till 1341, when a Jewish convert saw the need; and it will presently appear that the tide of success was then ebbing, and Christianity was near its extinction in Persia.

Yet the church had not failed to exercise any influence on Islam around it. While Christians might not on peril of death seek to win converts direct, a command occasionally violated with honor and success, yet all the development of Islam at Damascus and Baghdad was in a Christian atmosphere. The very conception of the right of Ecumenical Councils to determine doctrine with authority passed over to Islam and gave force to the Agreement of the early Companions, and of the recognized Expositors of the Muslim Law. Then, whereas Islam retained crude animal sacrifices only at Mecca itself on pilgrimage, yet the doctrine of a vicarious sacrifice making atonement for sin, has been taken up by Persian Muhammadans. But our subject is not the de-

velopment of Christianity in its homes, but its extension by pioneers; and we follow the Persian missionaries next to India.

(3) INDIA, SOUTH AND NORTH.

The Southwestern coasts of Asia had received the gospel in the days of Thomas, as we have seen. Unhappily we are not able to trace its development regularly. After the visit of Pantænus from Alexandria, we hear of a Socotran who was converted and sent as a missionary to the Arabian coast and Abyssinia. Then in 522 an Egyptian Nestorian traveling these seas to gather facts and prove that the earth was flat and not globular, found Persian Christians settled round the coasts of South India and Ceylon, and discovered that in doctrine he was largely akin to them.

But when the caliphs ruled on the Tigris, a large emigration took place, so important that the Persian settlers obtained a charter of self-government from the local king in the southwest of India. And when about 822 this was reinforced by a second large company, not only was a new charter granted, but presently the king himself became Christian. Such a conversion often leads to important results, but the dynasty died out, and a neighboring ruler asserted his overlordship and checked wholesale conversion. The immigrants intermarried with the natives, and the Christian community grew steadily. Monuments still exist on which may be seen Persian crosses with inscriptions in Syriac and Pahlavi. For unfortunately there are no traces that the Scriptures were ever rendered into Tamil; this was not attempted till the Dutch began it in Ceylon about 1688, and when the Germans took it up on the mainland, they received apparently no help from this ancient Church, for their vernacular had now diverged from that of the eastern coast. Nor was it till 1811 that at the suggestion of an Englishman they rendered the gospels into Malay.

If, however, the Persian missionaries thus neglected one obvious duty they strove to unite the advantages of a native church with filial submission to the motherland. Their archbishop was always a Persian, and their deacons, priests and bishops all local men; and not only were they all married according to New Testament prescription and Persian wont, but the bishopric was hereditary as was the custom of the district, in singular harmony with what we observed in Armenia.

Nor was India influenced in the south alone. The valley of the Ganges is the most productive in population and in thought of all the peninsula, and perhaps of all the world. Here Buddhism had been known for a millennium, had been the established religion for eight centuries, and had been propagated by a missionary king over all India, Burma and Ceylon. Let us try and realize the religious history of the peoples here, to whom Christianity was now to be offered.

When first we get a glimpse of them and their cults, it is in the orders of later reformers as to what was to be opposed. From them we read of palmistry, auguries, ghostlaying, astrology, mediums; of worship of the goddess of luck, of kings, of serpents. Among these aborigines in the Panjab, and later in the upper valley of the Ganges, came a slender body of Aryans with a faith faintly akin to that of Zoroaster. Proudly they held aloof from the dark-skinned natives and sought to preserve their loftier religion; but as they intermarried, the coarser beliefs of their wives tainted their children; while the pure natives attended about as much to their imported gods, as their descendants do to ours.

About the time when Haggai and Zechariah were by leave of Darius promoting the rebuilding of the temple at Jerusalem, or possibly a little earlier, there arose a Nepalese noble with aspirations after better things. For a few years he sought help from ascetic practices, as was widely the custom, but failing in that way, he turned to contemplation, and thought out a wonderful pessimist phi-

losophy. From the enlightenment that he believed he had gained, he was styled the Buddha. Henceforth he set himself to combat sorrow by annihilating desire and cultivating purity and love. And at once he began itinerant preaching in the lower valley, and enlisted followers who came by hundreds and thousands. On the outer circle he laid five commands, to be chaste and temperate, not to kill or steal or lie. But an inner circle was formed of those who would take ten vows pledging them also to avoid garlands or perfumes, dancing or drama, money, rich food at nights, or aught but a mat to sleep on. Such devotees he enrolled with a pledge to be true to the Buddha, to the Doctrine, to the Order; they were tonsured and clad in a special gown. Thus arose the first monks.

About fifty years after Malachi, the monks organized into communities, with chapter meetings in which they made mutual confession of sin, when they chanted over the poems which recounted their Buddha's life and teaching. Then came the visit of Alexander which opened communications between India and the West, leading to filtration of Buddhist thought and practices to the banks of the Nile, and to the Anatolian plateau. Soon after the Jewish Law was translated into Greek at Alexandria, there arose a great king, Asoka, who subdued all India and Ceylon, and presently adopted Buddhism as his court religion. At his capital of Patna the monks gathered in council, and from their deliberations emerged the Canon of Buddhist Scripture, now for the first time committed to writing, as far as we can tell. Asoka proceeded to build temples for his State Religion, notably at the spot where the Buddha received enlightenment, Bodhi Gaya. But more than this, he was a missionary king, a combination such as rarely appears. Six bodies of monks did he dispatch, to the Indus, Peshawar, Kashmir, Burma, Ceylon and South India. And he established two departments of state, one to superintend public religion, the other to propagate in foreign.

But his empire crumbled, and Tartar invaders came in through the northwest who established their own rule. On the one hand this opened the way for Buddhism to raise them, and to go back along their track till it reached China; but on the other it facilitated the rise of a set of scholars who promptly offered themselves as interpreters, and set to work to undermine Buddhism and exalt themselves. This was the easier as the Tartars in accepting Buddhism, debased it. And so these scholars, who inherited and exaggerated the claims of the Brahman priests to the earlier invaders, saw that they must stoop to conquer. They gathered up all the popular legends not utilized by Buddhists, and wove them into a great Epic, injecting their own sacerdotal theories and glorifying their own caste perpetually. And thus when Buddhism in India was rotting away like the contemporary Northumbrian paganism, two claimants appeared with new religions; Kumarila, the Brahman priest with his Indian sacerdotalism, and a mission band from Seleucia-Ctesiphon with Christianity.

Now the Buddha had taken great pains to set out his ideal of what was Good Form—so we may translate the technical term. But he was wisely silent where he knew nothing, and he had nothing to say on the question of God, and so he advocated no worship. In the course of centuries his followers had filled that gap by worshipping him, and, indeed, the earliest monuments were huge domes of brick-work built over relics from his funeral pyre.

The Brahman priests were ready with an elastic pantheon, and could either introduce their Aryan gods, or adopt some aboriginal deity, or exalt some popular hero; and so the Buddha was declared to be an incarnation of Vishnu, one of the gods coming to be most regarded. And on the other hand they appropriated some Christian elements. The Great Epic has plenty to say about a sly hero named Krishna; the similarity of name may have prompted the transference to him of many stories about

the birth of Christ--a virgin-wife going to pay taxes, birth in a stable, adoration of the wise men, massacre of the innocents, miracles wrought in infancy, etc. Then Krishna thus decked out is declared to be another incarnation of Vishnu, (a stroke to conciliate the Aryans), and this Krishna-Vishnu is associated with a shadowy Brahma and a bloody Shiva into a triad of gods. With these amazing loans from Christianity the Brahmans felt ready to inoculate the people, and to defy the purer and stronger religion.

There was a time when the pretensions of the Brahman priests had been absurd, and when the Buddha could found a movement that made no room at all for priests, largely because it was altogether silent about God. But if you believe in 33 or 33 million gods, priests become almost a necessity to prescribe the due ritual and to mediate effectively. So the Brahmans now came forward with theories that they had long incubated, closed up their ranks, and declared themselves an hereditary and indispensable priesthood. Provided they could be acknowledged as leaders of society, entitled to respect and to huge fees, nay even to be worshiped as divine, then there was nothing they could not absorb, no doctrine, no worship, no god, no conduct however vile.

Christians have certainly stooped again and again, have borrowed much from strong local religions, but they have never been willing to go these lengths. So the Christian mission failed to plant the pure faith on the Ganges. But if it failed as a whole, it seems to have produced one remarkable development which may be traced in the Divine Song, inserted presently in the Great Epic. A whole literature has grown up about a new doctrine taught here for the first time; and from an official textbook Dr. Grierson quotes the following compressed but literal translation:

“*Bhakti* means faith, in the sense of absolute devotion to a personal God. It is defined as ‘an affection fixed upon the Lord.’ It is not belief. Those who hate the

Lord may believe, but they have not faith. It may be present in outward acts of worship, but they are not of themselves faith. It must be devoted to a person, not to have a system of doctrine. It is 'abiding' in Him. It may not be devotion for some spiritual gain, for it must be purely unselfish. 'Works' are not faith, nor can they be united with faith unless they are pure, that is, surrendered to Him as the One who inspired the believer to perform the work. Works not so surrendered partake of the nature of sin, and are but bondage. Faith must be directed to the Supreme, or to one of His incarnations. He alone is free from taint of earth, and hence He alone is purely unselfish. He became incarnate, and descended from His high estate unselfishly and solely to abolish others' woes. We know faith by its fruits. Such are respect and honor paid to the Lord, celebration of His praise, continuing to live for His sake, considering everything as His, regarding Him as being in all things, resignation to His will, sorrow for sin, absence of anger, envy, greed and impure thoughts."

Thus far, then, Christianity leavened the popular religion, outwardly with the tales of Christ's infancy distorted and naturalized, but inwardly with the great doctrine of Faith which works by Love, a faith directed to God incarnate is Savior, and evincing itself in renewed life. Next, we may trace another stream of influence which came from the Tamil Church of the south, whose progress we could note step by step and century by century, but can now mention here only the crises.

It was in the twelfth century, when in western lands the second crusade was afoot, and in the Baltic the isles were being conquered for Christ, that a heathen priest of South India named Ramanuja found his way to the north with a new doctrine. By this time the old northern language in which the Buddhist literature was written, had given way to Hindi, while the Brahman priests had elaborated an artificial tongue called Sanskrit, which always has remained the property of a narrow educated

circle. By this time the Buddhists seem to have been absorbed into the Shiva sect, or to be just finding a new opportunity by the contact of Islam with their stronghold on the lower Ganges. It seems very probable that the mass of Bengali Muslims are descended from the Buddhists, who found a double boon offered them—escape from the domineering of their age-long enemies the Brahman priests, and a satisfaction for the natural craving after a god, without the degrading and incredible tales now worked into the Great Epic.

Now the doctrine which Ramanuja brought from the south was elaborated by a succession of disciples, of whom the most famous was Ramanand, flourishing when the last tribes of Europe were accepting Christ, and when Wycliffe had just thrown a new light in England. At length in the days of Shakespeare there arose at Benares a Brahman priest called Tulasi Das, who became the Milton of the Hindus. Râma, heir of the king of Oudh, was already the hero of a poem in the sacred Sanskrit; Ramanand now wrote, not in an unknown tongue, but in the vernacular Hindi, another poem on the same theme. This book, almost contemporary with the English Geneva Bible, the first to win popular affection, is now practically the Bible of the Ramaites, said to number 100 millions. Strange to say, English scholars, misled by the Brahman priests, have hardly made acquaintance with this work, which feeds the souls of the largest sect in India. And one who knows it well blames our missionaries for their ignorance that it teaches much Christian doctrine—doubtless intermixed with superstition, doubtless with the name of Râma where we put the name of Christ, but still doctrine essentially and historically Christian. Hear an exposition:

“There is one God and Father of all who became incarnate in this sinful world as ‘Râma, the Redeemer of the world.’ God became incarnate as Râma, not merely to slay a demon, but to save souls. Râma lived on this world as a man, experiencing man’s purest happiness,

man's heaviest sorrows. He made friends with and received help from the very humblest beings, even from aborigines whose mere touch was defilement to the Brahman-Pharisee, beings so degraded that birth-proud Aryans looked upon them as level with the monkeys of the forest. Râma is now in heaven. He has not lost His personality; so to speak, He has not disincarnated Himself, but is still Râma, the loving, the compassionate, the sinless. Sin is hateful, not only because it condemns the sinner to future torment, but chiefly because it is incompatible with Râma's nature. Yet no one is too great a sinner for Râma to save if he will only come to Râma. The sinner must confess his sin, and in all good faith, must throw himself naked of all good works before Râma, and Râma will stretch out His hand to save him as He has done to countless others before. Râma has been a man, and knows what man's sins and sorrows are. The sorrows He knows by having sorrowed, the sins He knows by His ineffable compassion alone, for He has never sinned Himself. Râma is the loving Father of every human being, and we, His children, are, therefore, brothers, and must love each other as brothers, just as we love Him as a father. Faith, devotion, directed to Râma, is all that is necessary for salvation, and Salvation is a life of pure bliss with Him after death. 'Faith in His name is a little boat; the Holy Master Himself is the steersman; stretching out His loving arms He crieth, Come, I will ferry thee across.' Now all this," adds Dr. Grierson, "if we substituted the name of our Lord for that of Râma, is the teaching of Christianity, and has been borrowed from it. It has come down through many generations of Hindu thought, and it is astonishing that it has been preserved with such fidelity."

Thus the middle-class worshipers of Krishna have learned from Christianity the great doctrine of Faith in an incarnate Savior; the thoughtful worshipers of Râma have added the Fatherhood of God who so loved

the world that He sent His Son to redeem the world, a second doctrine derived directly from Christian teaching but thought out and expressed in Hindu form. Now advance and observe that even the lowly Shivaites have one sect which in immediate contact with the Tamil Christians has thrown off all but pure deism, and without abandoning the name of the native god, has at least purified the conception of Him. Here is one of their hymns :

“How many various flowers,
Did I, in bygone hours,
Cull for the gods, and in their honor strew!
In vain how many a prayer
I breathed into the air,
And made, with many forms, obeisance due.

Beating my breast, aloud
How oft I called the crowd
To drag the village car! How oft I strayed
In manhood's prime to lave
Sunwards the flowing wave,
And, circling Shiva fanes, my homage paid!

But they, the truly wise,
Who know and realize,
Where dwells the Shepherd of the worlds, will ne'er,
To any visible shrine
As if it were divine,
Deign to raise hands of worship or of prayer.”

Reviewing, then, the movement of thought, and the development of religions in India, we see that three great influences have been brought to bear, irrespective of Islam; the agnostic morality of the Buddha, Turanian; the polytheistic teaching of the Vedas, Aryan; the trinitarian gospel of the Christ, Semitic.

The Buddha's message, lofty as it was, had two radical defects; it had no word about God, it had no gospel

for women. The Brahman's message had all too many gods, but had no morality worth speaking of, while to women it said that their religion was to serve their husbands, and to die on their funeral pyres if worthy. The Buddha's message has been utterly rejected by his own people, a warning for those who think that a pure morality can maintain itself apart from roots in the divine. The Brahmans have won a double victory; they have exalted themselves into a sacerdotal caste indispensable to all worship and ranking highest in the social scale, they have extended their power from the upper Ganges over the whole land. But they have done this at the cost of abandoning nearly all their ancestral religion except a few names, and of adopting and sanctioning whatever the people wanted.

Christianity has technically failed for its adherents—now as always I ignore European work since 1500—number not 600,000. But in reality she has impressed some of her cardinal doctrines on each of the three great Hindu sects, and her leaven has worked most among the Ramaites, most numerous and most thoughtful. There are Christian doctrines, intertwined doubtless with superstition, but stated in language understood of the people, fashioned into native forms by the people, and enshrined in books better known to the farmers and laborers of North India than is the Bible to the American man of business.

Surely this is something to recognize and to appreciate. The modern missionary from the west will be almost culpable if he fails to acquaint himself with this work accomplished, and if he acts as though his Greco-Roman-Teuton type of Christianity is the only one to be planted in India. Two great problems demand earnest attention. First, how to use or destroy the sacerdotal influence of the Brahman. It may be used, for while we know sacerdotalism to be absolutely incompatible with pure Christianity, we have seen Martin Luther, Huldreich Zwingli, Menno Simons, John Knox, themselves priests, smite

down priestcraft. And what Ramanand and Ramanuja and Tulasî Das have begun, may yet be accomplished by a new reforming Brahman, imbued with the Spirit of Christ. The second problem is how to smelt out the abundant dross of idolatry and superstition, and leave the pure gold already introduced by Christians. If we are ready to recognize the hand of God in accomplished facts, we may note the presence of Islam with its horror of idolatry, and ask what part God assigns to it in the religious future of India. And then we see with joy one great advantage which Christianity has, sharing it with none other; that it has a message for women, and can make the name and the lot of widows as honorable as it is now miserable.

(4) CHINA: BUDDHIST AND CONFUCIAN.

The Persian mission to India has, therefore, left deep traces, but far other was the fate of that dispatched more to the North. Here was another great empire, with two religions well established on the usual foundation of superstition. The purely native cult was that of Confucius which had endured some eleven centuries. This philosopher had, like the Buddha, drawn up a code of behavior, showing how to comport yourself in the family, the state, the inner life; and, again like the Buddha, he offered no advice on how to behave towards God, nor had he anything to say about a future life or salvation. However suitable was this system for rulers, who found a sort of unconditional submission to authority inculcated, it left the field open for religion properly so called, a revelation of God and opportunity to hold intercourse with Him. And so about the time when James, Paul and Peter were ending their careers, a State Commission was sent in search of a religion, and especially to investigate Buddhism. It returned with a sandalwood statue of the Buddha and with 42 books, which were soon translated. Now these books represented a modification of

the original doctrine, somewhat under the influence of the Brahman priests. The emphasis was shifted from self-culture, and it was declared that the character of a great man could be transmitted to another incarnation able not only to save himself, but also to save others. This, of course, led easily to the worship of the historic Buddha himself, though it was only later, and in India, that he was identified as an incarnation of Vishnu.

Thus China was provided with a doctrine about the future, a god, a savior, and with an organized monasticism, all of which could be amalgamated with the Confucian code of behavior. A native at once raised an opposition religion, establishing himself as a kind of permanent head, and pandering to low superstition, even preparing a pill for immortality. On the one hand he laid hold of a philosophy coeval with Confucius, on the other he borrowed freely from Buddhism, and so founded what today is known as Taoism.

Buddhism, however, at first grew better in the fertile Chinese soil, and in a way very different from its founder's expectations, or from its development in Ceylon. And when England was still a welter of barbarous and cruel pagans, all China was united into one empire whose ruler favored Buddhism. We hear of 30,000 monasteries with hundreds of thousands of monks, besides, of course, far more adherents who never took the vows. But in the next generation a new dynasty withdrew its patronage, and within a few years the Christian mission band had reached the capital, then Si-Ngan-Fu, finding a splendid opportunity for propagation at the very centre of power. They were not indeed pioneers, for as early as 500 Persian monks had reached China, and had taken back the secret of silk-culture, even to Europe; but it needed the calamity of Islam to send forth this party under Alopen, fired with missionary zeal.

Sacred books were in the baggage of the party, and with a true instinct that this was a literary people, one of the earliest tasks was to prepare a Chinese Bible. The

emperor was willing to issue an edict of toleration, and soon built a church on the public square, after which the way was open for steady propagation. Sixty years later arrived a Zoroastrian embassy with its sacred books, on which the dowager empress smiled, but presently Christian monasteries were sanctioned. Fresh helpers arrived from Herat and Persia, and when Charles the Great was conquering the Saxons, one of these named Adam, the Vicar-episcopal and Pope of China, erected a monument detailing the progress of the work, and commemorating not only the lord John Joshua, the universal patriarch away in Persia, but many also of his own helpers in China, whose names all appear, not in Chinese nor in Persian nor Arabic, but in the antique Syriac which continued to be their ecclesiastical tongue. More interesting is it to read in Chinese the names of sixty Chinese priests, for these show that if the movement was still affiliated with the Persian Church, it had now struck root in native soil.

Unhappily the love of dominion inherent in all men checked the indigenous movement. Confucians had no church, and could have no head of a Church. The Christians of China all looked to the Patriarch of Babylon as their Supreme Head on earth, and thereby they were certain to arouse against them national feeling. The occasion came when a native dynasty revived Confucianism and established it as a State Religion, and if the Tartars of the north favored Buddhism in its idolatrous forms, the Christians had not the courage to throw themselves purely on the Chinese.

Indeed, when Wu-Tsung ordered the destruction of all the Buddhist monasteries and the return of all their inmates to civil life, in 845, he also ordered all foreign missionaries whatever, of every religion, to cease work. And an Arabian monk sent about 980 with five others to organize better, returned in a fright to say that there were no Christians left to organize.

When the next effort was made in this direction, it was in connection with the Mongols. This people from Central Asia broke eastwards over the Great Wall into China, southwards into Persia where they became overlords of the Christian Patriarch of Babylon at Baghdad, and where they broke the dominion of the Muslims; westwards into Russia, Moravia and Hungary, till it seemed as if the whole civilized world would be submerged by a wave of barbarism. Such a unifying of the western world in the days of Paul had given a splendid opportunity for the Christianizing of the whole Roman Empire, and now the Persians saw their opportunity to do the same for the whole of the great East. Their missionaries were sent throughout the Tartar dominions, and so it came to pass that the thirteenth century saw their work at its zenith. Indeed, it also introduced it to the knowledge of the west, so long isolated from Asiatic Christianity, so that at least eight Frenchmen and Italians visited the East between 1245 and 1338, leaving some account of what they saw; and our own Roger Bacon recorded much that they told him.

We hear of Christian priests at the Tartar camps, with tent-chapels; of services conducted in Turkish, Arabic, and Syriac, of the chief men won for Christ, and even of some of the princes being baptized and trained in the faith. We hear of a vigorous mission to the Uigur Tartars, taking an alphabet, reducing the language to writing, and apparently rendering some parts of the Bible into their tongue. We know this was crowned with success by a Kerait prince adhering to Christianity, whose fame reached Europe as Prester John. We hear of handsome stone churches in which worshiped the chief officers of the court; and in those days when one power stretched from the Pacific to the Danube, it hardly surprises us to hear of an Englishman at Karakorum or Peking. Nor will Baptists wonder that these Asiatic Christians declined to recognize the sprinkled French or Italians as really baptized. But it is surprising to hear

that in 1250 not ten per cent of the Turks were Muslim, most being Christian. It was but a little earlier that an Englishman was chosen Patriarch of the Latin Church of Peter, and was enthroned beside the Tiber; he presided over fewer Christians than those who looked up to the head of the Asiatic Church of Thomas. Even in China itself there were again bishops at fifteen of the eighteen provincial capitals and a governor was found to devote much of his wealth to further Christianity.

If these details come from Europeans, hear an Asiatic tell his own story, written in 1330, and perhaps not even yet accessible in our language. Two Tartars, called Mark and Bar-Suma, sons of church dignitaries at Peking and another great Chinese city, turned monks, and after some years decided to go on pilgrimage to Jerusalem. The Tartar emperor, therefore, appointed them his ambassadors to the European rulers. They reached the headwaters of the Euphrates, and paid their respects to the Patriarch, who had recently removed thither from Baghdad. He consecrated Mark as Metropolitan of Cathay, the other as Visitor-general. Wars in the neighborhood prevented their further progress, and they went into hermitages for two years. On the death of the Patriarch, the clergy thought it a clear sign of God's will that now they were under Tartar rule, a Tartar Christian high in favor with the Tartar emperor should be at hand, and they chose Mark to be Patriarch of the whole Asiatic Church. The local Tartar viceroy installed him, and he was enthroned in 1281 by twenty-four bishops, obtaining a royal grant of 30,000 dinars yearly to build new churches. The next Tartar viceroy was an apostate from Christianity, but his career was short. His successor was distinctly favorable, and proposed to ally with the kings of western Europe to crush Islam, so he appointed Bar-Suma as his ambassador. The accounts of Constantinople and Rome, the intrigues which he witnessed actually in the conclave at the election of a pope, his interviews with King Louis at Paris, and with our

own king, Edward I, are most singular reading for us. And this journey may remind us that Edward really was a crusader, and did attack the Muslims in Palestine. But the great scheme miscarried, and after a civil war among the Tartars, the Muslims obtained the ascendancy and vowed to exterminate Christianity at its very headquarters in Asia. They did destroy the great cathedrals, they captured the Patriarch and hung him upside down; and though the Tartar king rescued him, he felt it politic to allow his more turbulent subjects, the Muslims, to do nearly what they liked. So the closing years of the Patriarch were saddened by constant tales of massacre and destruction, not compensated by the recollection that in his thirty-six years of office he had consecrated 75 metropolitans and bishops.

The story of his life reveals one fatal weakness about the Asiatic Church; it persistently adhered to the use of the Syriac tongue which as a spoken language was obsolete except just where Tigris and Euphrates took their rise. This Tartar of Pekin was baptized not by any Tartar name, but as Mark; and when enthroned as Patriarch even that name was not judged Syriac enough, so that he was styled Yabh-Alaha. And hence the Church appeared everywhere as a foreigner, instead of naturalizing itself in every land. We may not blame them with a clear conscience, for still there are pious missionary patriots who teach Marathi children to sing the hymns of Ray Palmer in English to the accompaniment of an American organ; but the sequel in China warns that this course courts disaster. The Chinese have always been intensely patriotic, and at this very time were sensitive about their language and their writing; when even the Muslims proposed to use a modified Syriac alphabet, they declined to abandon their complicated syllabary in its favor.

And now there appeared two enemies to the Asiatic Church in China. From the Far West came a Flemish monk who was amazed at finding Christians caring nothing for the chair of Peter, and venerating the throne of

Thomas. He set himself to scan their doings with hostile eyes, and at once noted this foreign trait, indeed, exaggerated it to say that all the clergy chanted in a tongue they did not comprehend. Strange to say, he did not ask whether the Latin of western Europe was understood by all the French, Dutch, English and Scandinavian clergy! but his criticism was just.

Then arose a new emperor who invited to court representatives of all the leading religions, that he might select one for his patronage. At first he asked them alternately to bless his food, but the Europeans saw fit to urge the claims of their Italian Pope, and also to deprecate the ancient Christianity of the country. Certainly they were expelled, but the tide was turning. One Mongol Emperor suppressed the bureau of religions, another suppressed several dioceses, and after 1368 the curtain falls on a vanishing cause. For the Christians had thrown in their lot too closely with the Mongol dynasty, hated by the Chinese. And when a successful revolt drove out the tyrants, it brought to the throne an expriest, who naturally showed Christians no favor.

Was then the long effort in China fruitless, was the failure as complete as in India? Yes, and with the same qualified gain. For if a native Church surviving from the fourteenth century is vainly sought, there has been a strange transformation and purifying of a native cult. Modern Taoism, says Dr. Timothy Richard, is not the ancient; and all the novel features are distinctly due to Christian influence! How this came to pass has not been adequately explored, and it is only a conjecture of the Baptist scholar that is set forth in the Shanghai handbook of missions. But we should indeed marvel if a Church so deeply rooted throughout the empire had been utterly extirpated, and when modern observers call our attention to its traces in a rejuvenated Taoism, we ought to ask whether here is an ancient foundation fit to bear a modern superstructure, and saving some trouble in beginning afresh.

If the Chinese expelled Christianity with the Mongols, we might at least hope that the Mongols in Mongolia would retain and extend it. But those were the days of Timur, who from his capital of Samarcand ravaged impartially in all directions, destroying whole cities and raising grisly pyramids with thousands of skulls. So far as he had a preference for any religion, it was Islam, but this did not hinder him from destroying Baghdad and massacring every one of its 800,000 inhabitants. This was also the centre of Asiatic Christianity, the blow to our cause was as if in Europe Rome was laid waste, Pope and cardinals all slain, while every other town of importance had suffered in like fashion. When Timur passed away in 1405, Persian Christianity was extinct as a vital force, although in the extreme northwest around the town of Urumiah, supposed to be the birth-place of Zoroaster, still cluster a few thousand adherents of the once great Patriarch of Babylon. One strange legacy his Church has left in outward things, its hierarchical organization and its ritual; whether or no the Taoists inherit these, it is certain that they were imitated by the northern Buddhists, and were introduced with Chinese exactitude into Tibet, to puzzle European visitors at a later date.

Thus rose and fell Asiatic Christianity. When Francis Xavier passed Socotra, he found it dying there, and its mummy was yet seen in 1650 by Vincenzo the Carmelite. The antiquary may still behold a fossilized church in south India. But speaking broadly there has been a fourfold failure. Christianity measured itself against four older religions, of which one never yielded to persuasion, and three yet survive in dogged strength. Confucians, Buddhists, Jews, hold in calm superiority to their sacred books, older than the Christian, and in Oriental disdain announce that we have been weighed in the balance and found wanting. What pleasure is it for us to point out that the Confucian is not content with his own system, that the Buddhist has borrowed a Chris-

tian hierarchy, that the ancient books of the Brahman are neglected for legends and doctrines tinged with Christianity? The Buddhist smilingly rejoins that Gotama has been canonized as a Christian saint, the Brahman disdainfully points to the Indian beast-fables which were tagged with good morals and became more popular in Europe during the Middle Ages than the Bible itself; and the Jew strikes in with the reminder that his Scriptures have been appropriated wholesale by us. Broadly, the message has been rejected throughout Asia, and if it is to be accepted now, it is in face of the added difficulty that it comes afresh with the stamp of Europe upon the gold mined in Asia; that it comes with the stigma of repeated defeat, not with the prestige of victory.

If we try to account for this huge failure, we can observe that in every case there was a strong, reasoned, organized opposition, which the missionaries do not seem to have taken into account; a Paul would have done his best to appreciate the strong points of each faith, and the weakness; he would have adapted his gospel to the needs of each people. Then we may note the want of organization in two respects; in supplying missionaries, in conducting the campaign. The Christian Church was essentially missionary; Christ Himself gave at least half his energy to prepare missionaries for their work; and His latest words emphasized their supreme duty. But despite all that was done at Edessa and Nisibis, we cannot trace any systematic attempt to maintain a missionary seminary, to prepare men for the foreign field, to collect the lessons from success or failure. Nor do we see any clear tokens of missionary strategy. Paul aimed for the leading towns, and planted in each a strong church, even though it took him two or three years to establish a centre of influence, he preached before governors and kings. What a converted king can do for the cause, we have seen in Armenia and elsewhere; what a missionary king did for Buddhism was to spread it from a tiny principality over half a continent. And above all,

few learned the Pauline lesson, to be all things to all men. In Syria this was indeed done, and Syriac Christianity is the only type that survives in Asia; but Syriac Christianity never became really Persian or Indian or Chinese; to the Hindu the missionary could not become a Hindu, and he won practically no Hindus.

If the failure of the past is to be retrieved in this country, the historic faith must be stripped of much of its western accretions, and must be presented simply, to be elaborated afresh as the Oriental may be guided by the Spirit of God, and not by the Occidental. Our schemes of government are not his, and there may be methods of Church management that are both familiar to him, and in accord with the mind of Christ. And above all, the pure morality of Christ, as distinct from the practice of Western Christians, will receive a ready welcome from the students of what the Buddha or Confucius taught. Only whereas they centered attention on behavior, on the salvation of self, Christ has something to say about God the loving Father and Savior, and about our spending ourselves in the service of others.

BOOK REVIEWS.

I. HOMILETICAL.

The Lamp of Sacrifice.

Sermons preached on special occasions by W. Robertson Nicoll, Editor of the *Expositor*, etc., etc. New York. A. C. Armstrong & Son. Pp. 395.

These delightful sermons shine with a glow of feeling and a literary charm for which their distinguished author is noted. The title indicates that the main golden thought is that of sacrifice. One does not often read more convincing and touching sermons than those on "Gethsemane," and on the "Water Shed." The former treats of the blessing which comes from bloodshedding. It concludes with these striking sentences: "The Church of Christ must be put in agony, praying more earnestly, sweating, as it were, great drops of blood before the world can be brought to Christ. We give nothing until we give what it costs us to give, Life. There is no life without death. Gethsemane is the rose garden of God." The sermon on the "Water Shed" uses this title to describe the doctrine of our Lord's divinity. The thought is suggested by a poem of Oliver Wendell Holmes. The preacher shows how this doctrine is necessarily the dividing line in theology and preaching. Besides the sermons there are several addresses. One of fine literary insight and critical skill is that upon the preaching of Hall and Foster, and there is a charming brief address on the "Passion of Cowper". The book deserves to find and will find a large circle of pleased and profitable readers.

E. C. DARGAN.

Sermons Preached in England.

By Rev. Alexander Lewis, Ph. D., Pastor First Congregational Church, Kansas City, Mo. New York. Fleming H. Revell Company. \$1.25 net.

The author of these discourses is a well known Congregational preacher who has held important pastorates in

the east, and is now minister of the First Congregational Church in Kansas City. The sermons were given in several of the Congregational and other churches in England during a year's residence and study. Thus a certain local and international interest attaches to the series. The quality of the sermons themselves is good without being exceptional in any way. They are such as perhaps ten thousand American preachers could and would produce under similar circumstances. They are chiefly expository in method, homiletical in structure, clear and dignified in style, evangelical in tone, devout and helpful to piety in aim. We have no reason to be ashamed of our fellow country-man abroad. The sermons are satisfactory without being pre-eminent. They make pleasant and profitable reading.

E. C. DARGAN.

New Shafts in the Old Mine.

By O. A. Hills, D. D., Pastor of the Westminster Presbyterian Church, Wooster, Ohio. The Westminster Press, Philadelphia. 75 cents.

This little volume contains nine expository sermons which are good examples of their kind. The Westminster Press is doing well to continue bringing out small volumes of sermons by leading ministers of the Presbyterian Church. Previous volumes have been noticed in this Review. It is pleasing to reflect that these modern discussions are called for by readers as well as hearers. The spiritual insight, homiletic skill, evangelical doctrine and earnest purpose of Dr. Hills are all apparent in this little volume. The first sermon on the Christian's Hope, shows how an old doctrine may be freshly treated by thorough study of the great text concerning the "Inheritance incorruptible and undefiled and that fadeth not away". The sermon on the Awakening of a Soul, expounding the conversion of the woman of Samaria, is well and ably wrought out. There is also a striking discussion on the two prayers; those of Satan on one hand and of Jesus on the other, in the case of Peter.

E. C. DARGAN.

Paths to the City of God.

Sermons by F. W. Gunsaulus, D. D., Chicago. F. H. Revell & Company, New York. \$1.25 net.

The author of these sermons has long occupied an eminent position among the preachers of America. Likewise his work as a lecturer upon various platforms has commended him to a large and admiring circle of hearers. Critics like Dr. W. C. Wilkinson, in his "Modern Masters of Pulpit Discourse," and Dr. Brastow in his "Modern Preaching", have recognized the right of Dr. Gunsaulus to a place among the foremost preachers of our time. In the former volume of sermons, "Paths to Power", the qualities of Dr. Gunsaulus have been recognized by many readers. His reputation and influence as a preacher lose nothing in this second volume. The breadth of culture and range of thought which characterize the author are well known. Literary allusions and quotations are plentiful. The style is rich, sometimes to redundancy, flowing, pleasing and strong. The exegesis and application of Scripture are not those of the painstaking and accurate scholar, but rather of the popular and oratorical preacher. Dr. Gunsaulus is not always clear in his theological position and leaves one somewhat in doubt, at times, as to whether he does not go too far with the liberalistic school; yet there is an evangelical ring and an earnestness of spiritual feeling which delightfully pervade his discourse. The strong and pleasing personality of the man are in evidence. The sermons deserve and will reward earnest and devotional reading.

E. C. DARGAN.

The Other Side of Greatness and Other Sermons.

By James Iverach, M. A., D. D., Principal of the United Free Church, Aberdeen. A. C. Armstrong & Son, New York. Pp. 269.

Dr. Iverach is well known as a theologian of profound thought and a successful and popular writer upon New Testament themes. This volume presents him in the light of a thoughtful and earnest preacher of the gospel. The volume contains sixteen sermons upon various topics.

The title, as is the custom, is derived from the first sermon, the full topic of which is "Poverty of Spirit the other Side of Greatness". It is a discussion of the beatitude, "Blessed are the poor in spirit for theirs is the kingdom of Heaven". In this sermon Dr. Iverach presents a fresh and thoroughly satisfactory interpretation of this great saying of the Master, which has been, as the author justly says, "too often misunderstood". Men have thought that poverty of spirit meant lowness to the verge of self-depreciation, if not meanness and cowardice. This he shows to be utterly foreign to the Master's conception and the teachings of the Christian religion. Poverty of spirit is not opposed to courage and manliness, on the contrary it is, in the author's happy phrase, "the other side of greatness"—the shrinking of true greatness from that which greatness itself recognizes as greater than itself. It is the mind's consciousness of its humanity and of its weakness in the presence of the infinity of God and the exalted demand of duty; but this consciousness stirs to action and leads to higher achievements instead of to a humiliating sense of defect and to idleness. Thus it is indeed the "other side of greatness". This opening sermon is a fair sample of the rest. Somewhat corresponding to its thought is that of the third sermon on "Enlargement of the Heart", based on the text in Isaiah, LXV., "Thine heart shall fear and be enlarged". Here the preacher discusses that tremulous sense of inadequacy and yet of hope which comes to the soul when facing a great crisis. Another sermon of great interest is the tenth, which presents an interview with the risen Lord, being a discussion of the 21st chapter of John's Gospel. There is also an admirable presentation of the perfect life of Jesus, based on his great saying on the cross, "It is finished". There are other sermons of like quality and power. While the thought is profound the style is clear and not beyond the reach of the average thinker. A stimulative, helpful and admirable book of sermons it is. E. C. DARGAN:

The Prayers of the Bible.

By John Edgar MacFadyen, M.A., Professor of Old Testament Literature in Knox College, Toronto. New York. A. C. Armstrong & Son. 1906. Pp. 388.

Professor MacFadyen has done useful service in producing this book. It is a thoughtful and devout study of a most important theme. It will be widely useful not only to preachers and Bible students, but to all who care for the Bible or prayer in any of their aspects. Barring a few exceptions on minor matters, which may be neglected, the style is good and pleasant, and the book interests from beginning to end. A more serious exception must be taken to the author's critical position. This is frankly revealed in these words from the preface: "The results of recent criticism are throughout the volume presupposed." Sometimes it seems that the author goes out of his way to thrust forward these so-called "results", which are often mere hypotheses at best. And sometimes there is a sort of refinement of detail which mars rather than assists the spiritual impression. But the uncritical and devout reader may pass these blemishes by without harm to himself, and the critical opponent of the school which Professor MacFadyen represents will of course do his own thinking on the points of difference. With these allowances, and with occasional demurrers to particular opinions here and there, it is a pleasure to bear testimony to the excellence of the book as a whole, and to commend it to the careful study and frequent consultation of Christians.

The treatment is divided into four parts, of which the first is a critical, historical and exegetical study of Biblical prayer; the second discusses modern prayer, with lessons derived from the preceding study; the third contains a collection of all the prayers of the Bible arranged (for the most part) chronologically under the general divisions of Petition, Intercession, Thanksgiving and others; the fourth part is a selection of Biblical expressions suited to use in modern worship. The author's

treatment is scholarly, fair-minded, usually well-balanced, devout. His exposition and discussion of the prayers of Jesus and of Paul are particularly strong and good.

E. C. DARGAN.

A Guide to Preachers.

By Alfred E. Garvie, M. A., D. D., Professor at Hackney and New College. A. C. Armstrong & Son, New York. 1906. Pp. 352.

The author of this book, Dr. Garvie, is a preacher and professor among the Congregationalists of England. The book consists of brief reports or sketches of a series of lectures given, more especially to lay preachers, at the Lyndhurst Road Congregational church in London. But while intended particularly for the lay preachers it has many helpful hints and suggestions for the regular ministry, and for those who have had more experience in preaching than the hearers to whom these lectures were primarily addressed. There is nothing very new or startling in our author's treatment of a familiar subject, but his study is sensible, pleasing and practical. His first section tells how to study the Bible; the second, how to state the gospel; the third, how to preach; and the fourth, how to meet the age. Brief chapters discuss various topics under these general divisions. It seems to this critic that the author goes further than is necessary in his concessions to the advanced school of modern criticism; but his acceptance of the fundamental doctrines of Christianity and the need of a clearer and more forcible presentation of these to the modern mind is strong in itself and ably presented. For beginners in the ministry, and even for others, the book will well repay careful reading. One good thing about it is that the author suggests good books to read on the subjects he discusses. The most of these are English books and they have been judiciously selected. The book is beautifully printed and is a pleasure both to the eye and mind.

E. C. DARGAN.

How to Speak in Public.

By Grenville Kleiser, Instructor in Elocution. New York. Funk & Wagnalls Co. 1906. Pp. 533.

It cannot be said that the sensible suggestions of this useful treatise contain anything very new or strange to students of elocution. But the generally accepted principles of the art are clearly and succinctly set forth. The book will require a teacher to supplement its hints with practical drill. Indeed it is intended as a text-book. But even for those who have no teacher the suggestions may prove of value for private exercises. The first part contains hints on the Mechanics of Elocution—such as breathing, voice culture, gesture. The second part tells of the Mental Aspects of Elocution—such as pausing, emphasis, picturing, confidence. The third part treats of Public Speaking, giving excellent advice as to previous preparation, as well as for immediate preparation and the delivery of the speech. It is all sensible elocution. The fourth part (which is much the largest) contains a good selection of examples for practice. Some of the old favorites are here, of course, but there are also a number of fresh ones. Among these appears the famous speech of W. J. Bryan which led to his first nomination for the presidency. The book is well gotten up, is well adapted to its purpose, and will repay good use.

E. C. DARGAN.

II. CHURCH HISTORY.

The Reformation. Being an Outline of the History of the Church from A. D. 1503 to A. D. 1648.

By the Rev. James Pounder Whitney, B. D., Chaplain of S. Edward's, Cambridge, etc. The Macmillan Co., New York. 1907. Pp. 501. Price, \$1.50 net.

This volume is one of a series of outline sketches in the history of the "Church Universal" edited by W. H. Hutton. The object of the series as stated in the general editorial note is "to tell, clearly and accurately, the story of the Church, as a divine institution with a continuous

life." The work does not aim at being a history of Christianity during the period of the Reformation, but of the institution known as the church; "bodies separated either from the Eastern or Western Church have, therefore, only been dealt with indirectly". The subject is viewed from the standpoint of the Anglican theologian who looks chiefly at the "divine institution". It is not, however, drawn on the broad lines which historians of other communions would usually prefer. Much more space is given to the Catholic side of the Reformation than is usually found among Protestant historians. But when these limitations and defects are kept in mind, the book remains an excellent outline of the Reformation for the purpose intended. It would be hard to find a clearer and more satisfactory brief treatment of the progress of events as the author proposes to present them. The book emphasizes a side of the great movement which is often too much neglected, and is, therefore, a corrective for many works on the Reformation.

W. J. MCGLOTHLIN.

A History of the Inquisition of Spain.

By Henry Charles Lea, LL. D., in four volumes. Vol. II. The Macmillan Co., New York. 1906. Pp. 608.

The first volume of this great work has already been noticed in these columns. In this volume the work is carried forward to include a treatment of the Jurisdiction, Organization, Resources and Practice of the famous tribunal. The author does not treat the Inquisition by chronological periods, but carries one phase of the subject through its entire history before treating another. This method has the advantage of clear presentation of principles but renders it impossible to present a consistent narrative of events. The same incident serves as illustration for various phases of the subject and hence there is necessarily some repetition. All the great and well known qualities of Mr. Lea as a historian appear in this volume; fulness and accuracy of information, fairness, well balanced judgment, clear and distinct apprehension

of principles, mastery of illustrative incident all appear on almost every page. And what a story of cruelty, intrigue, graft, horror and injustice! Unexpected arrest, foul prisons, unknown accusers, secret processes, confiscation, humiliation, death by fire and eternal disgrace to the victim and all his relatives was the usual course of events. The terrible results will manifest themselves in the national character on generations yet unborn. "The mercy of the Inquisition was more to be dreaded than the severity of other tribunals," p. 311. This great work ought to have a wide reading.

W. J. MCGLOTHLIN.

The English Church From the Accession of George I to the Eighteenth Century (1714-1800).

By the late Rev. Canon John H. Overton, D.D., and the Rev. Frederick Relton, A. K. C. The Macmillan Co., New York. 1906. Pp. 374.

This is the seventh in the series of volumes, "A History of the English Church", edited by Stephens and Hunt, which has been appearing at intervals for several months. This volume has the same general characteristics that marked the preceding ones. Its interest is partly historical, partly ecclesiastical. Only in this case the difficulties of composition were greatly enhanced by the fact that Canon Overton died before the work was finished, leaving his manuscript in such condition that his successor did not feel at liberty to discard it altogether and yet felt compelled to change it largely. This fact no doubt accounts for the somewhat scrappy character of the work. The period in itself is neither interesting nor pleasing to an Anglican. The church scarcely ever sank lower than during the eighteenth century, and by the limitations of his task the author could not, if he had desired, treat largely the various forms of dissent and the Methodist movement. And yet there was much to commend, especially in the earlier part of the century. The author has, of course, found this and set it forth, but it cannot be said that he has failed to draw the darker shadows.

The intellectual acumen with which the vital truths of Christianity were defended by such men as Butler, Waterland and others has scarcely been surpassed. The chief defect of the work is the fact that it is more the history of the bishops and prominent men of the period, than of the inner and outer life of the church as a whole. One rises from reading without any adequate conception of the Anglican church as a whole, while he is well acquainted with many of the leading Anglican theologians and churchmen.

W. J. MCGLOTHLIN.

Pauline and Other Studies in Early Christian History.

By W. M. Ramsay, Hon. D. C. L., etc., Professor of Humanity in the University of Aberdeen. A. C. Armstrong & Son, New York. 1906. Pp. 415.

This volume of Prof. Ramsay contains fifteen articles, most of which have appeared in the *Contemporary* and other reviews from time to time for some years. They have been, however, largely rewritten, condensed, combined so as to make almost new material so far as the manner of presentation is concerned. Several deal with Paul, e. g. "The Charm of Paul," "The Statesmanship of Paul," "Pauline Chronology," etc.; others with the book of Acts, its authorship, etc.; still others with such questions as "Pagan Revival and the Persecutions of the Early Church," "The Worship of the Virgin Mary at Ephesus," "Life in the Days of St. Basil, the Great," etc. The well known power and charm of Ramsay are due to the fact that he has largely discarded subjective literary criticism, and for that has substituted archaeological and historical investigation in which he has long been a master. He comes to the study of Paul and Acts from the most exhaustive study of the land and the literature. He sees the great Apostle in relation to the world in which he lived as no other recent writer. Moreover, Apostolic history is vitally related to subsequent Christian history; there is no chasm between the first and succeeding centuries. Combined with this thorough-

ness of work there is a boldness of statement and piquancy of style that compel attention and make everything that Ramsay writes worth reading. All these characteristics appear in this volume of articles. The reader who carefully follows the leading reviews may not find much that is new; but even he will find this a most valuable volume, and less fortunate scholars, indispensable.

W. J. MCGLOTHLIN.

Lehrbuch der Kirchengeschichte für Studierende.

Von Joh. Heinr. Kurtz, Vierzehnte Auflage besorgt von N. Bonwetsch und P. Tschackert, Professoren der Theologie in Göttingen. August Neumann's Verlag, Leipzig. 1906. Two volumes.

In Germany no other handbook of church history equals that of Kurtz in popularity and usefulness. It is found in the hands of almost all students. A sufficient testimony to its value is this fourteenth edition which has just appeared, carefully revised by two of the leading church historians of Germany. The revision of the period down to the Reformation has been done chiefly by Bonwetsch; that from the Reformation to the present by Tschackert. The archeological work was done in part by Prof. Schulte while Prof. Walter Rauschenbusch, of Rochester, N. Y., assisted with the English and American literature. The chief changes occur in the second volume, where the old material has been rearranged to advantage and new sections have been added on such subjects as "The-loose-from-Rome movement," "the individual cup" and several other recent movements. The bibliographies at the beginning of sections have been revised and brought down to 1904 and in some cases later. They are carefully selected and form a valuable feature of the work, though they are, of course, chiefly German.

McPherson's translation of the ninth and tenth German editions has been and is perhaps the most widely used handbook in America, though recently those of Newman and Hurst have become very popular. It is to be hoped that we shall have a translation of the latest carefully revised German edition; for Kurtz has qualities that will continue to make it a *sine qua non* for students.

W. J. MCGLOTHLIN.

Aus Natur—und Geisteswelt.

1. Die Religiösen Strömungen der Gegenwart, von H. Broasch, Superintendent in Jena.

2. Die Philosophie der Gegenwart in Deutschland, Eine Charakteristik ihrer Hauptrichtungen, von Oswald Külpe. B. G. Teubner in Leipzig.

Both these little works first appeared four or five years ago, but new editions make it worth while to notice them again perhaps. They belong to a series of small but excellent popular treatises on a great variety of topics whose general nature is indicated by the general title of the series. The former of these on "The Religious Tendencies of the Present", is confined to a consideration of the religious situation in Germany as is the latter to philosophy in Germany. It is written with full knowledge of the great movements of the modern world which have affected religion in Germany. The author is sympathetic toward all that is best in the intellectual and spiritual attainments and aspirations of the age; but he sees clearly and presents fearlessly the many destructive tendencies that beset and threaten the religious life of the German people in science, literature, philosophy and politics.

The little work on present-day philosophy is equally able. The author seeks not only to set forth the teachings of the most important German philosophers of the 19th century, but also to estimate their doctrines. He divides them into four schools or directions, viz., Positivism, Materialism, Naturalism and Idealism. Under the first class Mack and Dühring, under the second, Haeckel, under the third, Nietzsche, and under the fourth Fechner, Lotze, von Hartmann and Wundt are treated as the most important representatives. The work is carefully done, and even though the treatment is brief it is valuable.

W. J. MCGLOTHLIN.

Le Dogme de la Redemption, Essai d'Etude Historique.

Par l'Abbé J. Rivière, Doctor en Théologie, Professeur au Grand Séminaire d'Albi. Librairie Victor Lecoffre, Paris. 1905. Pp. 519. Price, 6 fr.

The works of Harnack, especially his "Das Wesen des Christentums," and of Sabatier as well as those of Ritschl

have made a profound impression on Catholics as well as Protestants. Several books of more or less importance have appeared in the way of replies to one or another feature of this Protestant work. The present one is a historical study of the development of the doctrine of redemption from New Testament times to Thomas Aquinas, with the special purpose of answering Harnack and the others on the question treated. It was originally submitted as a thesis for the doctor's degree in the theological faculty of the Catholic Institute of Toulouse, and later published on the advice of the professors of that institution. It is the work of youth and very consciously Catholic and polemical everywhere. And yet it has considerable value. The author has been a diligent and careful student, collecting a mass of evidence some of which has been largely neglected by Protestant historians. His interpretations are in the main fair and correct, his arrangement of material good. There is a disposition to claim too much clearness and fulness here and there in the earlier centuries; but when due allowance has been made for these defects the book will be found very useful. It will help to correct the negative criticism of the great Protestant theologians where they have failed to make full use of all the material at hand. It is a hopeful sign of the times to see the Catholics begin to treat such questions historically.

W. J. MCGLOTHLIN.

III. SYSTEMATIC AND APOLOGETIC THEOLOGY.

Theology and Truth.

By Newton H. Marshall, M. A., Ph. D. James Clark & Co., London. 1906.

The main object of this book, as stated by the author, is to answer the question, "What is the nature of religious truth?" The author holds that the philosophy of religion and theology are two disciplines which have religious phenomena as their subject matter. He also says that epistemology or the theory of knowledge is the funda-

mental characteristic of all philosophy of religion. The plan of the book is to examine leading types of philosophical opinion with a view to ascertaining the underlying theories of knowledge, and with this data to attempt to reach a definite conclusion as to the relation of theology to truth.

In the pursuit of the above object the author classifies philosophies into naturalism, objective idealism, and free-will idealism. He examines each of these systems of philosophy with a view to ascertaining its theory of knowledge in order that he may arrive at the proper conclusion as to the relation of theology and truth. It is claimed that the theologian usually suffers most at the hands of the foe from a lack of theory of knowledge. In Chapter II. the author examines the epistemological bases of naturalism, and in Chapter III, continues this subject from the point of view of the teaching of Herbert Spencer. Then he pursues his investigations of the theory of knowledge maintained by objective idealism and free-will idealism. The conclusion reached after an extended discussion is that each of these three philosophical systems leads to a paradox. The paradox of naturalism is the incommensurability of thought and reality, thought is symbolic, imperfect and relative; reality is absolute and permanent. The paradox of objective idealism is that while reality may be known, in positing degrees of reality a paradox is introduced. The real cannot be susceptible of degrees. The paradox of free-will idealism is that it maintains a double standard of truth, empirical and intuitional. From this three-fold paradox in three representative types of philosophy the author reaches the conclusion that metaphysics has no place in theology, or at least he says that metaphysics is not justifiable as an attempt to construct a world view, but it is justified as an attempt to construct a life. Theology, says the author, has a two-fold function, religious and scientific. It pursues the methods of science in certain departments—that is, of biblical criticism, and in

the observation of the facts of religion in general. This is its scientific function, but it is only as religious that theology is autonomous. Only religious theology is theology proper. What, then, is religious theology? In this sphere we do not attain truth or knowledge but only ideals and articles of faith. The author excludes the terms truth and knowledge from the sphere of theology, and indeed excludes the term reality. He maintains that truth and knowledge are the property of science, not of theology. The function exercised by theology is faith, and this directed toward ideals and articles of faith is all theology can claim.

The above, of course, is an extremely imperfect account of a discussion which exhibits much acquaintance with current philosophical thought and much insight into fundamental theological questions. The leading theme of the book epistemology or the theory of knowledge, is the most profound and fascinating of all philosophical problems. I do not think, however, the author's conclusions regarding the function of theology will stand. Value-judgments are practically all that is left to religion and theology. It is surely not a wise or permanently tenable view that truth and knowledge belong exclusively to another sphere than theology. God is a real object to the soul, and the experience of God is as definite a fact as any fact of physical nature. Of course we apprehend God in a different manner from that in which we apprehend the physical world, but we apprehend Him none the less. It is an unwarranted narrowing of the conception of truth to hold that it comes to us only through empirical methods. Truth and knowledge come through the total activity of the soul, and while the methods of empirical science and theology and religion are not identical at all points, it is certainly not warranted to assert that one method gives knowledge and another does not. Both of them give knowledge—imperfect, variable, if you will, but nevertheless by both methods we progressively attain knowledge. It would be

interesting to contrast the views of Dr. Marshall with those of another recent English writer, Mr. W. H. Mallock, in his work, "Reconstruction of Religious Belief". Mr. Mallock also shows how paradox and contradiction lie at the end of every process of thought. He shows how we cannot think about matter, or force, or movement, or consciousness without coming very quickly to irreconcilable contradictions in thought. But the conclusion which he deduces from this fact is precisely the opposite from that of Mr. Marshall, viz., that the presence of contradiction in human thinking should be no bar to the prosecution of our investigations in all spheres.

In conclusion it may be said that this work of Dr. Marshall on Theology and Truth will well repay careful study on the part of any students interested in the problems discussed. It is clear, vigorous, interesting, and sustained. It is especially interesting as an analysis of theories of knowledge in current theology.

E. Y. MULLINS.

The Freedom of Authority. Essays in Apologetics.

By J. Macbride Sterrett, D.D., the Head Professor of Philosophy in the George Washington University. The Macmillan Company, New York and London. 1905. Pp. VII + 319.

Any earnest thinker is welcome and finds good service who today sends his "volume forth with the hope that it may liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom." "Bondage to a godless world-view," "capriciousness of individualism;" how well these terms designate two fundamental facts in the erroneous tendencies of the hour. And genuine freedom offered by the Son of God is truly "objective service of God" in loyalty to the Christ of God.

This age of attack on *authorities* has misled very many into a false attitude toward *authority*. If there is a universal *unity* of things and in history, if there is a World Ground of Being, if there is harmony in the Laws of Na-

ture, then this Oneness is produced, conditioned, and determined by an Ultimate One in Authoritative relation to the whole order of things. Authority does not destroy but produces—alone makes possible—freedom for what is under authority.

Professor Sterrett has in his opening chapter, "*The Freedom of Authority*," given a clear, vigorous and convincing presentation of the dependence of *freedom* on authority. Such a conception is one of the first needs in the thought of our day. We seek, clamor for, demand freedom. We must be led to see that Jesus was right in conditioning freedom on submission to *ultimate, direct* authority.

More than a hundred pages are next occupied in critical review of Harnack ("What is Christianity?"), Sabatier ("Religions of Authority and the Religion of the Spirit"), and Loisy ("The Gospel and the Church"). These three writers are typical of three aspects of the search for freedom from authority on the one hand and from godlessness on the other. The criticism is frank, independent, illuminating, constructive.

Next we have a critique of "the Historical Method" so much *in vogue* and so essential to scientific results, but also so much in danger of misapplication and delusion.

The last four chapters reach the practical bearings of the "fundamental" of the work, which is "to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form." One is sorry not to be able wholly to commend the positions and conclusions of this part of the work. "Ecclesiastical Impedimenta" are discussed with discrimination and yet when the author concludes that a definite formal statement is needed and contends for that of the "Declaration of the House of Bishops in the General Convention of 1886, and of the 'Lambeth Conference of Bishops of the Anglican Communion' in 1888, as stating

the essential [N. B.] *impedimenta* of the Catholic Church," he has lost sight of the historical purpose and historical failure of this *Declaration* and passes over from the standpoint of the *Apologist* to that of the *polemic*. Nor is he much more fortunate in his dealing with the historical facts connected with the adoption of the Nicene Creed which he presents, in a very valuable chapter on "The Ethics of Creed Conformity," "as 'the form of sound words,' which can from many doctrinal distresses free us, and afford the basis for building all subsequent theological opinions into a scientific theology." Valuable and true as that great Creed is one takes a very superficial view of the facts when he affirms for it: "All the historical conditions of its formation—an undivided Christendom, special philosophical culture * * * * * make it to be the one symbol, etc."

The discussion of *The Ground of Certitude in Religion* is analytical and informing, though not always convincing, while the closing chapter, *The Ultimate Ground of Authority*, is too metaphysical and vague to be clearly apprehended and especially is it difficult to see how one can pass over from the contentions of the preceding chapters to the position of this without dropping most of his holdings in the passage.

The work is strong and timely and will afford much help to the inquiring student. Some defects in style are recognized in the *preface* to be excused, by the author, when it might have been better to have corrected them. That is a question of taste.

W. O. CARVER.

The Scientific Creed of a Theologian.

By Rudolf Schmid, D.D. Translated from the Second German Edition by J. W. Stoughton. A. C. Armstrong & Son, New York. 1906.

This is another one of the many books which set out to establish harmony between science and religion. The author takes the position at the outset that science should be perfectly free in its investigations, and yet he holds

to the truths of Christianity, as he expresses it, in their full extent. He says that his standpoint is that of the maintenance of absolute peace between science and Christianity. They cannot contradict one another. All truth is one. In the course of his discussion he gives considerable attention to the accounts of creation in the Book of Genesis. He claims that there is nothing in these accounts which hinders the acceptance of the scientific view of the world. He makes a strong plea for the right of hypothesis in the prosecution of science. In the third chapter he gives an extended account of the variations of Darwinism in recent years. He concludes that as to the cause of each new advance in nature, and on the question whether entirely new species arise or whether these are brought into existence only through old organs employed by the forces of nature, there is yet no solution. The author thinks it probable that man on his physical side was developed from the lower animals, though he does not consider that this is settled absolutely. The author holds to the view that God is transcendent above the world and immanent in the world, and he maintains that while this Christian view of the world has its difficulties to explain, just as all other general views of the world have, the Christian view can maintain itself with greater success than any of the others. He combats vigorously the idea that science and philosophy are opposed to faith. He holds to divine providence, to God's answer to prayer in the real Christian sense of the word, to the reality of miracles. He holds strongly to the resurrection of Jesus Christ, and says that science has no right to claim that a belief in the virgin birth is unscientific. As to the virgin birth of Jesus, this lies beyond the range of science, just as all other problems of the origin of life lie beyond that range. Therefore he maintains that it is erroneous to charge the Christian who holds to the virgin birth with being unscientific. Miracles in the general sense of the word are clearly recognized.

The particular merit of this book is that it is outspoken and clear in its advocacy of the unity of truth, in its demand that science avoid making unwarranted assertions regarding religion, and that religion observe the same rules of propriety regarding science.

The book may be commended as a very interesting study of many of the important points involved in the relations of science and religion.

E. Y. MULLINS.

Christianity in the Modern World.

By Rev. D. S. Cairns, M. A. A. C. Armstrong & Son, New York.

This book is intended to perform the service undertaken by so many current books, viz., to reconcile Christianity with science. At the outset he calls attention to the attack which has been made on Christianity by the new science, the new criticism, and the new philosophy, and claims that while to many this attack tends to lead to pessimism, properly understood there is no ground for pessimism in the outlook. The author says that the outlook for Christianity is grander than it has ever been, and that the movement of negative criticism, science and philosophy has been unavoidable.

Then follows a discussion of various aspects of the teaching of Jesus, especially on the divine Fatherhood, Christ as mediator, man's freedom, and the Kingdom of God. The general conclusion reached by the author is that Christianity of today is gradually taking a form better adapted to meet the conditions of the world than at any time in the history of Christianity. He regards the following as the task of modern Christianity: (1) The evangelization of the world; (2) Training and discipline of the lower races in Christian civilization; (3) The duty of the Christian state to pursue a policy in harmony with the Christian ideal. He holds that within Christian nations the competitive system in the industrial world has failed, and that man is not yet sufficiently moral to adopt socialism. The chief defect lies in the materialistic con-

ception of the good, and the great need is a deepening of unselfishness and devotion to the common good. He holds that the principles needed to purify and exalt modern culture and life are to be found only in Christianity.

An interesting suggestion made in this book is that in which the author connects eschatology with ethics. Having called attention to the objections to Christianity raised by Mill and Mazzini on the ground that Christianity does not supply ethical ideals for the development of the state, he claims that the doctrine of Christ's second coming supplied the place in early Christian thinking of this demand for a social environment in keeping with the nature of the church. That is, as early Christianity could not realize externally the environment and had to struggle in order to live, the hope of the second coming of Christ and the reformation of the world reconciled Christians to the temporary existence of the hostile environment. The book has a number of interesting points of view and will well repay perusal.

E. Y. MULLINS.

Irenic Theology. A Study of Some Antitheses of Religious Thought.

By C. M. Mead, Ph. D., D. D. G. P. Putnam's Sons, New York. 1905.

This book was written, as the author says, to promote harmony in religious discussion. The aim of the book is to show how antithetic and apparently irreconcilable religious conceptions are not necessarily mutually exclusive. He holds that in many instances they need only to be combined in order to the full truth. This, of course, is not a new idea in theology, but it is an attempt on an extended scale to work out the various contradictions. The author discusses the antitheses in physical science involved in the ideas of matter and energy, motion and change, idealism and materialism. As to the last named, he holds that materialism is weak because mind is necessary to state its argument. Idealism is weak alone because it necessarily leads to solipsism. Neither of these

can exclude the other. It is in their union that the truth is to be found. The author also discusses the old problem of divine sovereignty and human freedom, the human and the divine agency in regeneration, the problem as to the divine and the human in Christ, and also the problem of the union of the principles of love and justice in the work of redemption. In discussing the deity of Christ the author adheres strongly to the obvious teachings of the New Testament; that is to say, he allows full play to both sides of the antithesis, the human and the divine; but in his discussion of redemption he does not deal so fairly with the Scriptures. Nothing is clearer than that the death of Christ as the external ground of remission is taught in the New Testament. The author, however, seems to deny this view and exclude this element from the atonement. The book will repay perusal on the part of any one who is interested in the contradictory aspects of modern theological and scientific thought.

E. Y. MULLINS.

Pathological Aspects of Religious Experience.

By Josiah Moses, Ph. D. Clark University Press. 1906. Introduction by G. Stanley Hall. Monograph Supplement to *American Journal of Religious Psychology*.

In this volume we have another contribution to the psychology of religious experience. The aim of the author is to set forth religious experience as a disease. He recognizes fully the normal aspects of religious experience, but has confined his attention to the pathological aspects. There are six chapters. In Chapter I. he sets out to define religious experience. In Chapter II. he discusses the emotional element in religious experience. In Chapter III. he discusses mysticism, in Chapter IV., symbolism and fetichism, Chapter V., the intellectual elements in religion, and Chapter VI., the volitional elements in religion.

The author has read widely and gathered much interesting material from many sources. He holds that it is impossible to define religion adequately. He cites numer-

ous definitions of religion which have been given by writers in the past, none of which have been entirely satisfactory. Religion is not in the will, or the intellect, or the emotions alone, it is a well-balanced psychological reaction upon the powers which are supposed to be above man, and a reaction in which all the soul elements participate. The author's aim as set forth in Chapter I. is admirable. It is not to condemn the past, but to learn from it. He thinks the religion of the future will be the union of all that is best in the present; that the future will not be irreligious or non-religious, but religious. In discussing the emotional elements in religion, the author condemns such evangelists as E. P. Hammond and others, who, he says, attempt to force Edwardian Christianity upon children of tender age. (Page 56.) It is not clear that he does full justice to Mr. Hammond's methods at all points. He also discusses the well-known phenomena of the Kentucky revival and the epidemic convulsions of the past. In the conclusion of the discussion of the emotional elements in religion the author says religions never rise above the sources, that is to say, the stage of mental and moral development of the people. Then he adds that religious "geniuses" are ever beyond the people with whom they dwell, but the author fails to indicate how religious progress takes place. Certainly in religious "geniuses" religion does rise above the common level. The Hebrew prophets continually lifted the religion of Israel to higher and higher planes.

The author says that mysticism is characteristic of all religions, and traces at considerable length the story of the mysticism of many religious men and women. When he says, however, that the mystic is never a reformer or missionary, that he is too busy with himself to make converts, and that he is little concerned for the world, his family, and his friends (page 128), the author makes a statement which is decidedly an exaggeration. Paul, the greatest of missionaries, was one of the greatest of mystics. Adoniram Judson, in modern times one of the

greatest of our missionaries, was also a mystic, and at one period of his life was accused of going over into Guyonism, a type of mysticism which the author himself holds up as pathological. Augustine, the great church father and constructive thinker of the early centuries, was a mystic of the most pronounced type, as witness his confessions. It is true that elsewhere the author recognizes that there is a distinction between objective and subjective mysticism, and holds that objective mysticism is useful and has been an inspiration to many, but his statements above pointed out are too sweeping.

As is so commonly the case, in his discussion of symbolism and fetichism the author makes the mistake of confounding an extreme view of the Bible with the prevalent view among Protestant Christians. He has evidently not carefully examined into this point. In his chapter on the intellectual elements in religion he makes some very wholesome and suggestive statements regarding Christian Science. He thinks Christian Science is a mixture of pathology and quackery, with the latter predominating. The author concedes that that which is abnormal in religion today may be normal tomorrow, and that it is somewhat difficult to find a standard which satisfies all demands in the matter of the normality of religion. In discussing the volitional elements in religion, the author repudiates the importance of the distinction between the individual and the institutional function in religion. In this he combats Prof. James, who insists upon the sole value of the individual function. The author holds that institutions are natural and normal and necessary expressions of faith; that churches and what churches stand for necessarily grow out of vital religion.

The book is quite interesting and valuable as an attempt to study scientifically the abnormal aspects of religion. Of course the Christian man whose interest in religion is practical rather than exclusively scientific and intellectual will sometimes feel impatient that the author holds himself in such restraint when dealing with the

phenomena of Christianity and in his failing to pronounce upon some of the questions which enter vitally into the views held by Christians themselves. We must concede, however, the value of this rigidly scientific investigation of the phenomena and forms of religious experience, and must hail with pleasure all books of this kind as contributing in the end to the highest and best things for the world. The author says at the outset that his conclusions are not all mature or final, and that he himself would alter some of them had the investigation continued longer. This is manifest at several points in the discussion, as indicated above. There are places where he does not make perfectly clear his meaning, and other places where he has certainly not thought his problem through, and occasionally statements are made which seem to be the result of a desire to make facts conform to theories rather than to the facts themselves. For example, he says that missionaries are now learning to teach children and heathen nations religions which are adapted to their stages of growth. This sentence seems to imply that there are as many true religions as there are stages of growth among men. One is prompted to ask what these various religions are to which the author refers, and also to ask what missionaries are conforming to this program.

On the whole, the book is to be commended as a careful investigation of an exceedingly interesting department of the phenomena of religion, and all students of the subject will be greatly interested in the discussion which Dr. Moses gives us in this volume.

E. Y. MULLINS.

The Bible Doctrine of the Atonement. Six Lectures given in Westminster Abbey.

By H. C. Beeching, D. D. Litt., Canon of Westminster, and Alexander Nairne, M. A., Professor of Hebrew in King's College, London. London. John Murray, Albemarle, Street W. 1907.

This readable volume of 110 pp. consists of six lectures delivered "during Lent of 1906, on the foundation of Dame Joan Upton."

The first five are from Dr. Beeching and the sixth from Prof. Nairne. The doctrine of the atonement herein presented differs radically from the views usually held, and it seems to the reviewer that the volume bears a title which its contents do not at all justify. It rejects the legal aspect of the atonement which is considered simply an at-one-ment.

The theory of sacrifice is strangely inconsistent with the Bible doctrine. Genuine emphasis is laid on the principles and practice of righteousness, and sacrifices are rejected as forming any necessary part of the redemptive economy. "One or two of the prophets go so far as to say that He never commanded anything else"—i. e., never sacrifice, only righteous living.

"In the early days of Hebrew religion when Jehovah was regarded by the average Israelite as his national God, in much the same sense as Chemosh was the god of the Moabites—the idea of Atonement could not receive any very deep interpretation." This depends upon whether we accept the Biblical or the critical representation of sacrifice. Again, "the Atonement, therefore, to which the prophets look forward is quite independent of sacrificial rites." "As for sacrifices, they were beside the mark; they were unnecessary."

"It is clear that a theory we sometimes meet with, that in the suffering the victim represents the guilty people, will not account for these ceremonies; the sin offering was 'holy' not the reverse." But sacrifices are "allegorized" and therefore teach important lessons of the blessings of suffering patiently borne by others, e. g., the mother, the soldier, and the servant in Isa. 53.

Christ's mediatorial way of saving men was by "attracting them to himself." The prophet (Isaiah) was inspired to lay down the doctrine that no way to produce conviction of heart was so sure as that of suffering for the truth, and he was inspired to declare that this was God's foreordained plan to bring men to repentance."

"This view of an atoning efficacy in our Lord's death

—that it drew man to God in penitence” is presented as the complete Scriptural doctrine of the atonement.

Dr. Beeching rather derides the idea of attempting to ascertain what “particular mental image” was in our Lord’s mind when using the phrase, “to give his life a ransom for many.” He says it simply means “great cost” and does not indicate any theory of the atonement, though he uses it to corroborate his own views.

In brief, here is the position maintained in the lectures: “But if Christ, by carrying His love for mankind to its final consummation in death, could pour out upon mankind his own very Spirit of love which was nothing less than the very Spirit of God, would not this bind God and man together in an indissoluble covenant, within the unity of the Divine Spirit? That, indeed, is the “Atonement.”

It is strange that the learned Doctor should confuse the fruits of the Atonement with the atonement itself, and doubly strange that he should contend that Christ never took the sinners’ place under the law, never became a substitute for man but merely “put Himself under the law by the side of His people, not in their stead.” He admits that Paul “gives a somewhat penal coloring in one or two passages to his expressions about our Lord’s death,” and then asserts that we had better preach the atonement without any definite theory in mind. So he glides smoothly over the penal aspects of the work of Christ’s atoning death.

The atonement is not God-ward in any sense, only man-ward and that in order, by the highest expression of divine love to bring man to penitence, faith and good works.

The views presented throughout are on the basis of radical criticism and the evolutionary type of progressive revelation.

B. H. DEMENT.

Jesus als Charakter. Eine Untersuchung.

Von Johannes Nink. Leipzig. J. C. Hinrichs’sche Buchhandlung. 1906.

In this volume the author breaks what is comparatively new ground in the study of Jesus Christ. He eschews in large part merely historical issues, and only incidentally has to do with critical matters, and devotes the entire volume to a careful psychological analysis of the character of Jesus Christ. The author is quite modest in his claims. He says that the questions discussed are so difficult and far-reaching that he can easily understand how opposing views might be urged, and can only ask for forbearance with reference to his own opinions. This spirit is somewhat sharply contrasted with the all too common self-assertiveness and dogmatism of some of our German friends.

The discussion is divided into four parts. The first deals with the general subject of will (Wille). The second division deals with faith (Glaube), the third with love (Liebe), and the closing section gathers up the discussion into a complete picture of Christ (Gesamtbild). There are twelve chapters in the first division, nine in the second, five in the third, and four in the fourth. A careful and minute analysis is made of the various general subjects indicated above. The author begins in Chapter I. by asking the question, "How does character arise?" In reply he points out that some French writers interpret character as love, and others make it dependent on intelligence, but the more recent and more correct view is to make character depend upon the will. Will was an outstanding trait of character in Jesus, who founded a world religion, and created the starting point of new culture. He was the founder of a new humanity. Christ is Christianity. The author denies the view of some moderns who hold that distinct characteristic traits are wanting in Christ, that such traits are a mark of imperfection, that rounded symmetry is the mark of perfection. But, replies the author, this puts Christ in the clouds, makes him unhuman. There are very marked traits, even angles, in the character of Jesus, against which people stumble. Says the author: "We will look at the man who

is called Jesus under the deep blue oriental sky which was his most beloved roof, on the emerald lake by which he felt himself drawn, among the lusty fishermen whom he selected as companions. Unconcerned as to the decrees of church teaching, we will observe this simple, human picture as it appeared to his contemporaries in the full light of the sun which also illumines us today." In illustrating Christ's force of will (*Willenskraft*), the author says that Jesus chose a wholly unique calling and an untrodden path. We cannot know what the previous preparation was. At his baptism the voice of the Father simply confirmed a thought and purpose already formed. Christ had no personal help from any source—not from his home and from no political party. "Possibly from the summit of the mountains with their world-commanding view the first impulse may have arisen."

In one chapter the author discusses Christ's decision of character (*Entschlossenheit*). This characteristic was Christ's most striking trait. He knew what he wanted. He was no dreamer, no fanatic. Christ was himself the treasure finder and pearl merchant of the two parables, who left all for the Kingdom of God. He was a master of decision. Very forcible is the author's discussion of Christ's energy of faith (*Glaubenskraft*). Little is said about the faith of Jesus, because Jesus was himself the author of faith in others and the object of faith. Nevertheless, his life was grounded in faith. His soul ever turned toward God. "As the harp of Anacreon was destined only for love, so was the soul of Jesus only directed toward God."

In the closing chapters of the book the author discusses some of the more fundamental aspects of Christ's character and work. He raises the question whether Christ is in any real sense the Redeemer of men. His reply to the question is that Christ is the revelation of God, that in Him God speaks to the world, that upon him human faith rests for salvation. The author avoids discussion of the trinitarian question and does not enter upon the

question of the pre-existence of Christ with any thoroughness. All these questions are left in the background. Neither does he give what seems to the writer an adequate view of the atoning work of Christ, but he does recognize that in some real sense Jesus is the object of human faith and human hope, and that in some real measure he was God manifest in the world.

The author's style is energetic, pictorial, and interesting. He has given much thought to his theme, and any reader will derive great profit from the perusal of these chapters, whether he agrees with all the author's positions or not. The author is not stricken with the critical paralysis which is characteristic of so many modern writers on the gospels—men who are afraid to make an assertion because of their timidity in dealing with the sources—men who have emptied the gospel records of all positive value by the hyper-refined critical process which eliminates everything which is vital or leaves everything in doubt.

E. Y. MULLINS.

IV. NEW TESTAMENT.

A Dictionary of Christ and the Gospels.

Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Vol. I., Aaron-Knowledge. New York, Charles Scribner's Sons; Edinburgh, T. & T. Clark. 1906. Pp. 936. Price, \$6.00 per volume. Sold only by subscription.

There will be two volumes in this really monumental work. Dr. Hastings had already achieved a notable performance in the Dictionary of the Bible (five volumes), a thesaurus of critical opinion of many shades which is on the whole far more temperate than Cheyne's *Encyclopædia Biblica*. But if one thinks that there was no need for the Dictionary of Christ and the Gospels, he has only to take the list of topics here treated at length and compare it with the two general dictionaries above mentioned or with the older Smith's Bible Dictionary. Many of the topics will be found entirely new to a dictionary,

while others for the first time receive adequate discussion. The various lives of Christ and the commentaries on the Gospels do treat most of them, but the matter is scattered over many volumes. Here in alphabetical order one will find a modern scholarly discussion of the great questions that bear on Christ and the Gospels. There are indeed two themes, as will be noted. All matters in the Gospels, whether about Christ or not, receive careful treatment. On the other hand, the discussion of Christ is not limited to the Gospels, nor indeed to the New Testament nor even to the Old Testament. The course of theological opinion about Jesus during the Christian centuries as well as the effect of Christ's career on those centuries is kept constantly in view. Thus a wide, but definite, course is marked out. The work as a whole must be considered a distinct success. This reviewer will, of course, leave out of consideration the work done by various members of the Seminary faculty. On the whole one is glad to see a fuller recognition of American scholarship than was true of the other Dictionary. Baptist scholars show up well in the list. Dr. Hastings makes a point of the fact that this Dictionary is designed especially for preachers and other Christian workers. It admirably meets this requirement while the work bears the stamp of real scholarship and is worthy of the use of scholars. One notes also that as a whole the volume is more conservative than the Dictionary of the Bible, while in no sense reactionary. It is sober scholarship dealing with the highest of themes and is reverent in tone and distinctly helpful. When so many articles call for special remark one hesitates to mention any. It is a delight to turn the pages and dip into article after article. You cannot read all of this massive volume at once, nor is it best to do so. Take an article at a time. The main thing to do is to have it on your study table where you can consult it on occasions and the occasions will be many. One is interested to note that in the article on Baptism by Prof. Marcus Dods, the

famous Scotch Presbyterian scholar of Edinburgh, he frankly admits that Jesus was immersed and shows how in the west pouring and sprinkling gradually supplanted immersion in cases "where immersion is inconvenient or impossible. The Eastern Church has in the main adhered to the primitive form." "But theoretically the form of Baptism by immersion was retained alike in the Roman, the Anglican, and the Presbyterian Churches." He points out also that sprinkling "fails to indicate the dying to sin and rising to righteousness." Nor does he even mention infant baptism. Let this suffice as a sample of the honest work to be found in the volume. Certainly Baptists can well afford to buy and use it widely. Dr. Hastings has in hand also a Dictionary of Religion and Philosophy which will complete the circle of his great series of dictionaries. The mischief of it is, too, that he makes them so valuable that one has to have them.

A. T. ROBERTSON.

Handbuch zum Neuen Testament. Fünfter Band. Praktische Auslegung des Neuen Testaments in 2 Halbbänden. Allgemeine Einleitung (aus dem 1 Halbband) und An die Römer (aus dem 2 Halbband).

Von Lic. F. Niebergall, Privatdocent in Heidelberg. Verlag von J. C. B. Mohr. (Paul Siebeck, Tübingen, Germany. 1906. Pr. M. 1.80. Geb. (Subscription). M. 1.60.

It is to be noted that in this new New Testament Handbook, of which the commentary on Romans by Lietzmann was recently reviewed in this quarterly, a separate practical commentary is presented by Niebergall. In England Dr. W. Robertson Nicoll is editing the Devotional and Practical Commentary, several volumes of which have appeared. This is not exactly after the order of the old pulpit commentaries. The new kind of "practical" commentary is designed for all classes of Christians as an aid to the spiritual life. It is significant that Germany, the land of severe criticism, has responded to this demand. Niebergall is necessarily brief in his treat-

ment, but by the omission of critical questions, which are discussed by Lietzmann, he is able to pack into a few pages a great deal of helpful and suggestive matter.

A. T. ROBERTSON.

Die Text des Neuen Testamentes nach seiner geschichtlichen Entwicklung.

Von August Pott. G. B. Teubner, Leipzig, Germany. 1906. Pr. 1 M. Geb. 1.25 M.

In 108 pages Mr. Pott has packed a great deal of information in the light of modern research on the subject of the New Testament Text. He is a little too positive (S. 25) that Gnosticism has left its impress on the New Testament. The book as an actual guide to the study of the subject fails in its meagre treatment of the method of the science (S. 54-60). The student is hardly put in a position to use the science. But it is a splendid preparation for the study if one will pursue his work in the larger books. This is doubtless all that the author aimed to do. Eight plates give a good idea of some of the most important early manuscripts. One who is familiar with the subject will be interested in the fresh handling of the facts here given. Progress is continually being made in this field of investigation.

A. T. ROBERTSON.

Palastina und seine Geschichte. Sechs volkstümliche Vorträge.

Von Prof. D. H. Freiherr von Sodon, mit zwei Karten, einem Plan von Jerusalem und sechs Ansichten des heiligen Landes. Zweite verbesserte Auflage. B. G. Teubner, Berlin.

This little book of slightly more than 100 pages contains six popular lectures of the distinguished author on "Palestine and its History" shortly after his return from an extensive tour in the land. The author looks at the land and its history broadly, avoiding detail and unimportant matters. His profound knowledge of the history of the Orient, his familiarity with the land, his power of description, his comprehension of the relation between the land and its history make this a very valuable com-

pendium. Even if one has read George Adam Smith he will find this work suggestive and helpful. The six lectures are on, "The Significance, etc., of the Land for Universal History," "Palestine as the Home of the People of Israel," "Palestine as the Cradle of Christianity," "Palestine as the Holy Land of Christians and Mohammedans," "Jerusalem," "Other Celebrated Places of the Holy Land."

W. J. MCGLOTHLIN.

Novum Testamentum Graece et Germanice.

Fünfte, neu durchgesehene Auflage. 1906. Extradünnes indisches Papier. Pr. 5 M. Eb. Nestle.

Novum Testamentum Latine.

Textum Vaticanum. Extradünnes indisches Papier. Pr. 3.50 M. 1906. Privil. Württ. Bibelanstalt, Stuttgart, Germany. Eb. Nestle.

In both of these beautiful editions of the New Testament we have the same careful work of Dr. Nestle. The Greek and German volume has a critical apparatus (the Greek text of Dr. Nestle) as has also the Latin volume. Red lettering on the chagrin leather adds to the charm of the India paper. It is a pleasure to have the New Testament in several languages in such convenient form. It is told on Addison Alexander that he kept his knowledge of a dozen tongues fresh by reading a few verses of the New Testament each day in each of a number of translations in the various languages. One who does not know his German any too well may find it handy to have the German and Greek edition. If so, get the Latin copy also and thank Dr. Nestle for making it all possible.

A. T. ROBERTSON.

Das Neue Testament und Die Psalmen.

Durchgesehen im auftrag der Deutschen evangelischen Kirchenkonferenz unt mit Luther's letzter Ausgabe vom Jahr 1545 verglichen. Stuttgart, Privilegierte Wurtembergische Bibelanstalt. 1898.

Novum Testamentum Graece et Latine.

Utrumque Textum cum operatu critico ex editionibus et libris manuscriptis collecto imprimendum curavit, D. Eb. Nestle. Taschenformat in 24 mo. mit Karten. 1906.

These editions of the Scriptures by Edward Nestle are masterpieces of the art of making beautiful, attractive

and useful volumes of the Word of God. They are in several papers and bindings with corresponding prices. The Greek and Latin edition has one style at 3 Mk. and another superior India paper with flexible red covers at Mk. 4.50. It is the perfection of beauty and has the best possible Greek text.

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W. O. CARVER.

The Teaching of Jesus Concerning the Future Life.

By Willis Judson Beecher, D. D. The American Tract Society, New York. 1906. Pp. 197. Price, 75 cents.

Dr. Beecher is an able scholar who handles his important theme with care and balance of temper. The modern mind looks askance at too much dogmatism about the future life and puts the question mark at many points. But Dr. Beecher judiciously considers this point of view and seeks to unfold the real message of Jesus in a manner that will not offend the reader of today. He is loyal to the cardinal truths set forth by Jesus. He interprets Jesus to mean that eternal punishment belongs to those who eternally sin. This book makes the eighth in the series edited by Dr. Kerr and two more are to come. Dr. Beecher has written an able and a sane treatise, one that will help many a troubled reader if he will get it and read it.

A. T. ROBERTSON.

Die geistige Einwirkung der Person Jesu auf Paulus. Eine historische Untersuchung.

Von Dr. Paul Kölbng. Vandenhoeck und Ruprecht, Goettingen, Germany. Also Lemcke & Buechner, New York. 1906. S. 113. Pr. M. 3.60.

This is an earnest, and on the whole, successful effort to relate the spiritual life of Paul with that of Jesus. Dr. Sanday has said that the next great theological debate will be on Paul's witness to Christ. Already the German privat-docents are issuing monographs on various aspects of this question. In this instance the writer is Director of the Theological Seminary in Gnadenfeld. He

first gives an historical survey of the controversy over Paul and Jesus from the time of Baur till the present day. Then he outlines sympathetically the religious personality of Jesus. Next the author sketches skilfully the religious personality of the Apostle Paul. In conclusion he shows how the person of Christ reacted upon Paul. It is a difficult task here attempted, but it is well done. Many good points are made and genuine spiritual insight is manifest in many places.

A. T. ROBERTSON.

Social Significance of the Teachings of Jesus.

By Jeremiah W. Jenks, Ph. D., LL. D., Professor of Political Economy and Politics, Cornell University, International Committee of Y. M. C. A. 1906. Pp. 168. New York.

The views finding public and permanent form in this volume are the views of a thoughtful and cultivated Christian layman, a student of politics and economics, who, as he avows, has taken a very great interest in seeing how the teachings which Jesus applied in his own life fit themselves into the views and practices of the best thinkers of the present day. As they have molded the practices of those of the past, so he believes they are surely, although too slowly, regenerating the world. It was a source of satisfaction to him, as a student of social science and politics, to see how in many cases the principles laid down by Jesus have made their way, often without the will of political or social leaders, into the scheme of our modern life. He became convinced that, like all of the great thinkers who have weighed the deeper problems of life, individual and social—Job, Aristotle, Dante, Shakespeare—Jesus looked deeper than the mere surface experiences of the day, and where they only discussed and explained, he touched and solved the problems that are universal—“his answers are complete for all time.” As a matter of fact, too, the Christian religion, he thinks, has proved itself practical in politics, and statesmen are realizing now as never before that God cannot be left out as a factor in public affairs. It was

such convictions and views that led Professor Jenks, some five or six years ago, at the request of the Cornell University Christian Association to give the series of Sunday morning talks upon the application of the life and teachings of Jesus to political and social problems of today, that has issued in this vigorous, stimulating and suggestive volume. The views, of course, are not those of a special student of biblical literature, or of the doctrines of theology; still, says the Professor, "when a student asked for the application to the problems of today of the sayings of Jesus, or when some of the more common church doctrines seemed to come morally within the scope of the discussion, I did not hesitate to express an opinion, though I tried to encourage tolerant discussion." The author confesses himself to be "a member of one of the evangelical churches," and avows his belief that religion is "the chief working influence in the world's history;" still he does not think that "all the opinions here expressed will satisfy every one," but he modestly "hopes that these thoughts will be helpful to others."

The basis of his interpretation of the social teachings of Jesus has been his profound conviction that "the chief intellectual characteristics of Jesus are his spirit of impartiality, his broad-mindedness and his aloofness from selfish interests." The material used has been mainly the Gospels, studied at first-hand, though he acknowledges that he has been greatly interested in reading some other books that have treated these same questions; books of various schools of thought and criticism. He disavows taking any one of these writers, however, as a chief guide, though he found some to be helpful on certain topics, and others on different ones. His purpose, though, has been from first to last rather to stimulate thought and encourage investigation along these lines than simply to expound his own beliefs and views; and he endeavors here to put the talks into the form of "suggestive lessons" which might be used to advantage by students, and so might prove stimulating and useful.

From the nature of the study it is essential, he says, that the viewpoint be primarily that of a study of Jesus the Man, but the spirit of the treatment is reverent, thoughtful and the effect of the work will inevitably be to encourage, not only further study, but better living. Certainly, whatever its limitations, the volume is worthy of earnest and painstaking study, and ought to encourage and inspire "better living."

GEO. B. EAGER.

The Open Secret of Nazareth. Ten Letters Written by Bartimaeus, whose Eyes were Opened, to Thomas, a Seeker after Truth.

By Bradley Gilman. Published by Thomas Y. Crowell & Co., New York. 1906. Pp. 112. Illustrated edition de luxe. Price, \$1.00.

These letters are "affectionately dedicated" "To my classmate and friend, Theodore Roosevelt who exemplifies to a remarkable degree in character and conduct the principles here set forth." And the book is a strenuous one, strenuous in emotion and in conviction. One a little acquainted with critical and theological thought will seek in vain for anything new in the volume, and yet will he find a freshness and vigor that are stirring because of the remarkable human element in the letters. It all seems to have come to the writer as new and fresh and tremendously important. That is what must make a book interesting.

The supposed writer goes on a journey to Palestine to study on the sacred soil the life and message of Jesus, to test their power and worth and faithfully sets down for his bosom friend back at home the effects of it all on his mind and heart. He finds only disappointment till he comes to Nazareth. There, under the spell of the quiet little city where grew to prophethood the Messianic Man of the simple life, a light breaks on the soul like the noon-day sun. He discovers the "Open Secret" of the teaching of Jesus and understands Him, trusts Him, adores Him. This discovery is just the old truth that Jesus was building the Kingdom of God and that the

essential element in that teaching was that man is to do the will of God, that the Kingdom is inward, of the motive primarily. That Nazareth had any more to do with the learning of this lesson than any other place is hard to believe. The whole process of the discussion is rather subjective and introspective and is as little as possible dependent on place and outward circumstance. But the author does come to the light and his tracing of his way to it may help another to the same light, as he suggests.

He undertakes to go a step further, as he ought, and to tell his friend how other men, all men, may come to do the will of God. And it is just at this point that we see that the guide has not yet seen all the road. He offers a way of self-regeneration. Man must just love God. Even so. But that this love of God is, must be, shed abroad in our hearts by the Holy Spirit who is given unto us the author has not found, or if he has, strangely omits to say so at the critical point.

The book belongs to the constructive class and should be of help to many who are troubled with doubt. The volume is a beautiful one.

W. O. CARVER.

The Birth and Infancy of Jesus Christ According to the Gospel Narratives.

By the Rev. Louis Matthews Sweet, M. A. With an Introduction by James Stevenson Riggs, D. D. Philadelphia. The Westminster Press. 1906. Pp. 365.

This is a very careful piece of work on one of the most important of modern critical problems. It is time to have a discriminating discussion in English from the conservative standpoint. The negative radical treatment of Lobstein and Soltau demanded a fresh handling of the issues raised. It has come to be an axiom with critics like Harnack that Jesus was merely the son of Joseph and Mary and was no more divine than any one else. Various heathen parables for similar virgin-birth stories have been adduced, from Egypt, India, etc. The absence of the Infancy narratives in Mark and John has been used to discredit the accounts of Matthew and Luke. An

extensive literature has grown up around this question which is one of more importance than appears at first. One can understand how a man could be deified or God assume human form, but it is difficult to comprehend a real Incarnation of the Son of God apart from the Virgin birth. Mr. Sweet began his studies with prejudices against the narrative of Matthew and Luke, but he wound up a firm supporter of the historicity and integrity of these accounts. Every item is criticized with great minuteness and soberness. There is no effort to dodge issues nor to patch up a case. It is a sane argument and a satisfactory one. One who denies the deity of Jesus will not be convinced by this or any other line of discussion. That is indeed the *crux* of the whole matter. If God did send his own Son from heaven to earth, there is little to stumble at in the virgin-birth which is a mere detail of the greater problem. The coming of God's only begotten Son in human form is the stumbling block to modern radical criticism. This book is timely and ought to be a blessing to many who grope through the maze of radical criticism.

A. T. ROBERTSON.

Der Zeugniszweck des Evangelisten Johannes. Nach seinen eigenen Angaben dargestellt.

Von Lic. theol. Konrad Meyer. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. 1906. S. 110. Pr. M. 2. geb M. 2.80.

This monograph is true to its motto. The author lets John set forth his own purpose instead of deciding what that purpose should have been. He thinks (S. 25) that John had both the Jews and the Docetic Gnostics in mind when he wrote his Gospel. He sees clearly (S. 26) that John represents Jesus as pre-existent and really God the Son. The author does not follow Clemen's radical rejection of the Johannine authorship (S. 105), but sees in the Gospel a real picture of Jesus by the Apostle John. The book is a careful and able piece of work, and sympathetic in exposition of the Evangelist's ruling ideas. It is a good addition to the constantly growing Johannine literature.

A. T. ROBERTSON

The Fourth Gospel and Some Recent German Criticisms.

By Henry Latimer Jackson, B.D., Vicar of St. Mary's with St. Benedicts, Huntingdon. Cambridge, the University Press; Cambridge University Press Warehouse, C. F. Clay, Man., Fetter Lane, London, E. C. England. 1906. Pp. 247.

This is a brightly written and fair statement of present-day German criticism concerning the Fourth Gospel. It is briefer and a little less technical than Dr. Sanday's recent able volume on the Criticism of the Fourth Gospel. He is very much on the fence about the author, whether John the Apostle, John the Presbyter (if there be such a man), or an unknown member of the circle of Christ's friends, though he does argue strongly for the unity of the book. The volume is helpful not so much for any positive opinions of the author as for an excellent presentation of various German views on the subject. Dr. Sanday inclines to the view that the Apostle John is the author or at least a member of the circle of Jesus' friends. But Mr. Jackson only hopes that this is true, but considers it all in the air. Mr. Jackson does not consider the argument that John's name is not mentioned in the Gospel at all (sons of Zebedee referred to once in John 21:2), certainly a very pointed and curious omission if a member of the inner circle, often mentioned in connection with Simon Peter, wrote the Gospel. If one admits that the author was this close to John, it is a halting logic to stop there. I myself have no doubt that John the Apostle will still hold his place as the author when the debate is over.

A. T. ROBERTSON.

The Culture of the Spiritual Life. Some Studies in the Teaching of the Apostle Paul.

By the Rev. William Dickie, D. D. Hodder & Stoughton, Warwick Square, London, England. 1905. Price, 6 shillings. Pp. 340.

Dr. Dickie is a Glasgow minister of much ability. These studies are not sermons, but real studies, though the preacher's practical turn is manifest. But there is also rare spiritual insight coupled with great freshness

of statement. Dr. Dickie is a genuine scholar who has thought for himself. This breadth of reading is marked by lucidity of thought and charm of expression. Dr. Dickie has also a wholesome balance of judgment that leads one to trust his sanity. These qualities make a fine combination, it is admitted, but the book deserves this high praise. It is readable, stimulating, helpful to the thoughtful reader.

A. T. ROBERTSON.

The Biblical Elucidator. The Pauline Epistles.

By the Rev. Charles Nell, M. A., Vicar of St. Mary's, Stamford Brook, London; Author of "The Expositor's Commentary on the Epistle to the Romans"; Joint-Editor of "Thirty Thousand Thoughts"; Editor of "The Comprehensive Scripture Lesson Scheme". London. Francis Griffiths, 34 Malden Lane, Strand, W. C. 1906. XII+349 pages. Price 10s. 6d.

The author of this work laments the very general ignorance of the Scriptures and the lack of full and accurate knowledge on the part of even very many "clergymen." He thinks that a new and simpler method, with an element of novelty, in elucidation may contribute to better knowledge of the Epistle of Paul. The plan is outlined in a rather extended *preface* and an additional explanation. It consists of three parts: First, there is the Scripture text so arranged as to make a sort of combined logical and syntactical "structural display of the text;" second, a detailed "Analysis" on the opposite page gives the author's logical outline of the thought of the Apostle; "Notes" occupy the lower part of the "Analysis" page and when too extensive for this page run back on to the preceding page at the foot of the "structural display." The arrangement is quite convenient and easily usable. All parts of the work are well done. The *notes* are least satisfactory, being brief and fragmentary but quite generally helpful. The *Analyses* are usually incisive and accurate but frequently the student will prefer another outline. Especially at some points does this reviewer think the author has failed to see the depths and relation of the thought, as, e. g.,

Rom. V. The method of references to text in the analyses is defective. The structural display is the "original" contribution of method by the author and is truly much the best part of the work.

On the whole for both the ordinary reader and the critical student much of real help will be found in this work.

W. O. CARVER.

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THE REVIEW AND EXPOSITOR

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JOHN ALBERT BROADUS.

ADDRESS FOR FOUNDERS' DAY AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, JANUARY 11, 1907.

BY REV. W. H. WHITSITT, D.D., LL.D.

RICHMOND, VA.

Mr. President, Members of the Faculty, Students of the Seminary, Ladies and Gentlemen:

I have had many thoughts regarding this occasion and this unique privilege, but I have no words that would be suitable to express them. I must not fail, however, to utter the sincere and grateful thanks that I entertain towards my well-beloved friends, the President and Members of the Faculty of the Seminary, for the honor they have bestowed upon me by inviting me to stand in the order of this celebration. I have observed with interest every item of the course and progress of the school since I left it, and have often found occasion to rejoice with great joy over what I have seen and heard. The works and triumphs of President Mullins have been marvelous indeed, and have excited my constant admiration. It seems likely that his administration shall be the greatest of all that have occurred hitherto. I congratulate him and all of his colleagues upon the fine things they have already accomplished, and trust that these shall be but an earnest of still better things to come.

From this place I have watched generations of students come and go, and it is a special satisfaction after many years to look into the faces of a new generation of students, the last, perhaps, which it will ever be my

chance to behold. I marvel what wonderful fortunes may be before you, what great and singular things it may be given you, in your generation, to see and hear and do. May the God of heaven send you wisdom and strength and patience for every time and trial.

It is beyond my power to express the delight which I experience in returning to Louisville, so long the city of my home, and always the city of my heart. May the selectest mercies of Heaven rest upon this queenly city.

And if they would receive it, I should be glad to send a message of Christian salutation and unfeigned affection to my brethren in Christ, the Baptists of Kentucky; to congratulate them upon the better day that seems to be dawning upon them, and to wish that the salvation of God may ever be among them.

I have been requested by the President and Faculty to employ this occasion in speaking about the Founding of the Seminary, and especially about John A. Broadus, one of its main founders, and the peerless friend whom I have missed and mourned for every day since we carried him to his burial at Cave Hill. I have no qualification for this high task except the love I bore him, and the intimate relations I had with him for many happy years. I desire, therefore, to speak with modesty and with respect for the judgment and insight of any who may be better qualified than myself.

It has always seemed clear to me that the founders of our school fell upon evil days. It was the middle of the nineteenth century, the most glorious, I fancy, of all the centuries, when they began. But in the Southern States of America the middle of the nineteenth century was an unfortunate period indeed. The Southern States were then preparing to undergo a baptism of fire such as no other section of America has experienced hitherto. Almost any other time and place would have been more suitable for the founding of the Seminary.

The doors were first opened in October, 1859, less than two years before the outbreak of the war between the States. If that event had been distinctly foreseen, the

great and serious business might have been postponed. It is inconceivable that wise and sober men should have given such large hostages to fortune, if they had apprehended the meaning of the cloud that then overshadowed the country. Few of us who lived at that period really believed that a civil war was impending. We blindly clung to the conviction that such a calamity was not made for our beloved country.

There were four years of blood and iron, and twelve other years of reconstruction, and it has never yet been decided whether the war or the reconstruction after the war, was the more exhausting and injurious. In short, for sixteen years together the Southern States of our country lay prostrate and wretched. These facts of history are not cited in any spirit of bitterness. They are cited merely to illustrate the topic in hand. I am as highly devoted to the welfare and glory of our country as any other man. In that respect, if in no other, I am the peer of our great President Roosevelt.

If the Seminary could have been established twenty years earlier, or twenty years later, the difficulties of the enterprise would have been much decreased. The twelve labors of Hercules were required before the work could be fulfilled in the middle of the nineteenth century. In all our Baptist history it may be doubted whether anything so heroic has been accomplished. In three notable years, namely in 1869, 1874 and in 1879, the darkness that surrounded the Seminary could be felt.

But the God of heaven possesses wiser insight than any of our historians and scholars. Possibly the institution has taken deeper root by reason of the elemental storms that nursed its earlier days, and the violent winds of controversy that have since swept above it. In spite of these, perhaps because of these, it seems more securely established in the confidence and affection of its constituency than any other Baptist theological seminary in the world. And it is daily pressing forward towards the mark for the prize.

In discussing the part which Broadus took in the founding of the Seminary I shall ask leave to arrange my thoughts under three heads, speaking of him first as a man and leader, secondly as a preacher, and lastly as a scholar and teacher.

I. BROADUS AS A MAN AND LEADER.

The first time I ever saw him he impressed me as a great man, and that impression remained until the closing days of his life, and grew stronger with the years. He had great powers, but his foremost asset was a royal character. He was a product of Virginia, and always displayed Virginia thoroughness, Virginia system, and the Virginia sense of duty. A portrait of him holds a place among the Virginia immortals who are collected in the Gallery of the Virginia State Library. Because he so well illustrated the virtues of Virginia, he deserves to appear in that illustrious company. Wisdom, courage, temperance and justice were greatly developed in him. If he had not possessed them all he would have failed and faltered in the trying work of founding the Seminary.

His mental endowments were superb; worthy in every sense of his high character. And these received a most fortunate and successful training. The most valuable portion of that training, it always appeared to me, was imparted in his Culpepper home. The impress that he derived from that home, and from other homes of sturdy farmers that surrounded it, was indelible. I give abundant honor to all his various schools and schoolmasters, but his mother and father held the foremost position among them all. The training which they imparted shone through all the rest; adorned and glorified all the rest.

The contribution made by the University of Virginia was large and indispensable. I am heartily loyal to that great institution of learning, and myself owe many blessings to it. I appreciate every true school and college and university, but the best of our American schools are those kept in the families of our countrymen. As

long as these shall remain uncorrupted and unimpaired the fortunes of the nation will be secure.

Tiberius Gracchus Jones once remarked to me that while the elder Andrew Broaddus was never a leader in the ordinary sense of the term, he yet informed the Baptists with something that was very great and high. In his statement allusion was had to the fact that the elder Andrew Broaddus was not one of the most regular attendants upon the sessions of the General Association of Virginia; that he was never at any time elected to hold an office in the gift of the General Association, and rarely took any share in the public proceedings of the body. But in spite of that limitation his influence upon the Baptists was profound and beneficent.

John A. Broadus also exhibited this peculiarity of the family. He was not a leader in the ordinary acceptation of the term. He attended the Southern Baptist Convention with commendable regularity, but nobody thought of choosing him to be one of its officers. I have consulted the minutes and discovered that while all sorts of men were honored in this way, he was neglected throughout the whole period that he was accustomed to be present. At Memphis in the year 1889 a situation of considerable urgency arose, and he was publicly solicited to accept the office of President of the Convention, but he respectfully declined with the remark that there were two things that he never could accomplish, one of them being to ride a bicycle and the other to preside over the Southern Baptist Convention.

But he was, perhaps, the most potent leader that appeared in the Convention in his generation. His influence was paramount. Divers illustrations of that fact might be cited. In the year 1879 he intervened at Atlanta to defeat a movement which he interpreted to signify "a full merging of the work of this Convention into that of the Northern Societies." The resolution which he offered to prevent the holding of a conference in which this project should be discussed, was approved by the Conven-

tion by a very large majority. It is likely that no more important action was ever taken by the body.

At Birmingham, Alabama, in 1891, great excitement prevailed over the question whether the Convention should organize a Sunday School Board of its own, or should conduct its Sunday school activities under the auspices of the American Baptist Publication Society. For a whole year the parties had been making ready for a decisive struggle. An unusually large number of special addresses had been prepared for delivery, and the peace and dignity of the Convention appeared to be imperiled. But when the report of the committee was read, which had the subject under consideration, Broadus stood up before any other speaker could obtain the floor, and in a brief address persuaded the brethren to accept it without any discussion at all. Following is a copy of the minute of the body with reference to the matter: "After a few remarks by J. A. Broadus, Kentucky, the question was immediately taken and the report adopted. Whereupon prayer was offered by J. B. Hawthorne, Georgia, and the hymn 'Blest be the Tie that Binds' was sung."

But his influence was not confined to the council-chamber of the Southern Baptist Convention. He had won the ear of the State of Kentucky, and become a strong force in the life of the Commonwealth. Likewise his power was recognized in the City of Louisville. On the afternoon of his last day upon earth the Evening Post presented an editorial notice that was introduced by the statement: "Dr. Broadus, our first citizen, is dying to-night."

But his leadership in connection with the Seminary was the outstanding fact of his life. The bulk of the original endowment had gone down forever in the Confederate War. The remnant of it that was left over sustained the institution in much poverty until the year 1869. In May of that year relief was asked at the hands of the Southern Baptist Convention, and a precarious existence was obtained until the year 1874, before which time it was expected that a second endowment should be

raised and the institution transferred to Kentucky. Dr. Boyce had been engaged upon that enterprise since the autumn of 1872, but his work was almost suspended by the panic of 1873. In 1874 Boyce came down to Greenville to lay the facts of the situation before the Faculty, representing that all supplies had been exhausted, and that the constituency had been appealed to so often that few, if any, were now willing to respond.

This darkness and danger brought to Broadus a supreme opportunity. He alone rose to the occasion, and suggested to Boyce that the faculty should unite in sending out a new appeal for immediate help. He prepared it himself. It was ready for the printer the next morning, and was one of the most extraordinary productions in the history of the school. The brethren heard his voice and took courage. A new subscription was given, and the evil day was postponed for another lustrum.

It would be a valuable service if a collection of the circulars could be made that from time to time were sent forth in the interest of the Seminary. It would illustrate many points in the life of the institution, but I feel persuaded that the circular which Broadus prepared to meet the emergency of 1874 meant more than any other.

Success in the work of founding the Seminary would have been impossible without the agency of Boyce; but it would have been equally impossible without the agency of Broadus. They were the twins of our Southern Baptist world. The twins of the ancient classic world were set as stars in the skies, to serve as a guide to mariners who might sail over wide and dangerous seas. This pair likewise have been set in the skies to guide the course and efforts of our people in doubtful and dangerous days.

II. BROADUS AS A PREACHER.

He did more as a preacher to promote the interests and influence of the Seminary, perhaps, than any other person who has held a chair in its faculty. In June, 1867, while I was a student at the University of Virginia, General Lee invited him to Lexington to preach the com-

mencement sermon of Washington College. The discourse was about One Jesus, and Old Virginia rang from side to side with the glory and power of it. Broadus became the theme of every tongue. Prof. John Hart was then residing at Charlottesville. He had ideas about many topics, and I was always glad to associate with him. I pressed Hart to reveal to me the secret of this extraordinary charm. He instanced divers items and peculiarities, but in the end gave up the effort, saying: "He will appear in the Baptist church here next Sunday, and if you will go and hear him, I believe you will admit that you never heard anybody preach before." I accepted the challenge, and found that it was even so. I surrendered at discretion, and shortly became so much absorbed in the preacher's message that I found it impossible either to study him, or to analyze my own thoughts. Not long afterwards he made an appeal to me to come to Greenville in the autumn, and study at the Seminary. I followed his advice, and by that means the entire course and history of my life was changed.

Like every other man he was in some sort the product of his time. Ponderous theological preaching, with a multitude of distinctions and exceptions, was no longer in favor. His discourse was not fashioned for two or three hours in the delivery. It was sane and skilful, evangelical, devout, earnest, strong to move the heart and mind. He invariably concealed the processes, but the processes of his thinking were always elaborate and careful. The audience rarely saw anything but the results of investigations that were had in the study. People sometimes praised his preaching because it appeared so simple. But it was never unlearned preaching, or devoid of affectionate and studious care. He gave it his best powers, best industry, and all his stores of learning. The text was patiently explored and along with it the whole texture of Holy Scripture. No pains were too great to be bestowed upon this holy work.

A high standard for the delivery of pulpit discourse had long been established in Virginia. Among the Bap-

tists men often emulated the example of the elder Andrew Broaddus, and there were similar great lights in other denominations. It was inevitable that the achievements of his noble kinsman should appeal to him, and that he should bestow every kind of energy upon the task of delivery. But in his conception the supreme end of delivery was not to charm and delight the hearer, but rather to convince and persuade him. Therefore, every art of persuasion was studied and employed, if by any means he might reach the heart and move to action. If anybody ever suggested that he had been entertained by the discourse, the preacher was much afflicted. He felt that he had fallen below his ideal.

Once when we were discussing the performance of one of the students, he remarked to me: "The flower of poesy sometimes blossoms in strange places." I was on the point of replying: "The flower of poesy sometimes fails to blossom in places where everybody might expect to find it." He possessed a marked poetic vein. He was devoted to poetic literature, and the whole apparatus of poetic handicraft was at his command. Why, then, did he not sometimes break forth into poetic expressions? I was never able to answer that question.

He loved his hymn-book, and studied it with rare insight and devoutness. No other man could read a hymn with half so much effect. Why, then, did he not make some contribution to our treasures of hymnology? Perhaps he understood the reason; I never could find it out.

But his poetic power and taste added much to the effect of his preaching. Not that he was given to the habit of quoting poetry in the pulpit, but for the reason that his whole thought was informed with an atmosphere of poetic conception and beauty. He was one of the choicest ornaments of the American pulpit.

III. BROADUS AS A STUDENT AND TEACHER.

After entering upon his work at the Seminary in 1859, the chief industry and concern of his life was to learn and to teach. Thenceforward he gave himself with unre-

mitting devotion to the investigation of topics of theological inquiry. He appeared to concede that Dr. Toy possessed more learning, and sometimes spoke of him as "our jewel of learning", "the pride of the Seminary". If he was correct in that conclusion it may be claimed, perhaps, that with the exception of Toy, he was the most learned man who ever held a chair in the school. The competency of the soul in religion is a precious doctrine. He had abundance of it, besides competency of the mind and of research. And he had the best use of his acquisitions. Few men have exhibited a more striking power of co-ordinating their own treasures of learning with the results of all other research. He often reminded me of Shakespeare in seeming to know things without taking the trouble to learn them. He possessed a certain faculty of divination that was wonderful in extent and soberness. You shall rarely meet a person in whom the so-called scientific imagination is more highly developed. I cannot predict what the judgment of the Muse of History shall be, but I am persuaded she would be singularly unjust if she failed to set him above all the rest of us as a scholar and teacher.

Of all the teachers I have encountered on this side of the water, he laid the most distinct emphasis upon the duty and practice of original research. He was modest and respectful towards other scholars and thinkers, but he felt it was never an act of injustice to try the spirits. He always anticipated that posterity would try his own results by the light of original sources, and he felt it was no occasion for complaint if he should adopt the like method in his generation.

And in my judgment it was a fitting and noble thing that the biography of the man who was the chief promoter of original research among us, should have been composed by Prof. Robertson out of the original sources. But the last word about Broadus has not yet been said. These original sources are already invaluable, and if they should all be kept together, they will be earnestly studied, and appreciated by coming generations.

The earliest task that he laid upon me in the line of original research, produced a decided impression. It was in the department of text-criticism, and I was required to write an essay on Matt. 1:25: "And he knew her not until she had brought forth her first-born son." The question that he propounded was whether the word "first-born" was entitled to a place in the text. I was supplied with all the apparatus and was expected to decide the matter for myself. My decision fell out against the word "first-born", and it produced a state of trepidation that is still remembered. It was an humble beginning, truly, but it served as an introduction to the art and use of original research in other fields of inquiry.

I had loved and honored all my teachers at the University of Virginia, but I felt a special affinity for Mr. Gildersleeve. At the Seminary I also loved and honored all my teachers, but I felt a special affinity for Dr. Broadus. These two men were very different in some regards, but to me they also seemed much alike. They were both scholars, and no mistake. They both won my confidence and excited my enthusiasm. They both towered above others; they were undoubtedly men of mark.

In the circumstance that he had studied in Germany and was a graduate of Goettingen, Gildersleeve appeared to have some advantage over Broadus. But this was more in appearance than in reality. Broadus was likewise a thoroughly modern man, abreast of the culture of his times. He also possessed an easy mastery of the German language, and made daily use of it in his studies. He took the German periodicals and kept in touch with all tendencies of thought in the Fatherland, and these were often topics of familiar discourse, both in the class-room and in the private circle. In fact it was to me a royal privilege to be in contact with such a teacher.

I had not the remotest idea of studying abroad when I entered the Seminary at Greenville in the autumn of 1867. But the impulses that came to me there were numerous and stirring, and before the course was ended I had become solicitous to go abroad. But some of my best and

most valued friends were firmly set against the project, and were particularly averse to my suggestions looking toward the German Fatherland. I had finally yielded to their wishes and consented to compromise on a course in a Scotch University, when on the way to the Southern Baptist Convention at Macon in May, 1869, I ventured to speak to Dr. Broadus, and to ask his judgment. He listened to the whole story in silence, and then said: "In my opinion you ought to go to Germany and do the best work that is in you, and afterwards to return home in the fulness of the blessing of the gospel of Christ."

I immediately decided to take his advice, and he was good enough to write a letter to my mother, that afforded valuable assistance in smoothing down certain obstacles that lay in my path. While I was at the University of Berlin, he visited the city and we passed some never-to-be-forgotten days together. It was during that visit that I obtained the earliest copy of his work on the Preparation and Delivery of Sermons, that was destined shortly to establish his fame and influence throughout the English-speaking world.

The Commentary on Matthew, his most elaborate and learned performance, did not appear until the year 1887. Horace exclaims

Exegi monumentum aere perennius

but I should appreciate the sentiment better if it sounded less boastful. Broadus indulged himself in no such boasting, but the Commentary on Matthew is a monument of sane and sound exegetical learning that shall perpetuate his name long after you and I shall die and be forgotten.

But the chief end of man is not the making of books. Gen. Washington and Gen. Lee, the greatest of our Americans, made no books. Their lives were expressed in princely character and in immortal deeds. And the life of Broadus is best expressed in his character and deeds. The founding of the Seminary was his foremost achievement, and it will keep his memory green for ages to come. It has been suggested that during the first fifty years of its history, the course of the Seminary was

sometimes laid across stormy seas; but "all the clouds that lower'd upon our house are now in the deep bosom of the ocean buried". The year of Jubilee is drawing nigh, and I feel confident that it will introduce an era of great progress and enlargement.

And now with my closing words, I would pronounce a benediction upon our school. May it always enjoy the selectest favor of God. May he bestow upon it teachers of much learning and wisdom, possessing also great love of the truth, and of the brethren, and of all men. May students be always provided who shall be worthy of their teachers and of this seat of sacred learning, and who shall bring nigh the grace of God to many hearts and homes and churches and cities and countries. May its trustees ever be wise and faithful men. May it enjoy the veneration and affection of the alumni in every place. May the good will of the churches keep it safe from peril or distress, and may the wealth and substance of pious men and women be freely offered for its uses. May it become the chief center of the religious thought and life of our brotherhood, and stand forever to bless and comfort them in their efforts to promote the glory of God and the happiness of men.

**THE FIRST EPISTLE TO THE CORINTHIANS:
CHAPTERS I TO VIII.**

BY REV. DAWSON WALKER, D.D.

It is obviously impossible, within the prescribed limits of these articles, to do anything like justice to the rich and varied contents of the Corinthian Epistles. It may, however, be of some service to New Testament students if an attempt be made to realize the circumstances under which they were written. For it is only when we are aware not only of the difficulties of the Corinthian church but of the tone and temper of its members that we can appreciate the skilful tact, the resolute firmness and the far-sighted wisdom of its founder and teacher, St. Paul.

It is proposed, therefore, in this and the following article to give some account of the first Epistle. For a systematic analysis or for a continuous paraphrase of St. Paul's words reference may be made to the standard commentaries. We shall permit ourselves to pursue a somewhat more free and elastic method of treatment. We shall simply try to understand St. Paul's thought with the context, so to speak, of its surroundings, and to emphasize at the same time the guiding principles that governed his counsels.

It is chiefly from the contents of the two Epistles that we form our opinion of the character of the Corinthian Christians. They would seem to have been a somewhat fickle, superficial, conceited set of people. The general population from which they were drawn was a very mixed one. When the city was refounded by Julius Caesar in 46 B. C. it was a settlement mainly of Roman freedmen. Greek residents would quickly follow, and, in time, the inevitable colony of Jews. In spite, however, of this hybrid character they appear to have been marked by certain traits characteristic not only of Greece generally, but of Corinth in particular. They were argumentative

and contentious, quick to split into factions at the bidding of some party leader. The fact that they were litigious was perhaps only a particular phase of this. That they were in danger of being polluted by the immorality for which Corinth was notorious appears more than once in the course of this first Epistle.

CHAPTER I-IV.

It was the Apostle's general habit to open his Epistles with an expression of gratitude to God for the Christian graces displayed by those to whom he was writing. When we bear in mind the numerous and varied faults for which he has to reprove the Corinthians it becomes a matter of some interest to see what thanks he felt able to offer in their case. St. Paul was not a person to scatter fulsome flattery at random. Hence it is significant that in I. 4-9 he limits his matter for thankfulness to the fact that they possess "utterance" and "knowledge" and that they fall short in no "charisma" (obviously using the word in the somewhat technical sense in which it appears later in the Epistle). Clearly it is rather on possessing the *gifts* than on displaying the *fruits* of the Spirit that he is able to congratulate his Corinthian converts.

It was owing to the absence of these *fruits* of the Spirit that they became so easy a prey to the two great besetting sins with which the Apostle, in the first four chapters, is chiefly occupied. On the one hand they were prone to a factious party spirit; on the other, they conceived their Christianity to be a form of "wisdom", a matter of the head rather than of the heart and life.

St. Paul's method of treatment for the evil of party spirit is to recall them to the thought and name of Christ. That name occurs nine times in the opening verses of chapter I; it forms the center of the sublime climax at III. 23. Their foolish conduct, he tells them, has amounted to dividing an indivisible Christ. It has amounted to putting the party leaders whom they had chosen into the place of Christ Himself. The Christ into whose Name

they had each one been baptized, was the Christ of all and in Him they all were one.

The statement in I. 17 that Christ did not send him to baptize but to preach the gospel, leads him to a declaration of what that gospel essentially is; and, at the same time to a reproof of their other fault, the pretentious conceit of wisdom. The gist of the wonderful passage that follows is this: the gospel of the Crucified is not a "wisdom" but it is a "power". The Christian missionary proclaims a crucified provincial as God. To the Jew, with his deeply rooted hopes of a Messiah whose outstretched arm should uplift his people, this spectacle of suffering weakness was a fatal stumbling-block. To the Greek, the whole idea was merely laughable. And yet St. Paul is not only fearless but sternly uncompromising. The Crucified is the supreme expression not only of the power but of the wisdom of God Himself.

There is a vein of almost passionate emphasis running through this passage. One is inclined to conjecture whether some particular occurrence had evoked in the Apostle this mood of uncompromising sternness, this determination to concede nothing to the feelings of either Jew or Gentile. A suggestion has been made which has, at any rate, the merit of providing a very possible reason for this attitude of St. Paul's. In II:3 he tells his hearers how he came to them "in weakness, and in fear, and in much trembling". We recall the fact that he came to Corinth directly from Athens. His recorded address there (Acts XVII:23-31) was a distinct attempt to go as far as possible towards meeting his Athenian audience half-way; to find any possible common ground between their religious views and the Christianity he was bringing to them. The narrative in Acts leads us to conclude that the results were most meagre. It may be that the Apostle was disappointed and deeply distressed. In a strong revulsion of feeling he may have determined to abandon this method of presenting the gospel. For the future there should be neither compromise nor conces-

sion. He would know nothing among his hearers but "Christ" and Him "crucified".

If he did come from Athens to Corinth smarting under a sense of failure he may well have had strong feelings about the "wisdom" of this world and "the rulers of this world". He almost exults in the fact that God chose "the foolish things . . . the weak things . . . the base things" of the world. It is a passage which the modern missionary may well take to heart, when he is taunted with the fact that he can only gain converts from lower races and castes who apparently have everything to gain and nothing to lose by conversion.

And yet, St. Paul maintained, though the preaching of the gospel cannot be accommodated to the wisdom of the world, it is the expression of God's wisdom—a wisdom only to be appreciated by those who have been illuminated by God's Spirit. In the passage that follows (II:6-16) he elaborates the necessary truth that spiritual things can only be appreciated by a Spiritual consciousness. The Spirit of God is, as it were, the organ of the Divine Self-consciousness, and it is the spiritual in man that is capable of entering into relation with the Spirit of God and of understanding what God has to reveal. If the spiritual element in man be dormant or dead, he can no more understand the revelation of the Divine wisdom than a blind man can see a picture or a deaf man hear a song. It is in this absence of spiritual perception that St. Paul finds the explanation of the world's attitude to Christ.

And it was precisely in this respect that the Corinthians themselves were too much infected by the spirit of the world. There was too much pretension to "wisdom", too little spiritual perception. In chapter III he tells them that he could not speak to them as "spiritual" but "as unto carnal". They did not, of course, display the world's contemptuous indifference, but the world was still so much with them that they were but babes in spiritual things. It was from this that jealousy

and strife arose, producing in time the destructive party divisions.

The mention of these divisions causes the Apostle to return once more to the true center of unity—God. The work is His. Paul and Apollos—each fulfilling his own task—are simply His servants. They are colleagues with each other, but in His service. In sowing the seed at Corinth they are servants of the great Husbandman, or, to follow the apostle's swift change of metaphor, in rearing the edifice of the church they are servants of the great Master Builder.

The reference to the idea of building launches St. Paul into the famous passage which is not improbably suggested, or at any rate colored, by his knowledge of the city's previous history. In 146 B.C., Corinth had been sacked and destroyed by Lucius Mummius. The Apostle's words might not inaptly stand for a description of what happened when the city was given over to the flames. The magnificent temples and public buildings of costly stone would stand out like islands in a sea of flames. The meaner private dwellings of "wood, hay, stubble" would be licked up with fierce rapidity. A man who was content to leave his house to its fate might escape with his life, but it would be "so as through fire".

The different fates of these two classes of buildings suggests to the Apostle the different issues of Christian work. The one, the only foundation for all such work is Christ. Upon that foundation various men build. Some do good and enduring work. Others do work that is not so good. Sometime there will come the Day—the great Day of testing. Other days, of an ordinary kind, are ushered in by the glow of the sunrise. That day will be ushered in by a glow—not of gentle sunrise—but of burning flames. In the flames of that day all Christian work will be tested. The good and strong work will stand out triumphantly, resisting the flames and reflecting their brightness. The bad will be destroyed, and the workman can only leave it to its proper fate, glad that he may himself escape with his own life.

Possibly St. Paul may have blended in this picture scenes from the destruction of Corinth with ideas of the "great Day of the Lord" drawn from the Old Testament Scriptures and learned from his Jewish teachers. But the truth that he sets forth is as valid today as it was for the Corinthian church to which he wrote. For any Christian work at all, Christ is the only possible foundation. Upon that foundation myriads of workmen are co-operating to rear the fabric of the Christian church. The work done is of very different quality, ranging by degrees from what is strong and good to what is feeble and useless. The day of God's judgment will alone declare the final worth of it all.

But he has not yet exhausted the figure of the building. The idea of a temple suggests from a new point of view both the true ideal of the Christian and the sin of the Corinthians against that ideal. The Christian is a temple. His heart is a shrine and the divinity that dwells in it is the Holy Spirit of God. The Apostle has just indicated the narrow escape from doom of those who do inferior work in the construction of Christ's temple. How much heavier will be the punishment of those who do not construct at all, but actually destroy? Whose work is not even feebly positive but is wholly negative. And yet this was the very thing that the Corinthians by their disruptive party spirit were tending to do. In forsaking Christ the true center of unity and in ranging themselves under separate party leaders they were destroying their own life; they were ruining the temple of God which they themselves were.

And, after all, this "glorying" in men, this setting up and idolizing of some little human party leader was such a pitifully unworthy line of action for the Christian convert. He could claim so very much more if he would only be true to his privileges. He had the right to make his own all that the fervor of Paul or the eloquence of Apollos or the living faith of Kephas could give him. The gospel is no piece of pleasing and convincing dialectic. It is the only secret of victorious life in the present, the only

sure hope of future life beyond the grave. All this was theirs, for Christ was theirs, and He and they are folded in the arms of God.

This last thought, with all its magnificent scope was, however, not the only inference to be drawn from the fact that St. Paul and his fellow apostles were the servants of Christ. A further thought arises which was being painfully forced on the Apostle's mind. As servants they are solely responsible to Christ their Master. He and no one else has the right to pass judgment upon them and He will do so in His own good time.

The truth was that St. Paul had critics in the Corinthian church. The mere fact of the party divisions is itself a proof that he could not claim the undivided allegiance of its members. But the evil was beginning to assume a more hostile and malignant form. One of the four factions, the "Christ party" was not improbably composed of, or at any rate directed by, emissaries from the Judaizing section of the Palestinian church. They had no sympathy with the universalism of St. Paul's gospel; they regarded him as a traitor to Judaism and they branded him as a false apostle. We seem to hear behind the words of the Apostle here the first mutterings of the disaffection which grew, in the interval between I Corinthians and II Corinthians into a violent assault on his work and character; an assault which he met by the stern reproach and the scathing invective contained in the second Epistle.

Here St. Paul simply enters an emphatic protest against premature criticism of himself and his work, passing on at once to a passage of sad and reproachful irony. The Corinthians with their complacent assurance, their facile criticism are like kings enthroned in wealth and plenty. They are like spectators in the amphitheatre who gaze with cynical, heartless indifference on the scenes of bloodshed and death presented for their entertainment. The Apostles, on the other hand, are themselves part of the spectacle; they are like the band of gladiators who enter the arena pledged to give no quar-

ter but to fight out their combat to the death. The Corinthians are cool, critical, comfortable, respectable. The Apostles are eager, strenuous, laborious, yet despised and slandered by those for whom they toil; they are "the filth of the world, the offscouring of all things". Those members of the church, we imagine, who still retained some vestige of loyalty and affection for the Apostle, must have winced beneath the lash of these stinging words.

But St. Paul has many other topics waiting to be discussed and he feels that he must bring this question of unity to a close. He has, at any rate, *one* claim on the allegiance of the whole church. He was its founder, its spiritual father. They might have many teachers, but none of them could claim the place of founder and father. He will send Timothy to investigate their troubles and hopes himself to follow shortly. In the meantime, it will depend on the Corinthians themselves whether his visit shall be kindly or severe. If they persist in their present attitude of insubordination he will come "with a rod". If they yield to the gentle counsels of Timothy they will find in St. Paul a corresponding spirit of love and gentleness.

CHAPTER V.

This chapter is concerned with the case of impurity that had reached the ears of the Apostle. A member of the church had taken to wife his own step-mother. St. Paul indicates no particular channel by which the news had reached him, but seems to regard it as a matter of general notoriety. The name of Corinth, it is true, was a synonym for impurity; and fornication, as distinct from adultery, was regarded with leniency, if not approval, by contemporary heathen thought. But here was a crime by which even heathen thought—with all its laxity—was outraged. The crime had been committed by a member of the Christian community and apparently the members had seen in it nothing to disturb their self-complacent calm. With indignant brevity the Apostle lays down the

only possible course of action, the expulsion of the offender. This the community *must* do, in justice to itself, in order to remove the pollution of so vile a stain.

The phrase in which St. Paul utters his verdict, "to deliver such a one unto Satan", has caused very great difficulty to commentators. The chief point at issue is, whether the phrase merely signifies excommunication, or whether some graver additional penalty is implied. It seems, on the whole, most probable that something more than mere excommunication is meant. Ramsay suggests that the words may find their most appropriate explanation in the well-known pagan custom whereby a wronged person who was not in a position to retaliate, consigned the wrongdoer to the gods and left the punishment to be inflicted by a divine power. Others, keeping more closely to Scriptural parallels, think that the punishment indicated was analogous to that inflicted on Elymas or even on Ananias and Sapphira. This last is the view supported by Renan. "*Il ne faut pas en douter,*" he says, "*c'est une condamnation à mort que Paul prononce.*" We must be content for the present to leave the precise meaning of the phrase unexplained with the general conviction that what is indicated is physically punitive visitation, having for its object the ultimate spiritual restoration of the sinner.

What, however, appears quite clearly is that the church had to be freed from his presence; for while he was there he would certainly be a source of pollution to others. "A little leaven," says the Apostle, "leavens the whole lump." The word "leaven" suggests to him the thought of the Passover feast. He recalls the scrupulous care with which every scrap of leaven had to be removed from all Jewish homes before the Passover lamb could be slain. What a contrast did the Corinthian church present! *Their* Passover lamb, the true Passover Lamb, was already slain, and yet the leaven of notorious sin was not cast out. The whole situation was an intolerable contradiction.

Before leaving this topic the Apostle takes occasion to correct a perverse misapprehension of some words he had used in a former letter. When he told his converts to eschew the company of people who were in various ways vicious, they seem to have interpreted his words in an absolute sense, as meaning that they must have no dealings at all with any one of this description. He reminds them, here, that his words only applied to the Christian community. To have carried out the injunction in relation to everyone would have meant that they must remove themselves entirely out of the world. He merely meant that these vices must not be tolerated within the church. Judgment on the outer world may be left in God's hands. To set their own house in order is the duty of Christians. The passage closes with the stern, brief injunction: "Put away the wicked man from among yourselves."

CHAPTER VI.

The Apostle now passes on to another glaring fault, one that was certain not only to destroy the peace of the church, but to discredit the gospel in the eyes of the heathen world. The vigorous language of the passage shows that his feelings were almost as deeply stirred by this sin as by that other one of impurity. Sorrowful surprise, indignant reproach, biting sarcasm, all struggle for utterance in his words. Christians actually sue their fellow-Christians at law and take their suits before a heathen tribunal.

A difficulty of interpretation arises in connection with the opening words. "Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?" It is not quite easy to say in what circle of ideas the words find their place. One rather plausible suggestion is that the whole passage is ironical; that the words ought to be printed in inverted commas, because they are a quotation by the Apostle from words used by the Corinthians themselves. The sense in that case would be: "You say that you will one day sit in judgment both

on men and angels. Surely, then, people who claim so high a function as that, should be able to settle their own disputes, without the necessity of taking them before a heathen court."

It seems, however, on the whole, more probable that the explanation of the words is to be found by reference to certain ideas on the subject of angelology, ideas which St. Paul held in common with the Jewish thought of his age. The angels were identified in later Jewish thought not only with the forces of nature but with the destiny of nations. It was apparently held that God would not pass judgment on a nation till He had first passed judgment on its representative angel. The fortune and the fate of a people and of its representative angel were identical. This interpretation of the passage is made more likely by the fact that Rabbinical parallels can be adduced from the words that immediately precede. The Rabbis laid it down that one who took a law suit before idolatrous judges was an impious man and a blasphemer.

Whatever be the true explanation of these mysterious sayings, there is no mistaking the point of the incisive rebuke that follows. The Corinthians prided themselves on their *wisdom*. Was not this vaunted wisdom of theirs equal to the comparatively simple task of deciding the disputes that arose between Christian brethren? The real evil, however, lay not in the absence of sufficient wisdom to decide the disputes, but in the very existence of such disputes. "Why not," says the Apostle, "take wrong? Why not rather *be* defrauded?" This would be the Christ-like way. But so far were they removed from this ideal, that they were actually themselves the aggressors; they wronged and defrauded the very men who were their brethren in Christ.

From this weighty reproof, St. Paul then returns for a moment to the question of social purity. His words reveal the wide gulf that lay between Christian teaching on this point, and the conventional pagan opinion of the age. The average Greek held that *every* requirement of the body could claim its gratification and the only stand-

ard of conduct in this matter was the attainment of physical health and beauty. St. Paul, on the other hand, draws distinctions. With regard to foods, he admits that they are morally indifferent. But with regard to a man's body as a whole, "it is for the Lord". Our bodies are members of Christ; as such, they are consecrated dwelling places of God's Spirit. It is obvious that this conception was absolutely incompatible with any toleration of those faults which Corinthian society regarded with such an unduly lenient eye. It is also obvious that the Greek view was bound to result, as indeed it did, in the degradation of woman and the decay of family life; while the teaching of the Apostle must ultimately secure the true glory of woman and the hallowing of the home.

CHAPTER VII.

At this point St. Paul proceeds to answer the questions sent in a letter to him by the Corinthians themselves. The first one with which he deals is that of the respective excellence of celibacy and marriage. His counsel is clear and practical. Celibacy is, in itself, honourable, but in such an environment as that of Corinth, it was liable to grave and severe temptation. Wedlock was the true safeguard of chastity and purity. This view, he hastens to say, is given as counsel and not as commandment; for he, not obscurely indicates that he himself regarded the single state as, on the whole, more fitted for unhindered service of the Lord.

St. Paul's treatment of this question has not escaped criticism. It has been urged that his words betoken a somewhat low conception of the marriage bond, a conception very different from the one afterwards set forth in his Epistle to the Ephesians. But surely the answer to this is not far to seek. He is speaking to converts who had but lately emerged from heathendom, and whose first years of Christian service were being spent amid the temptations of such a city as Corinth. He must speak to them as he himself had said, "as unto babes in Christ".

He must feed them "with milk, not with meat". At their present stage of development the lofty views of marriage set forth in the Epistle to the Ephesians would have been simply unintelligible to them. The one there set forth may indeed differ from the one here before us as meat differs from milk. But the milk of simple practical doctrine was needed by the men of Corinth. St. Paul was giving them the teaching they could bear.

In the advice that follows next, he draws a distinction between definite commands of the Lord and his own personal counsels. Christ had laid it down that the husband should not put away the wife and the wife should not leave the husband; or if she were compelled to leave him, she must then remain unmarried. These general commands, however, did not cover all the particular cases that might arise in a place like Corinth, where some members of a family might accept the preaching of the gospel while others rejected it. It is with possible cases of this kind that the Apostle proceeds to deal.

The principle on which his advice is based is that of the solidarity of the family life. He appeals to the admitted case of the children. They are regarded as holy inasmuch as they are bound up with a holy parent; and the principle enunciated holds good of the conjugal no less than of the filial bond. For this reason, then, the Christian husband or wife should always be willing to remain with the heathen consort. There is the further reason, to, that this passive receptive attitude may be turned into one of positive acceptance. The believing consort may one day convert the unbelieving one to Christ. In any case, it was entirely mistaken to suppose that acceptance of Christianity by husband or wife necessarily involved separation from the unbelieving consort. And, declares the Apostle, the principle that thus applies to matrimony holds equally good in other aspects of life. The Christian life may be lived by the Jew or the Gentile, the slave or the freeman. It is conditioned neither by nationality nor by social rank. It involves no violent upheaval of

the existing circumstances of life. "Let each man where-in he was called, therein abide with God."

The duty of parents to their unmarried daughters next claims his attention. He gives his counsel in a few words, and hastens at once to state the general principles that justify it. To give them in marriage or to keep them in singleness at home—either is right and the decision must depend on the individual case. But, in general, the Apostle holds, the single state is better. A time of persecution is impending; the present world is only a passing show; the right attitude for the Christian is one of detachment from it, an attitude of serene aloofness. And this is usually more possible for the single than for the married. The married man has more responsibilities and, therefore, more anxieties; the unmarried is more free to serve the Lord without distraction. This is St. Paul's personal view. He is careful to point out that he only puts it forth as such. But, in giving this advice, he thinks he has "the Spirit of God".

CHAPTER VIII.

This chapter is occupied with the answer to another of the difficulties propounded in the letter from Corinth, the question of eating meats offered to idols. It is necessary, here, to realize the condition of things that caused the difficulty. Ordinary social festivities, as a rule, partook of a religious character. They were generally under the auspices of some deity in whose honour libations were poured or to whom the animals, whose flesh was eaten at the meal, had been offered in sacrifice. Much of the meat offered for sale in the markets, and, therefore, to be found in ordinary private houses, came from the heathen temples, where certain parts of the animal had been used for sacrificial purposes. The rule of the Jews with regard to all such meats was one of uncompromising prohibition. Hence the answering of this question placed the Apostle in a real dilemma. He must not, on the one hand violate the scruples of the Jewish Christian;

on the other hand he was bound to vindicate the broad principles of spiritual religion.

The opening words of his reply go to the very heart of the matter. The resolving of this difficulty, he intimates, was not a matter of greater or less knowledge. To approach the question from the side of knowledge was to misconceive the whole situation. It was a matter of love; and if the Corinthians had only been as anxious to excel in love as they were to shine in knowledge the difficulty would never have arisen. It was possible that on the purely intellectual side of the matter the Corinthian might be quite sound. He knew the supremacy of the true God and the comparative worthlessness of the false gods of Greek mythology. His *knowledge* on this point was unimpeachable. But others had not attained to his height of knowledge. Throughout their previous life they had seen these meats in association with heathen life and heathen ritual, and they could not at a stroke free themselves from the associations of a life-time. For them, just as it was for the Jews, such meats were inevitably polluted meats and to touch them was to outrage the scruples of their conscience.

Doubtless they were weak, and their attitude was, in respect of logic, indefensible. But they were brothers and this matter was to them one of moral life or death. To be encouraged by the example of fellow-Christians, to partake of these meats with all their associations, was to relapse into the heathenism from which they had just emerged. They were Christ's. He had not criticized their weaknesses, but had, in great love, given Himself for them even to death. And was that salvation, purchased by the death of Christ, to be risked because a stronger brother was determined to air his intellectual superiority to his weaker brothers' scruples—and this, in such a trivial matter as meat? The voice of love drowns all such pitiful pretensions as these. The brother's life comes first. It would be nobler, if need be, to forswear flesh for ever than to dream, for such a paltry reason as this, of placing in jeopardy that life which Christ died to bestow.

(TO BE CONTINUED.)

THE ORIGIN OF THE ELECTIVE SYSTEM OF STUDY.

BY PROF. A. T. ROBERTSON, D.D.

LOUISVILLE, KY.

I do not happen to be an alumnus of the University of Virginia, but I am familiar with its great history and I feel sure that a serious wrong has been done this noble institution of learning.

In Lippincott's Educational Series the new volume on the History of Education is written by Principal E. L. Kemp, of the State Normal School, East Stroudsburg, Penn. The book possesses a great deal of value and gives in succinct form a survey of educational development all over the world in all ages. Curiously enough, he has no discussion of theological training after the scholastic method of the Middle Ages (p. 127 f.). He knows nothing of the modern change in theological method since the application of the elective system of schools to theological study by James P. Boyce in the Southern Baptist Theological Seminary in 1859 (Broadus, *Memoir of James P. Boyce*, p. 156f.), an application of the University of Virginia method to theological education. But it is the author's ignorance of the University that is really inexcusable. On page 353 of the History of Education Principal Kemp speaks of the "elective system begun at Harvard 1824" as one of the great epochs in modern education (cf. also p. 329.) Not once is the University of Virginia mentioned.

Now, what are the facts? They are easily accessible. In the present writer's *Life and Letters of John A. Broadus* (pp. 55-61) a brief summary is given of the way that Harvard College came to get the elective system from the University of Virginia. But Principal Kemp can hardly be forgiven for not being acquainted with "Contributions to American Educational History edited

by Herbert B. Adams". No. 2 in this important series is entitled *Thomas Jefferson and the University of Virginia*, by Herbert B. Adams, Ph.D., Associate Professor of History in Johns Hopkins University. This volume appeared in 1888 from the Government Printing Press with an Introductory Letter to Secretary Lamar by the Commissioner of Education, N. H. R. Dawson. In this letter Mr. Dawson says: "It is surprising to observe how Jefferson anticipated many of the modern educational ideas which have come into conspicuous favor since his day." It would be interesting, if one had space, to copy the whole passage (p. 12), but in the list Mr. Dawson mentions "non-sectarianism in university education", "the academic study of history, politics, and economics; the teaching of history in common schools by means of reading books", "physical education", "military training of students", "manual and industrial training". But Principal Kemp has never heard of Jefferson in the educational arena! Mr. Dawson proceeds (p. 12): "To the University of Virginia, Jefferson's creation, the whole country is indebted for the following distinguished services to the higher education: (1) The recognition of real university standards of instruction and scholarship. (2) The absolute repression of the class-system and the substitution of merit for seniority in the award of degrees. (3) The first complete introduction of the elective system. (4) The establishment of distinct 'schools' in which great subjects were grouped, etc." We can quote no further, but this is enough.

Prof. Adams sets forth with perfect clearness the proof of this high claim made by Mr. Dawson. Since 1815 Jefferson corresponded with a young Bostonian, Mr. Ticknor, and in 1820 Ticknor was called "to a professorship in the University of Virginia, with more than double his salary at Cambridge" (*Thomas Jefferson and the University of Virginia*, p. 127), but he declined and remained at Harvard. In the *North American Review* for January, 1820, "the proceedings and report of the commissioners for the University of Virginia, printed in

1818, were elaborately noticed by Edward Everett" (Thomas Jefferson and the University of Virginia, p. 131). Hear Prof. Adams again (p. 124): "In December, 1824, Ticknor visited Jefferson and the University of Virginia, and wrote a most charming description of both the man and the institution to William H. Prescott, the historian." In this letter Ticknor says: "Of the details of the system I shall discourse much when I see you. It is more practical than I feared, but not so practical that I feel assured of its success. It is, however, an experiment worth trying, to which I earnestly desire the happiest results." To what does Prof. Ticknor refer? On June 16, 1823, Jefferson had written to Prof. Ticknor: "I am not fully informed of the practices at Harvard, but there is one from which we shall certainly vary, although it has been copied, I believe, by nearly every college and academy in the United States. That is, the holding the students all to one prescribed course of reading, and disallowing exclusive application to those branches only which are to qualify them for the particular vocations to which they are destined. We shall, on the contrary, allow them uncontrolled choice in the lectures they shall choose to attend, and require elementary qualification only and sufficient age." Ticknor returned from the University of Virginia to Harvard and his "views found absolutely no support from the faculty; on the contrary, the professors voted repeatedly against the innovations. It was chiefly through Hon. William Prescott and Judge Story that Ticknor's ideas found favor with the corporation and the Board of overseers, who adopted them in June, 1825" (p. 125), not 1824, as Principal Kemp has it. When Ticknor resigned in 1835 he claimed to have "introduced a system of voluntary study" into Harvard (p. 126), which claim is just, but he got his ideas directly from the University of Virginia which opened its doors for students in 1825, but whose novel plan of instruction had been published in 1818. Pres. Francis Wayland, of Brown, likewise, twenty-one years after Prof. Ticknor's visit, came to in-

spect the new educational system at the University of Virginia. "The publication of Dr. Wayland's report in 1850 is said to have marked an era in the history of collegiate education in America" (Thomas Jefferson and the University of Virginia, p. 131), but "every one of these ideas had been published by Jefferson in educational reports more than thirty years before the date of Dr. Wayland's recommendations to the corporation of Brown University" (p. 131).

It is needless to say more, though much more of the same sort can be told. This proof is absolute and beyond controversy. One cannot think that Principal Kemp would wilfully crown Harvard with the laurel wreath that belongs to Jefferson and the University of Virginia. In 1820 and 1825 it did not damn an idea in New England that it came from the South. The most original contribution to the American educational system came from the South. It was men of Virginia also (led by the Baptists) who finally secured by petition the first amendment to the American Constitution which, by gaining religious liberty for all, took religious instruction out of the hands of the State and gave the world its first great experiment in secular education, an experiment in education that is now at last copied by France, and which England must come to before her people pass out of the throes of the present educational strife.

INDICATIVE OR IMPERATIVE?

BY PROF. J. E. HARRY, PH.D.

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In the Transactions of the American Philological Association XXXII, pp. 64ff., I endeavored to show that ὀράτε in Aeschylus, Prometheus 119, is indicative, though commentators and translators almost universally regard the form as the present imperative. My arguments convinced many scholars. But Dr. Edwin A. Abbott, in his *Johannine Grammar* (London, 1906), in connection with his discussion of ἐραυνάτε τὰς γραφὰς, John v. 39, cites this very passage as an illustration of his contention that initial ὀράτε in the scenic poets is probably always imperative. But my article may not have fallen under Dr. Abbott's eye. The whole context shows that Prometheus is merely acquainting the visitors, whoever they may be, with the fact that they have before them that god, who by reason of his great love for human kind, became an enemy of the high suzerain of heaven and, in consequence of his crime of bestowing the prerogatives of the gods on the creatures whose cause he had championed, was placed in ignominious bonds, precisely as the sufferer acquaints the sympathizing Io later of the same fact in the same way (612), where the ἀμφιβολία vanishes in the second person singular: πῦρὸς βροτοῖς δοτῆρ' ὀράς Προμηθεΐα. If there had been an insistence on the evolution of the action, or a desire to lay stress on the various steps of what was taking place before the eyes of the beholder, as in the passage I cited from Plato's *Republic*, or if the poet had desired to emphasize the fact that there was a multitude of spectators, who pass, one after the other, in review, as it were, there would be some justification for the present imperative, or, perchance, the optative, as in the eighth book of the *Odyssey*, verse 341, εἰσορόφτε θεοὶ πᾶσαι τε θείωναι.

Greek authors did not, as a rule, darken counsel by words without knowledge. An apparently insignificant fact will often illumine a whole passage. One cannot read the sentence in John v. 39 carefully as far as *δοκείτε* without feeling that *ἐραυνάτε* is indicative, and I have no doubt that hundreds of scholars for hundreds of years have so translated it. But getting the correct version universally accepted is a different matter. Errors are perpetuated orally and by text-books, simply because the teacher and the writer will not think for themselves—the mistake is handed on from professor to pupil, and from generation to generation. So far as the passage in question is concerned, Professor Gildersleeve remarks in his review of Dr. Abbott's book (*American Journal of Philology* XXVII, 335): "That *ἐραυνάτε* is indicative here Dr. Abbott and Professor Harry are agreed." But the Authorized Version translates the verb as an imperative, the Revised Version gives us our choice, while from the majority of pulpits, I think it is safe to say (judging from the number I have heard), are read and preached the words: "Search ye the Scriptures!" Such a rendering did not go unchallenged down to our times; but, in spite of repeated corrections, the indicative never met with universal acceptance. Robert Barclay as early as 1675, in his *Apology for the True Christian Divinity* (pp. 91ff.) refers to two scholars before him who had handed down the correct tradition: "Moreover, that place may be taken in the indicative mood, Ye search the Scriptures; which interpretation the Greek word will bear, and so Pasor translated it: which by the reproof following seemeth also to be the more genuine interpretation, as Cyrillus long ago hath observed."

REVOLT OF THE INDIVIDUAL.

BY REV. R. H. GRAVES, D.D.

CANTON, CHINA.

One of the most marked features of our present age is the Revolt of the Individual. One of the most notable truths in the new era introduced by the Christ was the importance of the individual. As opposed to all Jewish notions of the nation and the family, John the Baptist announced that man was to act as an individual and be judged as an individual; "And even now the axe lieth at the root of the tree; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire." (Mat. iii:10). Jesus preached the same doctrine to Nicodemus. (John iii). So we are taught that at the judgment every one must give an account of himself before God. As distinguished from the Jewish emphasis on the family and the Greek idea of the state Christianity emphasizes man as an individual. Nations and families meet with their judgment in human history—in this life—but each man's eternal destiny depends on his individual faith and conduct.

This essential note of Christianity is emphasized with more or less force in different systems of ecclesiastical polity. Episcopacy, Presbyterianism and Congregationalism vary in the place accorded to the individual believer in the government of the associated body. Infant baptism obscures the Scriptural doctrine of the responsibility and the importance of the individual. Baptists claim justly that they alone place the emphasis where the Bible does, that each man must be converted for himself, be baptized for himself, have a voice in the church for himself and be judged for himself—that he is responsible in religious matters to Christ alone. As a member of society he has various relationships and duties, but in the sphere of religion he must commune with God alone and is accountable to God alone.

As the judgment day draws nearer the idea of individualism permeates society more and more. Especially is this movement seen under despotic governments, like those of Russia and China. The revolt of the masses is notorious at the present time. All know of the seething state of the peasantry and middle artisan classes in Russia. Autocracy is straining every nerve to maintain its control and is forced to make concessions to the people, though grudgingly and perhaps only as a matter of expediency rather than of principle.

In China similar conditions exist, though the fires are still smouldering. There is a spirit of intense dissatisfaction with the Manchu power though it is the best perhaps that China has ever had. The people are tired of the corruption that honeycombs the whole mass of mandarindom, though there are wise statesmen and progressive rulers among the officials. It is the *system* that is rotten, and the masses that are discontented. It may be that they have as good a set of rulers as they deserve and better than they could secure by revolution, yet this counts for nothing, for it is always easier to complain of the ills we have than to fly to others that we know not of. A spirit of revolt against present conditions has come over the people. The spirit of militarism is rampant; not of devotion to a military leader, but a desire of the people to prepare to take things into their own hands. Not only are they anxious to resist the encroachments of foreign powers, but they are impatient with their own rulers. The monied classes are claiming recognition. Hitherto they were simply "squeezed" by the mandarins, nominally to benefit the Empire, but too often really to line the fat purses of the mandarins themselves. Now they are demanding control as a right. An interesting illustration of this popular feeling is seen in the matter of the Canton-Hankow railway. In compliance with the popular demand it was purchased by China from the American Syndicate which secured the concession, because they did not want the line to be controlled by a foreign nation. But when the mandarins

came to appeal to the wealthy classes to furnish the money, they refused to subscribe unless they themselves were permitted to organize a company and take entire control. This brought about friction between the Viceroy and the "Chamber of Commerce", or merchants' guild, leading to the arrest and imprisonment of a leading "citizen" who was finally released by a telegram from Peking. The *people* won the contest, and shares in the railroad sold like wild fire, the people crowding to invest their money and vieing with each other in saluting the lately imprisoned man with flags and firecrackers and incense.

Another illustration of the triumph of the popular will occurred in the now famous "boycott". In obedience to orders from Peking, the authorities made a show of checking it, but the committee in their placards and their posters and tracts claimed the *right* of the people to give their custom to whom they pleased, and to say what they chose about foreigners. So virulent were their attacks and so baseless the lies they circulated (such as that the Americans had burnt to death 20,000 Chinese in one place) that they inflamed the passions of the mob so as to render the position of foreigners quite precarious, not to mention the Sien Chow massacre. The native newspapers have taken the lead in this anti-foreign crusade, so that the Government is said to be taking steps to control them lest they involve China in a war.

In India the assertion of the popular will has taken the form of a boycott against British goods called the *Swadeski*, the people claiming that it is not an uprising against the Government, but a desire to promote native manufactures, on the principle of the protective tariff which prevails in the United States and elsewhere. Though a commercial contest it is also an illustration of the people claiming rights and power for themselves.

The danger of this individualistic reaction against all despotisms and control is that it may easily degenerate into anarchy and a revolt against all authority, as in Russia at the present day, and in France at the Revolution over 100 years ago. So intolerable is this to society

that there is certain to be a revulsion under some Napoleon. "License they mean, when they cry liberty," as Milton said. Still some progress is made. France now is far in advance of France under the Louises. God, who "from evil still educes good" so rules His world that in the ebb and flow of the nations, the tide is always rising until the "spring tide" of the future comes. Freedom is a prerequisite to a just judgment.

The abolition of slavery in America and the recent avalanche in England in the late elections, as well as the separation of Church and State in France all tend to the same end, the release of the individual.

But "the far-off Divine event" to which all things are tending is not the supremacy of the individual, but that of the Lord Jesus. In this blessed autocracy, however, all submit to the sway of the One not through fear or from compulsion, but because their wills are blended in His, and they love to obey Him. This is the joyful consummation.

It may seem strange that in lands where there is the most freedom there is a reflex current. This seems an anomaly and a backset, and yet it is undeniable. In trades unions and syndicates individual judgments and consciences are too often surrendered to the dictation of some demagogue or monied magnate. In politics individual convictions and conscience are too often abandoned to the will of the *caucus*, for the fancied good of the party, or the will of a "boss". Expediency expels conscience. In the commercial sphere it is notorious that "corporations have no souls." Men, otherwise good, yield to policy. These things show the weakness of individualism in a wicked world, and lead us to despair of the triumph of the right in an unregenerate world. Still, they tend to show men the necessity for the reign of Christ and to make us long for a millennial age.

The emphasis placed on heredity and environment by the evolutionary philosophy so fashionable in the last century has tended to dull the force of individual convictions in the spheres of religion and sociology. But

the trend is now in the other direction, and we may hope to see this undue bias corrected, as men realize the dignity of a man and the Scriptural stress on the individual conscience and the supreme importance of the individual character. "Every man shall give an account of himself before God," and a man will not be prepared for the judgment until he realizes this truth in its full force.

It must never be forgotten that our first parents fell through an undue assertion of their individuality, and this will always be a danger associated with such desire. Rebellion against just authority, ungratefulness to benefactors, disobedience to God, and any assertion of personality to the injury of our fellowmen—all these are illegitimate outbreaks of individualism, and must be met with stern reprobation. God gave us wills that we may make them His. The highest object of the individual should be to have "a conscience void of offence towards God", and to have the daily self-consciousness that we please God.

It is because of the perversion of individualism that there has been a reaction towards altruism, socialism, communism and even anarchy. There is an element of good in some of these, but this does not do away with the importance of the individual.

The highest conception of human virtue and privilege is not individualism as an end, but only as a means. The free, individual, loving, submission of our whole being to God; or, perhaps we should rather say, the merging of our minds, hearts and wills in His, is the highest end of man—"absorption into the deity", as some Eastern systems of philosophy have tried to express it, is our goal. These systems, however, err in holding that we lose our personality. The ultimate consummation and glory of man will be the conscientious, loving submission of his will to that of Christ in His blessed reign. "Then cometh the end when He shall deliver up the kingdom to God, even the Father," and His mediatorial work being accomplished. "The Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." (I Cor. xv: 24-28.)

THE STORY OF MISSIONS IN FIVE CONTINENTS.

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II. SUCCESS IN EUROPE.

The story of Christianity in Asia is one to sadden every Christian, for it is a record of final failure; in Europe we have to study success, rarely checked, and finally complete. In Asia there were great organized religions to encounter, which with modifications remain victorious; in Europe there was no religion with any vitality in it, and though certain relics remain, they are chiefly in customs whose origin is forgotten by those who practice them, and which do not distract from the Savior. In Asia the peoples who have proved so tenacious of their ancient faiths were mainly Turanian, with a few Aryans and Semites in the southwest; in Europe the impressionable peoples who adopted Christianity were mainly Aryans, with a few outlying Turanians.

The story of Christianity in Europe is well known, at least in its early stages, and is probably more interesting than its fate in Asia; but the missionary problems it presents have seldom been disengaged and studied.

To Europe, as we understand the term, is to be added for our purpose the Anatolian peninsula. So thoroughly was this Hellenized before the Christian era, that it has generally since been bound up with Europe, and the holder of Constantinople has often ruled on either side of the Bosphorus.

We can group the facts, numerous as they are, into three sections:

(1) The Greek world, and the contact with philosophy.

(2) The Roman world, and the contact with order and officialism.

(3) The Uncivilized tribes; Keltic, Teutonic and Slavonic.

(I) THE GREEK WORLD.

The Jews had prepared the way to the west, as to the east. As slaves, as colonists, as merchants, they had settled in many leading towns of the Roman Empire, and wherever they went they gathered into little companies which met Sabbath by Sabbath. And whereas in the East there was a reluctance to write down a version of the Scriptures, the Alexandrian Jews had broken down this conservatism, and Greek versions were in general use, not only of the canonical books, but of other religious literature. The early Christian writings, except for the Aramaic Logia of Matthew, were all in Greek, from the letters of James and Paul on to the memoranda of Mark, the prophetic plea of Matthew, the historical work of Luke, and the varied and elaborate productions of John. The early missionaries were subjects of Rome, if not citizens, and forgetting their Jewish origin they showed themselves true patriots with imperial tendencies; they set to work to evangelize their own Empire.

Paul's work among the Jews was quite a side issue; he was deliberately told to leave them alone to go to the Greeks. And in this task, he showed the strategy of a statesman. In a score of years he had founded churches at Tarsus, Pisidian Antioch, Ephesus, Thessalonica and Corinth, besides lesser towns; and he had a great share in building up churches at Antioch and Rome. Thus on the high roads to the capital, he personally ensured that every provincial capital had a Christian church to kindle the province. Granted that as a Tarsian he naturally was drawn to Anatolia, yet it was full of promise that this great peninsula was so early occupied for Christ. Others followed up his work, and Ephesus became the metropolis of Christianity for 150 years and held its own till the Goths destroyed the city in 262.

As for the Jewish Christians, they found their tradition snapped by the two great rebellions of 66 and 135, and the new religion passed promptly into a Greek phase, so far as the West was concerned.

The Greek Christians took over the Greek version of the Scriptures, another proceeding most irritating to the old Jews. Fancy the Declaration of Independence, the Constitution of 1789, and the decisions of the Supreme Court, utilized to prove that America would fare best under a Trust, and indeed that this had been in the mind of Adams, Madison, Hamilton and Marshall; then you can have some idea of the rage of the Jews at this paradoxical treatment of their Scriptures.

The skirmish line of attack consisted of penniless missionaries, who deliberately traveled in order to preach. They supported themselves like Paul, or accepted support like Barnabas and Peter, but seldom stayed in one place once they had organized a community; they may be compared to the backwoodsmen of Kentucky in the days of old Vincennes, of Boone and Rogers Clark, restless in a settled society, and eager to push back the frontier of civilization. After the missionaries arose the teachers, resident and paid, in many respects like the professional heathen teachers; Justin, Tatian, Clement and Origen are excellent examples. Behind them rose up the organizing local officers, part of whose business was to see that the ordinary member did his share in propagating the gospel. Paul urged every man to continue in his former occupation, for so he could exert the best influence, his changed life witnessing to his associates the new power that had entered him.

The organization of the Greek converts deserves special attention. All Jewish precedent suggested that Jewish converts should form one great community, ruled from Jerusalem; and in the Jewish stage we do actually read of the Church in Judea and Galilee and Samaria. But Greeks organized by cities, and the Greek converts naturally did the same, taking over even the technical Greek word *Ecclesia*. One city, one Church; such was

the Greek custom. And whereas Jews managed everything by one committee of Elders, the Greeks soon differentiated the committee into two groups, and evolved a single head, on the lines of their civil life. Paul, however, knew the Greek tendency to disintegration and local independence, and set his face against it like a flint. His letters to Corinth smartly rebuke this, and urge co-operation, consideration of others, submission to the general customs. Before long this worked out on the familiar lines, and the Greek city churches conferred together in synods, as Augustus had taught the cities of a province to send their representatives for the yearly worship and business. And thus the pattern evolved by 360 A.D. is due to adopting for religious business the forms familiar in political business, local self-government on the municipal pattern, provincial co-operation on the federal pattern. When we observe the general principle involved, that organization is to be on familiar lines, we can guess why Westerners have made no wonderful progress in modern attempts with Asiatics and Africans.

It was in this Greek phase that the question first arose as to the relation of the churches to the missionaries. Paul himself found a decided disposition to question his authority, and Corinth seems to have flouted him at times. Then he tried the experiment of detaching aides-de-camp like Luke, Timothy, Tychicus, Titus, vested with his authority; and we find Ephesus declining to recognize the delegate, so that Timothy was recalled from the scene of his failure. A generation later, Diotrephes brought matters to a crisis in one congregation, refused to give a hearing to the messengers of John, and expelling those who sympathized with them. In one aspect this was officialism resisting the spiritually gifted members; in another it was a self-contained church refusing any status to missionaries, and sending them on to preach to the unconverted. Thus early emerged the question, which in the East was solved by withdrawal of the missionaries and the formation of national churches; which

Rome settled for awhile in the West by the claim to rule everywhere through her missionaries; which the Methodists settled by the missionaries appropriating all the power of any importance; which is arising again by the formation of a National Missionary Society of India, or the consolidation of the Japanese churches without regard to the nationality of those who brought them the gospel. The experience of revolts against Rome and Wesleyan Methodism seems to prove the wisdom of the Greek settlement, and show that the missionaries should watch for the signs of readiness in their converts to assume all responsibility, and then gradually transfer their energies to fresh fields.

The opposition to the missionary efforts was of various kinds, philosophical and political, but in the Greek world hardly religious.

But first the State had measured itself with Christianity. As early as the days of Peter the principle was announced that Christianity was illegal, but no general conflict arose till Decius gave the simple alternative, recant or die. Foreign affairs drew off the attention, but Maximin Daza went further next time, created an atmosphere in the schools unfavorable to Christianity, procured treatises against it, and condescended to copy the organization, erecting a pagan hierarchy of priests. All failed, and Constantine saw the need of coming to terms with Greek Christianity; he shifted his capital into the Greek provinces, and tried to patch up a peace between the halves of the largest sect, concentrating his persecution on the other sects. This step marks the acknowledged success of the mission among the Greeks; and Harnack sums up that even before Constantine set the State imprimatur on it, Christianity was the standard religion in Asia Minor and Thrace, and was of weight in Syria, Cyprus and the Greek coast; he estimates that about 800 bishops could be mustered in the East.

What, then, was the reaction of the Greek world on Christianity? For success has to be paid for, and the

Greek Christianity that now held the field was another thing from the preaching of the apostles.

The emphasis was shifted from conduct to creed, and the whole tone of the morality had sensibly declined. This had not come to pass without a struggle, but the Montanists and Novatians who upheld the old standard of living found that Constantine did not think them worth patronizing, and he continued to oppress them; so that the dominant sect was one from which all the purest element had been filtered off. The average result may be guessed when we know that even the bishops at Nicea charged one another with crimes that Constantine was politic enough to ignore. It is true that creed must underlie conduct, but it must be a creed that commands the assent of the will as well as the intellect. The Greeks were dialecticians, and they now threw themselves on the philosophy of the Person of Christ just as their predecessors had attacked cosmology, and as their intellectual heirs in Germany and elsewhere have rushed at the literary dissection of the Bible, in a spirit that has nothing Christian about it. Every Council led to an exclusion or suppression of the minority, and though there were sects enough before Constantine, the next few centuries saw the rise of Arians and Nestorians and Eutychians and Monothelites, further to split the Greek world. While the main body chose to define its position merely by contradicting all these, and while the formula of Chalcedon was dictated by and accepted in the Roman world, yet we must not forget that all this thought is cast into Greek moulds. In so far as we have been trained on the ancient Greek classics, we can appreciate and adopt these Greek Christian definitions; but the thought of Asia is not cast in Greek moulds, and it may well be necessary that the great truths as to our Lord's Person must be fused afresh and assume quite other forms to be valued or even comprehended aright by Chinese or Hindus.

Again, Christianity became polytheistic; for such is the real meaning of saint-worship. This began with commemoration of the martyrs, hymns in their praise, the

reading of the story how they died, an oration in their honor, and the old feast of the Ancestors slightly transformed, sometimes even with dances and pantomimes to conclude with. Then came in speedily the practice of invoking the help of the saints. And before long it was hard to distinguish the crowd of saints with God in their midst from the former Greek pantheon with Zeus over all. As an instance of this Christianized paganism, take the worship of Demeter, the Latin Bona Dea, at Catania in Sicily. Twice yearly, at the Greater and Less Eleusinia, was her festival held. A horse-race was followed by a procession, when with torches and bells the statue of the goddess was escorted, her veil was shown, and her fertile breasts. Today exactly the same ceremonial is enacted at the same time, in honor of Saint Agatha, whose name is simply the Greek version of Bona.

With polytheism naturally came idolatry. The bones of the martyrs and the wood of the true cross were revered everywhere. Then followed pictures of the saints, and although the Greeks did draw the line deliberately and emphatically at statues, yet Muhammad contemptuously brushed away the refinement, and termed all of them plainly idolaters.

Add to this the sacramentalism taken over from the Mysteries, and the sacerdotalism, which, if justified from the Old Testament, was yet founded on and carried over from Greek ideas, and we see that the contribution of Hellenism to Christianity was indeed great.

For the missionary it is all-important to recollect that these accretions are not essential to Christianity. To Primitive Christianity they were unknown, if indeed not alien. To Asiatic Christianity they never found an entrance to any extent, a fact generally neglected by those who bid us study the actual development. Whatever may be said about progress among the Aryans, it is needful to remind the workers among Semitic and Turanian races that it is not their business to transplant the Aryan shrub, but to plant the gospel seed.

(2) THE ROMAN WORLD.

Christianity reached Rome in the year of our Lord's resurrection, but it remained of the Greek type for many generations.

Even in Rome the Greek tendency to faction was most marked. When the tide was turning about 200, we find the same state of things that was shown in Paul's letter to Rome, numberless little churches and not one united body. We can identify a Montanist, a Theodotian, a Modalist, a Marcionite, several Gnostic churches, besides the Greek church presided over by Hippolytus, and the Latin church under Victor. Louisville is no worse with its Baptist churches, its Methodist, its Presbyterian North and Presbyterian South. But the Roman dynasty which began with Victor introduced a new state of affairs and within fifty years we find an emperor declaring he would as lief have another emperor beside him as a bishop at Rome, for we see that members of the proud Fabian and Cornelian families were now filling that enviable post. Fifty years more, and we see a disciplined clergy ministering in forty public basilicas, with the whole city districted out for them, as if there were no laws against their very existence. In church circles, Roman order and officialism had triumphed, and the dissenters had all but vanished.

But how did Christianity spread outside the one city? Italy, Gaul, Spain and Britain were the Latin provinces, besides Africa which must be considered separately. Progress in Italy was slow and disappointing; the south was still Magna Grecia, and Hellenic Christianity held the field; the basin of the Po in the north also was evangelized from Greece, while Ravenna, Milan and Aquileia were for long more Greek than Latin. In central Italy, little is heard of the new religion; the historians of the fourth century write as if outside Rome itself Christianity was almost negligible in the West, and such prominent men as Ambrose and Augustine, Hilary and Jerome, were permeated with Greek thought rather than

Latin. Indeed, when Benedict of Nursia began his work after 500, he found idolatry still practiced at Monte Cassino, not a hundred miles from Rome.

In Gaul again the progress was slow. Irenaeus wrote in Greek, but preached in Keltic, which suggests that among the Latins or Romanized Kelts little was doing even in the south. A century later there were only twenty bishops who could be mustered from all Gaul. Britain was worse, and we hear only of one native and two Latin bishops. Spain, indeed, which had been diligently Romanized by Augustus, produced the great statesman-bishop Hosius; by his efforts the south was well won, but at the cost of much compromise and falling off from the ideal purity. Along the military frontier of the Danube and the Rhine, we find when Constantine declared for Christianity only four or five feeble churches at the chief posts. The fact is that in the west, Christianity met with a formidable opposition from another religion, that of Mithra. This was an importation from Persia, which itself had been transformed on its westward journey.

The attraction exercised on the emperors seems due to the theology justifying the deification of the living Emperor, and upholding a doctrine of Divine Right. The lower classes were conciliated by its astrology and magic, while another large section was fascinated by its secret ritual, its passwords and degrees.

Its inner weakness was its lack of culture and its idolatry, untouched by the Greek spirit; nor had it any message for women; so when the barbarians sacked the frontier towns and destroyed the temples, the crisis came. Christians believed that the Mithra priests incited Galerius to the last trial of strength, but Constantine, though emperor in the West, had been bred in the East, and judged that Christianity was the better religion to patronize. Yet he brought into his state religion from Mithra the name of Sun-Day; and from the same source the Christian ideas of Hell were modified and made more definite. Mithraism did not die at once, Julian fostered

it as the only alternative to Christianity, and the Roman aristocracy at once rallied to it, but on the Christian victory fierce persecution of the rival religion followed, and the temples were widely destroyed. For awhile the Mithraic worship of the rising sun was adopted by Christians, but this has long been left to the Parsis. As Mithraism fled, its mantle fell on Manicheism with a double portion of its spirit, and the struggle was renewed, with a nobler antagonist.

Mani was a widely traveled thinker, who wrought out a system on the foundation of old Babylonian thought, with elements added from Zoroaster, the Buddha, and Persian Christianity. Dropping all the barbaric idolatry, he introduced a spiritual worship; his doctrine was the old Persian dualism, his morality the high ethics of Christianity and Buddhism. While Manicheism never had a chance against Christianity backed by the power of the State, yet it held its own intellectually, almost capturing Priscillian and Augustine. On into the Middle Ages it wrestled in Gaul, at Orleans, in Languedoc the priests of Rome feared it, and at length the Albigenses accused by them of Manicheism in the thirteenth century were only stamped down ruthlessly by a crusade. And now in 1907 an Albigensian congregation registers itself under the new French law, claiming to be of the old stock!

But Greek Christianity became Romanized in the West, and the great contribution was the Imperial uniformity gradually exacted. The heathen emperor had judged aright, the bishop of Rome became an Emperor of the Church. If Justinian at New Rome codified the civil law, Dionysius codified the canons of the councils, adding to them the decretal letters of the Popes. At the time this meant nothing for missions, but once a man with a missionary spirit became Pope, it meant the deliberate extension of Christianity, and the Romanizing of all the West.

(3) THE UNCIVILIZED TRIBES: KELTIC, TEUTONIC AND SLAVONIC.

With the winning of the Greek and Roman world, one great victory was won by missionaries in Europe. Now we look into the lands to the west and north to see the progress among other nations. Observe first the religion that prevailed in Gaul, Ireland and Britain, the homes of the Kelts.

The great missionary in Gaul was Martin, who after a soldier's career in garrison at the north, and a stay in a monastery off the south coast, was chosen bishop of Tours in 371, and gave himself for the rest of the century to evangelistic journeys with enthusiastic monks. He could combine deeds of violence on the idols with Christianization of the heathen customs; of this a good example was his taking over a pagan festival still known after him as Martinmas. Other survivals are the Breton Pardons or the Cornish Patterns, watchnights at the sacred wells, hanging rags on the bushes around these with prayers for cures.

The great wave of missionary monks of which Martin is such an illustrious instance, was felt in Britain, where the old civilization was being wrecked by the heathen Angles, and the surviving Christians were being crowded back to the west. Thence they sought a refuge across the channel, landing near Wicklow and Wexford, which long remained the headquarters of Christianity, though they pushed up the coast and leavened all the eastern population. Two points we must attend to in this invasion of a new heathen field; the monastic character of the workers, the compromise with local customs.

Martin of Tours and his disciples now asked what nobler work there could be for monks than mission work in heathen lands; and he gave a new turn to monastic ideals. The monasteries became schools to train Foreign Missionaries, libraries and publishing houses to equip them with books, hospitals for them to retire to on furlough. Thus about 400 a Briton called Ninian, trained

at Rome, settled on the coast of the Irish Sea and built a stone church near Whithorn, which he dedicated to the famous Martin, with a monastery which became a center of propagation as far as the Grampians. The work of Ninian was more lasting in the vales of Cumbria; at Penrith was a well sacred to the pagan British, which he took over, so that it was dedicated to him. Even today the maidens go to Ninian's Well and drop pins to see if their lovers will be true to them; and on the four Sundays in May, festivals are held here in which the archeologist traces the old pagan worship which the Christian missionary allowed to remain as an innocent diversion.

The same policy was pursued with the Irish by the many nameless or obscure monk-missionaries; they utilized what they found, and did not make a point of introducing Gallic or British or Roman methods. They conciliated the Druids, wrote on the old idol pillars the three names of Christ in Hebrew, Greek and Latin, Jesus, Soter, Salvator; and so strove not to beat down the ancient civilization but to win it for Christ. And so from the first, Irish Christianity was a learned Christianity. The Bards were won, and induced to attach their schools to the monasteries, to tune their harps to Irish Christian hymns. In return their custom of shaving the front half of the head was adopted and became the distinguishing mark of the Irish missionary. The kings were won, and a relative of each was installed as head of the monastery for the clan, and consecrated as bishop. The old holy wells were not filled up, but when the people followed their chiefs, they were led to the familiar scene of worship, there to be baptized. If open defiance of old customs was occasionally shown in lighting the sacred fire on Easter eve, the more usual plan was to take over and Christianize an innocent habit.

Columba settled on the isle of Iona, where arose a dwelling for the missionaries, another for their visitors, a kitchen, a dining-room, a chapel, all woven of osiers and plastered with clay; these were grouped around a grassy sward and sheltered by an earthen rampart, outside

which were the farm-buildings. This settlement became the center whence the missionaries sailed in their wicker canoes all through the archipelago. At first they needed interpreters, and it took nearly three centuries before the Scots from Ireland subdued the piratical Highlanders and replaced the Pictish tongue by the Scottish or Gaelic. But the missionaries were eager to civilize and Christianize; round the Hebrides they sailed, up the lochs into the heart of the land, and as soon as a few disciples were gathered by preaching, they were taught to weave a wicker church with a room for the missionary. One or two pupils were left to instruct the new disciples, and were cheered by frequent visits from Iona. Before long a stone cross was carved, and sometimes the alphabet would be added round the edge, that the natives might be taught to read. For though as early as Caesar's day the Druids used to write, they kept their knowledge as a treasured secret; but the Christian missionary sought to spread the art everywhere, and many beautiful copies of the Scriptures were produced in the wattled huts. In such work Columba spent his life, and when he died in 597, the Highlands were occupied for Christ.

Nor did his followers confine their labors to their own race. From the Hebrides they sailed on to the Orkneys, the Shetlands, the Faroes, and even to Iceland. Before the Norse pirates arrived here, the Scottish missionary had pushed out with his crozier, his bell and his Bible. But all this is not preserved to us in detail, and at the best the work was isolated and died out. For abiding results we must turn from Ireland to the Southeast of Europe.

Before the death of Columba, a namesake of his, born in Leinster and trained at the monastery of Bangor in Ulster, had sailed with twelve helpers for the continent. They settled down in the Vosges mountains, where all civilization had been trampled out by repeated invasions, where the bear and wolf roamed through dense forests. Here they built their wattled home, and spent their time felling the trees and tilling the land, copying Bibles and

praying. The example won hundreds of the heathen tribes, and other settlements were planted out in the neighborhood, to which even the nobles of the Franks and Burgundians brought their sons. Indeed within fifty years all the north of the country, which had relapsed into paganism, was won by fresh Irish immigrants, or by colonists from this center. But the jealousy of the worldly bishops, and the anger of an adulterous queen drove away Columban after twelve years. Spending a mournful vigil by the tomb of his great predecessor, Martin, whose work he had really done over again among the invaders with their nominal Christianity, he went up the Rhine into Switzerland. Here at first his burning heathen temples and flinging idols into the lakes hindered a new start, but on the lake of Constance he found an old church which he made the center of fresh work. This he placed under his pupil Gallus, who taught the people to garden and fish, and so won them where the denunciations of Columban repelled. Ere long Gallus saw one of his converts bishop of Constance and he moved on to found another missionary center still known as St. Gall, which in 300 years grew to be one of the most celebrated schools of Europe.

The success of this mission called forth others, and up the Rhine sailed many more Scots, planting monasteries among the heathen tribes. Belgium, too, was evangelized, and the archbishop with his three helpers sealed their testimony with their blood. North Holland and Friesland excited the concern of Wilfrid, and of Egbert, abbot in Connaught, so at length Willibrord who had for twelve years been in training there, went with eleven others. We hear of his being wrecked on Heligoland, where he slew some sacred cattle, and baptized converts in the holy well. We hear, too, of his buying boys and training them to be missionaries, of his stirring up Christians of the continent and of England to generous help, and of the Christianizing all the lowlands by the coast.

Such work could not pass unnoticed, and in those dark ages Rome was still the center of all civilization for the

West. The story how monks were turned missionaries and were reviving the duty of evangelizing the heathen, was calculated to fire any ardent soul. And one such had God raised up in Gregory, himself a monk in Italy. The monks of Benedict had hitherto labored in the fields and prayed, and it was no part of Benedict's scheme that they should be foreign missionaries. But the Keltic monks had now shown what could be done for the spread of the gospel. Gregory wished to go to England in person, but God had other work for him, and placed him at the head of the Christian forces in Rome.

In the last year of Columba's life in Iona, Gregory sent out a mission band of Italian monks, who were extremely reluctant to undertake this novel enterprise. He compelled them to go forward, and they broke ground among the English in Kent and Yorkshire. Although they failed, all but utterly, the Keltic monks of Iona at once took up the friendly challenge. An exile from Northumbria had been at their island home where he was converted, and when he fought his way to his father's kingdom, he sent north for missionaries. Soon he installed Aidan on the isle of Lindisfarne, where arose a church of split oak thatched with grass. And till Aidan learned the English speech, the king himself did not disdain to interpret his sermons. Converts were soon gained and one of the earliest, Cuthbert by name, did grand work at Melrose and Ripon, Lindisfarne and York; as simple monk or prior or bishop he was earnest in his travel and preaching, till Northumbria rang with his fame, and Cuthbert was one of the most popular names for centuries.

From Lindisfarne missionaries went to the Midlands, and at Lichfield the name of Chad is justly honored. His brother became the apostle of Essex, while Wilfrid of York much later evangelized Sussex, winning his way by teaching the natives how to fish. We hear of the missionaries riding in bands from place to place, beguiling the way with chanting the Latin psalms. The bishop became the king's righthand man, the fount of culture;

training preachers, planting them out, itinerating to evangelize and to encourage the lonely workers, he was probably as busy a man as could be found. At Whitby arose a great missionary college presided over by the abbess Hilda. New converts, men and women alike, were often brought here for training and instruction, then sent back again to be points of light in their homes and villages.

Meantime the Italians returned to the charge in the south, and won Wessex. Within fifty years from the death of Columba, four English bishops had been appointed. Two conferences took place between the churches of the English, which resulted in their abandoning many Keltic customs and falling into line with the Italian; presently they bowed out all the missionaries, and organized themselves as a national Church, in communion with Rome.

The program laid down by that great missionary statesman, Gregory, was full of wisdom; he directed that not all Roman ways were to be transplanted, but that Roman and British and Gallic usages were all to be considered. He advised that the old pagan temples might be cleared of idols and used for Christian worship, and that as the people were accustomed to sacrifice oxen to their gods, they might still be encouraged to come on the day dedicated to some martyr or saint, build their wattled huts around the church, and hold the feast as of old, but now in honor of the saint. And in Yorkshire, stronghold of the Keltic mission, may still be seen an old menhir at which the heathen had worshiped, on which the missionaries carved a cross, and beside which grew up a church. But the Keltic influence is not to be seen in churches and abbeys; their humble dwellings of wattle and daub have long been replaced by stately English or Norman fanes; they believed that mighty as is the trowel, mighty as is the sword, mightier yet is the pen; and from the first they spent their energy in giving the people the Word of God. Splendid copies of the psalms and gospels were made at Lindisfarne, Jarrow and Whitby, and if these

were still in Latin, for that nothing English was yet in writing, yet two pupils of the Irish missionaries, Caedmon in the north and Aldhelm in the south, versified the Bible story and sang it by the roadside in the abbey; while presently the native Church produced a Bede who set himself to translate the gospel into plain English prose.

The work of the Keltic missionaries had latterly lain among the great Teuton races. These had been evangelized already in two fashions. When the Franks had broken into the Empire, the Christian clergy there had seen to the newcomers. And eastwards when Wulf the Goth, sent to Constantinople as a hostage, had been won for Christ, he returned north of the Danube to tell his people. This work he made permanent by making the first European version of the Scriptures, a generation even before Jerome began to revise the Latin for Western Europe. For awhile the Goths resisted the gospel, banished Wulf and his converts, sought out Christians everywhere and insisted on their eating meat sacrificed to idols, or being burned in their households. But being themselves attacked by the Huns, they accepted Christianity as the condition of being granted an asylum in the Empire. And now with their own vernacular Bible they became missionaries to their kin; and wherever these settled, in Austria, Italy, South France, Spain and North Africa, the gospel was carried in Teuton guise. It deserves notice that the Teutons were at first bitterly hostile to monasticism, and everywhere forced monks back into social life. The two mission agencies, monks and the Bible, are seldom associated, though indeed Jerome shows that for an established church a monk can do good work in revision, and Theodore and Hadrian rendered good service in organization.

But now the question was of Teutons outside the Empire, and again a converted Teuton was successful, again was the success maintained by a vernacular Bible. The great organizer of missions now was an Englishman, Winfrid by name, but renamed Boniface by a second Pope

Gregory. Born on the borders of Cornwall, where he saw Keltic and Benedictine monks rivalling one another, bred at Nutcell near Winchester, he went to see what Willibrord was doing in Friesland. He recognized his life-work plainly, and with a letter from his bishop won the Pope's commission. Kelts and Franks and Scots had planted, he now took up the watering. Somehow his predecessors had no gift of organizing, which is not strong among Kelts, but he had something of the English genius, and his labors gave stability to the cause. He did not slavishly follow old precedents, but instead of bidding the converts vaguely renounce the devil and all his works, he bade them renounce Wodin and Thor by name. He thought life too short to be divided between mission work and farming, and drew supplies of money and food and clothes from his friends at home. He sent for women to labor among women. He would brook no opposition to his plans, once he had won the confidence of the Pope and was made archbishop of Mainz: one recalcitrant helper he at last imprisoned! And in the same drastic spirit he went once to the sacred oak of Thor, and before a crowd of pagans hewed it down with his own hand, causing a Christian church to be built of its timber. Within fifty years the old Diatessaron of Tatian, the composite life of Christ, was turned into German poetry, and became the popular epic of the people as the *Heliand*, Healer.

Another style of mission was inaugurated by Charles the Great, who had seen something of the success attending the Muslim campaigns. He set out to conquer the Saxons and force on them the gospel, so behind his armies or warriors came the armies of monks. If the soldiers hewed down the sacred groves, slew the sacred horses, destroyed the idols and the caldrons, the monks had the harder task of dealing with the home religion, the wishing wells and trees, the village heroes, the belief in fairies and elves. With this they seem to have dealt wisely, planting the good seed in hope that the tares could be rooted out after awhile. If in this they were too san-

guine, at least the survivals everywhere in Germany and England do not detract from the glory due to Christ. It is no defacement of religion to call our days after Tiu and Woden and Frigga and Saeter, nor to scour the White Horse on the Berkshire Downs, nor for the royal family to be drawn by white horses—all of them relics of the old Aryan worship. A single exception is known to the general destruction of idols, and at the present day one may be seen outside an Antwerp church, often decked with flowers by wives desiring children. This must be a step beyond what Pope Sergius contemplated when he ordered that festivals should be adjusted to the old heathen holydays, a policy that accounts for much of the Belgian Mayday celebrations. It is pleasant to find that at a synod in Frankfort missionary matters were discussed and on the one hand the policy of cutting down pagan trees and groves was approved, while on the other it was emphatically declared that “there is no tongue in which prayer may not be offered”.

Then came the problem of the Teutons across the Baltic, the fierce Norsemen, whose pirate barks threw them on every coast to harry or destroy. All around the shores of Britain they practically eradicated Christianity, and the story of how they were won for Christ there is part of the Home Mission tale, with which time does not allow us to deal. But the slaves they captured brought among them some knowledge of the White Christ, and in their later Eddas we note a leaven of Christian thought, a recognition that Baldur must die and the gods pass down to the twilight, while the world is prepared for better gods.

Ground was broken in their homes by Anskas, a monk from Corbey, near Amiens, given the honorary title of archbishop, of Hamburg, but really leaning on a missionary abbey in Flanders. He ransomed Scandinavian slaves, and trained them there before dispatching to their kinsmen. The Northmen were defiant of the Christ. If the settlers in the English Danelagh and the Normandy of France came to terms with the local god, not so they.

If their kings were converted and tried to force them to destroy the idols, to bestow the sacred ring on some favored queen, to burn the brush that sprinkled the blood on the worshipers, to forswear horseflesh—then they fought their king, and when worsted sailed off to Iceland or Greenland or south again to a Wineland that might be a refuge for these persecuted pilgrim fathers.

One sketch must suffice to show the difficulties of the task here; the winning of Iceland, last stronghold of the Norse faith. Olaf the White, king of Dublin, learned Christianity from his Irish subjects; and on his death his widow came to end her days in Iceland. So long as she made no attempt to force her religion on others, the established church of Odin tolerated her dissent, and allowed a cross to be erected. But after her death it was thrown down, and Christianity faded out as it had done a century earlier. Next came a Saxon priest and labored four years quietly preaching. A graphic account is given of his contest with a demon inhabiting a holy stone, how his prayers availed nothing for two days, but on the third a sprinkling with holy water split the stone to pieces, and the doubting bonder gave in his adhesion to the White Christ. Next came Thangbrand, scorned as the drunken priest, setting back the infant cause. But the times were against the old paganism, and at last in the annual Al Thing the whole matter was debated. The pagan leader proposed a compromise:—The old temples should be abolished and national sacrifices should cease; the Lord's day, Easter and Yule should be observed; but there should be no prohibition of eating horseflesh, nor any enquiry into the worship at home, and immersion should be not in the cold lake but in the hot springs. The terms were accepted, and soon the Icelanders were gathering around the Table of Peace.

When at last Knut reigned over an Empire that included Sweden, Norway, Denmark and Britain, when Danes became archbishops of Canterbury, and Englishmen bishops in Denmark, then we may reckon that the victory was won, and that the Northmen at

home as abroad were accepting Christ, though it was 1075 before Thor and Wodin were outlawed in Sweden. Let us not forget that it took more than 200 years from the time when Ebbo the primate of France began by baptizing Harald Elak, till the time when Knut went as pilgrim to Rome; while if we look back to the time when Augustine and Aidan began in England, more than four centuries were taken to win for Christ the tough Teuton race. And shall we be daunted if a single century of Protestant work among the hard thinkers of the Orient has accomplished so little?

Long before the Teutonic races were won by the gospel, this was preached also to the last great section of the Aryans in Europe, the Slavs, comprising the Bulgarians, Moravians, Bohemians, Poles, Prussians, Wends, Russians, etc. Three specimens of the work may be glanced at, the mission of Cyril and Methodius in Moravia, the search of the Russians for God, the conquests of the Teutonic Knights in Prussia.

Moravia was a borderland suffering from rival missions; the wars of Charles the Great had introduced compulsory baptism and the Latin services, but the rulers strove for independence, and pleaded with the Emperor at Constantinople for missionaries to teach them in their own tongue. Two Thessalonians were sent them with the order to translate. Out of Greek and Armenian and Hebrew letters, eked out with some original shapes, they concocted an alphabet of forty letters, and proceeded to render into Slavonic the gospels and Acts and psalms. At this the Pope interfered, but after long argument he was persuaded to sanction their work, only with the restriction that service was to be in Greek or Latin. The Moravian nation was soon absorbed into others, but the Slavonic Bible remained only too well, for despite changes in the fourteenth and eighteenth centuries, it still is the official Bible of the Russian Church.

Turn to see how this Church arose. By the tenth century a great kingdom was ruled from Kieff, and many attempts were made to win the ruler. Muslims and Jews

were rebuffed at once, German Christians failed, but a Greek Christian induced him to send deputations to study all these in their homes. On their report, he adopted Greek Christianity, captured Kherson in the Crimea, was there wedded to the emperor's sister and baptized by her clergy. His courtiers and sons followed suit, the national idol was destroyed and the temple replaced by a church, while the people came by thousands at his bidding to be immersed in the Dnieper. After this sensational beginning, the work was followed up steadily, and all the civilization of Constantinople was imported with its religion, schools arising, the Slavonic Bible and a Slavonic liturgy being introduced. True that the Mongols, who wrought such harm to Christianity in China and Central Asia and Persia, did grievous damage here for over two centuries; but the Church held its own, and once the State rose again, the Church spread quickly till printing gave the revised Bible by 1581 as the best means of completing the victory.

Long before then, the Slavs between Russia and the Germans had heard the gospel. Here there was strong opposition organized by the heathen priests, and missions on the simple evangelical plan failed utterly. An imposing deputation with a bishop at its head, well equipped with all manner of impedimenta, fared better, having the countenance of the duke, and on one day 7,000 Pomeranians were immersed in three huge baptisteries. As the pagan hierarchy and the stately temples captivated the people, an even more arrogant Christian clergy erected even more splendid cathedrals, and gradually established a footing. More forcible methods were employed on the Baltic islands, and on the capture of Rugen, bishop Absalom himself hacked down the enormous idols revered by the people far and near. But it was found wise to let the isle retain a privileged state, with numerous churches, kept up at no cost to the islanders. So at last the very Pope of paganism, in Prussia, could be attacked. Peaceful methods failing, two bodies of crusaders united with the blessing of Rome, and pro-

ceeded to conquer the land, colonizing it with Christians from Germany, reducing the natives to slavery, but offering some remission of hardship to any who would be baptized. With the pagan priests extirpated, their temples razed, their divine serpents and lizards killed, their sacred fires put out, their holy groves hewn down, the people passed over by degrees to Christianity. And so in Prussia and Lithuania the victory of the cross was assured by 1400, just about the time when we saw its defeat in Asia accomplished.

While Christianity had been spreading to the north of Europe, it had suffered severe checks to the south. The armies of Islam conquered Spain while Charles the Great conquered the Saxons; subdued Anatolia by the time the Norse were won, and pushed up to the upper Danube to counterbalance the Letts. Nowhere did they forcibly suppress Christianity, for always the People of the Book might retain their religion by paying a special tax. But all propagation of Christianity is forbidden under Muslim rule, and any attempt to win these new peoples had to be from without, by the strong arm breaking the power of Islam.

The kings of Leon, Castile, Portugal and Aragon slowly fought their way forward, checked twice by two great waves of African Muslims. In the time of success, small mercy was requited for the tolerance shown to the Christians, and the lot of the subject Moors was made so hard that either they retreated to the independent Muslim states, or accepted baptism which was all but compulsory. Crusades were organized, an Inquisition founded to verify the genuineness of conversions, and when the last Moorish state fell nobly two rival missionaries attended to the Muslims. The local archbishop learned Arabic and compiled Catechism, Liturgy and Lectionary for his new flock, promising even a whole Arabic Bible. But the cardinal Ximenes proceeded to bribe converts and buy up all the Qur'ans and religious books for an Auto-da-Fé. Soon these drastic methods

provoked rebellion, and on its suppression the Moors were either baptized or banished. Thus by 1500 no other religion but Christianity was tolerated here.

When we look over this long story, we see that the winning of Europe was the accomplishment of two distinct tasks: The capture of the great Empire with all its machinery and prestige; the civilization of the barbarians who were beyond its borders or flocked in from the unknown.

THE EMPIRE.

To capture the empire was the work of 300 years, a fact that may show us the magnitude of our task even now in China and India.

The spread of Christianity in the Empire was the easier because no other religion at first had any vitality; and when Neo-Platonism, Mithraism, Manicheism appeared, they found the Church already well developed, and not averse to using force to complete its victory. Such a consideration may again give us pause in contemplating the modern situation, in China and India where there are religions very much alive, and actively propagating, indeed winning converts perhaps as fast as Christianity.

Professional missionaries were few after the first century of effort, local jealousy almost suppressed them. The spread took place from the strategic centers occupied by the wisdom of the earliest missionaries, and by the influence of purely indigenous churches.

The indispensable tool was the Bible in the vernacular. The Greek Scriptures were at once appropriated from the Jews and gradually enlarged by the writings of the earliest Christians. In the west arose Latin versions, and when these seemed too many and too rustic, a revision was deliberately ordered by the Pope from the finest linguist in the Church; the Latin Bible was in the hands of every missionary from the west, and even holds its own long after Latin has ceased to be a vernacular.

THE BARBARIANS.

For new races in a new age, there was a revival of apostolic measures. The finer elements in Christian circles were fleeing from the corruption of nominal Christianity, and were lights hiding under bushels. Martin and Gregory upset the bushels, and compelled the lights to lighten the Gentiles. The evangelization of the barbarian races was accomplished almost entirely by men in communities, pledged to obedience, untrammelled by family cares. Seldom do we hear of one man or of two men isolated at a station, and when that policy was adopted in the thirteenth century, for Latin missions to China, it failed.

These missionaries reversed the selfish plea of the church at Jerusalem, that the mother Church should be supported by the converts, and drew heavily on the resources of the mother-church for support and for all the material they needed such as books, vessels and wagons.

Much work was artistic and industrial. A leading Roman chorister went out to teach the barbarians how to sing; farming and building were introduced by the missionaries.

Not only did they settle in groups, so that the work was never crippled by the illness of one, and the eccentricity of one was always liable to correction by the wisdom of the many or the authority of the head; but also they regularly gathered in conferences from overlarge areas, to encourage, to compare progress and to consult on future steps.

Two causes contributed largely to their success; accepting the political divisions, training aboriginal converts for the ministry. Every king in Ireland claimed to have a bishop beside him, so that it has been said that the bishops were more numerous than the other clergy. And in Britain to every English king was allotted a bishop. The kings were the object of special solicitude; often they sought civilized wives, and often the wives bargained for the free exercise of their Christian reli-

gion, and so opened the way for a new mission. Again and again it was found that the conversion of a king led promptly to the conversion of his clan or sect or tribe or nation.

The missionaries seem always to have had the wisdom to recognize that their work was transitional, and that a permanent church must be staffed by natives; and so arose theological seminaries. In many cases there was hardly any center, and we read of the whole band riding about, relaxing into races, but generally chanting as they ambled along, with schooling at the halts for meals or sleep. Charles the Great had such a peripatetic college at his court. But as monasteries arose, cloisters were set apart for regular training, or scriptoria where pupils were taught to multiply the books needed. Sometimes the first supply of pupils was secured by ransoming captives, but soon there was no lack of volunteers or of Samuels left by their pious mothers. And so as native Churches arise, foreign superintendents disappear. England was evangelized by Scots, Italians, Franks, Burgundians; but when after only eighty years a Greek organized the national Church, it was staffed chiefly by English, who before the century ran out were beginning an English version to be sung at feasts or by the wayside.

But as to barbarian versions, two opinions were held; the Greeks favored them, the Romans never could quite reconcile themselves to the fact that their own tongue was not universal. We can readily understand the difference, for the Greeks respected nationality, while the Romans tried to suppress or absorb; but we must deplore the Roman attitude. While the Greek missionaries furthered native versions for Armenia and Georgia, for Goths and Slavs, the Roman missionaries never undertook a single version for their converts. At most they allowed Mystery plays, when sacred story was dramatized in the vernacular.

We must not overlook the existence of missionary strategists who themselves free from distraction in petty de-

tails at the front, could think out at home the true principles of foreign work, and send instructions to those on the field. Even today a laborer in the South seas or in Africa or to the lower tribes of America and Asia might read with advantage what Augustine of Africa has to say about catechizing, what Gregory the Great wrote to Austin of Canterbury, how Daniel of Winchester counselled his pupil, Boniface, when busy in Germany, and how Alcuin of York presided over the great training college of Charles, and planned for missionaries to follow up the armies of the Franks.

Eleven hundred years were occupied in winning the barbarians of Europe, though they had no organized scheme of thought to overcome, and as a rule no powerful priesthood to persuade or to crush. The work was slow, but it has endured.

Eleven hundred years to win the barbarians of Europe! With the experience of nearly nineteen centuries, how long should it take the children, the leaders of the world, to win all other barbarians?

THE SIGNIFICANCE OF GNOSTICISM IN THE DEVELOPMENT OF CHRISTIAN THEOLOGY WITH SPECIAL REFERENCE TO THE "PISTIS SOPHIA".

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The Christianity of the primitive Christian community had characteristics which might have formed the starting point of a development which would, humanly speaking, have resulted in the religion of the early disciples of Jesus becoming a mere Jewish sect, had not the essential universality of the religion of Jesus been brought to explicit recognition by the attention necessarily given to the question of the relation of the Gentiles to the new gospel. The Christian religion was brought into existence in a Jewish environment; its first adherents appropriated it on the soil of Judaism; they came to it with a Jewish apperception, and assimilated it to some extent with what was already familiar to them, not only in the Old Testament scriptures, but also in the current Rabbinical interpretation of those scriptures. Hence, we find, as was to be expected, that the members of the first Christian community were Christians without ceasing to be Jews. They retained at first various ritual observances of Judaism; their apologetic was thoroughly Judaic and such as would not appeal to a Gentile with nearly the same force as to a Jew, and to a very great extent Jewish concepts still ruled their thought. The first marked attempt, so far as we know, to eliminate the distinctively Jewish element and to liberate the universal Christian religion from the bonds of a narrow national sectionalism, was that made by the first martyr, Stephen. In this worthy undertaking he was succeeded by the man who

had compassed his death for this very thing—the Apostle Paul. Paul's universalizing evangelism stirred up the more Judaistically inclined in the primitive church, and before many years there was recognizable a distinct group of Judaizing Christians, pronounced in their opposition to Paul and zealous in their efforts to frustrate his designs.

In the post-apostolic period we find the Judaistic party represented chiefly in Ebionism, and, in strong contrast with this "right wing" a "left wing" of *Gnosticism*. Instead of the exclusively Judaic apologetic and distinctively Judaic elements, this movement was characterized by features more Hellenic and cosmopolitan. Indeed, it carried the universalizing tendency to the extreme of a syncretism in which much that was essential and distinctive in Christianity suffered eclipse. The Greek and Oriental apperception was allowed to dominate the Christian consciousness to such an extent that the resulting product was less truly Christian than the Judaistic Ebionism. While a part of the content of Christianity persisted in the Gnostic system, elements were given a place there which were not only antagonistic to and incompatible with Judaism, but with essential Christianity as well.

It is not meant by this that the Gnostic endeavor was totally unjustifiable. It seems probable that it originated in the attempt on the part of Gentile converts to Christianity to substitute for the exclusively Judaic apologetic, or to add as a supplement to it, an apologetic which would be less foreign to their way of thinking. On this theory, then, it was guided in the first instance by a decidedly religious and even Christian interest. But, as has happened so often since, what began as an apologetic for an accepted content was allowed to unduly modify that content and add new content, and what was originally governed by a practical, religious interest came more and more to be ruled by a speculative or intellectual interest.

That a movement finally so foreign to the Christian religion in its purity and simplicity should be recognized by the main body of contemporary Christians as having even relative justification was, of course, not to be expected. Until comparatively recently we were dependent for our knowledge of Gnosticism almost entirely upon statements of its bitter adversaries. Naturally enough there is in these representations little sign of any attempt to set forth sympathetically the main contentions of the Gnostics. Irenaeus* speaks of their "lying words", calls them "evil seducers" and "hypocrites", and talks of their "superciliousness". Warning against their abyss of madness and blasphemy", and the "wickedness of their error", he explains this by the fact that "they gather their views from other sources than the Scriptures". While admitting that some are "more moderate and reasonable" than others, he says there are those among them who are "fierce, terrible, and irrational", and characterized by "idle loquaciousness". *Tertullian*† draws out an extended comparison between the Gnostics and scorpions, saying they are "hot to strike, penetrate, kill", and recommends that one "smite with a curse" these "little beasts which trouble our sect". He denies all purity of motive to Valentinus, saying that he "had expected to become a bishop", but, being disappointed, "he broke with the church of the true faith", and, inflamed with the desire of revenge, he applied himself with all his might to exterminate the truth, and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent". *Hippolytus*‡ takes pains to show that "Valentinus is a Pythagorean and Platonist, not a Christian", and that Basilides framed his heresy from the doctrines of Aristotle. The Basilidians, "laying hold on this borrowed and furtively derived tenet from the Peripatetic, play upon the folly

**Ante-Nicene Fathers*, Vol. I, pp. 815, 826, 329, 407, 439, 440.

†*Ibid.*, Vol. III, pp. 606, 633, 634.

‡*Ibid.*, Vol. V, pp. 85, 100, 103.

of those who herd together with them." *Eusebius** declares that they "boasted of preparations of love potions, and of tutelary and dream exciting demons, and other similar magic rites", and says that they "taught that the basest deeds should be perpetrated by those that would arrive at perfection in the mysteries, or rather that would reach the extent of their abominations". These passages being representative of the attitude of their opponents, it would seem the wiser course in seeking to learn the significance of Gnosticism in the development of Christian theology, to discover the motivation and inner character of the movement from the one chief document which has come down to us from the Gnostics themselves, and to use the notices occurring in the Fathers in a secondary way only, as supplementary and interpretative.

The document referred to is commonly known as the "Pistis Sophia", and was preserved for many centuries in a Coptic translation from the Greek original. Harnack puts its date as certainly between 140 and 302 A. D. G. R. S. Mead advances the opinion that it is a work of Valentinus. It certainly accords reasonably well with the notices of the Valentinian doctrine of Sophia as set forth in an external and rather unintelligent fashion by Irenaeus, as caricatured and held up to ridicule by Tertullian, and as presented with some degree of fairness and insight by Hippolytus. Of the document as we now have it, about nine-tenths consist of the two books of the "Pistis Sophia" proper, the remaining one-tenth being made up of fragments from the "Books of the Savior". The work is in the form of dialogues between the glorified Savior and his disciples, Mary Magdalene being the chief questioner. Jesus is represented as having spent eleven years with his disciples after his resurrection from the dead, instructing them. One day in the twelfth year, while Jesus was teaching them on the Mount

*Eecl. Hist. Bk. IV, Ch. 8.

of Olives, he became lost to view in an ineffable radiance of light that stretched from heaven to earth. The next day, thirty hours later, the Master descended to his disciples in infinite light, far more brilliant than that in which he had ascended. He is now the glorified Christ, and as such he comes back to reveal all mysteries, first of all to the twelve. He tells them of his entrance into the firmament and the first and second spheres and the aeons, and of how the powers of all these spheres and aeons were amazed at his shining vesture and fell down and worshipped him. Having traversed the first twelve aeons, he came to the thirteenth aeon, and entering in he found Pistis Sophia below the thirteenth aeon, solitary and disconsolate, "because she had not been brought into the thirteenth aeon, her proper region in the height".*

This brings us to the central and most interesting point in the book, viz., the relation of Pistis Sophia to the Savior. The general narrative is concerning the fall of Pistis Sophia and her rescue by Christ, the Savior. The key to the meaning of the narrative seems to be contained in the name "*Pistis Sophia—Faith—Wisdom*". There seems to be considerable reason for regarding it as a translation into objective, cosmological—mythological terms of what the Gnostics with their intellectualistic bent took to be the characteristic facts of Christian experience, or, in Harnack's phrase, as the "total transformation of all ethical into cosmological problems".† One is struck with the similarity between the attitude of Pistis Sophia towards the Savior, Christ, and that of the disciples, especially Mary Magdalene towards Jesus as depicted in the work before us. That such a resemblance may have been had in mind by the Gnostics seems probable from the statement of Irenaeus to the effect that they maintained "that that girl of twelve years old, the daughter of the ruler of the synagogue, to whom the Lord approached and raised her from the dead, was a type of

**Pistis Sophia* (Mead's transl.) p. 42.

†*Hist. of Dogma.*, Vol. I, Ch. IV, sec. 2.

Achamoth (elsewhere identified with Sophia*) to whom their Christ, by extending himself, imparted shape, and whom he led anew to the perception of that light which had forsaken her".† The same reference to the relation of the disciple to Jesus, but interpreted now as no mere external relationship, but as involving an inner, spiritual experience, is brought out in the declaration in the *Pistis Sophia* that the repentance there portrayed is "the type for the race that shall be engendered",‡ and in the statement of Hippolytus that Valentinus asserted that "Christ came down from within the Pleroma for the salvation of the spirit who had erred. This spirit (according to the Valentinians) resides in our inner man; and they say that this *inner man* obtains salvation on account of this *indwelling spirit*."|| These references, together with the name "Faith-Wisdom" and the general tone of the book suggest as a working hypothesis the view that the original intention was *to set forth as having universal significance that which had been experienced individually in the consciousness of redemption through Christ.*

That the religio-psychological soon gave way to the cosmo-mythological, even as the religious and apologetic interest (if we are right in suggesting that such was at first dominant) gave way to a speculative and non-apologetic interest,** is supported by the statement of Irenaeus that, according to another account, Sophia, having "suffered passion apart from her consort, Theletos", "brought forth an amorphous substance such as her female nature enabled her to produce".†† This seems to have been related to the generation of the Demiurge and the production of matter. Tertullian also gives a similar alternative interpretation of the fall of Sophia, and says that she was finally "checked in her illicit courses and purified from all evils and strengthened and

**Ante-Nicene Fathers*, Vol. I, p. 320.

†*Ibid.*, p. 327.

‡*Pistis Sophia*, p. 64.

||*Ante-Nicene Fathers*, Vol. V, p. 144.

**V. Harnack, *op. cit.*, Vol. I, Ch. IV, sec. 4.

††*Ante-Nicene Fathers*, Vol. I, p. 317.

restored to the conjugal state".* Of all this, however, there is nothing at all in the Gnostic document, the "Pistis Sophia".

An interesting sidelight on the speculative interest involved as well as on the manner of construction of the work before us, is found in the allegorical interpretation of Scripture so freely employed. The "repentances" and songs of praise of Pistis Sophia and even considerable portions of the narrative are Gnostic adaptations of certain of the Psalms of David and the "Odes of Solomon", and even in the quotation of the scriptural writings as utterances of which the true significance is now supposed to be set forth for the first time, there is a careful elimination of all appearances of anthropomorphism, such as would be distasteful to the Gnostic. For example, the words of Psalm 109, "Hold not thy peace," addressed to God, are changed in the quotation to "Hold not my mouth from praise."† As examples of the allegorical interpretation the following may be cited: The "mire" mentioned in Psalm 69 is interpreted to mean "evil thoughts".‡ "I am as a pelican in the wilderness," etc., occurring in Psalm 102, is made to mean, "I am become as a mere daemon, dwelling in matter ;I am become like the counterfeit of the spirit, which is in a material body, in which is no light-power."|| The statement, "Thou shalt not be afraid of the arrow that flieth", etc. (Ps. 91), is made to refer to the "light-power like an arrow" which the Arrogant One sent forth against Sophia, but which she was encouraged not to fear when the Savior came to her rescue.** The words, "If ye will not turn he will whet his sword" (Ps. 7), are made to refer to the rebuke of Pistis Sophia against the powers pursuing her, "If ye turn not back, the light will prepare his power

*Ibid., Vol. III, p. 509.

†Pistis Sophia, p. 106.

‡Ibid., pp. 62, 47.

||Ibid., pp. 66, 62-3.

**Ibid., pp. 140, 135, 139.

and take away all that is light in you".* The most remarkable case of all is the interpretation, or rather multiple interpretations, of the passage, "Mercy and truth are met together; righteousness and peace have kissed each other". The first of each pair of terms is said by Mary to refer to the "first mystery" and the second to the Master, Christ. Mary, the mother of Jesus, tells the story of the phantom spirit which embraced the child Jesus and became united with him, and makes this the interpretation of the passage. Mary Magdalene again interprets "mercy" and "righteousness" as referring to the "spirit of divinity" and "spirit of light" which came upon Jesus at his baptism. Mary, the mother of Jesus, again says the "mercy" refers to Jesus and the "truth" to John the Baptist, both of whom met at the meeting of Mary with Elizabeth. Finally John suggests that "mercy" and "righteousness" refer to Christ, and "truth" and "peace" to the power of Sabaoth implanted in him.† The story of Pistis Sophia thus appears, in its *details* at least, to have been constructed by means of an allegorical interpretation of scriptural passages. The *main outlines*, however, may have resulted from the syncretizing and speculating of successive Gnostic thinkers.

In bringing out the chief phases of the myth of Pistis Sophia, it may be interesting to attempt to brace the relics of the religious and specifically Christian truths which ought to lie at its basis if our hypothesis as to its construction be correct. Pistis Sophia is introduced to us in a fallen and miserable condition. She is represented as having gazed into the height and desiring to go there, but this she was unable to do unaided. For her attempt the Arrogant One hated her, inasmuch as she had tried to go to the light above him. He therefore emanated lion-faced and other material emanations to lie in wait for her and make her gaze below at his light-

*Ibid., pp. 176, 174.

†Ibid., pp. 116, 118, 120, 122, 125.

power. Doing this, she thought she saw the same light which had attracted her before, and she went out from her own region, that of the thirteenth aeon, into that of the twelve aeons. Thereupon the lion-faced power swallowed her light and left her depleted of power and mourning her folly.* May not this be fundamentally a representation of the intellectualistic, Gnostic way of apprehending the fall? The aspiration of wisdom for a divinely revealed knowledge of God is for the time being turned aside, and, through the arrogance of intellectual pride, wisdom is led to follow a false light. This results in being pursued by doubts and negations. Thus what is intended to be *faith-wisdom*, an apprehension depending on revelation, becomes involved in sin through error and ignorance. If this be a legitimate interpretation, it means that Irenaeus missed the mark entirely when he said, "How can it be regarded as otherwise than absurd that they affirm this Sophia (Wisdom) to have been involved in ignorance and degeneracy and passion? For these things are alien and contrary to wisdom, nor can they ever be qualities belonging to it. For whenever there is a want of foresight, . . . there wisdom does not exist."† If, however, the view be that wisdom can be true to itself only when it is *faith-wisdom*, depending on revelation, then the difficulty which Irenaeus feels is largely gone. It is perhaps significant, too, that the designation *Pistis Sophia* is not used after the light in her was swallowed up by the emanations from the Arrogant One until she again cries out unto the Light of lights. In any case the intellectualistic apprehension is manifest throughout, and the religious element seems quite as pervasive.

The same is true of the sequel. In the thirteen "repentances" the spirit of true contrition is present, mingled with a growing trust in the "Light of lights". I have done it in foolishness", cries the repentant Sophia, but

*Ibid., pp. 44-6.

†Ante-Nicene Fathers, Vol. I, p. 383.

later she says, "Thou, O Light, art my Savior; save me from this chaos." "I have placed my heart on thee, O Light; save me by thy gnosis."*

The redemption of Sophia is by Christ, the Savior, but he, too, is intellectually and gnostically conceived. He is given a very exalted position, however. Mary says to him, " 'Tis thou who hast given us in our minds a mind of light; thou hast given us the highest perception and conception. There is no one in the world of men, there is no one in the height of the aeons who can give out the revelation of the words on which we make our questionings, save thee alone who knowest all and art perfect in all. . . . Thou hast given unto us the science of the height.' † In reciting the story of the rescue of Pistis Sophia, Jesus says, "I was of an intellectual nature. . . . I was not arrogant like the lion-faced, but full of compassion toward her." ‡ Again he says, "I am the gnosis of the pleroma." ||

The redemption being by revelation intellectualistically conceived, it is naturally gradual and a matter of stages or degrees. After the seventh repentance of Sophia, the Savior "conducted her to a region slightly less confined in choas". After the ninth repentance, "the first mystery heard her", and "I was sent", Jesus says, " by commandment, . . . and led her out of choas in that she had repented and trusted in the light, and endured great tribulation and perils". Then after the thirteenth repentance, and after several attacks on the part of the lion-faced power, the Savior "caused the light-power to form a crown of light upon her head in order that the emanations of the Arrogant One should not prevail against her". Then, to continue in the words of Jesus, "I and the power which issued from me and the soul I took from Sabaoth went out as a stream of light. . . . I gave the light-stream to Gabriel and Michael and made

**Pistis Sophia*, pp. 48, 261, 60, 84.

†*Ibid.*, p. 183.

‡*Ibid.*, p. 97.

||*Ibid.*, p. 232.

them descend into chaos to rescue Pistis Sophia, and take her light-powers from the emanations of the Arrogant One and give them to her." Then Gabriel and Michael led the light-stream over the material body of Pistis Sophia and infused into it all the light-powers which had been taken from her, till her material body became shining throughout. Then was Pistis Sophia "tabernacled in the midst of light and the emanations of the Arrogant One collapsed and could do no harm to her, because she had trusted in the light". Then Jesus led Pistis Sophia forth from chaos, and after several songs of praise on her part, he led her "to a region below the thirteenth aeon and gave her a new mystery . . . and a song of light that the rulers of the aeons should not prevail against her". Then Jesus passed into the light and ceased to busy himself with her. After this Pistis Sophia was plagued by two emanations of darkness (doubts? or sins?) from Adamas. Then she cried to the Savior and he took her and "led her into the thirteenth aeon, shining most exceedingly". Then they passed into the region of the four and twentieth invisible, and when Pistis Sophia saw her fellow-invisibles, she rejoiced and sang a song of light unto them.* If we regard the first stage as that of enlightenment, the stage of the material body being permeated with light may possibly correspond to regeneration, and the final entry into the heights either to the attainment of true Gnostic insight and maturity, or else, perhaps, to the entrance into heaven.

The double light-rays combined into one, streaming from above and from Christ, and effecting the transformation of Pistis Sophia, remind one of the doctrine of the Holy Spirit, proceeding from the Father and the Son. This suggestion is borne out by the parallel passage in Hippolytus. "Nous and Aletheia projected Christ and the Holy Spirit for the restoration of Form and the destruction of the abortion". Inasmuch as it was "not

*Ibid., pp. 82, 93, 112, 127, 128, 133, 136, 164, 169, 170, 177.

possible nor equitable that Christ and the Holy Spirit should remain outside of the Pleroma, therefore Christ turned away, and the Holy Spirit, from her".*

Very prominent throughout the book are the mysteries, of which baptism seems to be one. In her thirteenth repentance Sophia prays, "Save me, O Light, by thy great mystery. Pardon me my transgression in thy remission. Give unto me thy baptism; remit my sins and purify me from my transgression." Concerning "the mystery of baptism which remitteth sins", Jesus says that it burns up the sins imprinted on the soul by the counterfeit of the Spirit, and separates between the spiritual counterfeit and the destiny and the body on the one hand, and the soul and the power on the other.† "The mysteries are for all men", but the exhortation is given, "Cease not to seek day and night till ye find the purifying mysteries which shall cleanse you and transform you into pure light that ye may enter into the height and inherit the light of my kingdom." That these mysteries were thought of as possessing a sort of magical virtue is evident from the declaration, "If the mystery is uttered over the head of a man on the point of departure from the body, even of him who hath not received the mystery of light, he shall not be judged or punished because of the great mystery of the ineffable which is in him." The mysteries of light are to be given to those who have made the renunciation (*v. infra*). They are to be given even to sinners, if they repent. In the case of repentance, however, "only higher mysteries than those already received can remit sins". One of the most remarkable uses made of the mysteries was to save the soul of the uninitiated after death. Directions were given to "celebrate the one and only mystery of the ineffable, and say, 'Nay the soul of the one I think of be taken out of these torments and brought to the virgin of light.' " The mystery will save,

**Ante-Nicene Fathers*, Vol. V, pp. 86, 87.

†*Pistis Sophia*, pp. 106, 209.

it is declared, even those who have no more chance of re-birth.*

The ethical requirements of the Gnostics, at least as set forth in the "Pistis Sophia", are sufficient to lead one to discount somewhat the charges brought against them on this ground by some of their contemporaries. Those who were to receive the mysteries were to renounce the whole world, and all murmuring, superstition, spells, calumny, false witness, boasting and pride, gluttony, garrulity, evil caresses, avarice, loves of the world, robbery, evil words, wickedness, pitilessness, wrath, reviling, pillage, slandering, quarrelling, villainy, sloth, adultery, murder, hardness of heart, impurity, atheism, blasphemy and error.† They were to be diligent, loving to men, gentle, peacemakers, compassionate, ministering to the poor and sick and afflicted, loving unto God, and righteous.‡ This high and (we may well say) Christian standard was given an ascetic interpretation. They were bidden, "Preach to the whole human race, 'Renounce the whole world and all its associations, that ye may not add fresh matter to the matter which is already in you.' "||

The promised result of the performance of the mysteries and of this ascetic morality was the enjoyment of that gnosis on which we have seen laid such continual emphasis. The mystery of the ineffable, which they may receive who renounce the whole world and submit to the divinity, comprehends why there is darkness and why there is light, why there is sin and why there are baptisms and mysteries, why there are tears and why there is laughter, why there is fire of punishment and why there are seals of light to escape it, why there is death and why there is life, why there are beasts of burden and why there are birds, why there is brass and why there is iron and steel, why there is frost and why there is dew, why there is west wind and why there is east wind, why

*Ibid., pp. 251, 250, 257, 260, 314, 326, 327.

†Ibid., pp. 254, 251q.

‡Ibid., pp. 250, 251q.

||Ibid., p. 249.

there are emanations of light and why there are twelve saviors, why there are three gates and why there are nine guardians, etc., etc.* It is interesting to note that in the list are included natural science objects, questions of theodicy, and entities of gnostic mythological speculation. For the gnostic all is knowable.

The eschatology of the gnostics had its characteristic variations from that which was generally accepted in the church. The millennium was appropriated with the usual re-interpretation. "I shall reign," says Jesus, "over all the emanations of light one thousand years". Those who have been good gnostics will have great honor in heaven, for all who do Christ's mysteries "shall be first in the kingdom of heaven before all gods save those in the aeons"; "he who receives the mystery of the ineffable is higher than all angels and archangels and invisibles. He is a man in the world, but a king in the light. This refers primarily to Jesus himself, but he says to his disciples, "Ye are all angels, archangels, gods and lords, rulers, invisibles". "Ye, because of all your tribulations and repourings into different bodies, are pure light, exceeding refined. Ye shall enter into the height, and shall be kings in the kingdom of light."† Future punishment is partly in a transcendent sphere, partly on earth in a reincarnate existence. "The soul of the righteous who has not received the mysteries shall be tormented by the fires of chaos only a short space." "The workmen of wrath" are "ever in the judgments, seizing the souls" of men, and bearing witness of all sins. There are dungeons and torments and degrees of fires reserved for the sinner. There are different punishments for different sins. For some the soul will be frozen, for others it will be scourged with whips of smoke and cast into boiling seas of fire, etc. The uninitiated who have committed few sins will be reincarnated. The patriarches also, with the exception of the most eminent, will have to be

*Ibid., pp. 207, 209.

†Ibid., pp. 242, 245, 226, 228, 247, 250.

reincarnated that they may receive the saving mysteries. The fate of the initiated who sin is worse than that of the uninitiated. To be sure, they may, if they repent sincerely, be given the mysteries each time from the beginning, but if they die unrepentant, they shall not pass back into transmigration, and so shall have no future field of action. They shall be cast into outer darkness. They shall perish and be non-existent for the eternity.*

In all this the heathen element is conspicuous. The emanation theory, the emphasis on light as opposed to darkness, the abhorrence of matter, the mythological background, the doctrine of reincarnation, the penalty of annihilation, these and other elements are easily traceable to a pagan origin. The most noticeable of such elements, however, is the assimilation of pagan polytheism in the hierarchy of powers subordinate to the first mystery, the Light of lights. Among these regents are mentioned by name the Greek divinities, Kronos, Hermes, Ares, Aphrodite and Zeus.†

In attempting to form an estimate of Gnosticism, we can perhaps do no better than begin with the words of Origen: "There necessarily originated heresies . . . through the earnest desire of many literary men to become acquainted with the doctrines of Christianity."‡ In connection with the Gnostic movement in particular, Neander's words seem to be acute and just. "It was necessary when Christianity entered into the spiritual life that out of it should grow the craving to arrive at some clear consciousness of the connection between the truths communicated by revelation and the already existing mental possessions of mankind, as also of the internal harmony existing within the sphere of Christian truth itself as an organic whole. But wherever such a craving, instead of being met and satisfied, must be violently oppressed, the one-sided tendency of Gnosis

*Ibid., pp. 261-2, 296, 320 sqq., 362 sqq., 356, 316, 265, 307.

†Ibid., p. 362.

‡Ante-Nicene Fathers, Vol. IV, p. 469.

found in this some ground of justification. An exclusively theoretical tendency opposed itself to an exclusively practical one, and the deficiency of the latter tended to introduce the former.*

Less sympathetic, and, we are inclined to think, less just, is the estimate of Harnack. He says, "The Gnostic systems represent the acute secularizing of Christianity, with the rejection of the Old Testament, while the Catholic system, on the other hand, represents a gradual process of the same kind with the conservation of the Old Testament. . . . Gnosticism, which is just Hellenism, has in Catholicism obtained half a victory. . . . In their totality they (the Gnostics) form the Greek society with a Christian name."† This seems unfair to the Gnostics, at least to those of the type of the author of the "Pistis Sophia", and still more unfair to the old Catholic theologians. We would prefer to say that in both movements there was an attempt, in the interests of Christian faith, to avoid the subjectivism which would arise if the Greek mind were left with nothing but a Jewish apologetic. We would not expect Harnack to be satisfied with any result of such an attempt, inasmuch as, in common with all Ritschlians, he seeks to justify a procedure which finally rests, or tries to rest, in subjectivism. This cannot long satisfy, however, for it belongs to the very genius of the Christian faith to demand that what has been internally appropriated shall be shown to be objectively valid. In the attempt described above, then, we would say that the Gnostic result failed to satisfy the Christian consciousness, while the Catholic attempt was relatively successful in its theological development because it followed in general the procedure which must, we think, be the permanent method of Christian theology. That is, after the preliminary stage of becoming acquainted with the facts with regard to Christ and the Christian life, in theology proper there seems to

*Ch. Hist., Vol. I, p. 307.

†Op. cit., Vol. I, pp. 220-7.

be three stages: first, the pre-metaphysical or dogmatic stage, in which expression is given in propositional form to the fundamental affirmations of the Christian consciousness (i. e., that consciousness in which faith in Christ as the manifestation of God is the determining factor), and in which stage the scriptural norm is of prime importance, and the consciousness of the Christian community also valuable for guidance; second, the metaphysical stage, in which by careful thought these affirmations are sought to be brought into systematic unity with each other and with the facts of science and history; and third, the post-metaphysical stage, in which these affirmations, after having been satisfactorily mediated and harmonized are again taken up and used in the stimulation and regulation of the Christian life. The Gnostics, however, failed from a two-fold cause. They failed in the pre-metaphysical stage (which, in their case, was exceedingly attenuated) by not recognizing sufficiently the essential affirmations of the Christian on the basis of his faith in Christ. Perhaps some slight measure of excuse may be allowed them in this connection in view of the fact that they were pioneers and that the New Testament canon was not yet definitely constituted and the "rule of faith" not yet time-honored. They failed also in the metaphysical stage, however, inasmuch as their metaphysics was utterly unscientific. It was, so far as the scientific interest was concerned, little more than an uncontrolled speculation. It was pure hypothesis, altogether unverified and unverifiable. On the whole, then, the Gnostic development is comparable to the speculative theology of the neo-Hegelians of our day. Of course, the pre-metaphysical and metaphysical stages being so much at fault, the post-metaphysical stage could not be satisfactory, as was proved by the indignant repudiation of Gnosticism by the Christian community.

And yet the Gnostics—some of them at least—were at heart, we believe, sincere Christians. They were de-

voted disciples of the Christ. They could say with enthusiasm, "O Master, we know freely, surely, plainly that thou hast brought the keys of the mysteries of the kingdom of light."* This was their confession of faith.

THE CONTEMPORANEOUS ORIGIN OF THE
GOSPELS.

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It can hardly be said that during recent years much progress has been made toward the solution on the old lines of what is known as the "Synoptic Problem".

At the close of last century the theory of an "Ur-Markus" found some favor. It was supposed that in very early times there was in circulation a Gospel which has since been lost but which formed the basis of Mark and of those parts of Matthew and of Luke which are parallel with Mark. Most writers now would, with Professor Vedder, pronounce this idea to be "simply a figment of the critical imagination". (*Baptist Review and Expositor*, July, 1905).

The prevalent view now is that, in the parts of Matthew and Luke that are parallel with Mark, the authors of those two Gospels simply copied Mark—with, however, almost innumerable and certainly inexplicable alterations both in order and diction—and that the remaining parts of Matthew and Luke were gathered from other sources. Yet, half a century ago, Alford proved, as certainly as a Euclid demonstration, that it was impossible that either of the Gospels could in any part have been copied from any other. (*Alford's Greek Testament*, Vol. I., Prolegomena, Section 2).

Alford himself maintained the "Oral Theory", which was at one time popular, but is seldom mentioned now, though how long it will be before it has a revival it is hard to say.

In short, every theory in turn has its vogue, until after a while it is proved to be untenable and goes out of

fashion, and so remains until other theories have passed through a like experience, when, its refutation being by that time forgotten, it emerges again and has a new lease of life.

The majority of biblical scholars leave the question of the origin of the Gospels severely alone. Some indeed go so far as to say that the question is insoluble and like the squaring of the circle must for ever remain an unanswered enigma.

May it not be that the failure of students to find finality on this subject is due to their all starting on a wrong assumption? All the scholars who deal with the question take it for granted that the Gospels were not written, nor any portion of them, until some time—usually a very long time—after the events happened which they narrate. Is it not just possible that this assumption is a false one, and may not this be the reason of the hopeless condition which the discussion has reached? Suppose that, just as an experiment, the subject be studied anew on the hypothesis that the Gospels are composed of contemporary documents, manuscripts written at the very time or soon after the occurrence of the events they record, that is to say during the course of our Lord's ministry, is it not at least conceivable that more satisfactory results may be obtained? At any rate is it not worth while to try the experiment?

Why, it may be asked, should not records of Christ's words and work have been made during the course of His ministry? The time, it may be hoped, is passed for the Apostles to be spoken of as "illiterate fishermen". Four of them, it is true, followed that calling, but they were evidently the proprietors of a large and flourishing business, the commercial side of which would require worldly aptitude and experience for its management, also the keeping of books and the habit of fast writing. The same may be said of the occupation of Matthew, who is first introduced as "sitting at the place of toll". His position was certainly not a low or menial one. He must

have had officers at his command whose duty it would be to enforce compliance with his behests while he himself kept account of money received. Consistently with this, he is shown to be a man of some means, being able to make "a great feast in his house" on the occasion of his resigning office. The brief notices in the New Testament of the other six Apostles (not to mention Judas) do not give the impression that any of them were dull or uneducated; and the fact that they were able to retire from secular business and devote themselves entirely to the service of Christ, seems to imply that they were anything but poor in their worldly circumstances.

It may fairly be assumed that it was purely in an academic sense that Peter and John were said by the "rulers and elders and scribes" to be "unlearned and ignorant men"; they had not, like Paul, been brought up in Jerusalem at the feet of Gamaliel or any other Rabbinic teacher, and instructed according to the strict manner of the law of the fathers. There is plenty of evidence that the two Apostles just named were not only men of great natural ability, but of education and culture. Certainly, they could not have accomplished what they did in the establishment of the infant Church if they had not received in their youth at least a good primary education.

Nor was there anything in the literary conditions of the time to make it unlikely that written notes would be taken while the events were in progress. On the contrary, the masses of ancient manuscripts that have during late years been brought to light in Egypt prove that at that period men were accustomed to commit to writing matters of far less—ininitely less—importance than the sayings and doings of the Savior of the world. It is safe to say that Judea and Galilee were not in this respect inferior to Egypt. It is said of Palestine that its educational conditions in the time of Christ have been surpassed by no country in any age. According to Ederheim, there was a school in every village and every Jewish child was taught to read and write.

That it was the custom in those times to make records of passing events as they occurred is proved by the publication of the *Acta Diurna* at Rome. This was a daily gazette or summary of news, compiled under the authority of the Roman Government, by a staff of editors and reporters, including a number of short-hand writers. It contained an abstract of the proceedings of the public assemblies, the number of births and deaths in the city, notices of marriages and divorces, accounts of the public finances, reports of trials in the law-courts, and news of foreign wars, fires, sports and other matters of interest. The gazette was posted in some public place, where it could be read and copied, and newsvenders made copies, which were sold in Rome and sent to the provinces, where they were eagerly sought after and extensively read.

It seems probable that similar gazettes were published in the larger provincial cities also; for in all parts of the empire men imitated the things that were done in the world's metropolis. Especially would such papers appear in Galilee, which, for its size, was one of the most populous countries in the world, with large producing, manufacturing and commercial interests. For the great intercontinental trade routes crossed one another in Galilee and the contiguous province of Phœnicia. It can hardly be imagined that people of such a time and country would be content to depend merely on rumor, which is always most unreliable, for their knowledge of the things that were happening in the world.

Indeed it can only have been by means of some sort of written publication circulated through the country that some events alluded to in the Gospels, such as the falling of a tower in Siloam, became generally known.

The men and women of those times ought to be thought of as not unlike the people of the present day. Certainly, they were no less intelligent. They had not, it is true, so vast an inheritance as we have of the accumulated inventions and discoveries of the past; but, in the use of such knowledge and advantages as they possessed, they

showed just about as much wisdom and as much folly as people show in this conceited twentieth century.

Now, what should we expect at the present day of men in a station of society similar to that of the Apostles, men of the middle class, if called to a position which could be at all compared with theirs? Should we not expect them as a matter of course to make some written records of the doings and sayings of him to whom they had attached themselves? And when we consider all that is implied in the words, "They left all and followed Him", and realize in some measure how intense must have been the Apostles' regard for, and admiration of, Him at whose bidding they had left their avocations and their homes to become His associates, can we imagine that among them all there would be none to perceive the need of taking written notes and preserving for all time some records of the wonderful works and words of their new Master, and that they would neglect to do so in the whole of the two years during which they continued in His company?

And, even if they themselves failed to think of this, is it not reasonable to suppose that our Lord in His infinite wisdom would suggest it? Beyond question, He had certain definite purposes in choosing the Twelve to be His own immediate followers, and who can doubt that one purpose was to secure permanent records of the things He was about to do and teach? If so, is it likely that He would allow this purpose to be so imperfectly realized as would have been the case if no records were made except from memory a number of years later?

Supposing it to be conceded that the Apostles soon after they were called may have seen the need of making records, the next question is, In what manner did they probably set about to carry out this duty? Well, for one thing, it seems most likely that they wrote their reports in company. It is not likely that they all wrote. There being twelve of them, that would be unnecessary, inconvenient and expensive. But they would all join in helping those who did write, not of course in reporting

Christ's longer addresses, which on this theory must have been taken down while He was speaking, but in the composition of the records of events. Naturally, in thus assisting, some would take a more active part than others. Some might usually be almost silent, only putting in a word now and then. The chief part of the talking would be done by two or three, and there would doubtless be one who by tacit agreement would take the lead and act as chief spokesman for the party. Still all would feel a sense of responsibility and would watch that no error crept into the written statement.

When the Apostles had assembled, probably in the evening, for the purpose of recording the incidents which had recently occurred, one, two or three, as the case might be, would prepare themselves with pen, ink and sheets of papyrus to write. At first there would be general and free conversation and nothing would be written. After a while, one of the party would remark that time was passing and those who were to write had better begin. Soon there would be a hush and the one who acted informally as chief spokesman would begin to dictate a statement, being a narrative in grammatical shape of some recent incident which had specially impressed them and which had no doubt been the subject of the conversation that had just taken place. Before anything was written, however, alternative wordings would be offered by others and the writers would thus be afforded the choice of two or more sentences with which to begin. Then, as the telling of the story proceeded, there would be further interruptions by one and another who might wish to amend some detail, to add some item or to suggest an improvement in the language. In such cases an amendment, addition or variation might be accepted by one of the writers and not by another. Sometimes such interruptions would lead to discussion, with the result that the written narratives might in that place differ widely while yet retaining much that was identical. Sometimes one of the writers might choose not to follow closely the

dictated story, but to trust rather to his own recollection of the facts or his own literary taste. Sometimes the one who usually acted as chief spokesman may have been absent, and then the honor of the position may have been divided between two or three, the resulting diversity being reflected in the manuscripts.

Is it unreasonable to imagine that men such as the Apostles and in their circumstances would, in some such manner as this, try to carry out an obvious duty? If so, would not the result be the production of several sets of notes, bearing in substance, style and language much resemblance to one another and yet showing a great deal of diversity? It will be admitted that resemblance and diversity, curiously intermixed, are among the most striking features of the Synoptic Gospels; the question to be considered is, Are the features of such a character as can be accounted for by the Gospels having been composed of notes dictated and written in some such way as that feebly and imperfectly described above? An answer to this question can only be obtained by a careful comparison of parallel passages placed side by side. This comparison each student should make for himself, but by way of illustration two examples are presented below.

But, before dealing with these, it is necessary to mention a circumstance that further complicates the study of the question. It would take too long to give the reasons here, and probably the statement will be accepted without dispute: If the original notes of which the first three Gospels are composed were really written in the way supposed above, they must have been written in the Aramaic language, and in that case each set of notes must have been separately and independently translated into Greek, when redacted into the form of the Gospels as we now have them. Separately and independently translated, and yet subject to certain common influences that it would take a whole article to elucidate; but which would and do show themselves in identical words and phrases in the translated work.

The point to notice now, however, is that, in addition to variations caused by manner of production of the original documents, the student must expect to find variations due to translation from one language into another.

The first example is the story of the calling of Simon and Andrew and James and John, Matthew iv. 18-22 and Mark i. 16-20.

These passages consist respectively of 89 and 82 Greek words (the text taken being that of Rushbrooke's Synopticon). Analyzed they give the following results:

Greek Words.	Matthew.	Mark.
Exactly alike.....	54	54
The same but differently inflected.....	5	5
Partly alike.....	3	2
Partly alike but differently applied.....	1	1
Quite different.....	26	20
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Total	89	82

The greatest number of consecutive words alike is 9 (Mat., verse 21; Mark, verse 19). The greatest number of consecutive words common to both Gospels in Matthew is 12 (verse 21), but therefrom 2 words contained in Mark are omitted. The greatest number of consecutive common words in Mark is 11 (verse 16), but therefrom 2 words and 3 words contained in Matthew are omitted.

Following in parallel columns are the two passages, taken from the English Revised Version:

Matthew iv. 18-22.

Mark i. 16-20.

And walking.....by the sea of Galilee, he saw two brethren, Simon who is called Peter, and An- drew his brother,..... casting a net into the	And passing along by the sea of Galilee, he saw Simonand An- drew the brother of Simon casting a net in.....the
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sea; for they were fishers. And he...saith unto them, Come ye after me, and I will make you.....
fishers of men. And they straightway.....left the nets, and followed him. And going on from...
 thence,...he saw other two brethren, James the son of Zebedee, and John his brother.....in the boat with Zebedee their father, mending their nets; and.....he called them. And they straightway left the boat and their father,.....

and followed him.

sea; for they were fishers. And Jesus said..unto them, Come ye after me, and I will make you to become fishers of men. Andstraightway they left the nets, and followed him. And going on a little further, he saw.....
James the son of Zebedee, and John his brother, who also were in the boat
mending the.... nets. And straightway he called them. And they left
their father Zebedee in the boat with the hired servants, and went after him.

The foregoing passages have no parallel in Luke. (Luke v. 1-11 differs so widely that it seems better to understand it to record a different and later Call). But the section in Mark is immediately followed by one that has a parallel in Luke but not in Matthew. This has been chosen for the second example, namely, the Casting Out of a Demon in the Synagogue at Capernaum, Mark i. 21-28, Luke iv. 31-37.

The passages consists respectively of 122 and 119 Greek words, and analyzed give the following results:

Greek Words.	Mark.	Luke.
Exactly alike.....	64	64
Alike but in a different connection.....	2	2
The same but differently inflected.....	8	8
Partly alike.....	3	3
Quite different.....	45	42
Total	122	119

In Mark verses 24, 25 and Luke verses 34, 35 there are no less than 22 consecutive words alike, an unusually large number. Indeed there are in the former 25 consecutive words common to both Gospels, but therefrom one word contained in Luke is omitted.

The two passages according to the English Revised Version are shown side by side as follows:

Mark i. 21-28.

And they go...into Capernaum;
 and straightway
 on the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue
 a man with an unclean spirit;
and he cried out,
 saying,
 What have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And...the unclean spirit, tearing him and crying with a loud voice, ...came out of him.

Luke iv. 31-37.

And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day:

and they were astonished at his teaching; for his word was with authority.
 And in the...synagogue there was a man, which had a..... spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil.had thrown him down in the midst, he came out of him, having

..... And they	done him no hurt. And...
were all amazed, .....	.....amazement came
.....insomuch that	upon all, and they spake
they questioned among	together, one with another,
themselves, saying, What	.....saying What
is this? a new teach-	is this word?
ing! with authority	.....for with authority
.....he commandeth	and power he commandeth
even the unclean spirits,	.....the unclean spirits,
and they obey him. And	and they come out. And
.....the re-	there went forth a ru-
port of..... him went	mour concerning him.....
out straightway everywhere	.....
into all.....the	into every place of the
region of Galilee round	region round
about.	about.

The Revised Version is so faithful to the original—different words where possible being used to represent different Greek words of the same meaning—that the foregoing give a very fair idea of identities, similarities and variations in the pairs of reports; but, to appreciate them fully, the sections ought to be copied out from the Greek Testament in parallel columns, and the corresponding words placed in position as in these examples.

It would perhaps be hardly correct to say that the foregoing examples are typical. It may be a question whether a really typical example can be found, for each pair or set of parallels presents peculiar features of its own. The special features of the two chosen are that the identities in phraseology are unusually numerous. This may seem to make them less incompatible with the copying theory than some others that might be chosen. And yet, on examination, how unlikely it will appear that the variations, comparatively few as they are, represent alterations made in copying. What reason could there be for making alterations of such a character? That the alterations, if they be alterations, are not due to care-

lessness is proved by the exact agreement between the narratives in all details of fact. But if they were intentional, what was the motive? It cannot have been a wish either to shorten or to lengthen; for in each Gospel some words are omitted and others added. Besides, many of the variations tend neither to lengthen nor to shorten the story.

If the variations had appeared in two Gospels only, the copying theory might have seemed not impossible, the alterations being in that case due to some strange idiosyncrasy on the part of the author who copied. But it is inconceivable that two separate authors, dealing with the same subject, should both have set themselves to puzzle posterity by making in the text of the narratives they were compiling changes which cannot be described as otherwise than capricious.

It is the consideration of difficulties such as these that has driven many (Sir John Hawkins among others) to look with some favor on the Oral Theory. But then the examples quoted are among the very ones about which Sir John Hawkins says, "It seems difficult to believe they owe nothing to a written Greek source", and, "It appears very unlikely that they could have been handed on so exactly without the use of documents". (*Horae Synopticae*, page 51).

But now, let it be supposed that each pair of sections were severally written by two men at the same time in the company of others, all of whom were assisting in the composition of the story. Each one would try to set down the sentences one by one agreed on as most suitable to describe what was being recorded, yet feeling free to choose among the alternative wordings proposed by one and another, or even to prefer his own. Allowing for the variations afterwards caused by separate translation, would it not be reasonable to expect just such results as those which actually appear?

Quite in harmony with this supposition, but not at all with the copying theory, is the fact so often noticed that

each Gospel has its own characteristics. Some of the features peculiar to Mark are mentioned by Professor Vedder in the article quoted above; but Matthew and Luke has each its peculiarities also. The respective characteristics of the three Gospels are very fully set out in "Horae Synopticae", and are quite sufficient to prove that there is very decided individuality in each Gospel. These marks of individuality are far too numerous to allow the possibility of copying; they manifestly belong either to the original material or are due to the several hands of separate translators.

What has been said so far applies chiefly to the narrative parts which, however, nearly all include short utterances of Christ. These the writers would naturally try to record with the utmost possible accuracy, and accordingly it will be found, as a rule, that it is in the utterances that the closest similarity prevails. Now, if the narrative parts were written at the time and in the manner proposed above, it will be impossible to avoid the conclusion that the longer utterances—the parables and discourses—must have been taken down at the very time and as they were being spoken. It is claimed that careful comparison of these, where contained in more than one Gospel, justifies and compels this conclusion, the differences, with few exceptions, being such as would result merely from the omission by one of words and sentences secured by another, and variations caused by translation.

There is nothing improbable in the supposition that the longer addresses were taken down as they were being delivered. It is not impossible even that some of the disciples were able to write short-hand, for the art was much in use at that time. It may be in the recollection of some readers that, between forty and fifty years ago, soon after the full development of Pittman's system, there was among young men almost a mania for short-hand. It was learned by many youths who had no idea of turning it to professional account. There may have been something of the same kind in the first third of the first century—

that brilliant period produced by prolonged peace and settled government. This may seem to some far-fetched and fantastic, nor is it essential. As said earlier in this article, the secular occupations of Matthew, Peter and the sons of Zebedee would make it necessary for them to become accustomed to writing quickly. This must be obvious to every man of business who considers the real nature of their occupations. Then, there is no reason why our Lord, when reporters were taking down His utterances, may not have spoken slowly for their convenience. The number of addresses preserved in the Gospels is extremely small compared with the number He must have delivered in the course of His ministry subsequently to the choosing of the Twelve, and it is quite conceivable that, in order that some typical and very specially important deliverances of His might be preserved for all time, He may on those occasions have paused between sentences long enough for the reporters to keep pace with Him.

If the original notes contained in the Gospels were thus written contemporaneously with the events, it may be supposed that they would not be allowed to remain dormant after the Ascension and Pentecost. They would doubtless be at once made use of in the work of evangelization and the instruction of converts. They would be copied freely; they would be translated into Greek, and the copies and translations would be widely circulated. Thus would the statement of Papias be justified, that Matthew composed the *logia* in the Hebrew (that is Aramaic) language, and each one translated them as he was able. Paul and other missionaries would take such translated copies with them on their journeys, and their converts again would make copies to keep for their own use.

Meanwhile the original manuscripts would be carefully preserved by the several writers or those to whom they may have entrusted them. These documents consisting of a large number of loose sheets of papyrus, the copies

of them casually made would be unarranged and disconnected. A complete set of any one Evangelist's set of notes would be a rarity, and, even if such could be found, the sheets composing it would not be arranged in their original order. Documents such as these, though useful for purposes of preaching and giving instruction, would not by intelligent believers be regarded as satisfactory, and, before long, attempts would be made by one and another to collect them and edit them in some sort of order. This, it is maintained, is the course of what might be reasonably expected to happen, and it agrees literally with what Luke asserts did happen, (Luke i 1, 2).

At length, those who had charge of the original manuscripts would come to realize the need of a systematic and authoritative arrangement of them being prepared for publication, and then the task of careful translation and redaction of them would be undertaken, or placed in the hands of some competent person. Probably Matthew would translate and redact his own notes. Peter may have given his notes to Mark to edit under his own supervision at Babylon. The third set may have been entrusted to Luke for the same purpose at Jerusalem, at the time of Paul's imprisonment at Cæsarea. Perhaps not exactly as here described, but in some such way, it may be imagined the Gospels assumed the shapes in which they have come down to us under the names of Matthew, Mark and Luke.

In this article the Gospel of John has not been mentioned, as it raises different questions altogether. If Matthew, Mark and Luke are composed of contemporaneous notes, John must be also. But in that case the notes of which it is composed must have been written, not like the others in Aramaic, but in Greek, being records of some of our Lord's utterances in that language. For, since the appearance of Dalman's "Words of Jesus" and Deissmann's "Bible Studies", there ought to be no doubt whatever in anyone's mind that our Lord and the Apostles were accustomed to converse in both the

languages that were current in Palestine at that time. Hence followed, on the theory of contemporaneous notes, a natural division of labor. When our Lord spoke in Aramaic, three Apostles, whose work remains in Matthew, Mark and Luke, made notes in that language. When He spoke in Greek, John recorded His utterances in that tongue. To record in two languages some of the Master's words and deeds was quite in accord with the practice of ancient times, as is proved by the many bilingual and trilingual inscriptions that have of late been brought to light.

The theory that the Four Gospels are composed of notes written contemporaneously with the events demands the belief that all things in that connection happened just as they may reasonably be supposed to have happened, providing the truth be admitted of the facts recorded and taking fully into account the circumstances and customs of the time.

The question now is: Do the features of the Gospels themselves when examined in detail bear out the conclusion that they originated in this manner? In a book of which the present writer is the author (*Gospel Problems and Their Solution*, London, 1899), an attempt is made to prove that such is the case; and that on this view everything becomes plain and all difficulties disappear. The book has had a fairly wide circulation and the theory it contends for is steadily gaining ground in Australia, and to some extent in Great Britain also. But the subject is one that requires close and patient study. One thing can be confidently promised to anyone who will heartily undertake the task, and that is that he will find it an occupation of enthralling interest and intense delight.

BOOK REVIEWS.

I. OLD TESTAMENT.

Scientific Confirmations of Old Testament History.

By G. Frederick Wright, D. D., LL. D., F. G. S. A., Bibliotheca Sacra Co., Oberlin, Ohio 1906. Pp. 432.

The learned editor of the Bibliotheca Sacra and author of *Man and the Glacial Period* and standard works bearing on the Antiquity of Man, and the relation of Science and Religion, gives this ample and elaborate work to the public "in the hope of doing something to re-establish confidence in the historical statements of the Old Testament", and of "so unfolding the marvelous geological events of the post-Tertiary period as to incite the general reader to a close study of its significant and overwhelming facts". He believes that all students of the Bible and of the early history of mankind, as well as of geology, will find satisfaction in the light which science is here made to shed upon some of the early traditions of mankind. The volume gives us for the first time in print the Stone Lectures delivered by the author in Princeton, in 1904, but enlarged by information gathered since and put into more elaborate and suitable form for the reading public. The work is to be followed by a volume on the broader question of the Origin and Antiquity of the Human Race—upon which recent geological investigations have shed and are shedding important new light. It was the author's acknowledged ability and extensive investigations along these lines which led the trustees of Oberlin College to establish the professorship of the Harmony of Science and Revelation, and to appoint him its first incumbent. The provisions of the chair allowed him the freedom of the first half year, in order to pursue the special lines of investigation upon which he had entered; while a year and a half was granted him at one time to make a circuit of the Northern hemisphere and to visit regions in the Old World which are ordinarily inaccessible. The convictions formulated in the volume,

he tells us, have deepened as his investigations have proceeded from year to year; and this now is an effort to put the facts so clearly before the public that it shall have the same basis for judging of the conclusions he has reached, as the writer has himself attained.

Among the subjects made freshly interesting in the light of recent discoveries and researches are Israel in Egypt, the Exodus and its Attendant Miracles, the Physical Preparation for Israel in Palestine, the Destruction of Sodom and Gomorrah, Traditions and Scientific Credibility of the Deluge, Genesis and Science, etc. The Appendix contains many valuable "Notes" and an extensive bibliography of the subject; and the ample Index will serve to place the contents of the volume, subject by subject, within ready reach of the reader. The book deserves the earnest consideration of all students, as also, no doubt, what this reviewer does not pretend to be able to give it, the serious criticism of specialists who are masters in this realm of learning.

GEO. B. EAGER.

Outlines for the Study of Biblical History and Literature.

By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty and Professor of Biblical History and Archaeology, Yale University, and Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With maps and charts. New York, Charles Scribner's Sons, 1906.

This book, as the title indicates, aims to present the Biblical history and literature together, in their close connection with each other. The history begins with the earliest Semitic history, and extends to 135 A.D. The literature is considered not only directly as such, but also as a source for the history. Hence in each period the treatment ordinarily embraces three principal divisions, sources for the history, discussion of the history, and the literature of the time. The direct consideration of these matters is brief, followed by references to available literature. The treatment is from the modern critical standpoint. In many respects the book is of great value. There is a real need, which it meets more directly than

any other work. It has evidently been prepared with much care and scholarly ability, and its general accuracy in the presentation of manifold details is to be recognized. Aside from the use for which it has been prepared, as a manual for study, it brings into convenient form much material which is made easily available for reference.

The chief question concerning the complete success of the book arises when one considers how broad was the aim of the authors. The preface states that it was intended chiefly for four classes, the college student, the graduate student specializing in Oriental history or literature, the professional student of theology, and the general student of the Bible. Further, it is intended for self-instruction, as well as for use with a teacher. The complexity of aim makes the task difficult, as the authors recognize. The feeling of the reviewer is that from the standpoint of these statements it is only partially successful. It may well be doubted whether the outlines are sufficiently "definite", to use the word of the authors, and sufficiently complete, to be of very much assistance to most students without a teacher. By this it is meant especially that the older view of a question is usually entirely ignored, and that the direct statements of the authors give no indication of differences of view among modern critical scholars at many points, as, e.g., in reference to the date of the Song of Songs, and of Job, and of the final compilation of the Books of Proverbs and Psalms. These critical differences are usually represented in the references given, but might easily be overlooked by the individual student who reads only a portion of the references. It is not meant, however, that there is any evidence of intentional unfairness in presentation, but rather of a lack of such definiteness and completeness as might have been expected, even within the limits of a handbook. Again, for many students, especially graduate students and a large number of theological students, the references to literature have too narrow a range for thorough work. The purpose to

direct the student in "the discriminating use of the best reference literature" is hardly attained. The exclusion of all German works, while deliberate, seems to the reviewer a serious limitation in usefulness. A surprisingly large number of important works in English on the subjects considered, also, receive no mention. The references are largely to histories, introductions, and other general works, while references to commentaries are few, and to special works discussing particular topics yet fewer.

At some points the general plan of arrangement is not carried out with entire success. This results especially from not distinguishing clearly between the writings as sources of history and as literature. Particularly confusing is the treatment of Gen. i-xi:26. This is considered in the same division as literature and as a source of history; while its only proper use at that point is as a source of history, its discussion as literature belonging to a point farther along in the book. The same difficulty appears with Gen. xi:27 and Ex. i-xix:2a. It seems to be a result of such treatment, also, that no connected statement of the contents of J, E, or P is given.

The maps are a valuable feature of the book. A subject index would be a desirable addition, although its place is partly supplied by the index of Biblical books and passages.

GEORGE RICKER BERRY.

Expositions of Holy Scripture.

By Alexander Maclaren, D.D. A. C. Armstrong & Son, New York. 1907. Six volumes. Second series. Price, \$7.50 net for the whole six volumes.

We now have twelve massive volumes in this superb series of Scripture exposition. They are only sold in sets of six volumes. This set includes Exodus, Leviticus, and Numbers; Deuteronomy and Joshua; Judges and Ruth; Samuel; Mark (2 vols.). The ripe, rich fruit of the prince of living preachers is here presented in most attractive form. Dr. Maclaren is wonderful for many things and not the least of his powers is the sus-

tained elevation of his thought and style. He does not drop to the trivial or the flippant. The stream flows on at full tide. Here is food for the soul, food that is wholesome and fattening. Let us hope that these volumes may have a large sale both among preachers and laymen. Every Sunday school library would be richer for the presence of the whole list of forty volumes. God gird the author with strength to complete his great task.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the Book of Psalms.

By Charles Augustus Briggs, D. D., D. Litt., Professor of Theological Encyclopaedia and Symbolics, Union Theological Seminary. New York, and Emille Grace Briggs, B. D. Vol. I. New York. Charles Scribner's Sons. 1906.

This scholarly volume by Dr. Briggs is worthy of a place in the International Critical Commentary Series to which it belongs. It contains an able Introduction to the Psalter and a critical commentary on the first fifty Psalms. The author states in the preface, "This commentary is the fruit of forty years' labor." No one who studies it with care will, for a moment, doubt that years of diligent and scholarly toil have been spent in its preparation, though he may differ widely from the author's views of historical interpretation and particular exegesis.

Again says Dr. Briggs: "The commentary will show that Roman Catholic commentators have rendered valuable service which has been too often neglected by modern Protestants, and that the older British interpreters are the real fathers of much of the material for which modern Germans usually receive credit.

"For more than thirty years I have given much attention to Hebrew poetry. For a long time I had to battle for it alone against unreasoning prejudice. I have lived to see a large proportion of American scholars adopt essentially the views which I represent."

The following quotation shows the religious views of the author at their climax of orthodoxy and spirituality:

“The Psalms are among the most wonderful products of human genius. No other writings but the gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Savior. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I can not explain either Gospels or Psalms except as books of God, as products of human religious experience, inspired and guided by the Divine Spirit.”

The learning displayed is marvelous, the style lucid and vigorous, the spirit devout and critical.

As is usual with the critical school of which Dr. Briggs is a brilliant exponent, he assumes hypothetical positions with the calm assurance of those who stand on the solid rock of fact and history.

If any one will read the volume with both eyes open, and not take for granted that the author is correct in his historical disposition of the Psalms and in their minute interpretation, he may be greatly aided in the apprehension of their literary structure and beauty.

One has to be very careful lest too much dissection result in mutilation; analysis may destroy vitality. Historical dislocation may rupture the religious organism of the Psalter. It seems to me that these dangers are not avoided by the learned commentator.

In speaking of the various glosses found in the Psalter he says: “Psalms expressive of piety and protestations of integrity are modified by insertions of confessions of sin and pleas for forgiveness. Protestations of innocence are inserted in Psalms which lament the sufferings of the people of God from vindictive and cruel enemies.” It seems to the reviewer that such “confessions”, “pleas” and “protestations of innocence” were more likely inserted by the composer than by a subsequent compiler. This conclusion is more probably correct from every consideration, literary, historical, psychological.

Again: “Early Psalms were adapted to the supremacy of law by legal glosses, to the times of Hebrew wis-

dom by legal glosses, to the Maccabean times by lamentations for defeat, imprecations upon enemies, and other warlike expressions appropriated to the period of persecution and conflict."

It is well to note that legal ideas need not be considered glosses, but inherent in the original unless we violently wrest the law from its historical position and give it a later date than is justified by the Biblical record. Then, too, it is worse than a gratuitous assumption to consider the Maccabean times as pre-eminently suited to evoke lamentations and imprecations. They appropriately belong to periods far earlier, as is indicated by the thought, spirit and historical suggestions in the Psalms.

We are not surprised to read that by editing "many of the Psalms have lost their original literary form. They express varied states of mind, differences of experience, inconsistent situations".

This is what many of the Psalms are to those who believe in the critical editing process. In regard to the authorship of the Psalms, Dr. Briggs states that "no Psalm can be regarded as earlier than David and few belong to his time".

"In the New Testament David is used as the equivalent of the Psalter, and as such personified in the references to particular Psalms. Questions were not raised as to authorship or editorship." Again: "There were no good reasons why Jesus and his apostles should depart from these opinions, even if they did not share in them. There was no reason why Jesus, as a teacher, should have come to any other opinion on this subject than his contemporaries held. This was not a matter in which his divine knowledge would have influenced his human training. He was doubtless not informed as to matters of criticism which did not confront him in his day." Then, the opinions of Jesus even on important Biblical questions and history may be rejected at will by his modern followers. If Christ was not acquainted with the truth in the Biblical realm, it is difficult to see how any one can follow him

implicitly and rationally. He may be better informed than his contemporaries, but not better than ours, seems to be the critical conclusion. It is remarkable how widely Dr. Briggs, misrepresents the traditional school, and then evidently fancies that when he has refuted these misrepresentations he has established his own radical position. He speaks of "the still prevailing traditional opinion that David wrote all the Psalms." This is news for the traditionalists. It is amazing that Dr. Briggs should make such a statement. They do believe that David wrote many of them, but that a larger group were written by others, according to the most reliable external and internal evidence. As opposed to the conservative school Dr. Briggs says that critical opinion shows that "David wrote few, if any, of the Psalms, the most of them being post-exilic." He ventures to criticise this position, dares to think of "pre-exilic and even Davidic Psalms". "The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century, B. C."

The periods of assignment are as follows:

1. The early Hebrew monarchy before Jehoshaphat, seven Psalms attributed to David, 7, 13, 18, 23, 24b, 60a, 110.
2. Twenty-seven to the period of the Hebrew Monarchy.
3. During the exile thirteen were composed.
4. Thirty-three were composed during the early Persian period.
5. Sixteen to the Middle Persian Period, the times of Nehemiah.
6. Eleven to the late Persian Period.
7. Early Greek Period, twelve.
8. Later Greek Period, forty-two.

9. Maccabean Period, eight.

This gives a total of 163 Psalms, because some of the Psalms are regarded as composite, and the different parts are assigned to what is regarded their appropriate historical position. It is interesting to note the use of the divine names in the Psalms. We call attention to only one of them, *Yahweh*, Jehovah.

“It is not used by P until Ex. 6:3. But J uses it from the beginning of his narrative and possibly explains it as meaning ‘the everlasting God’. Gen. 21:33. It is used cautiously by E (about 163 times) but constantly by J (about 499 times), and by P after Ex. 6:3 (about 781 times). D uses it apart from his phrases about 211 times. In the prophetic histories it is used sparingly by E, but constantly by J D and R.”

This is a refreshing improvement over the contention of some critics and shows the folly of adopting a mechanical scheme that will not permit a writer to use any one of the divine names at pleasure. To give R all the credit for knowing the meaning of the divine names is to fly in the face of genuine historical exegesis. The inspired writers when considered in the light of their Biblical representation were eminently competent to use Elohim, *Yahweh*, etc, according to the thought intended to be expressed.

Dr. Briggs' discussion of the religious contents of the Psalter is admirably presented, and his contention for its canonicity well sustained.

He gives a suggestive treatment of the history of interpretation of the Psalms from the Apostolic Fathers down to the present day.

In fact, practically every question that Biblical criticism has raised receives careful treatment from the pen of an able Hebrew scholar and diligent Bible student.

The commentary is far more in harmony with conservative views in its exegesis than one might infer from the general position taken by the author. He is incisive, suggestive and often helpful. But he too often destroys the flower by unsparing, unsympathetic and unjustifiable

vivisection and presents to his readers a withered form of the Rose of Sharon and the Lily of the Valley.

BYRON H. DEMENT.

The Origin and Permanent Value of the Old Testament.

By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. New York. Charles Scribner's Sons. 1906.

In this work the author's aim is to set forth in popular style, for the benefit of busy pastors, Sunday school teachers, and Christian workers in general, what he considers the origin and permanent value of the Old Testament. It is not intended as an original contribution to the critical study of the subject. Prof. Kent simply gathers up the conclusions of modern scholarship and presents them in this popular form. In general, he accepts the positions of the advanced critics with reference to the date and authorship of practically all the Old Testament books. The traditional view is set aside with remarkable ease and grace, notwithstanding the doubts which some critics modestly acknowledge with reference to many of their conclusions. The literary analysis of the Hexateuch into the J., E., D., and P. documents is followed according to the well known theories of the divisive school of critics, without any notable pause to consider any difficulties which might be encountered, for instance, in the Book of Joshua. The early narratives J. and E. are prophetic in character, and are based upon traditions mostly oral, and have been written not for any historical purpose, but for an ethical and spiritual end. Hence they are filled with allegory and parable and idealized history, and we need not ask any foolish questions as to the events and persons and dates—the sermon is the thing, get that! Not until the days of Solomon is there anything that more than approximates authentic history.

As to the other portions of the Old Testament, the author follows closely the path blazed through by this same radical school. There are more than two Isaiahs, Zechariah is not a unity. The Book of Daniel was writ-

ten about 165 B. C., the titles of the Psalms are, for the most part, based on the somewhat awkward conjectures of late compilers, and the wisdom literature as a whole is very late, "Job" probably taking its final form as late as 200 B. C.

Throughout this resumé of the radical position, the author has interwoven for the purpose of instruction or illustration, it may be supposed, a parallel account of the growth of the New Testament. It needs only to be remarked that the "parallel" is very much overworked, and it is only by the aid of a series of futile suppositions that any light whatever can be obtained upon the growth of one from the development of the other.

Nevertheless, the Old Testament has abiding value. It is full of ethical and spiritual power. The author does not feel that any of its beauty and worth has been destroyed. Ethical values are beyond the touch of the historical and literary critic. Taken as allegories and parables, the literature of Genesis sparkles with gems of lofty moral and spiritual truth. It may be admitted that full justice is done to this aspect of the book; and yet it ought to be remembered that the Old Testament would certainly lose no whit of ethical and spiritual value if it were considered according to the traditional view. I am not aware that the moral worth of the Law and the Prophets and the Writings is a modern discovery.

Evidence is not altogether lacking which leads us to conclude that the origin of the Old Testament is far different from the process outlined in this book, nor does it require us to under-estimate ethical and spiritual values.

DAVID J. EVANS.

The Message of Hosea to God's People of the Twentieth Century.

By B. A. Copass, San Marcos, Texas, and published by American Baptist Publication Society, Philadelphia. Pp. 64.

True to its name, this booklet teaches lessons of purely practical life. The author's aim is not at all to consider critical points nor even to deal largely with the predic-

tive element in Hosea's words. Rather, he would have us hear and heed Hosea the preacher proclaiming God's faithfulness to the unfaithful ones of His choice. How well the task is done can be best known by only those who read the work as a whole; but the thought follows this course in the main: *Chapter I* considers Hosea's environment. From many points its statements strikingly suggest conditions of the present day. *Chapter II* gives a general outline of the book, and indicates the view that Hosea's was a real marriage with an actual literal adulteress. The latter point is further developed and quite convincingly maintained in the chapter at the end of the book. *Chapters III and IV* carry the burden of the work. Their respective subjects, "God's Conception of Sin in His People" and "God's Dealings with His Erring People", emphasize the fact that the message is to those already in covenant relations with God. Thus what the message lacks in breadth it gains in intensity. Apart from those most admittedly heinous sins denounced by the prophet, there are those in the twilight and less severely condemned among God's people to-day. Chief of these popular sins are: Rejection of the Word and desecration of the worship of God; instability in righteousness; covetous idolatry; commercial dishonesty; forgetfulness of God in need and in prosperity. In regard to God's dealings with his people for sin, the prophet considers the people as being either persistently rebellious or repentant and returning to God. The former are chastised by Jehovah in their persons, possessions, posterity, and privileges of religious life. And in all these things, history repeats itself too sadly in our day. But even for those in sin Jehovah yearns as a loyal, loving husband and father, and seeks to save them by His help, while demanding due and true repentance and righteousness. Just here the author must needs note Hosea's predictions of the second David to come and God's deliverance of His own from the power of death and Sheol. *Chapter V* recounts what and why the prophet

suffered and how all this should warn and win and instruct twentieth century children of God.

The work is all in all an intensely wholesome and stimulating one. Whatever one may believe as to the critical, literary features of Hosea, the message must reach our hearts. It cannot fail to be a boon to its hearers in these and other respects: It sets forth the major importance of the minor prophets as messengers to today—a matter too often unknown even to those preaching God's Word; it urges a revival of practical preaching so surely, sorely needed in this "age of greed and graft", and points preachers to these divinely designed examples of what such preaching should be; and it thus stimulates a zeal for righteousness in our spiritual Israel, than which nothing is so needed to-day. The author has wrought well, that he will do more such work among more of the prophets, is devoutly to be wished.

LEONARD W. DOOLAN.

The Gist of the Old Testament.

By Frank Seay, Montgomery, Ala. Published by Publishing House, M. E. Church, South, Nashville, Tenn. Pp. 86.

One of the most hopeful features of the Sunday School revival of to-day is the increasing hunger for the whole of God's Word. Many courses and treatises, large and small, are stimulating and meeting this want. In the booklet above, the author has specially considered the needs of the Sunday Schools for the present year. He follows the usual triple division of the Old Testament books, but places them in this order: History, prophecy and poetry; and adds a fourth class of matter, which he calls philosophy, or the wisdom literature. In general, the chronological order of the topics is pursued throughout. As the work is intended for only general use, it is necessarily general in its substance and plan. But no necessity excuses errors such as these: The exaggeration of the nomadic character of Abraham's personal life (p. 28); the thought of civilization of that age as being quite barbarous (pp. 28, 34); the misstatement about "a

woman's gloating over a mother's grief" (p. 34); the reference to David as a "bandit" (p. 35); the characterization of the execution of the Canaanites as being unnecessarily cruel (p. 34); would divine future retribution be rightly regarded "cruel"? the ascription of sensuality to the Song of Songs (p. 75); the placing of Hosea before instead of after Amos (pp. 59, 60); the classing of Psalm 52 as a type of penitential psalms (p. 77). Then there are a number of minor errors, chiefly of the printer, no doubt. Among them are these: The use of "Solomon" for "David" (p. 36); the spelling "Dannite" (p. 35). Also there are more than a few marks of poor English, particularly colloquialisms, here and there in the book. Yet there are many excellencies throughout the work as a whole. The author manifests an enthusiasm in the handling of his subject which enlists interest from the first. By easy and orderly steps, the student is led on to the end, and none can follow this course without being richly instructed in all that the title implies. It is an inexpensive and convenient manual, and admirably adapted to the use for which it is designed.

LEONARD W. DOOLAN.

Studies in Biblical Law.

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn, Barrister-at-law. Published by David Nutt, 57-59 Long Acre, London. Pp. 123. Price, 3s., 6d.

Quoting from the preface, "this little book represents the first attempt to apply the ordinary methods of legal study to the solution of Biblical problems. It consequently contains much that is new and unexpected". These are statements of fact. The author, who is a lawyer, avoids theological or religious questions, though admitting necessary connections with such questions all along. He modestly disclaims theological learning, but boldly insists that those unlearned in law cannot possibly know Biblical laws aright. It is confidently asserted that "the historical evidence of the date of the Pentateuch has never been examined by any writer who

has been trained to weigh such evidence" (p. 22). This assertion is the premise of another, an effective thrust at certain critical views: "Probably not one of the critics would venture to dogmatize, without legal training, about the system of law at present in force in his own country in the positive manner in which they all make allegations about this difficult system of ancient law" (p. 32).

In keeping with this view, the first chapter is entitled "On the Present Condition of Biblical Studies", and occupies almost half of the whole work. But the chapter really more than keeps the promise its subject makes. In justifying his method—that is, investigating the *nature* of the covenants and codes before regarding anything else therewith—the author discusses lengthily several important themes. These are respectively the laws of loans, slavery, priestly property, dowry and the camp.

As to the laws anent slavery, jubilee and release, it is pointed out that "the critics confuse them all hopelessly" (p. 16). "In fact, this enactment is not a slavery law at all. It is a measure for the relief of the insolvent Israelites" (p. 8). Its specific reference is to *de facto*, not *de jure*, slavery—that is, to slavery assumed in payment of a debt. Hence the Pentateuch plainly differentiates between the Deuteronomic release of loans and the Levitical liberty of inhabitants in the year of release. The former referred doubtless to city conditions; while the latter aimed doubtless at alleviating rural concerns. "So far, the codes are mutually complementary, not contradictory." For relief of townsmen bondsmen, Deuteronomy provided a septennial release (15:2).

Representative radical critics argue that the Deuteronomic legislation identified the priests and Levites, and on this assumption asserts the priority of "D" to "P". *Per contra*, however, the author of these "Studies" points out that Jeremiah (1:1; 39:9) speaks of the priestly possessions in Anathoth, and since the priests and the Levites are thus distinguished the radical contention and dowry, leads to similar conclusions. Particularly "P" is self-contradictory. On such bases, the author re-

peats: "The evidence in the case of the Pentateuch has not yet been passed on by a competent judge." Similar reasoning, in regard to laws of family bondage, seduction and dowry, leads to similar conclusions. Particularly, as to camp laws, "The critical treatment appears to be wild in the extreme" (p. 41). "The crowning impossibility" of making these products of evolutionary forgery is seen in the laws themselves. Likewise, as to many more, relatively minor, Levitical and Deuteronomic statutes "the inference is irresistible that either these laws are nonsense, or the critics misunderstand the legislator". "Not to this strange school can we look for that insight into the practical working of human institutions which is the soul of all good historical work" (pp. 42, 43).

In Chapter II the author studies the "covenant ideas" of the Pentateuch. Here, again, his object is to write purely as a lawyer. Hence this statement: "In a series of sworn treaties called 'covenants' Israel literally avouches the Lord (Jehovah) to be his God, and the Lord avouches Israel to be a people holy unto Him. All this in bilateral covenant. These covenants are called by the author 'pillar' or 'witness' covenants, as the pillar or heap witnessed the covenant. The employment of writing came as a later adjunct to the old covenant formalities. On the other hand, the other class of covenants are named by the author "token" covenants. These were unilateral, that is, the duty is laid wholly upon the party bound. For example, in Noah's case, the covenant whose token was the bow, bound not Noah but God. So on thus through the later records, in Exodus, Leviticus, Isaiah and Jeremiah, these two covenant columns support Jehovah's oaths. The final "new covenant" promised in Jeremiah is to all earlier ones "as is a lady's gold bracelet to fetters of iron or brass".

"Some Proofs of Date" is the title of Chapter III. One illustration is enough for our purpose here in noting the author's work. It is that of the law about blasphemy. In Leviticus 24:10-23, Shelomith, son of an Egyptian

father and an Israelite mother, blasphemed the name of God. He was put in ward until Moses should declare God's law. Then he was put to death. It would seem that that law later fell into disuse. From these and stylistic considerations, the radical view asserts that such statutes were not only post-Mosaic but post-exilic, too. But the author's sense of legal processes feels such assumptions to be gratuitous in view of the following facts: In early societies, law was personal, not territorial. In the Mosaic economy, therefore, it had to be specially shown that the law applied to stranger as well as to Hebrew. Hence this specific statute in the case in question. Further, the thorough working of such statutes would conduce to their relative disuse and consequent passing from mind. Finally, as to style, it is neither unnatural nor unusual that laws should be couched in striking statement and peculiar style as compared with ordinary speech. These facts strongly support the conservative view as to the earlier dates.

The rest of the chapters are named respectively: "Some Interesting Parallels", "The Inter-relation of the Legal Passages", and "The Spirit of the Legislation". Space here forbids much more than mention of these themes. As to inter-relation, the legal passages are shown to build upon one another in natural relationship. Even the Pentateuch as a whole pre-supposes much well settled law, so that "it never presents us with a complete view of Israelitish law of the Mosaic age" (p. 109). As to the spirit of the legislation, the charges that the Pentateuchal laws are barbarous and unpractical are inconsiderate of the facts. That they were unworkable is disproved by the fact that they worked. That they were not brutal laws, is seen in a corrected view of exactly what they required and in a comparative view of these and ancient laws in other lands—notably, the Code of Hammurabi and corresponding Roman laws.

As a whole, these "Studies" are of unusual worth. They accomplish for certain Old Testament themes what Greenleaf, Lyttleton, and West did in New Testament

lines. Its methods are correct so far as they go; but one questions whether it is either proper or possible to dissociate distinctly religious and legal considerations—since the laws were distinctly religious in both spirit and aim. Also students of Hebrew will not approve his use of “Lord” for all transliterations of the Tetragrammaton. But no one will doubt that the author has attempted a most important task and has succeeded well. He has done much to clear the atmosphere where there was overmuch fog. The work deserves to be well known among all students of the older part of God’s Word.

LEONARD W. DOOLAN.

Strack und Zöckler Kurzgefasster Kommentar zu den Heiligen Schriften. C. H. Beck’sche Verlagsbuchhandlung, München.

1. *Die Genesis* übersetzt und ausgelegt von D. Dr. Hermann L. Strack, a.o., Professor der Theologie zu Berlin, zweite neu durchgearbeitete Auflage München. 1905. M. 4.50. S. 180.

2. *Der Prophet Jeremia* ausgelegt von D. C. von Orelli ord. Professor der Theologie zu Basel, Dritte neu durchgearbeitete Auflage. München. 1905. M. 4.50. S. 215.

The excellencies of this series of commentaries, which has now been before the public for twelve or fifteen years, are well known to biblical scholars. Their brevity, scholarship and conservative standpoint have recommended them to the public and occasioned the translation of at least some of them into English. The general standpoint is indicated by a quotation from the preface to Strack’s Genesis: “The work . . . has at bottom the conviction that scientific work and firm faith in the God of miracles and prophecy, in the God who was revealed in the history of redemption, especially in Jesus Christ the crucified and risen, are not incompatible but harmonious” (p. 6). During the last ten years substantial progress has been made in Old Testament studies, making a new edition of this excellent work desirable and welcome. The old standpoint is maintained while all the results of recent investigation, which can be regarded as assured, are made use of. Strack goes a little further in separating the sources of Genesis than

in the first edition, but stands by "the conviction that many of the conclusions which the critics draw from the results of analytical work are false." Neither Strack nor Orelli has greatly enlarged his work. The new has been incorporated by further condensing the old material.

W. J. MCGLOTHLIN.

II. NEW TESTAMENT.

Between the Testaments, or Interbiblical History.

By David Gregg, D.D., LL.D. Funk & Wagnalls, New York. 1907. Pages, 124.

Dr. Gregg is now President of the Western Theological Seminary. He has given us a helpful little book, though not one of great originality. He does not tell the story of the Interbiblical times, but makes a free and popular discussion. This is done with clearness and vigor. The average man knows little about this period of Jewish history in spite of the numerous handbooks on the subject.

A. T. ROBERTSON.

The Fifth Gospel. The Pauline Interpretation of Christ.

By the author of the Faith of a Christian. Macmillan & Co., London and New York. 1907. Pages, 223.

I wish I knew the author of this able and delightful volume. One who reads many theological books that are not always winning nor useful, rejoices in this sane and penetrating treatment of a most vital theme. It is not possible to overestimate the value of Paul to Christianity from both the apologetic and the expository standpoint. If we see Jesus largely through Paul's eyes, the answer is that his were wonderfully competent eyes for that very purpose. The writer of this book is thoroughly alive to all the modern problems involved in his theme and meets them squarely with conspicuous ability. He has a wonderful power of expression and his ringing sentences set forth the heart of the question with rare skill. Take this, for instance: "Was it Saul who imagined he saw Jesus, or

was it Jesus who manifested Himself to Saul?" "Were there two present, Saul and Jesus, or only one, Saul?" You feel like marking paragraph after paragraph. The book is written with nervous energy and tremendous nerve. He grips the verities of Christianity with a master's hand.

A. T. ROBERTSON.

Der Brief des Apostels

Erklärt von Lic. Haus Lietzmann, Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Pr. M. 1.50. S. 80.

This is the first "Lieferung" of Band III. of the Handbuch zum Neuen Testament which is to have five volumes. Volume I. will treat the grammar and literary surroundings, Volume II., the Gospels, Volume III, the Pauline Epistles, Volume IV., the rest of the New Testament, Volume V., New Testament Introduction and practical questions. It is a very engaging series and competent scholars are engaged for the task. A German translation of the Epistle is here given with brief and pungent comments. The comments, however, are based on the Greek text. They exhibit a scholarly equipment, though one is surprised (S. 25), to see Lietzmann prefer the text *ἔχομεν* to *ἔχωμεν*. It is beautifully printed and the whole series will be one of the handiest to be had.

A. T. ROBERTSON.

Shaw, The Pauline Epistles. Introductory and Expository Studies. Second Edition.

Edinburgh, T. & T. Clark. New York, Chas. Scribner's Sons. Pages, 508.

This is not an entirely new book, but it so exactly meets the needs of many students that it deserves notice. In the several years that it has been before the public, it has not been superseded, though other good discussions of Paul's Epistles have appeared. Dr. Shaw has a combination of real scholarship that is alert and sane with the gift of a clear and winning style. He goes right at the thing and says it. The problems are fairly faced and the student is put in touch with the results of the best

criticism. The interpretation is eminently practical and helpful. Dr. Shaw accepts all of Paul's Epistles as genuine. He has the historical sense and knows how to make the past live again. This volume is a fine specimen of the best Scotch exposition and there is no better than the best. It is a book to have in addition to the various commentaries. It gives one a comprehensive view of Paul's writings.

A. T. ROBERTSON.

The Apostolic Age in the Light of Modern Criticism.

By James Hardy Ropes, Bussey Professor of N. T. Criticism and Interpretation in Harvard University. New York, Charles Scribner's Sons. 1906. Price, \$1.50 net.

This volume contains the Lowell Lectures for 1904. They were designed for a popular audience and are written with freedom from technicalities, but at the same time, they exhibit real scholarship at every turn. It is on the whole a very suggestive and helpful treatise. The author rejects II. Peter and the Pastoral Epistles and finds Luke in the Acts only a tolerably "fair" historian. On most points, while at times timid and cautious, Dr. Ropes takes a moderately sane and conservative view. He understands Paul better than he does any other New Testament writer and is willing for Paul to set forth his view of Christ without too much trimming down. The book assumes, of course, a working knowledge of the Apostolic times and does not attempt to relate the story. It is, on the whole, a fruitful study that will be useful.

A. T. ROBERTSON.

Wahrheit und Dichtung im Leben Jesu. (Truth and Fiction in the Life of Jesus.)

By P. Mehlhorn. B. G. Teubner. Pages, 132. Price, (bd) 1.25M.

This little book is No. 137 of a generally interesting and trustworthy series of "Primers", entitled "Aus Natur und Geisteswelt", and intended to cover all departments of knowledge in a manner at once scientific and popular. The author while holding positively (against Kalthoff) that Jesus really lived, yet formally

takes for his guiding principles that nothing is to be accepted, first, which is out of harmony with what happens in our own experience, and, second, which did not fit with the circumstances in which Jesus lived. For present purposes it is probably sufficient to indicate in a word his conclusion, namely, that not only the miraculous birth of Jesus and his resurrection, but all miracles and the most of the rest of the life-story of Jesus as it has been told from the beginning, is simply "fiction".

DAVID FOSTER ESTES.

Die Vier Evangelien. Vorträge.

By Professor D. Dr. Haussleiter. C. H. Beck'sche Verlagsbuchhandlung, Oskar Beck, München, Germany. 1906. M. 1.20.

This is a conservative presentation of the known facts concerning the four Evangelists. He puts the Synoptic Gospels before 70 A. D. (S. 69) and argues that only a hearer could have written the Sermon on the Mount (S. 21). He accepts the genuineness of the Gospel of John. This book is one of a number of excellent books that state the conservative view of the New Testament which are published by this firm. The author rings out for the early date of the Gospels and the correctness of the picture of Jesus presented by them. The author has a reason for the faith that is in him and writes with warmth as well as with critical acumen. It is refreshing to turn from Wrede and Bousset to a man like Haussleiter,

A. T. ROBERTSON.

The Teaching of Jesus Concerning the Christian Life.

By Gerard B. F. Hallock, D.D. The American Tract Society, New York. 1906. Pages, 193. Price, 75 cents.

Dr. Hallock is a preacher of great ability and he has a subject that suits him. He handles the important theme with skill and earnestness. His style is simple, clear, earnest. It is a book that will help any one to a consecrated life. The subjects of the chapters are, Its Supreme Importance, Its Beginning, Its Evidences, Its Conflicts, Its Maintenance, Its Joyful Experiences, Its

Sufferings and Trials, Its Obligation of Service, Its Rewards. This is certainly a good bill of fare and, what is more, he tells us what the Master has to say on these matters. This is the seventh volume in the series.

A. T. ROBERTSON.

Jesus von Nazareth in seiner geschichtlichen Lebensentwicklung dargestellt von Wilhelm Hess.

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. Ps. M. 2. Geb. M. 2.50. S. 115.

This is really volume two of Prof. Hess' *Jesus von Nazareth*. After the treatment of the critical material in the other volume he here sets forth the historical development of the life of Jesus. The same critical attitude is maintained in this volume also, the presentation of the results of modern criticism with the minimum of the supernatural element. The career of Jesus is gone over again with practically the same general outline, but with another method, that of historical unfolding rather than critical discussion. This treatment is more positive and constructive and gives in brief compass the author's ideas of the life of Jesus. They are both free from needless technicalities though scholarly in the real sense.

A. T. ROBERTSON.

Jesus von Nazareth im Wortlante eines kritisch bearbeiteten Einheitsevangeliums dargestellt von Wilhelm Hess.

Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1906. M. 1. Geb. M. 1.50. S. 77.

This volume would be called conservative in Germany where one is treated to the latest speculations of Wrede, Wernle, Weinel and Bousset. The author endeavors to put in popular form the results of modern criticism of the Gospels as sources of the life of Jesus. There is, in fact, a harmony also in condensed outline according to what criticism leaves us. The birth narratives are passed by without comment and the narrative begins with the Galilean ministry. So likewise the resurrection portions of

the Gospels are eliminated. However the author uses Paul's account in 1 Cor. and Gal. of the resurrection of Jesus, but only as the belief of the apostle, not as an actual fact. The Gospel of John is not used at all. The miraculous element is whittled down to the narrowest limits. This in brief is the result as set forth with much critical acumen and clearness of Hess. It is a story far less rich in subject matter than the traditional narrative. But in this critical residuum one sees the essential features of the old. Really consistent logic that would take away so much would cut this off also, for the supernatural Christ is still before us. Schmiedel is logical with his anti-supernaturalistic hypothesis when he rejects all but nine words of Jesus. But logic is not always fact nor truth. The value of this book lies chiefly in the specimen one gets of the fairly conservative German criticism, not in the conclusiveness of the arguments.

A. T. ROBERTSON.

The Child of Nazareth.

By Benjamin Waugh. Sir Isaac Pitman and Sons, 1 Amen Corner, London, England. 1906. Pages, 333. Price, 5 shillings net.

This is a remarkable book. We have a number of volumes on the Childhood of Jesus, some of which are not only fanciful, but positively hurtful. In this volume Mr. Waugh shows adequate knowledge of the times, the customs, the land. He has, besides a vivid and sympathetic imagination, one under good control. Sometimes he overstrains a point or builds much on very little, but on the whole, one is struck with the justness or at least the possibility of the correctness of his remarks. The book will do much to enable one to realize the probable facts in the childhood of Jesus as he looked out upon the wonderful world around him and gradually entered into its throbbing life. I think the author is decidedly in error in attributing to Jesus as a child disgust and horror at the whole system of Old Testament sacrifices. In several other cases he has read modern motives back into the mind of Jesus, but, taken as a whole, the book is a distinct success.

A. T. ROBERTSON.

Sayings of Our Savior. Selected from the Four Gospels.

Henry Altemus Co., Philadelphia. 1907. Price, 50 cents.

This little volume belongs to the Waistcoat Pocket Classics. They do not give all the words of Jesus, but only a few of the most momentous. The little book is bound in limp lambskin and is a handy gift book.

A. T. ROBERTSON.

The Sweet Story of Old.

By Mrs. L. Haskell. With an Introduction by the Ven. Archdeacon Farrar. Thirty-three illustrations. Henry Altemus Company, Philadelphia. Pages, 123.

This book is a reprint of a very excellent Life of Christ for small children. The colored pictures are attractive and the narrative is told with simplicity and directness, a thing not always true of such books.

A. T. ROBERTSON.

III. MISSIONS.

The Church of Christ in Japan. A Course of Lectures.

By William M. Imbrie, D.D. The Westminster Press, Philadelphia. Pages, 122. Price, 75 cents net.

There are four of the lectures, giving a full outline of the rise and position of "The Church of Christ in Japan" and constituting an interesting study in organic union of denominations. The present case of union does not constitute an example of the rise of a native church from the demand for freedom on the part of native converts nor yet of union by reversion to the New Testament type. These are the two principles that must be most effective in bringing about any desirable or permanent union of the sects of Christendom. The first of these plays a part, but not the chief part, in the rise of this united "church". Union will not come by leaders saying, "Go to, let us unite our churches and form one Church of Christ". Dr. Imbrie has given us an interesting and suggestive study. It contains much of general interest affecting Japan and Japanese missions. There are some wise words about

methods of work in Japan, especially in the discount he puts upon the spectacular meetings of lecturers who spend a few weeks in the country and speak only through interpreters. The study of the meaning of the years of reaction in the progress of Christianity in Japan is full of wisdom. So far as the lectures are intended to recommend the method of union illustrated in "The Church of Christ in Japan" they will probably fail, for they expose a method that is fundamentally impracticable.

W. O. CARVER.

Knights Who Fought the Dragon.

By Edwin Leslis. Philadelphia, The Sunday School Times Company. Pages, 297. Price, \$1.00.

We have in this book a remarkably vivid presentation of Chinese life and characteristics, a discriminating account of some of the chief causes of the Boxer Movement, a heart-stirring account of the sufferings and heroism of the missionaries in the days of that baptism of fire and blood, a suggestive study of the ways of love and married life, and a most human and engaging novel. If the reader wonders how so much can be put into one small volume, the reviewer can only share his feeling and invite him to put this statement to the proof. There are some artistic defects in the movement of the drama, but the whole work is drawn with a strong hand. The author has the strong points of a Ralph Connor, though somewhat lacking in his finish. It is hard to conceive of a more true and realistic picture of missionary work in China in its more heroic aspects.

W. O. CARVER.

Odds and Ends from Pagoda Land.

By William C. Griggs, M.D. Author of *Shan Folk-lore Stories from the Hill and Water Country*. Philadelphia, American Baptist Publication Society. 1906. Pages, 274. Six illustrations.

This book is peculiarly interesting and informing, just because, without any effort to be learned it tells in a matter-of-fact way of the every-day life and habits of the peo-

ple of Burma. It is so transparently true to the actual conditions and deals so simply with so much that a more learned work would omit, that it is really full of the very best of learning. It is such a book as a child would delight in and a man find more interesting than the child does. There are some marks of carelessness in the preparation, but these go to help the impression of the remarkably busy and competent medical missionary.

The book ought to prove a sort of campaign document for the work of Foreign Missions. The great need stares one in the face on every page, and the worth of the work is equally evident. All this with the most natural of straightforward tales.

W. O. CARVER.

The Mohammedan World To-day. Being Papers Read at the First Missionary Conference on Behalf of the Mohammedan World, held at Cairo, April 4-9, 1906.

Edited by S. M. Zwemer, F. R. G. S., E. M. Wherry, D.D., James L. Barton. Fleming H. Revell Co., N. Y. Pages, 302.

Until recently the Mohammedan world was generally regarded as an almost hopeless field for missionary endeavor. But there are evidences of a reviving faith in the power of the Gospel among the Mohammedans, among them this Conference at Cairo last spring. The book consists of nineteen brief papers, most of which were read at the Cairo Conference, and which give a brief view of Islam and missionary work among its devotees in all quarters of the Mohammedan world. The point of view is, of course, that of the missionary who is seeking to convert the Mohammedan, and yet the outlook is broad and sympathetic. One at this distance can not, of course, judge of the accuracy of the representations, but they make the impression of fairness and justness. On the whole, the tone is distinctly hopeful. The door is open for missionary work among all Moslems under non-Moslem governments, and this means more than half the whole number; in some quarters there have been many converts who have shown high character; the Scriptures are widely read among the Mohammedans in

some lands and the desire for an education is breaking up their conservatism and leading some of them to seek an education even in Christian schools. In summing up Mr. Zwemer says: "The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His church at the beginning of the twentieth century is the evangelization of the Mohammedan world." The book is provided with valuable maps, charts and statistical tables. On the whole, it presents an excellent, compact survey of the present condition and needs of the Mohammedan world.

W. J. MCGLOTHLIN.

Japan.

By David Murray, Ph.D., LL.D., Superintendent of Education in the Empire of Japan, and Adviser to the Imperial Minister of Education, from 1873 to 1879. Revised Edition, Comprising the History to the Close of 1905, with the Provisions of the Treaty of Portsmouth between Russia and Japan, and Supplementary Chapters by Baron Kentaro Naneko, LL.D. New York, G. P. Putnam's Sons. London, T. Fisher Unwin, 1906. XII + 551. Illustrations and maps. Price, \$1.50.

A new volume for Japan in "The Story of the Nations" series for Japan was a necessity, and nothing better could be done, perhaps, than to give us a new edition of this work by Dr. Murray, whose training and facilities made him especially well fitted for the work.

The new edition is brought down to the latest times with ability and skill, and with a deep sympathy for the Japanese spirit. While written from the standpoint of the Japanese the accounts of the recent war with Russia are made up of, and from, the official documents.

W. O. CARVER.

IV. PRACTICAL AND DEVOTIONAL.

The Ancestry of Our English Bible.

By Ira Maurice Price, Ph.D., University of Chicago. The Sunday School Times Company, Philadelphia. 1907. Pages, 330.

In this admirable book Prof. Price has done the public a real service. In these twenty-five chapters he presents in concise and popular form a description of the prin-

cipal versions and texts of the Bible from the earliest known translations and manuscripts down to modern times. Now and then so much of the history of a version or manuscript is given as is necessary to let us see the historical background, whenever this is required to bring out more sharply the distinguishing characteristics of the document. Of some of the great manuscripts, such as the Sinaitic, the essential facts regarding its discovery are given, "that we may the better know the cost of some of our most valued treasures." The book abounds, too, in excellent illustrations, designed to set vividly before the eyes of the reader *fac simile* specimens of some of the earliest and most important texts and versions now to be seen only in the great libraries of the world, or in some rare private collections. Though, in giving the ancestry of our English Bible, Prof. Price goes back to the beginning and deals with the Hebrew, the Samaritan, the Greek, the Latin, the Syriac Bibles, as well as with the Targums, Eastern Versions, Apocrypha, etc., he devotes special attention to the early versions of the English Bible, rightly believing that the Bible work here is really understood only if we appreciate the historical condition of those days. The Bibliography gives a selection of the literature of the subject most likely to prove helpful in further investigation of the theme of each chapter. A Chronological Table presents such dates as are essential in the best scheme for fastening outline facts regarding Bible translations and texts upon the mind, and some suggestive diagrams are given, illustrative of the relations of the versions and transcripts so as to present readily to the eye the potent facts in the case that should be remembered. The publishers have spared no pains in making the volume attractive in form and makeup. As compared with other kindred books for popular use known to the reviewer, it is the completest and best and may be heartily recommended for private use, as well as class use, in the Sacred Literature Course, or in our theological seminaries. In the preface and dedication the author lets us into a pathetic bit of history connected with

the delayed publication of the matter in book form. The questions dealt with were first discussed in a popular vein in a series of articles in *The Sunday School Times* in 1904, and their publication was announced to take place at once. But long, distressing and fatal illness in the family of the writer, and the decision to expand the material to more than twice its original size, compelled postponement of publication. Now the volume appears lovingly dedicated "To the Memory of Jennie Rhoads Price, inspiring, devoted wife and mother, during whose last year of patient and pathetic suffering these pages were penned".

GEO. B. EAGER.

Practical Ideals in Evangelism.

By Charles Herbert Rust. Philadelphia, The Griffith & Rowland Press. 1906. Pages, 348. Price, 75 cents.

This is a book that is an outgrowth and exponent of the "New Evangelism". Since the appearance of "The Evangelistic Note", by W. J. Dawson, we have had quite a crop of them. Taken with other things already noted in these columns, such works, and the reception given them by the public, are signs of what Dr. George E. Horr, of Newton Theological Institution, has called "a distinct reaction in favor of a more generous recognition of the place of the evangelist in the economy of the Kingdom."

A few years ago the reigning type of evangelist was distinctly out of favor, and as the same authority says, we were inclined to "judge the whole tree by the gnarled and worm-eaten specimens". Now, the conviction grows, not only that one of the most fatal errors that has wrought ruin to the churches has been the tacit admission that the work of the minister is a thing separate from the work of the evangelist, as Dr. Dawson insisted; but that there is, after all, as this author puts it, "a large place in the world for the God-ordained, well-balanced, spiritually-minded, sympathetic, cultured Gospel evangelist". No matter what one's view of the function of the "evangelist" of the New Testament times, or what one's theory of what ought to be now, may be, one thing

has grown clear as the outcome of experience, that a church under the best pastoral leadership may sometimes reach a situation in which a new voice, a new personality and an appeal from a new point of view, may do for it what the tossing of a lighted match into the grate does for the smoking and smoldering fire.

The author has had years of varied and blessed experience as an evangelist. He "humbly submits" to us here "what the Word, the Spirit and experience have been quietly but surely teaching him concerning evangelism". He writes in recognition and appreciation of a number of "valuable contributions" to the subject, but under the conviction that there is "something lacking", namely, practical suggestions as to how to make evangelism at once effective and sane. He writes with the avowed hope of helping to inspire, not ministers only, but all who read, to have some part in the gracious work of winning souls by a continuous, convincing and effective Gospel evangelism. He deals with the subject in its various forms and phases in a sane, lucid, straightforward way, but always earnestly and with a view to practical helpfulness. He deals generously with his fellow-evangelists of today, and leaves the reader deeply impressed with the need, urgency and "eternal fitness" of this form of effort at soul-winnig. Among other topics he discusses luminously and inspiringly "The Ideal Evangelist", "The Ideal Message", "The Ideal Method", "The Ideal After-Meeting", and one of his freshest and best chapters is devoted to "Evangelism with the Young People".

It is significant that the author takes up the report that little is done in our theological seminaries to fit men to be evangelists, or evangelistic pastors. He thinks, however, that many of our seminary teachers are coming to believe that something more than simply teaching the student how a sermon ought to be built and delivered must be accomplished, and that they are being forced to give time and attention to helping to fit men to preach and work so that constant conversions will characterize

their ministry. He cites the calling of Dr. Cornelius Woelfkin, an experienced and successful evangelist, to the chair of Homiletics in Rochester Theological Seminary, and points to "the efficient evangelistic preachers whom some seminaries send out", as "proof positive" that this is being done to some extent; but he adds, "there is room for more of this important training." (Compare pp. 50 and 100.)

He advises that every evangelist take a two years' course in business training, claiming that "this is needed in the mental development of the man who would lead men to Christ". He quotes with hearty approval what Dr. J. M. English, of Newton Centre, is accustomed to say to his classes: "I suppose when you boys leave the Seminary that you will settle down as pastors of some little churches at once, perfectly satisfied that you are fully prepared to preach the Gospel; but I advise each of you to spend two years as a traveling man on the road getting into touch with men." Certainly the thing aimed at is supremely important and desirable, for evangelist or pastor, whether gotten by the method proposed or by some other. The book will prove inspirational and helpful, we are sure, to all who would become successful soul-winners. It may well be put alongside of Dr. Mabie's volumes on this subject.

GEO. B. EAGER.

The Price of Winning Souls.

By Charles L. Goodell, D.D. Fleming H. Revell Co., N. Y., etc. 1907. Pages, 32. Price, 10 cents net.

An address delivered before the Conference of Christian Workers at East Northfield, Mass., Aug. 11, 1906, by the pastor of Calvary Methodist Episcopal Church, New York City, dealing with the human side of the work of soul-winning. A shining merit of the modest booklet is that it is the outgrowth and interpretation of the multi-form experience of a most successful pastor-evangelist. It is at once Scriptural, frank, informing and inspirational. It has already received, as it deserves, cordial

recognition; evangelistic committees of several denominations, as well as individual ministers and evangelists, are urging and aiding in its circulation. It is a modest but worthy and timely contribution to the growing literature of a great and increasingly interesting subject.

GEO. B. EAGER.

The Lord's Supper.

By B. R. Womack. (Tract). Pp. 48. 25 cents each or 20 cents each per dozen, obtainable from the author, Blackwell, Oklahoma.

Dr. Womack disclaims, in his preface, any intention of being strikingly new or original, but desires to set forth in a clear and easily apprehended form, the views commonly held by Baptists upon the meaning and participation of the Lord's Supper. The argument is presented with great brevity, but with excellent analysis and clearness. Those who wish to see the Baptist contention put in a vigorous and yet intelligible form will find this tract very much to their liking. Some minor points might be open to difference of opinion and statement, but, on the whole, the argument is satisfactory and complete.

E. C. DARGAN.

The Business Aspect of Christian Stewardship.

By L. B. Hartman, A.M., D.D. American Baptist Publication Society, Philadelphia. 1907. Paper. Pages, 89.

The first of the four chapters of this timely booklet deals sensibly and vigorously with the Social, Commercial, Economic, and Moral values of the church; the second with the legitimate Costs and Sacrifices of Religion; the third with the Tithe System, giving its history and endeavoring to show that it is in force today as "Privilege" and "Obligation", and the fourth with the Reasonableness of God's Method of Benevolence, of requiring men to give for the support and furtherance of His cause in the world. In the chapter on "Tithes" the author writes strikingly and with quite an array of learning, but with over-confidence, at points, and, it would seem, some lack of appreciation of certain Christian teachings

as contrasted with pre-Christian teachings. The doctrine of tithes—giving one-tenth of all our income to sustain his cause—“was *evidently* God’s original plan”, he says; “His law from the beginning, which has never been abrogated”. “It was *evidently* coeval with the origin of sacrifices and held a place in the earliest forms of worship.” Notwithstanding, he affirms this as so *evident*, he goes about to establish it by some very doubtful reasoning. “In the beginning God set apart two things for Himself alone, the ‘day of rest’ and the ‘tithe’. The tenth portion of a man’s income belongs to the Lord and not to himself (Lev. 27:30).” “Is the Lord’s Day less binding because it once passed through the old dispensation?” (pp. 48-58.) From this and more of such reasoning he concludes that the Tithing system “represents the mind of God” and “still holds its original rank among the highest privileges in the field of Christian responsibilities and obligations”. He attempts then to “trace its operations after it was merged into the church at Sinai”, and after it “emerged out of the old dispensation” and became a part of the new, “to resume its original place in the sphere of worship” (p. 55). To say nothing of the questionable phraseology used when he speaks of “the church at Sinai”, and of “the Lord’s Day” as having “once passed through the old dispensation”, how does the author’s view comport with Pauline teaching, the higher Christian teaching? Is the one-seventh of time and the one-tenth of the income still to be considered as “alone” belonging to God? Has any man a right to do as he will with the rest of his time and income? Do not we ourselves, with all that we are and have of time and strength and money, belong to God? What about the Christian doctrine of stewardship? Admitting that the Sabbath system and the Tithe system were enjoined of God, and well suited to the race in its childhood and youth, to an age that did not know God in Christ, are we Christians, looking at the matter from the lofty Pauline point of view, to think of them with all their

limitations as still "binding" upon us? Certainly there is no evidence that either system was reenacted as laws of conduct and worship either by Christ or his apostles. What "the fathers" taught and did, and what "the councils" enacted, is another question. But let it be said that even if we admit that these are flies in the ointment, the ointment in the cask is, in the main, of excellent quality and fragrance. The book deserves and will richly repay careful reading by pastors and business men.

GEO. B. EAGER.

In the Light of the King's Countenance.

By A. M. Dupree. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 362.

This is the "third impression" of this manual of devotion. The first was in 1902. It is sent forth by the author with the prayer "that the 'Living God who is the Savior of all men, but *especially* of those that believe', may cause it to be instrumental in bringing many of His children into the fuller light of His countenance—into the profounder rest and might of his unchangeable love". It is "dedicated to the 'master love' of one life, Dr. Ida C. Richardson:

Very beautiful hath been thy life to me, Love,
 Guileless and sweet!
 Child-heart in woman—soul rounded—complete."

It contains some original verses and paragraphs by the author, but is chiefly a compilation, showing a wide range of selections of Scripture, prose excerpts and bits of poetry, arranged according to the days and months of the year, for daily devotional use. The selections are quite choice in the main and very varied. It closes, singular to say, with "a prayer for a departed friend", in which occur these words: "Pardon, O gracious Lord and Father, whatever is amiss in this, my prayer, and let thy will be done.". The book is beautifully printed and bound. F. B. Meyer's name is given once with an "s"—

GEO. B. EAGER.

The Pilgrim's Hospice. A Little Book on the Holy Communion.

By the Rev. David Smith, M.A., Author of *The Days of His Flesh*. Hodder and Stoughton, Warwick Square, London, England. 1906. Pages, 120.

Here is a devotional book on the Lord's Supper. There is no controversy in it and no discussion of critical theories. It is the custom in Scotland in connection with the celebration of the Supper to have a devotional discourse. There is the same freshness of manner in this volume that is found in "*The Days of His Flesh*", only here Mr. Smith has more freedom and strikes a more elevated key of spirituality. The ten chapters are full of food for the soul. Mr. Smith's book has a lesson for American Baptists. We need to get out of the Lord's Supper what Christ has for us in the ordinance more than mere controversy.

A. T. ROBERTSON.

The Gate of Death—A Diary.

G. P. Putnam's Sons, New York and London. Pages, 267. 1906.

With death as affecting others and ourselves indirectly we are all more familiar than we care to be, but to each individual his own comes as an absolute novelty. As a rule, we can but wonder just how it will seem. And our wonder gets but little satisfaction, for, unfortunately those competent to speak from experience are not here to tell us. Our best helpers are the few, among whom the anonymous author of this book has a place. "Twice," he says, "I have stepped to the very gate of death, waiting for it to open to me; then twice I have turned my back upon it, and walked slowly back to life. Each time the experience was so different, and all so utterly unlike anything I had ever dreamed or imagined." Fortunately the author is a man of liberal culture, with a philosophical and religious turn of mind and he wields a facile pen. For its style alone the book is well worth reading. It has the easy swing and grace of W. J. Dawson. The first third of the book is positively fascinating, as it details his feelings in prospect of death and gives the estimate of life-values as they formed themselves in his mind at

that crisis, one could hardly expect that high level of interest to be maintained through the last two hundred pages. But the condensed reflections in chaste, religious English on such themes as God, Christ, the soul, the indestructibility of life, life as a probation, atonement, love and truth, faith and knowledge, character and conviction, immortality, etc., make highly interesting and suggestive reading. The best feature of these reflections is the emphasis put on some of the central religious verities, as, the Person of Christ, and the value of a childlike trust in God, as against the superficialities of mere ecclesiasticism; the weakest feature is the hesitancy and uncertainty about personal immortality. The writer does not surely realize the historicity and meaning of the resurrection of Christ. That fact meant certainty and exaltation to apostles. It should mean no less to us.

J. H. FARMER.

Baylor Bible School Lectures.

By Chas. B. Williams, A.B., B.D.

This pamphlet of 60 pages contains four lectures delivered at the Baylor Mid-Winter School last January. The topics are, "The Holy Spirit as Related to the Word"; "The Holy Spirit as Related to the Worker"; "Jesus' Method of Interpreting Parables", and "Parables Concerning Money".

The lectures are popular, clear, judicious. For Sunday school teachers and other Christian workers who desire fitness for service these would be helpful as sensible discussions in small compass of important practical themes.

J. H. FARMER.

Quiet Talks About Jesus.

By S. D. Gordon, Author of "Quiet Talks on Power", "Quiet Talks on Prayer". New York, A. C. Armstrong & Son. 1906. Pages, 290. Price, 75 cents net.

Mr. Gordon has done great good with his studies of Power and Prayer. The new set of studies covering the Purpose, Person and Great Experiences of Jesus, is a

work of genuine originality and profound insight. Its style is striking and in the highest degree, effective. The "Study Notes" at the end will prove a help in the personal use of the book, but more especially for class study for which the work should be very much in demand. The book assumes a knowledge of the Gospel story. It seeks to interpret the Christ in his essential character and mission.

W. O. CARVER.

Song Evangel: The Favorite Old and New Revival Melodies, for Evangelistic and Other Religious Services.

By W. H. Doane, Mus. Doc. Published by W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

This is an admirable collection of 192 of the best favorite new and old melodies. Dr. Doane's well known gifts as a master of music will at once commend the book to every one. We note that as the title indicates, the book has many of the very best of the old songs along with a large number of new ones. Among the old ones which will appeal to most readers are the following: "Sweet Peace, the Gift of God's Love", "My Jesus I Love Thee", "Rock of Ages", "Just as I Am Without One Plea", "There Will Be No Dark Valley", and many others. We do not hesitate to commend this collection of songs most heartily to all who desire inspiring and edifying music for revival and other purposes. The book ought to have a wide sale.

E. Y. MULLINS.

The Steps of Life. Further Essays on Happiness.

By Carl Hilty. The Macmillan Co. 1907. Price, \$1.25 net.

The Way to Happiness.

By Thos. R. Slicer. The Macmillan Co. 1907.

Many books of this type are useless or worse than useless. They are sentimental, lack vitality and touch with reality. They often cultivate a pale, sickly type of life that can scarcely be called Christian though it assumes to be the highest type. It is not so with the two books above mentioned. They tingle with vitality, they keep

in touch with things as they are, they are replete with learning. Hilty's book, especially, is the product of deep experience, profound religious faith and long reflection. It comes from the German atmosphere and reflects the need and difficulties of German Christians where unbelief is rife and religious despair is often present. This may make the book a trifle foreign to some readers, but it will be all the more helpful for all who have thoughtfully faced the difficulties and sorrows of life as it is. The other book is not so profound, but is thoroughly healthful and uplifting in tone.

W. J. MCGLOTHLIN.

V. MISCELLANEOUS.

The Promotion.

By John Marvin Dean. American Baptist Publication Society. 1906.

"The Promotion" sketches the career of a talented young man of wealth and refinement through the wars of our country in Cuba and the Philippines. The book gives us a living impression of the Cubans and Philipinos, but most interesting of all is the dealing of the brilliant young officer with the natives. The history of his own conversion, his repeated promotion in the army, his heroic sacrifice in becoming a missionary, and his final promotion to the realms of bliss after a few brief, but effective months of service, make interesting reading. The aim of the author, who is a minister, is to give dignity and pre-eminence to the mission work in foreign fields and to portray the greatness and essential heroism of missions. The style is clear and attractive.

B. H. DEMENT.

The Self Effacement of Malachi Joseph.

By Everett T. Tomlinson. The Griffith & Rowland Press, Philadelphia. 1906.

Malachi Joseph Pitt was a young minister of brilliant prospects, whose graduating essay on "The Self Effacement of a Minister", won loud applause and much com-

mendation. Yet he himself was wisely unacquainted with the lowly principles of self-sacrifice and self-renunciation which he so freely proclaimed. His conversion to his own doctrines was very naturally produced by the trying discipline of his first charge—a dead mission church in an unknown country district.

The story ends happily and furnishes many wholesome lessons, though lacking in a well defined plot and development.

B. H. DEMENT.

The Spirit World.

By Joseph Hamilton. Fleming H. Revell Company.

The author of this book has both independence and courage. He is a trichotomist. Man has a body and a spirit. He has also a soul which he regards as his spiritual body and which is an ethereal substance. In this he has kinship with the angels, and a study of angelic visitation, etc., gives us our best knowledge of its nature. It is invisible, capable of inconceivably rapid motion, has marvelously acute senses and is endowed with great power. In man, it is developed from the natural body, or he may be transformed into the natural again. This view is thought to help to explain miracles in a way to assist those who have become infected with the anti-supernaturalism of the time. For instance, Elisha was able to see the host of angels which were ready to protect him at Dothan, by virtue of the sight of this spiritual body. When angels appeared, they transferred themselves from the spiritual to a natural body. Our Lord's appearing to His disciples when the door was shut and then disappearing, was but his transferring himself from the spiritual to the natural body, and then going back to the spiritual again. This spiritual body has a likeness to the natural which will enable the redeemed to recognize those who are loved on earth. His idea of the spiritual body resembles that of Dr. Clark, of Colgate; but unlike Dr. Clark, he loyally holds by the doctrine of a general resurrection, although he cannot quite see the need of it. He also attempts to pry into the mysteries of the

soul's journey to its place of blessedness. He makes much of angel ministry and shows skill in gathering suggestions from Scripture and nature. It is doubtful, however, whether his views will commend themselves to careful thinkers or his interpretation of many Scripture allusions be accepted.

CALVIN GOODSPEED.

Baylor Theological Seminary.

Stray Leaves.

By Herbert Paul, M. P. John Lane, the Bodley Head, London and New York. 1906. Pp. 308.

Mr. Paul is one of the best known of the younger English writers. His History of Modern England in five volumes is a notable performance, while his recent Life of Froude has added much to his reputation. In this volume are a number of essays that appeared originally in "The Nineteenth Century", and "The Independent Review". They are written with a wealth of scholarly material at his command and yet with a rich fund of practical wisdom. The study of Bishop Creighton brings out well the traits of this gifted ecclesiastic. Mr. Paul takes up the cudgel for George Eliot and Peacock. He writes sympathetically of Charles Lamb and Randolph Churchill. He is a strong advocate of optional Greek at Oxford, though an enthusiast for Greek. It is a little extreme to say (p. 99) that Greek was useless unless one read it as fluently as French. There is a slip on page 89 where *ὄπως* is called a "Greek preposition". He has a pungent point on p. 77, when he says: "Erasmus, in the sixteenth century, was denounced as a heretic for editing the New Testament in the language in which almost the whole of it was composed. *Omne ignotum pro haeretico*. Latin was always orthodox because it never had to be rediscovered." Mr. Paul is an active force in the Liberal party and will some day hold office in the Ministry. These papers are very keen and very bright. They tingle with life and keep one on the alert to the end.

A. T. ROBERTSON.

Silanus the Christian.

By Edwin A. Abbott, Author of *Philochristus* and *Onesimus*. A. & C. Black, Soho Square, London, England. 1906. Pp. 368. Price, 7s. 6d. net.

This is a romance of the second century showing how Silanus, a disciple of Epictetus, attends his lectures at Nicopolis, where he meets Appian, Glaucus and Scaurus. Epictetus awakens cravings that he cannot satisfy, and Scaurus tells Silanus of the Letters of Paul and the Synoptic Gospels. Finally, Silanus meets Clemens, who lets him into the beauty of the Fourth Gospel by the Presbyter John. At last Silanus becomes a Christian, though with many doubts about the miraculous. The book is written with wonderful clearness and literary grace and is worth reading for that alone. But it is more. We have in Silanus a picture of Dr. Abbott himself who is able to worship Jesus as God's Son and our Savior, though he no longer believes in the miraculous. Dr. Abbott draws a distinction between the miraculous and the supernatural. He says that his book is meant only for those who are in much trouble over the conclusions of modern science and criticism. He does not wish to disturb any one's faith. It is not easy to see a consistent distinction between the miraculous and the supernatural, but, after all, the main thing is to hold on to Christ as Lord and Savior and this Dr. Abbott does.

A. T. ROBERTSON.

The Psychological Principles of Education. A Study in the Science of Education.

By Herman Harrell Horne, Ph. D., Professor of Philosophy in Dartmouth College, Author of "The Philosophy of Education." The Macmillan Co., New York. 1906. Pp. 435. Price, \$1.75 net.

This work is a new attempt to apply the principles of psychology as they are generally held to-day to the problems of a complete educational system. The author has been a diligent student of the large literature which has been appearing in recent years and has been thinking

himself. While we do not always find the tone of conviction that flows from independent thought, he has, in the main, reached sound conclusions which are of great importance to educators. Part I. is an introduction on "A Science of Education". In the remaining parts he treats of "Intellectual Education", "Emotional Education", "Moral Education" and "Religious Education". On all these subjects there are most stimulating and helpful suggestions, based upon the latest results from the study of psychology. There are many striking aphorisms, such as "Attention is not so much a condition of good teaching as a result." (p. 328.) "Interest is the strength of the new education and effort is the strength of the old." (p. 320.) "Effort is the will to do the hard right thing." These are taken at random. They are scattered throughout the book.

For the readers of this journal, interest will center in the author's treatment of moral and religious education. The home, the church, the school are the three institutions for the moral and religious education of children. The author calls for and hopes to see a revival of real systematic education of the children in these respects in the home. The church has enough agencies, but they should be made more effective and there are suggestions to this end. The teaching of religion in the public schools of Europe has been disastrous, therefore, we do not want the teaching of religion, but, rather, religious teachers in our schools. The Bible is the text-book of both religion and morals, incomparable and unapproachable, but in the public schools it should be used only in a devotional way. Teaching its religious contents is impossible in our system, teaching it as literature or history simply is undesirable. These conclusions seem to the reviewer to be entirely sound. The author gives copious references to available literature which would be helpful in the further prosecution of the study. It is a book to be recommended to teachers of all subjects.

W. J. MCGLOTHLIN.

Paul.

By E. F. Benson. J. B. Lippincott Co., Philadelphia.

This is not a theological work by the late Archbishop of Canterbury, but a modern novel by his son. Nevertheless, it yields an excellent enforcement of the text, "Who-so hateth his brother is a murderer." The man whom Paul Norris has much reason to hate, and does hate heartily, is run over by a motor car and killed. But Paul was in the motor, and though he risked his own life to avert the accident (too late) the knowledge that he hated the man and that for two seconds he had been reckless of his enemy's danger as of his own, makes him see himself as a murderer. Paul and Norah are a "blithe and bonny" pair, and it seems a pity they couldn't have had love and happiness without such fearful tragedy.

E. B. R.

The Church at Libertyville.

By John Wesley Conley, D.D. The Griffith & Rowland Press, Philadelphia. 1907. Pages, 204.

The sensible and worthy author of this story claims to be only editor. The full title is "The Church at Libertyville as Seen by Thomas Bradley". Thomas Bradley, as the story goes, was for 30 years a member of this typical church in "a flourishing Western town", of mixed population and having its full share of the business enterprise, boastfulness, democratic spirit, interest in politics and carelessness about religion, characteristic of portions of that part of the country. At last, having retired from business and moved to another city, his mind dwells upon the checkered experiences of those years until he feels impelled to write about them—he is sure that other people will be interested in some of the things that interested him so much. So, in these pages, he "lives over again in memory the delightful years he spent in the dear old church." He introduces us to many good folks, and to some very queer ones, and pictures vividly many an interesting situation. Now it's "a case of discipline", now it's "Mrs. Paxton and the

mission Sundry school", now it's "Mrs. Dolittle", now "Judge Straight" that, in turn, invite or compel our attention; but we find him also dealing in a most engaging and instructive and often amusing way with "Winds of Doctrine", "Contrary Minds", "The Sexton and Other Troubles", "Contending for the Faith", "Rules and Regulations", etc. Many a character appears that is true to the life and that will be recognized on sight, and many a wholesome lesson is let drop as to how and how not, to deal with certain people and problems of church life. The story appeared originally as a serial in *The Standard*, of Chicago. It is well written and well printed and bound.

GEO. B. EAGER.

Sex and Society.

By William I. Thomas, Associate Professor of Sociology in the University of Chicago. The University Press. London, T. Fisher Unwin. Price, \$1.50 net, \$1.65 postpaid.

This volume is a collection of separate papers published in different magazines on the subject of the Social Psychology of Sex. The following are the topics of the volume: Organic Differences in the Sexes; Sex and Primitive Social Control; Sex and Social Feeling; Sex and Primitive Industry; Sex and Primitive Morality; Psychology of Exogamy; The Psychology of Modesty and Clothing; The Adventitious Character of Woman; The Mind of Woman and the Lower Races.

The first paper on the "Organic Differences Between Man and Woman" is quite interesting. He finds the fundamental difference to lie in the fact that man is "katabolic" and woman is "anabolic"; in other words, man corresponds to the animal life and woman to the plant life; woman stores up energy and is sedentary, and man expends energy and is more active. However much we may dissent from some of the author's inferences, this primary assumption has a certain validity. There are a good many facts both physical and other which are brought out to sustain this position. On page 29, for instance, our author says: "A very noticeable expression of the anabolism of woman is her tendency to put on fat."

A very interesting point mentioned on page 40f. is, that women offer, in general, a greater resistance to disease than men. Some other points as to the organic differences are brought out and discussed with force. There is a good deal of repetition, due to the somewhat disconnected relation of the chapters. With regard to modesty and clothing, the author begins by saying that no altogether satisfactory theory of the origin of modesty has been advanced; and certainly those who read the author's discussion will see no reason to deny the truth of this statement. It takes a great deal of science, or, more properly speaking, of scientific jargon, to tell what we don't know on this subject. The papers on the Adventitious Character of Woman, and on The Mind of Woman and the Lower Races, will probably interest a larger number of readers. The author's standpoint is that of a scientific evolutionist. He does not, indeed, agree with all that has been written from that point of view, but rather works out his own. The book will doubtless interest readers who are fond of scientific speculation on the topics of which it treats. It is not marked by any great originality or power; but it shows a careful study of the themes discussed.

E. C. DARGAN.

Life in Ancient Athens. The Social and Public Life of a Classical Athenian from Day to Day.

By T. G. Tucker, Professor of Classical Philology in the University of Melbourne. The Macmillan Co., New York. 1906. Pages, 323. Illustrations 85.

This volume belongs to Prof. Percy Gardner's Series of Handbooks of Archaeology and Antiquities. It is one of the very best in the series. The illustrations alone would make the book of much value, for they set forth with great variety and fidelity the old Greek life. But the author has a very definite aim. It is not to tell the life of all the ancient Greeks nor of Athens in all its long history. He picks out the great century of Athenian glory and undertakes to describe the life of a citizen of Athens at that time, Pericles by name. It is a worthy under-

taking and successfully achieved. We follow Paricles up and down in Athens. The story is told with much simplicity as becomes the scholar in dealing with Athens, but with genuine interest and charm. One lingers over the pages which bring back again much of the true greatness of Athens, her noble citizenship and rare culture of mind. As a great blot on Athenian civilization he points out that the position of women had gone backward since the days of Homer.

A. T. ROBERTSON.

Aeschylus's Prometheus. With Introduction, Notes and Critical Appendix.

By Prof. J. E. Harry, of the University of Cincinnati. The American Book Co., New York, Cincinnati, Chicago. 1905. Pages, 358.

Prof. Harry has done a delightful piece of work on this great poem of Aeschylus. He gives an ample discussion of the life of Aeschylus and the drama. The notes are scholarly and informing. They tell the pupil enough, but not too much. Dr. Harry is a Greek scholar of the first rank and his abundant learning reveals itself in his luminous comments which are abreast of modern philology. The illustrations are helpful and the text is printed in clear type. Altogether, the student cannot find a more thoroughly satisfactory edition of the Prometheus.

A. T. ROBERTSON.

"Divine Healing" Under the Lens.

By A Berean. New York, Charles C. Cook. 1906. Pages, 101.

The author of this little work was for six months or more personally identified with a sect of "Healers", apparently of the "Four-fold Gospel" type. Study of the Scriptures under the impulse of observation of the work of the "Healers" led to his abandonment of the teachings and fellowship of the sect, and to the writing of this examination of the claims and scriptural standing of such cults. There are some defects of interpretation, but, on the whole, it is good in spirit and convincing in exegesis.

W. O. CARVER.

Methodism and Biblical Criticism.

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co., Chicago. Pages, 63.

This pamphlet is a slashing criticism, not only of Prof. Terry's book, which is open to criticism, but of Modern Higher Criticism in general, in the interest of the extreme doctrine of verbal inspiration of the Scriptures. The temper in which the work is done may be judged by a single sentence. After attempting to show how Prof. Terry sets about to establish the right of a Methodist to liberty in criticism and exegesis, "even to the change of any critical, exegetical, or theological view now held by the Methodist church", by citing (1) Wesley's spirit and words concerning "liberty", (2) some specimens of Biblical Criticism and interpretation from the writings of Wesley, Watson and others, (3) a specimen of Wesley's freedom in reference to the Pauline authority of the Epistle to the Hebrews, and (4) his protest against the dogma of verbal inspiration on the ground of the recency of the doctrine, the reviewer concludes: "Such the argument and proof that John Wesley and the Founders and Fathers of the Methodist church would tolerate and justify the teaching of the methods, principles and results of the modern Higher Criticism, were they now living—the criticism that Wesley denounced as the *Spawn of Hell!*"

We wonder if President Hyde, in what Dr. Munhall calls his "defying oracle", spoken in the interest of the teachers of the Higher Criticism at the Northwestern University, did not have Dr. Munhall and such as he in mind when he said: "For bishop, minister, trustee, or pious layman to interfere with the teaching of a competent university professor on theological grounds, is as wanton and brutal an act as it would be for a prize-fighter to step into the pulpit and knock down the minister *because he happened to have the biggest fist!*"

President Hyde's "defying oracle" sounds as if it had had some such provocation. Bad temper tends to

beget bad temper in minister or layman, and the cause of truth is never helped by indiscriminating assaults delivered in such a temper.

Geo. B. EAGER.

Homeric Vocabularies.

By Owen and Goodspeed. University of Chicago Press, Chicago. 1906. Pages, 62. Price, 50 cents net. Postpaid, 53 cents.

This little book is written on the idea that the vocabulary is the greatest obstacle to the study and pleasure of reading Homer. That is true. Once master the vocabulary and Homer is a delight. The words are analyzed in various ways to facilitate ease in learning them and will be found handy by students of Homer.

A. T. ROBERTSON.

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No. 4.

LOST PRISON PAPERS OF HENRY JACOB.
DISCOVERED AND NOW FIRST
PUBLISHED BY CHAMPLIN
BURRAGE, M. A.

OXFORD, ENGLAND.

INTRODUCTION.

Some time ago I had the unexpected pleasure to come across a number of lost papers in the handwriting of Henry Jacob.* These contained three autographs of his and were apparently written for the most part while he was in prison in 1604 and 1605. Many of the pages were clearly and well written, but some parts too finely and indistinctly to be easily read. What made the writings especially interesting was the probability that they had not been seen by more than three or four persons in the three hundred years since they were written. On perusing them, also, I found they contained much that was interesting and instructive, and thought it advisable to transcribe most of the more legible and important parts. It is hoped that they will serve to make Henry Jacob a more real character to those who are interested in the religious history of England during the fifteenth and sixteenth centuries.

In arranging the order of the several documents I have placed first a petition of Jacob's to the Bishop of London. When he wrote this he was prisoner in the

* The location of these papers is not given here, as their republication is contemplated.

Clink, where he had been sent for publishing his book entitled, "Reasons taken out of Gods Word, and the best humane testimonies, proving a Necessitie of reforming our Churches of England". In this petition he says that he published his book for self-defence as was his right. He tells in closing how craftily he was thrust into prison and begs for release, that he may attend to the needs of his "poor wife & 4 small children", who on account of his imprisonment "are in much distresse".

Among the papers is a copy of Jacob's subscription, dated "April. 4. An^o. 1605", containing three separate promises followed by six or seven reservations. It is an illuminating document, since it clearly shows how little significance should be attached to such a subscription. That this copy was intended for the Bishop of London is extremely doubtful, for the sly humor of the reservations would be likely only to increase that Prelate's indignation. The subscription reminds one of Robert Browne's, made twenty years earlier, of which the original no longer exists, but of which most of the text is to be found in S. Bredwell's "The Rasing of the Fovndations of Brownisme", 1588.

The third paper is probably the earliest of all, being a copy of Jacob's letter from "Woodstreet in London", which in 1603 he was sending out to the Puritan ministers in order to secure signatures to the so-called Millenary Petition. Following this letter is an abbreviated form of the Petition and a note of instruction for signing it. Other copies of this letter may exist.

The fourth document is entitled, "A third humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to y^e Kings Maiestie. 1605". This material seems to be fresh.

The fifth paper is probably the most interesting of all. It is entitled, "Principles & Foundations of Christian Religion", but is really a catechism, possibly the earliest Puritan catechism, and shows that about 1605 Henry Jacob was much more advanced in his views than has

hitherto been supposed. To this paper I have added a detached definition by Jacob of "A true Visible or Ministeriall Church of Christ".

The last of this series of papers was probably written after he had been released from prison about February [?] 160⁵ or possibly even earlier. He here says that his book has met with a good deal of adverse criticism in five particulars which he names. He does not state that he has yet left England, but he is supposed to have been in Middelburg and pastor of a church there in 1605. From evidence in these papers it is certain that he was not in that city until after April 4, 1605.

No. 1.

THE TEXT OF THE PAPERS.

I humbly beseech your Lordship to consider Christianity of my estate. I am committed by your selfe & others in authority with you for publishing my Treatise, which is written only in way of Reasoning & not inveighing against our Church Traditions. I vse not therein any detractation or reproch any way: I do but argu[e?]* & reason the matter, being no new but an ancient controversy amon[g]* vs. I beseech you *waigh* with your selfe, what evill is there in th[is?]* wherein nothing is said but only against Ecclesiasticall Vnwritten Traditions. Specially considering the Evidence which is † against them, the consent of many Christian Churches & Writers, my faithfull care to give heerein to Cesar whatsoever is Cesars & to God that which is Gods, the necessit[y?]* of mine owne defense & purgation as also this present time of y^e Kings first entrance, & other circumstances.‡ I hope it is not vnlawful nor new for Christian Subjects lowly to desyre reformation of such things at the Princes hands. Besids it would have ben thought y^t The [re?]

* Letters in brackets represent letters that have been worn away or omitted in the original text.

† Dots throughout indicate the omission of illegible words.

‡ Letters in italics indicate the extension of abbreviations.

had ben small feare of God in vs or respect to y^e Scriptures honour against vnwritten Traditions (for so still[?] I say we do conceave of this whole matter) if no [ne?] of vs had now spoken in this cause. We are condemned by many, & verily we oug[ht] so to be as Schismatikes & contentions persons if we should differ from you & yet gi[ve] forth vnto y^e world no Reasons of our difference. While we were silent & sai[d] nothing we were insulted vpon for a long time together. Now when one of vs doth . . . some Reasons with all due respect, is it an offense to do it? We have consciences desyrous to serve God by y^e . . . of his word which move vs to do this thing. Gods word only stayeth y^e conscience: & these Reasons included [?] are built only . . . vpon. Let y^e Reasons therefore [?] be . . . answered [as?] you sayed vnto me y^t they shalbe; & then let obstinacie & perversnes where it is found be censured. The Kin[gs] first entrance & setling among vs (whom God long preserve) requireth also of vs that we should shew causes if we will dissent from others: chiefly sith he hath often signified he will reforme whatsoever can be shewed contrary to Gods word. Yea he hath specially willed vs to prease [?] by patience & well grounded Reasons to perswade all y^e rest to like of our ju[dg]ments. How can we perswade all y^e rest to like of our judgments, but by publishing Reasons to al[l.] And now [?] seeing I have don no more I beseech you let not y^s seame so great a fault. Further y^e pr[o]vokings of many & and their vrging vs to shew som reasons, yea their plaine affirming y^t we have nothing to say for our selves, which not only in speach they expresse very often in most frequent & honorable Assemblies, also in a number of printed bookes, together with y^e generall expectation of all men at y^s season wi[ll] excuse (I hope) y^{is} y^t I have don humbly & dutifully. But more y^{en} y^{is} the Answer from Oxford to y^e Ministers [pe?]tition hath vanely traduced me as a schismatike in y^{is} respect. Doth not all equitie & religion per[mit?] me correspondingly to publish Reasons for my necessary cleering? I beseech

your Lordsh. waigh with your self these things indifferently. moreover my booke is dedicated to y^e King to whose godly co[nsi]deration & clemency I do altogether submit my selfe. His Majestie I hear hath a good while sinc[e] taken knowledge of it. I doubt not his grace is minded y^t my Reasons (whatsoever they be) should by better grounds of Divinity [be?] reprov'd before I should be thus punished. In my Treatise whatsoever words I have besides Arguments, they all tend to y^{is} y^t we should all dutifully seeke to his Majestie fo[r] reliefe to our consciences in this behalfe, who only hath authority vnder God to give generall redr[esse?] in these things. Where[fore] I beseech your L. to remember y^t I freely & from my heart do give y^e King his just & full supremacie over all persons causes ecclesiasticall whatsoever, reserving no jot of power heer but what is proper to Christ alone. viz. to be our absolut Prophet & sole Teacher in all matters of y^e Church[.] If Humane discretion will . . . alone to warrant vs any thing of y^{is} sort, we feare him who saithe [he?] will not give any glory to an other. And who can think that Christs Testament is no perfecter in tea[ching] vs Church matters, then it is in shewing vs Civill? In a word therefore, whatsoever I have wri[tt]en or do hold, cometh to y^{is} one point (which is y^e old profession of Protestants) to refuse Vnwrite[n] Ecclesiasticall Traditions or inventions of men. I do in this treatise no more, neither intend I any more, y^e Lord is witnes. I say of all but as Cyprian said long ago of one Ecclesiasticall Tradition: Unde est ista traditio? Vtrumrè de Dominicâ et Evangelicâ autoritate descendens, aut de Apostolicis preceptis et Epistolis veniens? Implying y^t otherwise it is to be refused whatsoever it be. And touching y^e true state of Christs Visible Church, as Chrysostom (if it be his) in y^e Vnperfect worke saith; Ecclesia cognoscite tantum odò per Scripturas. And as Augustin, Nec ego, nec tu, sed Christus interrogetur vt indicet Ecclesiam suam. Lege Evangelium et respondet tibi &c. which I hope is no evill now for me to affirme

likewise. And more y^{en} y^{is}, or y^t which necessarily cometh from y^{is} I do not affirme. Last of all as I came to your Lordship freely without commandement when only my servant told me from your messenger y^t your L. would speake with me, so I beseech you deale kindly with me. I beseech you restore me to my poore wife & 4 small children, who without my enlargement are in much distresse.

Your Lordships humble suppliant
Henry Iacob prisoner in y^e
Clink.

To the right reverend the Lord Bishop of London.

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NO. 2.

April. 4. An^o. 1605.

Whereas allmost 3. quarters of a year since I published a booke intituled, Reasons taken out of Gods word &c. I do heere faithfully promise to disperse no more of them, nor to be a meanes that any other shall, but to hinder the dispersing of all that shall com into my power. Also I do promise that I will not speak against y^e Church-government & orders now among vs established by Law, for the time of my being vpon baile & till I shall see what Reasons against my opinion will com forth within this halfe yeare. Which if I shall perceave to be good & well grounded on Gods word, then I will speake for the said Church-government & orders now established.

Howsoever, I will allwayes heereafter behave my selfe quietly, & as one carefull of the Churches peace, God assisting me.

Henry Iacob.

The first promise I may easily keepe, seeing I have none of those bookes left.

The second limiteth a time viz. within this halfe yeare, wherein I forbear to speak against their orders. Yet

* The lines between the various documents have been inserted for convenience.

in y^e meane while my booke speaketh my minde & judgment most plainly every where.

Thirdly I will allways heereafter behave myselfe quietly, *which* also I have don allwayes heeretofore, I praise God. Let all men vnderstand that touching y^e first promise I may easily performe it, considering I have never a one of these bookes in my power nor am like to have: except only one *which* I have & will keepe for mine own vse.

Touching the second I do promise within halfe a yeare not to speak against y^e publike orders in question. Neither yet in this while am I altogether silent in the cause, for my booke speaketh sufficiently, & sheweth my judgment therein; *which* I still do hold, though for a time I cease to talke against y^e matters in question.

Touching the third I promise to behave my selfe quietly allwayes heereafter; *which* yet also I have don heere-tofore, as my conscience beareth me witnes.

Whosoever do make any other sense of my words they do me wrong.
Henry Jacob.

For the time of my baile shall be no longer if it like my selfe. I can appeare before Authoritie & so withdraw my baile at that time, if I think good, & if my baile cease not before. Besides the true construction of y^e very few words do shew y^t halfe a yeare is the appointed & vttermost terme of this my promise. The 2. clauses are conjoynd & referred together to these words in y^e end of the sentence [*within this halfe yeare.*] Neither can there be any other perfect & proper sense of this whole speach. The Archbishop expresly said to me y^e day before [*i. e. April 3, 1605.*], y^t y^e maner of bailes is to be but for a time, & mine should be but for a time, & for no long time. Vnto y^{is} I have relation heere where I speake of the time of my being vpon baile.

No. 3.

Reverend, & wellbeloved, notwithstanding I suppose you have ben already written vnto, or at at [*sic*] the least have ben communicated with by those who have ben written vnto by som from hence to procure a consent of the faithfull Ministers of your Country [?] according to y^e tenure [?] of y^e inclosed, yet I thought good againe & that by advice of others heere with vs by a word or two to stirre vp your godly minds to this necessary duty, & the rather because they to whom the blemishes of our Church are profitable & in their conceipt honorable leve no stone vnremoved to hinder a further reformation. Besides the tyme draweth neere within the declaration of your consent in y^{is} busynes will be of great vse, and therefore y^e matter requireth the more expedition. It is not intended y^t your names, which we desyre to be sent vp hither, shall be rashly shewed to your prejudice, but reserved to a fit opportunity if vpon the exhibiting of our petition the same shall be found expedient for y^e furtherance of our cause, of y^e good successe whereof we conceave good hope thanks be to God. Thus beseeching God to keepe & sanctify vs for his service & to Give vs wisdom in all things I bid you hastily forewell.

Woodstreet in London.

We whose names aer vnderwritten do agree to make &c holy word.—.—. And agreeably &c Apostles.—.— In particular we desyre the removing of the Ecclesiasticall Courts, y^e dumb & idle ministers, Nonresidencies, offensive & superstitious Ceremonies, Subscription beyond Law, the Oth ex Officio, Excommunication for trifles, by Lay men, &c.

If any think not good to go as far as the example of other Churches &c let them stay at the first line. If any thinke good to descend into particulars let y^{em} go beyond y^e 2 line, & reckon vp as many & as few as they please.

No. 4.

A third *humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to y^e Kings Majestie, 1605.

In most humble wise doe beseeche your Maiestie, a great number through out your realme of your Maiestes sworne loyall subjectes and most dutifull people. Forasmuch as wee are in conscience throughly perswaded, that Gods most holy word in the New Testament is absolutely perfect, for delivering the whole maner of Gods worship, the holy government & forme of all his Churches, particularly specifying vnto vs all things whatsoever, both inward and outward, great and small therein as y^e Old Testament did vnto the Iewes, Except only meere circumstances of Tyme, Place, Person &c which have ben, are, and must be variable by necessity of nature; So that wee cannot perceiue anie humane Ecclesiasticall tradition whatsoever, as being simply without Gods word, to be lawfull. And yet we your Maiesties said loyall Subjects are forced against our consciences to submit our selves to such vnlawfull Traditions & Inventions of men in y^e Churches government, ministry, & Divine Service, to the high displeasure of Allmightie God against vs, and the ruine of y^e soules of many. Considering also that this is a point singularly making to the honor of Christ Jesus, and to the magnifying of his loving care for his Churches, namely to believe that he left vs his word so perfect (as hath ben said) in all things Ecclesiasticall and touching the Soule: & contrariwise greatly derogating to Christs personall most perfect Propheticall Office, & also to his Kingly Office to say y^t he hath not in his word so perfectly provided for vs, but hath left sundry of these things to y^e discretion of men. And because thus indeed to honor Christ and his word as by this meanes wee shall and ought

* This was first entitled, "The Second Humble Supplication" &c., and later the words "A Third" was substituted in place of "The Second." The Supplication was corrected by Jacob, but was not originally written by him.

to doe, no way harmeth the State nor the Princes authority, peace, & [Marginal note, "See our Protestation of ye Kings Supremacie."] security; but doth truly advaunce & blesse all estates, when they shew them selves helpfull & favorable herein. And Considering that it maketh singularly to vnity and agreement in Religion, when our wholl forme of Ecclesiasticall orders & exercise of religion shall be held by vs to be specified exactly in Scripture. Which happy fruit appeareth comfortably in all those Christian Churches of this day y^t do want those Traditions & Humane Hierarchie which are among vs. As namely in the in the [*sic*] well ordered and peaceable Churches of the French and Dutch, which by your Maiestes gracious protection and allowaunce doe liue within your Realme, and also in all the Churches of the Countreyes of Fraunce Scotland, Low Countreyes, and your Maiestes owne Ilands of Iersey and Garnsey. In these it is much to be regarded (to Gods great praise be it spoken) that there are no open dissentions in matters of religion among them selves but most rare concord; which wee think cannot be, nor ever wilbe found elsewhere, where humane Tradicions are professedly observed besides Gods word. As wee see by experience here in England, where greivous distraction of myndes among our selves in pointes of religion appeareth, only because wee are not resolved (as it doth seeme) simplie and absolutely to rest on the written word.

All which things considered, as also that wee your Maiestes sworne loyall subjectes aforesaid haue ben now a great manie Yeres grevously afflicted and molested, defamed, impoverished, yea and otherwise extraordinarily punished, for no other cause in the world, but only for our conscience in the matter before rehersed, which yet wee cannot discern, but that it is a most Christian, holy, and right opinion. Therefore it may please your gracious Maiesty of your Princly regard towards the glory of God and vs your ever faithful subiectes, to tolerate and to graunt vnto so manie of vs as shall declare that our consciences are in this respect constreyned and

bound before God, to Assemble together somewhere publicly to y^e Service & Worship of God, to vse and enioye peaceably among our selves alone the wholl exercyse of Gods worship and of Church Government viz. by a Pastor, Elder, & Deacons in our [?] severall Assemblie[s] without any tradicion of men whatsoeuer, according only to the specification of Gods written word and no otherwise, which hitherto as yet in this our present State we could never enioye.

Provided alwayes, that whosoever will enter into this
 1 way, shall before a Iustice of peace first take the oath of
 your Maiesties supremacy & royall authority as the
 Lawes of y^e Land at this present do set forth the same;
 2 And shall also afterwards keepe brotherly communion
 with the rest of our English Churches as they are now es-
 tablished, according as the French and Dutch Churches
 3 do; And shall truly pay all paymentes and dutyes both
 ecclesiasticall and civill, as at this present they stand
 4 bound to pay in anie respect whatsoever; And if anie tres-
 pas be committed by anie of them whether Ecclesiastically
 or Civilly against good order and Christian obedience;
 That then the same person shalbe dealt withall therin by
 anie of your Maiestes Ciuill Magistrates, and by the same
 Ecclesiasticall government only wherevnto he ordinarily
 ioyneth him self, according as to Iustice apperteyneth,
 and not to be molested by anie other whomsoever.

Most humbly beseeching your Maiestie with all, to forbid others to revile vs, & to accuse vs of committing schisme in this doing, which iustly wee know they cannot accuse vs of. Considering that wee doe not pretend herein to haue anie thing but that which the Scripture deliuereth even by the opinion of the learnedest that mislike our desyer, Considering also that this is the wholl somme of that which wee professe in our differing from our bretheren, namely that the Scriptures are absolutely perfect for vs forever in matters Ecclesiasticall: And this wee are well assured is no Schismaticall assertion. Neither shall it seeme strange wee hope that wee crave here of your Maiestie, & of your most honorable Counsell

this benefit in Religion only for some, namely for those whose consciences are *perswaded* herein; doing by this practise otherwise then heeretofore we have don. For seeing wee see, that numbers of Christians of all degrees in England are not yet *perswaded* of this Article of religion (as wee are, and as, wee in the presence of God cannot otherwise choose but be) of whome notwithstanding wee hold our selves bound to think brotherly & charitably: & because we are vndoubtedly sealed in our consciences that for vs there is no way of religion to save our soules by ordinarily [*sic*] but only to walke in this way . . . instituted by Christ in his word. Therefore wee haue thought it best humbly & instantly to seek & crave the same for our selves only in maner and forme as in before shewed. Which being graunted by your gracious Maiesty and by your said most honorable Counsaill it shall doubtles giue much comfort and peace of conscience to manie most loyall subiectes, and shall preiudice no other Protestant whose iudgment is not herein yet informed, & shall procure to ye most Excellent Governours of our State everlasting praise both with God & all good men.

No. 5.

Principles & Foundations
of Christian Religion.

1. Concerning God.

Question.

1. **God.** What doest thou believe concerning God?

Answer.

I believe that There is ^{1.}one God ^{2.}Creator & ^{3.}Governor of all things; who is distinguished into the ^{4.}Father, the Sonne, & the Holy Ghost.

2. Concerning Man.

Question.

^{2.}
Man. What doest thou believe concerning Man?

Answer.

All men by Nature are ^{1.} wholly corrupted with sinne through ^{2.} Adams fall; and so are becom ^{3.} bond-slaves to Sathan, & subject to eternall damnation.

3. The Author & Principall Meanes of Salvation.

Question.

^{3.}
The Authour of Salvation. What meanes is there to escape this damnable estate?

Answer.

The holy & heavenly meanes of salvation given vs of God of 2. sorts. Principall, & Instrumentall.

Question.

What is the Principall meanes?

Answer.

Hebr. 12.2.
1 Tim. 2.5.
1. Cor. 3.10.
Act. 4.12.
Ioh. 14.8.
Iaa. 42.2.
1 Tim. 3.16.

The Principall meanes is Iesus Christ, (yea indeed he is the ^{1.} whole Authour being the eternall Sonne of God [J] & also true Man. who perfittly alone by himselfe accomplisheth all things that are needfull for the salvation of mankind.

4. The Instrumentall Inward meanes.

Question.

^{4.}
Our Instrumentall Inward meanes.

What are the Instrumentall meanes of Salvation?

Answer.

They are of 2. sortes: Inward, & Outward.

Question.

By what Inward means is a man made partaker of Christ & his benefits?

Answer.

A man of a ¹-contrite & humble spirit by Faith alone apprehending & applying to himselfe ³. [*sic*] Christ in his 3. maine Offices (that is, as he is *our* Prophet, King, & Priest) with all his Merits in them, is justified before God & sanctified? [*sic*]

Question.

What is Christs Prophetical Office: or what did Christ for vs as he is *our* Prophet & Teacher. [*sic*]

Answer.

b. 4-25.
d 16.13.

¹-He himselfe (in his owne word & Testament only) teacheth vs all things Religious as properly belonging to the Church, both Outward & Inward. Wherein standeth his whole true Worship, & the meanes of *our* salvation.

Question.

What is Christs Kingly Office. [*sic*]

Answer.

He himselfe alone ¹. ruleth & guideth vs Spiritually. And this is called Christs ². Kingdom of grace. ¹.

Question.

How may we further know this his Kingdom of Grace?

Answer.

Christs Kingdom of Grace heere in this life is of 2. sorts: Inward & Outward. And this later is the meanes & ordinary cause of the former.

Question.

Wherein standeth Christs Inward spirituall Kingdom?

Answer.

In that he ruleth & guideth our ^{1.} hearts by his Spirit to the obedience of his Law, *which* is his word.

Question.

Wherein is his Outward Spirituall Kingdom?

Answer.

In that by himselfe by his Spirit in his Apostles *which* is all one, (& by none other) he constituteth & enjoyneth the forme of all his Visible Churches with their Ministeries, & admitteth (wheresoever) none other. Also in that he ordinarily ruleth, guideth, & blesseth vs in them only by his owne Ministeries and ordinances, & by none other.

Question.

What is Christs Priestly Office?

Answer.

To offer vnto God a sacrifice allsufficient for all our sinnes, *which* he did by his infinit Sufferings [?] in this life, & to make Intercession for vs in Heaven by vertue thereof for ever. And all this in his owne only person without any other with him whomsoever.

[Question.]

Doth not Christ save vs only by his death & sufferings?

Answer.

No; He redeemeth vs in deed only by his death & Sufferings: but he is *our* Saviour & mediator by his Doctrine teaching vs, by his kingdom ruling vs, & by his Jeath once vpon y^e Gibbet. That is not by any one, but by all 3. his . . . & proper Offices apprehended & applied to vs by a true faith.

Question.

What vse hath *our* Sanctification in this life?

Answer.

Our Sanctification, *our* Obedience to the Word, or our Good works have 2. vses. ^{1.} 1. They are the fruits & sure witnesses of true faith justifying vs. 2. They are the high way necessary for all men to walke in vnto salvation.

5. The Instrumentall Outward Meanes.

Question.

5.
r Outward
meanes.

What are the ordinary Outward meanes given by Christ for his outward true worship & for *our* obtayning of faith & salvation?

Answer.

The ordinary Outward means (*which* Christ as *our* Prophet & King gave vs and sanctified for vs) are of 2. sortes: Generall, & Speciall.

Question.

What is the ordinary Generall meanes?

Answer.

The ordinary Generall meanes is, to be joynd a Member in som true Visible or Ministeriall Church of Christ.

Question.

Are there many in the world, or is there only one Vniuersall Visible Church?

Answer.

In the time of the Law there was only one Visible Church vnder one High priest of the Iewes. But since the Gospell went out of Ierusalem into all the world, by y^e Divine ordinance there allwayes have ben & are many in number, & not only One Visible or Ministeriall Church of Christ, as the Catholiks do falsly believe.

Question.

How then do we say in the Creed; I believe the Catholik, y^t is, the Vniuersall Church?

Answer.

There we signify the Invisible Church Catholik, either Militant, or els the whole number of Gods Elect in Heaven & in Earth. It can not be contrary to y^e Acts & Writings of y^e Apostles, where a multitude of proper & distinct Ministeriall Churches are shewed vs: one at Corinth, an other at Antioch, an other at Ephesus & many in Asia, many in Iudea, many in Galatia, Macedonia, &c. &c.

Question.

What is a true Visible or Ministeriall Church of Christ?

Answer.

A true Visible or Ministeriall Church of Christ is a par-

ticular Congregation being a spirituall perfect Corporation of Believers, & having power in it selfe immediatly from Christ to administer all Religious meanes of faith to the members thereof.

Question.

How is a Visible Church constituted & gathered?

Answer.

By a free mutuall^l consent of Believers joyning & covenanting to live as Members of a holy Society together in all religious & vertuous duties as Christ & his Apostles did institute & practise in the Gospell. By such a free mutuall consent also all Civill perfect Corporations did first beginne.

Question.

If every particular Church be an intire Church & independent of any other, how shall Vnite be preserved & obedience to Magistrats?

Answer.

Vnitie in consequence standeth not vpon one Church or Pastor over the rest, but vpon y^e one Word & Testament of Christ taught ordinarily by that Church vnto vs whereof we are; as Gods Ordinance is. Also thus ²most easily ¹ may y^e meanest next dwelling Magistrat ³ rule any Church in outward peace; yea in peace & concord of Religion far more easily & more readily then otherwise.

Question.

What are the ordinary speciall meanes of faith?

Answer.

In speciall sort faith cometh only by y^e preaching of the

word, & increaseth dayly by it, as also by the administration of the Sacraments, Discipline, & Prayer. And herein consisteth the whole true outward Worshipping of God.

Question.

What is the Word that is preached vnto us. [*sic*]

Answer.

It is the Word of God. That is, his Will & Testament revealed & confirmed vnto vs in y^e holy Scriptures only.

Question.

What is the effect & scope of the Scriptures?

Answer.

Their scope is to specify & shew most perfectly all the wayes of worshipping God a right, & so also y^e whole meanes of our salvation.

Question.

Which are the holy Scriptures. [*sic*]

Answer.

The Bookes of y^e Prophets & the Apostles, called the Old & New Testament.

Question.

From what authority com they?

Answer.

These holy men of God (the Prophets & Apostles) writ them as they were inspired by y^e Holy Ghost.

Question.

How know we that they have Divine authoritie, & were written by inspiration of the Holy Ghost?

Answer.

First the tradition of all times telleth vs so much. Secondly & chiefly the Heavenly matter contained in them vnder such simplicity of words doth now assure vs of it; with many other like reasons taken out of the Scriptures themselves.

Question.

What short Summe have we of all the holy Scriptures, as concerning any duty *which* we ought to do?

Answer.

The 2. Tables divided into 10. Commandments are a short & perfect Summe of all the Scriptures.

.....

.....

Question.

Is there not then any outward thing Indifferent.

Answer.

Yea, there are many indifferent Civill matters. But of ye parts of Divine Service & Church vse, there is nothing at all Indifferent. All such things are heere simply commanded or forbidden.

.....

Question.

How many Sacraments are there; or holy Signes?

Answer.

Two; Baptisme, & the Lords Table. One other also may be reckoned as a holy Signe of lesse dignity & inferior nature; y^t is, Laying on of hands. But beside these Christs Testament knoweth none.

Question.

Wherein standeth the Churches holy Government[?]

Answer.

In their Election of Ministers, & Their Spiritual Correction of offenders.

Question.

Is it Christs ordinance y^t y^e whole Church should Elect their Ministers, & Correct their Offenders?

Answer.

They are to do no more of necessity, & in their ordinary carriage, but freely to consen[t] to their Guides preparing and directing every matter.

Question.

What Ministers ought the Church to chose [*sic*] for her ordinary guidance & government.

Answer.

A Pastor or Bishop, with Elders, & Deacons.

Question.

What is y^e Pastors Office?

Answer.

In Gods & in y^e Churches Name to administer the Wo[rd, (?)] the holy Signes, the holy Government, & publik prayer. Not any one, or so[me?] of these, but all.

Question.

What are the Elders?

Answer.

The Pastors assistants & coadjutors in y^e holy government.

Question.

What are the Deacons?

Answer.

They are faithfull men trusted to gather & distribut y^e Church[es?] publik treasure for Ecclesiasticall vses.

Question.

Wherein standeth y^e Churches spirituall Correction of Offenders *which* is properly called the holy Discipline.

Answer.

In their Admonishing (twise or thrise at least) & Exhorting to repentance, & y^{en} in cutting of [*sic*] Excommunicating y^e vnrepentan[t.]

Question.

What is prayer?

Answer.

A calling vpon God in our wants & necessities. Whereof ye Lords Prayer is a perfect rule & direction for vs.

6. The End of all.

Question.

^{6.}
The End of all. What is the estate of all men after death?

Answer.

All men shall rise againe with their owne bodyes to the last judgment. Which being ended, the godly shall possesse the Kingdom of heaven: but the Vnbelievers & wicked shalbe in Hell tormented with the Devil & his Angells for ever.

A true Visible or Ministeriall Church of Christ is a constant & comple[te?] societie of Christians or spirituall Body politike ordayned by Christ in his word, which any one member the[re]of (having neede) may (& must on occasion) go vnto, consult with, heare & obey intirely & wholly together & yet with keeping due order & distinction of degrees the[y] all of them being united under tinction of degrees the[y] all ofthem being vnited vnder vnto y^{em}.

No. 6.

A yeaere now allmost past being in trouble for publishing my little Treatise, intituled *Reasons taken out of Gods word & ye best Humane Testimonies proving a Necessitie of Reforming our Churches in England*, I had this answer given me by men in great authoritie, that all the grounds of those my *Reasons* should be shaken & over-

thrown by a man of known learning who (as I understood otherwise also) had taken in hand the same, & would quickly do it. In y^e meane while my Treatise was sharply censured by sundry of all sorts in divers points. But specially in these following: 1. Because I resolve vpon this conclusion, y^t Only a particular ordinary Congregation of Christians, & every such Congregation in y^e New Testament is appointed & reckoned to be a visible Church. . . . 2. Because I affirme y^t our Ceremonies in controversie in England are parts of Gods Outward worship & Service, albeit invented by men. . . . 3. Because I expound those words of Christ Tell y^e Church math. 18.17. of a whole Church intirely & properly taken, as it containeth not only y^e Guides but y^e people also. . . . 4. Because I affirme that No Synod vnder y^e Gospell hath power by Gods ordinance to prescribe & rule Ecclesiasticall sundry whole Churches if they severally consent not. . . . 5. Because in my Epistle to y^e Pastors of y^e Churches in England pag. 81. I vse these words; *Looke to your charge, fullfill your Ministerie which you have receaved of y^e Lord.* Wherein som gathered y^t *I exhort y^e Pastors of y^e Severall Churches in England who do hold themselves ²to be rightly & truly Pastors of their severall flocks, & ¹not y^e Diocesan Bishops Curats & Substitutes, but ³themselves to have properly y^e charge of their peoples Soules; that they should fullfill their Ministerie, y^t is, set vp & exercise y^e Ecclesiasticall Discipline among yem whether y^e King will or no.* To this last point I will first answer. My meaning & intent in this place is nothing so. But only to do as in y^e next page I do plainly expresse; *to seeke vnto God by prayer & to our most wise & noble King by humble & earnest Suit, both for their owne, for their peoples, yea & for Christs due right.* Which indeed if they obtaine not, then to consider how they can be in such an Office & not to do y^e Office, nor intend to do it. For so they do not, who-soever remaineth & continueth therein still not meddling with y^e holy Discipline & government meerey Ecclesiasti-

call touching his more particular flocke. And yis albeit I answered by mine owne hand writing heeretofore to y^e Archbishop of Canterbury privatly, yet I thought it needfull also even in publik to deliver the same. As concerning y^e other severall matters before going I answered then in y^e time of my trouble, y^t if I should perceave from any man Reasons given contrary to my present resolution such as should be *good & well grounded on Gods word*, then I would by Gods grace change my judgment therein. And I promised also, (y^t it might appeare how ready I was to all Christian reason), y^t for a time I would stay my selfe & see what would be brought against my opinion by any man within halfe a yeare, notwithstanding it was given y^t out of hand [?] my small treatise should be shaken to pieces. Nothing whereof is performed, nor so much as likely to be performed for ought I heare.

THE FIRST EPISTLE TO THE CORINTHIANS.
CHAPTERS IX-XVI.

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CHAPTER IX.

When discussing the question of meats offered to idols, in the concluding verses of Chapter VIII, St. Paul laid down the principle that in such matters the Christian is free to act as he thinks best, and is responsible solely to his own conscience. But he followed this declaration of principle with the round assertion that he personally was prepared to abridge the freedom which he claimed to any extent, rather than imperil the salvation of a weaker Christian brother. No sooner, however, have the words left his lips than the thought flashes across his mind that in saying them he has given an opening to his enemies at Corinth. He can foresee the contemptuous rejoinder they will make: "An excellent sentiment, but does he practise what he preaches?"

The Apostle sets out to refute this sneer. He will point to two details in which he has curtailed his personal liberty for the sake of others. He has declined to receive the support from the church which, as an apostle, he might have claimed to receive, and he has, in his own personal life, pursued a course of rigorous self-discipline. But before he can enter on this vindication of himself, there occurs to his mind a reply that his foes will most certainly make. They will say: "He declines to receive the support which is due from the church to an apostle, for the best of reasons. He knows in his heart that he is no apostle at all, but a mere pretender to the title."

It is against this charge that the opening words of the present chapter are directed. He must first make good his right to be an apostle, if he is to claim any credit

for foregoing an apostolic privilege. Now, it would appear from St. Paul's words in this connection, that any man who professed to be an apostle must possess two indispensable qualifications. He must have seen the Lord, and he must have done the "works" of an apostle. The first of these qualifications is obviously connected with the great work of the earliest Christians, the preaching of the resurrection. Only one who had "seen the Lord" could be a credible witness of that event. And the Apostle, probably referring to the vision of the road to Damascus, claims that he has fulfilled this requirement. As for the other qualification, the Corinthians themselves were the standing testimony to its fulfilment. In bringing to them the message of the Cross and forming them into a Christian church he had done the required "work". They need not look beyond themselves for proof of his apostleship.

Having thus proved that he *is* an apostle, he now proceeds to show that he has foregone the support to which his position entitled him. He might have claimed to be supported by his converts. The claim was allowed in the case of all the other apostles. And beside this, the claim was in itself an admittedly just one. He appeals to various departments of practical life, to Old Testament precepts, to the practice of the Old Testament priesthood, and—by way of absolutely clinching the matter—to the specific command of Jesus. All human experience testifies to the equity of the dictum that "the laborer is worthy of his hire", and the Christian apostle is no exception to that general rule.

And yet, St. Paul, instead of insisting on his right, had preferred to support himself at Corinth by the labor of his own hands. It was not his universal practice to do so. When, as in the case of the Philippian church, he was sure that gifts were the spontaneous expression of a fervent love, he gladly accepted them. But the Corinthians, if he had received such support from them, would have been inclined to class him with those wandering

sophists who taught for pay, with whom they were so very familiar; and any such suspicion would have been magnified to the uttermost by his Jewish foes, who were ready to put the worst possible construction on all his actions. Hence he was willing to forego his claim, if only he might thus advance his work.

This was the principle of all his actions. His sole desire was to win men for Christ. To secure this object he would put aside all his personal predilections; he would adapt himself to Jew or Gentile, to strong or weak. In fact, for the sake of the gospel, he would be all things to all men.

It is needless, perhaps, to point out that this principle ought to be applied with certain limitations. St. Paul's own epistles are the best testimony to the limits within which he worked. In the hands of an opportunist or a selfish man, the principle of "all things to all men" may easily result in hypocrisy and fraud. When governed by a burning zeal for Christ like that of St. Paul, there is little need to fear that the principle will be applied in any unworthy way.

It was not, however, merely for the sake of others that the Apostle put limits on the freedom he might have enjoyed. There is always the fear that privilege, if abused, may cease to profit. The discipline of self is salutary—even for an apostle. And, therefore, he declares that he, too, like an athlete training for the games, sternly keeps his body in subjection, lest, after preaching to others, he, the preacher, should himself be lost.

CHAPTER X.

The illustration of the necessity for self-discipline with which the last chapter closed, was one that would appeal more particularly to Gentile hearers. He proceeds now to illustrate his point by a reference to ancient Hebrew history. The chosen people themselves were a conspicuous instance of the truth, that the mere

possession of exalted privilege is in itself no guarantee of abiding spiritual welfare. It is not the possession, but the use of privilege that matters, and the fate of the Israelites in the wilderness was an ominous warning of the way in which lofty privileges could be abused and lost. The privileges were given to the whole people. The Apostle's emphatic repetition of the word "all"—it occurs five times in the first four verses—makes this abundantly clear. But the large majority of them proved unworthy. "With most of them God was not well pleased." In various ways, by idolatry, impurity and faithless murmurings, they provoked God's anger. They "lusted after evil things" and "they perished by the destroyer."

Apart from the grave truths which this passage emphasizes, its words have a further interest. They are an excellent example of St. Paul's method of treating Old Testament history. When he speaks of a "rock that followed them" we seem to be in the regions of Rabbinical exegesis and are reminded of the tradition about a rock, shaped like a bee-hive that rolled along and accompanied the Israelites on their journey. But when he speaks of the rock as "spiritual" and adds that "the rock was Christ" we feel that we are on a higher plane of thought. We may indeed see a hinted allusion to the Rabbinical tradition, but hardly more than that. St. Paul is spiritualizing the Old Testament history. Even in those wilderness days the pre-incarnate Christ was watching over and caring for His people, and the various manifestations of supernatural power were but the signs of His protecting presence.

The passage ends with a warning and a consolation. The warning is one that is always timely when men are apt to magnify their possession of privilege, and thereby to grow idle and conceited. "Let him that thinketh he standeth take heed lest he fall." If on the other hand the Christian should become over-anxious, so fearful of temptation that he does not take a single step

ahead, lest he should fall into a snare, let him remember that God is watching over him, who will permit no temptation that is too great to come upon him.

The Apostle now proceeds to emphasize his point by an illustration drawn from an entirely different sphere. Ever since the beginning of Chapter VIII the question before his mind has been that of the attendance of Christians at the religious rites and social feasts of heathendom. He has shown that even where the particular matter at issue may seem to be an unimportant one, we still are bound to consider the results of our actions—their effects both on others and ourselves. The Christian needs both a spirit of love and a spirit of self-discipline. He has illustrated this by the case of Israel in the wilderness. He now goes on to illustrate it by a reference to the nature of the Holy Communion. How, he asks, is it possible that one who partakes of the sacred meal of Christianity, should also be present at meals in idol temples? Participation in all such rites means communion of the worshiper with the deity worshiped. In heathen temples it meant communion with those demoniac powers of evil which (as St. Paul believed) lay behind the idolatrous systems of paganism. In Christianity it means the Christian's communion with Christ. What two things, then, could be more utterly incompatible than these? No Christian who had been present at the Holy Supper should have needed to be warned against idol feasts. To dream of participating in both was a reckless tempting of Divine Providence.

In closing the discussion of the topic, he lays down one or two broad rules for conduct. The dominating spirit must be one of loving consideration for the welfare of others. With this proviso, he maintains that all meat that is to be purchased in the ordinary markets should be regarded as ceremonially clean, and that no conscientious scruple should be raised in connection with it. If a Christian man were to dine with a non-Christian friend, he should not begin to raise questions whether

the meat was "clean", that is, whether some parts of the animal had previously been appropriated for use in heathen sacrifice. If, however, attention were to be called to the fact that the meat was, in this sense, "unclean" a Christian would do well to refrain from touching it; not because it really made any difference, but in order to avoid hurting the scruples of any weaker brother who might be present. It is true that the man who is untroubled by such scruples is, in the Christian sense, "free". But it is a pity to exercise one's freedom in circumstances where the only possible result will be misconception and harm. The Christian's guiding principle should be to avoid hurting his brethren; the aim to which all his acts tend should be their full and perfect salvation.

CHAPTER XI.

We enter now upon another and a clearly defined section of the epistle, extending from the beginning of this chapter to the end of Chapter XIV. It is occupied with various questions concerning the mutual relations and the behavior of the members of the Corinthian church. The present chapter deals with two of these points, the proper dress and behavior of women in the public gatherings of the church, and the disorderly practices prevalent at the administration of the Lord's Supper.

In order to appreciate St. Paul's counsels in these matters we have to put ourselves at his standpoint and at the standpoint of his age. Amongst Greeks it was the general custom for both men and women to worship with uncovered heads. With the Romans, on the other hand, both men and women veiled the head during the performance of religious ceremonial. With the Jews, men veiled the head, while women were not only veiled but concealed behind a screen. The Apostle's injunctions here do not fall exactly into line with any of these distinctly national practices. They seem to be rather an attempt to modify Greek usage by the influence of Chris-

tian ideas. He lays down the rule that in acts of worship men should have the head uncovered, but women should be veiled. This advice appears to be based on the general principle that the worshiper should be veiled when any superior is *visibly* present. So far as this world is concerned man is the highest of created beings. Christ, who is superior to him, is not *visibly* present; hence man should worship with uncovered head. Man, however, is the superior of woman; hence, when men and women are jointly engaged in acts of worship, the woman must be veiled in acknowledgement of that superior presence. St. Paul even goes so far as to say that the woman who violates these proprieties, classes herself, by doing so, with the slave and the adulteress. That is his meaning in the words: "It is one and the same thing as if she were shaven."

However present-day opinion may regard St. Paul's view of the relative position of the sexes, there is no escaping from the fact that he held it, and maintained it, too, on Scriptural grounds. He appeals to the creation narrative in Genesis as testimony to the fact that man was created first and woman was created "for the man". We must, of course, read his words here in connection with his admission, made a little later, of the equality of man and woman "in the Lord". We must also recall his sublime and spiritual view of marriage in the Epistle to the Ephesians. But when all due allowance has been made, his view still remains clear that in all the public ministration and authoritative teaching of the church, woman must yield the place of priority to man, and it can hardly be denied that the subsequent history of the church has tended to confirm the wisdom of that view.

One curious phase in this discussion calls for a word of special comment. The Apostle declares that woman should be veiled at worship "because of the angels". Many varied interpretations have been suggested for these words. The most reasonable one seems to be that the Apostle believed angels to be invisibly present at acts

of Christian worship; he also believed that they had been spectators, as it were, of the creation of man and woman. They, therefore, would be especially distressed and displeased at any behavior in acts of worship that violated the order and precedence revealed in the original creation. Hence it was "because of the angels", in addition to all the other reasons, that due decorum must be preserved. It is interesting to recall, in this connection, the expression of the same belief in angelic presence in the works of the Liturgy: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name."

St. Paul now turns to another class of disorder in the church, the irreverent behavior of its members at the Communion. Here again in order to understand his words we must recall the local conditions. The actual administration of the sacrament seems to have taken place at the end of a social meal known as the Agape, or love feast. It appears that to this meal the various members brought their own contributions. At a later stage in the history of the church the Sacrament of the Lord's Supper was entirely dissociated from connection with the Agape, which had fallen into disrepute. What happened at Corinth when St. Paul wrote these words was that "cliques" and "sets" were painfully apparent at their love feasts. The richer members not only drew together in marked isolation from the poorer ones, but actually assembled at an earlier hour in order to enjoy the feast before the poorer brethren could arrive. St. Paul's words indicate, too, that the food and drink were not mere symbols of brotherly love. Men made an actual meal of the feast, so much so that even drunkenness was not unknown.

To correct these flagrant disorders he recalls, in familiar words, the circumstances of the institution of the Last Supper, declaring how in this solemn rite Christians "proclaim the Lord's death till He come". In grave

and weighty words he warns them against heedless and unworthy participation in the Sacred Feast, declaring that disaster has already fallen on some of them in consequence of this sin. He finally entreats them to distinguish between this meal with its sacred symbolism, and ordinary meals where men eat to satisfy their hunger. Let hunger be satisfied at home and let the members of the church wait for one another before entering on the meal which typifies their common salvation and their mutual love.

CHAPTER XII.

We enter in the next three chapters on a topic beset with various difficulties—the question of the use and abuse of spiritual gifts. St. Chrysostom himself has declared that this section of the Epistle is “exceedingly obscure”. It is hardly then a matter for wonder that modern readers should often find themselves perplexed. To do full justice to the subject an elaborate treatise would be required. It must suffice for our present purpose to set forth in outline one or two of its more important features.

The one main topic is the presence and work of the Holy Spirit in the Christian community. How is that to be recognized? In general, says St. Paul, by confession of the Lordship of Jesus. No man makes this confession save at the bidding of the Holy Spirit.

But the Christian church, it must be remembered is an organism. Like all other organisms it displays at once diversity and unity. The unity of its life is the unity of the God who is its Lord. The diversity is as manifold as its members are numerous.

St. Paul finds the aptest illustration of this truth in the constitution of the human body. The comparison of the body politic with the human body and its various members is as old as Menenius Agrippa and the secession of the plebeians to the Sacred Mount in the early

days of Roman history. It seems to have appealed with peculiar force to St. Paul, for he alludes to it, more or less fully, on three separate occasions. Our present passage is the one in which the comparison is most fully worked out.

It was necessary for him to emphasize this truth, for the Corinthian church was divided by rivalries not only as to the merits of different teachers, but as to the spiritual endowments possessed by various individuals. Its members were inclined also to overestimate certain gifts which appeared to possess analogy to the manifestations of heathendom, and to underestimate those which were of more real and enduring worth. Here it was that the lesson of the human body was helpful. Just as it has various members, some for more honorable, some for less honorable uses, so the church has various members, some possessed of higher, some of lower, spiritual gifts. Just as each organ, whether high or low in rank, is absolutely essential to the body's welfare, so each member with his differing gifts is indispensable to the church's life. As in the body, injury of one organ affects the condition of the whole, so one Christian's lapse into sin reacts on the general welfare of the church. In fact, Christians "are the body of Christ and severally members thereof."

The Apostle then proceeds to instance various kinds of spiritual gifts which individuals may possess and thereby contribute to the totality of the church's life. The list begins with the apostolate and ends with "divers kinds of tongues". It includes both officers and aptitudes. Some of the gifts mentioned, such as "miracles" and "gifts of healing", would now be classed as supernatural; others, such as "helps" and "governments", would be classed as normal phenomena. But of all alike it is true that they come from the Spirit, who distributes them at will. It is no more possible that *all* should possess, say, the apostolic, to the exclusion of all other gifts, than that the human body should be entirely an eye or an

ear. The church cannot dispense with any one of the varied gifts, if her activity is to be vigorous and her corporate life in perfect health.

One point, however, needs further emphasis. Just as in the body, some organs are more vitally necessary than others, so there are degrees of importance in the matter of spiritual gifts. Some are higher and more to be desired than others. St. Paul's purpose is to estimate the respective worth of two in particular, the gift of "prophecy" and the gift of "tongues". But before proceeding to discuss the matter, a more fundamental consideration even than this occurs to his thoughts. He will show the Corinthians "a still more excellent way".

CHAPTER XIII.

There is one thing without which every spiritual gift becomes useless and ineffective—the gift of love. The loftiest spiritual endowment, the firmest faith, the widest philanthropy, the utmost self-sacrifice, without love are nothing. What love can do the Apostle sets forth in that matchless lyrical outburst which defies any analysis or paraphrase. Love, he declares, can under any stress of circumstances "hear," "believe" and "hope", and if faith and hope be dead she can still "endure". Love alone is eternal; "prophecy" and "tongues" alike will play their part and vanish. They are concerned with this fleeting world of dim light and imperfect knowledge. But perfection will, one day, come and love will still be gloriously supreme. Faith will be absorbed in sight, Hope will fade as fruition is achieved, but Love will still remain the indispensable necessity to the bliss of our eternal life.

In whatever respects our Revised Version is open to criticism, it can hardly be denied that it has done good service in its rendering of this chapter. It is a real gain to have "love" in place of "charity". In modern speech the word charity has become so entirely associated with

the idea of "almsgiving" that it requires a mental effort to give it back its original significance. A further gain is, that we can now see in the English, what has always been apparent in the Greek, how closely related in this matter St. Paul's thought is to St. John's. We feel that the Apostle who wrote, "the greatest of these is love", was dwelling on the heights with him whose message was that "God is love."

CHAPTER XIV.

Now that St. Paul has shown the necessary condition for the effectiveness of any spiritual gift at all, he is free to discuss the relative merits of two in which the Corinthian Christians were more particularly interested, the gift of prophecy and the gift of tongues. To define the precise nature of these two gifts is by no means an easy task. Prophecy, it would seem, was, broadly, equivalent to what we mean by preaching—preaching, that is, in the best and highest sense of the term. It "edified" the church; it meant giving to the church "edification and comfort and consolation". No more fitting words than these could be found to express the preacher's true ideal.

In defining the gift of tongues we are faced by many perplexing problems. From St. Paul's description we gather that "tongue speech" was not addressed to men, but to God. In fact, to the general hearer it was unintelligible and could only be understood by means of an interpreter. The speaker "edified" himself and not the church. From the point of view of general edification it was a comparatively useless gift, for all sounds are useless that do not convey some particular significance. It only became useful, if some one was at hand to interpret.

What, then, was this gift of "tongues"? Can it be correlated with any other known phenomenon of the apostolic age? What, in particular, was its relation to the gift of "tongues" vouchsafed to the church on the day of Pentecost?

In answer to these questions, the suggestion may be advanced that both at Jerusalem and at Corinth, the gift was connected with abnormal mental conditions. Those who exercised it were in a condition of "ecstasy". It is also to be noted that at both places the language employed was that of prayer and adoration. It was directed to God and not to man. Another point of resemblance is that the outward demeanor of those "possessed" excited similar comment at both places. At Jerusalem men said that the apostles were "filled with new wine"; at Corinth St. Paul declares that if all exercise the gift and strangers enter the church they will "say that ye are mad".

Admitting, then, these points of resemblance, we have still to face another difficulty. A feature of the gift at Pentecost was the power of speaking foreign languages. Men of various nationalities, hearing the apostles speak, were surprised to hear their own various dialects. Was this the case at Corinth, too? Some of the most recent critical opinions maintain that it certainly was. It is held that the reference to "interpretation" points especially in this direction. Others incline to the view that speech in foreign languages formed no part of the phenomenon either at Jerusalem or at Corinth; that at both places the speech was simply the intelligible language of ecstasy, and that St. Luke was misinformed in supposing that at Pentecost the apostles spoke in foreign tongues.

To very many this last supposition will seem a highly improbable one and they will require very conclusive proof before accepting it. A hypothesis may be advanced here for their consideration, which whatever be its other merits, has that of maintaining the historicity of St. Luke's narrative in Acts. We hear much nowadays of the "subliminal" or "unconscious" self—that almost unexplored region of personality which seems to be behind our normal consciousness. We know that when, through any exciting cause, our normal consciousness is, for the time, suspended, this "unconscious" self

is set free, as it were, to give off the various impressions that have been made on it. We know, for example, that under an anaesthetic, or in delirium, people will speak in foreign languages, and in other respects, speak in ways of which they would be incapable in their ordinary consciousness. A very reasonable explanation seems to be that their "unconscious" or "subliminal" self has received at some time or other, impressions of these things, and that this "self" is now roused to activity and is giving off the impressions it received. But the exciting cause of the activity of the "unconscious self" need not necessarily be physical; it may be mental or spiritual. It is not inconceivable that under the impulse of the Holy Spirit's possession the disciples on the day of Pentecost may have been, for the time, transported to an abnormal plane of consciousness, a condition of "ecstasy"; and that under these conditions, expressions of praise and devotion in many different languages, which they had at various times heard in the streets of Jerusalem, would be set free from the recesses of the "subliminal" self and would come flooding to their lips. If this were the true account of the matter, one thing would be clear — that St. Luke has related what actually took place.

It would be rash to assert, on our present available evidence, that speech in foreign tongues formed an essential part of "tongue speech" at Corinth. One or two other things are quite clear about it. St. Paul did not encourage the too frequent use of the gift. It was one that ought to be kept under control. The gift of prophecy was higher and was preferable, for the very reason that, in its employment, the will and intellect were in a state of normal activity. Whereas, in the exercise of the gift of tongues they seem to have been in abeyance. He seems to have held also that the chief use of this gift was to arrest the attention of the outside world by its evidence of unusual and unearthly power; but that when once the result was secured, its proper work was done and prophecy alone would be of further use.

He closes this discussion, as we have seen him close the earlier ones, with a few words of detailed advice. No more than two, or at the most three, members, should exercise the gift of tongues at any one service, and they should exercise it in turn. If no interpreter were present, then the gift should not be exercised at all. The prophets also must speak in order. If a "revelation" should be made to one who was sitting by, then the one already speaking should give way and hold his peace.

Women must keep silence in the churches. The apparent inconsistency with the earlier passage, in which they seemed to be allowed to pray or prophesy with veiled heads, may perhaps be best explained by supposing that they were excluded from the authoritative teaching and government of the church, and that subject to this important exclusion, they might take some part in acts of public worship.

There is a sharp and peremptory tone in St. Paul's concluding words which seems to indicate that he was weary of the Corinthian vagaries and excesses in these matters. Whatever their own views might be, he bids them remember that his words are "the commandment of the Lord". All things must "be done decently and in order."

CHAPTER XV.

St. Paul has hitherto reproved the Corinthians chiefly for matters of conduct. He now turns to a topic on which their fancied superior wisdom was leading them far astray not only in conduct but in a fundamental doctrine of the faith. Some, at any rate, amongst them frankly rejected the idea of a general bodily resurrection. They said: "There is no resurrection of the dead."

In one respect we have reason to be thankful that they did so. For it is to this that we owe one of the most precious passages in the Pauline writings. On the one hand, it is the most direct and explicit piece of testimony

to the objective reality of our Lord's resurrection that the New Testament affords; on the other, it contains those words of inspired hope and comfort which sound in the ears of all Christian mourners when they lay their dead in the earth. In the history of dogma, too, the chapter has a place of peculiar interest, for it is the earliest extant essay in Christian doctrine.

These Corinthian "free thinkers" did not, it would seem, deny the fact of our Lord's resurrection. He, indeed, had risen from the dead; but, they held, it did not therefore follow that men in general might also rise. The resurrection of Jesus was a unique and unparalleled thing, from which no inference whatever could be drawn as to the resurrection of those who took Him for their Lord. One of the most important features in the Apostle's argument is his refutation of this position. To deny the *possibility* of a general resurrection is, he maintains, to deny the *actuality* of Christ's resurrection. To admit the *actuality* of His, is to admit the *possibility* of resurrection for the race.

In order that there may be no missing link in his chain of argument, St. Paul begins by rehearsing the historical evidence for the bodily resurrection of Jesus. This is the first stage in his demonstration of the certainty of the resurrection. From this he goes on to argue that to deny the possibility of resurrection in general is, implicitly, to deny Christ's resurrection, and so to render the gospel message entirely illusory. He then proceeds to show that Christ's resurrection is not an isolated phenomenon, but is the "first fruits" of a great harvest, the ingathering of which is necessary to the fulfillment of God's kingdom. He further points out that this is not merely a matter of speculative interest, but has clearly perceptible results on conduct.

Having, in this way, established the *certainty* of the resurrection, he proceeds to discuss its *nature*. He appeals to various analogies—to the difference between the seed and the full grown plant and to the variety of

material forms in the visible universe in order to show the antecedent probability that there may be a future body of a higher order than our present bodily frame; there may be a "spiritual" as well as a "natural" body. Further, if the result of our connection with Adam, the first ancestor of the race, has been the bestowal of a "natural" body, our connection with Christ, the Redeemer of the race will involve for us an appropriate "spiritual" body. It will only be by triumph over mortality on such lines as these that God's promises will receive their complete fulfilment and the toils of His servants find their proper goal.

Such, in brief outline, is the Apostle's argument. We have only space here to emphasize one or two of its leading points. He begins by recalling the facts of the Passion as he himself had received and taught them. He then enumerates various appearances of the risen Lord—in one case to over five hundred brethren at once, the majority of whom were still alive. Such an appearance as this, if we are willing to accept the Apostle's testimony that it took place, effectively disposes of all theories about hallucination and subjective visions. Finally, the risen Christ appeared to St. Paul himself, the reference here being probably to the appearance on the road to Damascus.

So much for the fact. He then presses home the point that to deny the possibility of resurrection in general, is to deny this resurrection of Christ which he has just shown on strictly historical grounds, to be a demonstrably real thing. He presses home, too, the point that Christ's efficiency as the Savior of men from sin, is bound up with his resurrection, and that if the resurrection did not take place, the faith reposed in Christ as Savior is a vain and futile thing; the apostles were promulgators of a falsehood; those who died hoping in Christ were, as a matter of fact, dead for ever—the poor deluded victims of a lie.

But the fact is true; Christ *is* risen. He is, further-

more, the harbinger of resurrection for mankind. Just as the handful of corn offered in gratitude at the temple meant that the harvest was standing in the field, so Christ's resurrection means that His saved ones will share His risen life. He does not stand alone; He is **"the first born among many brethren"*. Only so can the glorious end be reached. The Son will save men from death as well as from sin. Only then and only so can He submit His finished work to God the Father.

In pointing to the cheated hopes of Christians, if the resurrection of Christ be not a fact, St. Paul alludes to the custom of baptizing "for the dead". Many explanations have been suggested for these words. Perhaps the simplest is this: It must often have happened that converts who accepted Christian baptism were distressed as to the fate of relatives and friends who had died in heathendom; and the custom, therefore, arose of being baptized on their behalf in order that the benefits of baptism might extend to them. After all, it was only an extension of the principle of vicarious action. If Christ could die on His cross for a world of sinners, might not His followers be baptized for their departed friends—do for them what they could not do for themselves? If Christ were *not* raised, such baptism would be but an idle form; the toils and struggles of the apostles themselves would be but wasted effort. The mass of men, in the absence of this inspiring hope, would try to make the best of the present world by indulgence in sensual excess. Traces of this were visible at Corinth, and St. Paul sternly recalls his converts to a better mind.

But some enquirer might ask: "How can such a thing as a resurrection be? What is the mode of its operation?" St. Paul does not directly answer this. It must remain a mystery. But the fact that it is mysterious should not raise a prejudice against its reality. For the same mystery envelopes the growth of every seed. We see the tiny seed, and we see the perfect flower. *How* the one

*Romans, viii: 29.

has grown to be the other still remains a baffling and inexplicable mystery. But the passage from one form to another, apparently from a lower to a higher life, in the world of Nature illustrates the possibility of such passage in the world of men. That the "natural" should come first and then the "spiritual" is, after all, only a particular case of the general law of upward progress. It is true that we are at present on the earth and are "earthly"; but "we shall also bear the image of the heavenly."

Finally, the Apostle has a "mystery", a truth of revelation, to set forth. There will come a day when the last trumpet will sound, when the dead will rise, and those who are alive and on the earth will "be changed". It may be that, at this period, he believed that this great event might take place in his own lifetime. Afterwards he came to see that the church on earth was likely to have a more extended future before it. We believe that his words will yet find their fulfillment. When that day comes, the final paean will be chanted of law fulfilled, of sin defeated and of death destroyed—the victory of Christ. In hope of this, His followers may work and fight. *His* victory will crown *their* toil.

CHAPTER XVI.

In a few brief practical words, the Apostle gives injunctions for the method in which the Corinthian contribution to the collection for the poorer members of the church at Jerusalem should be made. It should be going on systematically and should not be left till his own arrival at Corinth. He hopes that Corinthian delegates will accompany him when he takes their bounty to Jerusalem. He hopes to see them all soon; but at present the claims of the work at Ephesus are pressing.

If Timothy should come, he prays them to receive him with courtesy and friendliness. Apollos, it appears, was disinclined to go to Corinth. Probably he wished

to keep away from a church the members of which might wish to use him as a party leader against St. Paul.

Throughout the closing words of salutation and personal greeting, he pleads the one supreme necessity—love. Let all things be done in love; let them love their Lord. He who does not love Him should be anathema. In two brief Aramaic words "*Maran atha*", he gives them a motto and a watchword, "the Lord is coming". May His grace be with them, as St. Paul's own love—in Him—is with them every one.

BAPTISM.

A GLANCE AT CHRIST'S VIEW OF IT.*

BY REV. C. A. HOBBS, D.D.

I. UP TO HIS OWN BAPTISM.

Drop down into that old world at the time of the preaching of John the Baptist. The Jews in and around Jerusalem have been lifted out of the monotony of the common into an atmosphere of fervor and fire.

To what shall we liken it? Had you lived in England under brave Queen "Bess", when foreign invasion seemed certain, and the "Armada" was still called invincible; when every Englishman, at the danger threatening his country, was stirred to his heart's depths—or if you did live in that nearer time of our dread Civil War, feeling the passionate demand that North and South swallowed up every other issue, you might be able a little to measure the kindred feeling that two thousand years ago swept Judea like a tidal wave. Even thus, the greater intensity was in favor of Judea. For there you must add piety to patriotism as a compelling motive—fanatical piety, if you will.

Never had the profound deeps of a people been more profoundly moved. John the Baptist was preaching in the wilderness! Not to him only, but to the multitudes, his was a voice, and that the voice of God. Everywhere, agi-

* It is proper to say at the beginning that the writer seeks here to study the view of Christ concerning baptism, without entering into the consideration of possible differences between that of John and Christ or the apostolic. These can not, indeed, be contradictory, but our question is: Did our Lord look upon this act as a matter, practically of indifference, or did he hold it in high regard?

Nor do we believe baptism to be the only important teaching. Very far from it! But in the time and place for it, one can no more omit it, and have a perfect whole, than he can omit seeing and hearing and have a perfect body.

tation! "Is the Messiah, with all the hopes and possibilities involved, indeed at hand?"

Here, when by chance or purpose, men met together, there in the households, till the excitement spared neither man nor woman nor child, this must have been the theme of conversation. No rank nor age escaped the swirl of the waves as the new movement gathered force.

In this excited and exciting time, this tempest of desire and hope, where the greatest possibilities for the Jew that could ever find realization, seemed on the eve of fulfilment, lived and thought and felt and wrought the generation which was to see the baptism of Jesus Christ and know the Christ himself.

How vivid is the account of Mark! Did he, as reporter, catch the very expressions of the swift speech of a Petrine sermon? However that may have been, we can easily imagine that Peter, as he spoke, lived over once more those early days. (Mark 1. sq.) Note these words:

"And there went out to him" (*the Baptist*) "*all the country of Judea and Jerusalem*", (*what an impression the crowds had made on the observer!*)—"and they were baptized of him in Jordan, confessing their sins." * * * "And he preached, saying, "there cometh One after me that is mightier than I, the latchet of whose shoes I am unworthy to unloose; I baptize you in water, but he shall baptize you in the Holy Spirit."

Equally profound is the impression of John's advent, given by Matthew (3. —) and Luke (3.). Nor must we omit the Gospel of John. (1:19-34). That the stir of the reformation reached beyond Judea, can easily be noted, as is evidenced in the different places which were the scenes of John's baptisms. But the manifestation of the great reformation, the high climax toward which the movement irresistibly swept, was the *preaching of repentance finding its expression in the baptism of John.*

Among those affected deeply by the intense national feeling, was a young man of Nazareth, known among his associates as a carpenter. Deeply affected we say, for

of the group of young men brought to view in the gospels, religious, earnest, impressionable, he must easily have been foremost. We speak of that which appeared to the observer. Even so, because of his growth in spiritual life, to which the call of John would especially appeal, his knowledge of the Scriptures, his obedience to God, Jesus would be in advance of others.

But he was more than man. And though the evidence should not be manifested till his baptism, who may deny an understanding opening swiftly to the truths proclaimed, as the Century Plant, long hiding its gathering strength, suddenly bursts into glorious bloom?

Where no one was indifferent, could *he* be indifferent? Could he even be indifferent to this hour, he, the One for whom this hour was set? Could he be indifferent? Could he even be indifferent to that baptism, which for a new era was at once the expression and manifestation? Impossible! We think we know this from the national feeling already described. But let us advance to the particular. We know it concretely from the personal act of Christ. It is said that "acts speak louder than words". Give due weight to the statement. Jesus soon made the long journey to the Preacher's presence, and was baptized by him under conditions so remarkable that, though familiar, they must be noticed anew (Mark 1:9-11). "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens rent asunder and the Spirit as a dove descending upon him; and a voice came out of the heavens, thou art my beloved Son in whom I am well pleased". Luke adds (3:21) that all the people were baptized first, and "that Jesus also, having been baptized *and praying*, the heaven was opened." The Gospel of John agrees substantially with these accounts (1:28-34), but tells us that the descent of the Spirit was also to be a sign to the Baptist that Jesus was the Messiah. Matthew adds two points: John's protest

with Christ's insistence, and the Holy Spirit's coming as a sign to Christ as well as to John. And we should say here that the agreement of all the gospels on this remarkable historical fact, showing in its nature the high importance of baptism, makes it weighty testimony indeed.

However, let us now look at the significant fact that Christ overruled John's vigorous protest. It is Matthew who records this. *Jesus was not to be denied. The duty was urgent. †"Thus it becometh us to fulfill all righteousness." Neglect it, and "sin crouched at the door." At least for Christ, baptism was a part of this righteousness. He would not omit it. Every objection, however valid as others saw it, must be swept away. So great was the duty that John must not even tarry. This conduct on the part of our Lord can be interpreted in no other way than that he held baptism to be of high importance.

All this shows its significance as Christ regarded it, applied to himself. But the action at the Jordan, and the words connected therewith, show its value for others. Could John ever forget that against his will, as he first saw the demand, he administered the ordinance? or that he was afterward convinced, from the opening heavens, that it was surely the will of God? This would empha-

*That Matthew's gospel is to be relied on, there is evidence at the hands of scholars in plenty. We here quote the opinion of Ernest W. Burton, Professor of New Testament Interpretation of the University of Chicago. "(Short Introduction to the Gospels, pages 9 and 19.) "In the light of this purpose of the book the unity" (Burton's Italics) is clearly evident. From the assertion in the first verse, that Jesus is the Christ the son of David, the son of Abraham, to the *commission which in its closing paragraph, this Christ now risen from the dead, goes to his apostles to make disciples of all nations,*" (Italics ours,) "one thought dominates it. This is no patchwork put together by several hands, working with different conceptions, or by one editor whose only thought was to include all evangelic material he possessed. The writer may have employed as sources of his book other gospel writings,—the resemblance of some of the material to that which is contained in other gospels seems to show that he had such sources; but whether so or not, he has wrought all his material in to a real book with a definite course of thought and a clearly defined aim." See other references on page 14.

†"Jesus puts the matter upon the ground of duty". "Life of Christ," page 57. Burton-Matthews.

size for John its high import. And as the disciples of Christ learned the whole story, if they did not witness the scene, how could they hold other than the same opinion? Study those words, "Thus it becometh *us* to fulfill all righteousness." Who? Certainly the followers of Jesus! Christ's "now" is indeed not theirs. That belonged to him at his crisis hour. Nevertheless, there must be a "now" for others, or the great proposition ceases to have any force. But observe it is spoken thus in connection with baptism. Other duties may be included—baptism must be. Once more: The surroundings of that baptism would make the act forever memorable. Came there the transcendent revelation of God's Fatherhood, the Sonship of Christ, the personality of the Holy Spirit abiding now in his fulness (God *one, triune*) with the Messianic Ministry begun!

And this high crisis hour was a baptismal hour! Moments of crises are not moments of indifference. Moments of crises so weighty as these could never lose their impressive meaning. Was this not also to Christ the first clear vision of his future death and burial, represented so strikingly in the initial act of obedience? We are sure at least that his baptism held such potency from its unique and mighty environments, that it never could be looked upon with light regard.

So must we see him, enfolded by this atmosphere, his character affected by the experience, his memory cherishing it, if we would rightly interpret his thoughts thereafter upon many themes. But for our purpose, upon baptism itself.

II. AFTER HIS BAPTISM TO HIS DEATH.

Under the spell of this initial manifestation, to make Jesus careless concerning this ordinance, would not only seem unnatural, but to charge him with grave inconsistency. We would conjecture a conduct that would involve a continued belief in its significance.

Happily this is a matter of record. A curious bit of history is that found in the Gospel of John, (3:25, 26). "There arose, therefore, a questioning on the part of John's disciples, with a Jew about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold *the same baptizeth, and all men come to him.*" The popularity of Jesus continues. (Jno. 4:1-3): "When therefore the Lord knew that the Pharisees had heard that *Jesus was making and baptizing more disciples than John*, although Jesus baptized not, but the disciples," etc. Christ would avoid all rivalry, so he departs from that place. But what a story this tells of multitudes immersed under the direct authority of Jesus. What witnesses they would make for us, if we could but get at them. This record is the testimony of an eye witness*. Again we find that the argument from silence is not decisive. Even if the other narratives do not speak further of Christ's acts in this direction, we know that Jesus did baptize during his ministry because John the apostle declares it. When did he stop baptizing? Let us admit the fact, nay, proclaim it with emphasis, that *nobody knows*. When, if ever that hour did come, and because in a life so brief so much must be done—other phases of it must have attention—we may be assured, not only from the first great experience, but also from this incident, that Jesus Christ did not look with indifference upon baptism. This conclusion may be accepted more readily if enforced by other considerations. Let us glance swiftly at some of them. Every reference to John the Baptist would be a reminder of the unique beginning of the Lord's work. The eulogy which the Savior pronounced upon his Forerunner necessarily involved his mission. Consult the paragraph (Luke 7:24-29). "None greater than John." But the Pharisees

*Burton says: '(Short Introduction to Gospels, page 119.) "The author constantly speaks as if he were an eye witness of the events he narrates." Other illustrations are given, then this incident is mentioned.

and the lawyers *rejected for themselves the counsel of God, being not baptized of him.*" Once more: When so important an issue as the authority of Christ is at stake, it is John's baptism that must serve as a text. If the ordinance was of small value in the thought of Jesus, it seems strange to find such reference here, Mark 11:28, sq. His enemies enquire: "By what authority doest thou these things? And who gave thee this authority to do these things?" And Jesus said unto them, "I will ask of you one question, and answer me, and I will tell you by what authority I do these things: the baptism of John, was it from heaven or from men? *Answer me!*" (Italics ours.) The opposers knew well enough that the baptism was from heaven (as Christ indicates, and which shows its value), but they were too cowardly to confess it. Up to this time that baptism seems to have been a vital question. The very discussions where Christ by some was thought to be John the Baptist (Mark 8:27, 28) would keep the issue alive. And could Christ have heard the grievous tidings of John's death without recalling the old associations?

Observe also that the word "baptize" is a great word in the Lord's vocabulary. There is no word like this to express the thought of his suffering and death. (Mark 30:37-41), (The answer to the request of James and John.) The agony of the atonement touches Christ. How shall this be described? "But I have a baptism to be baptized with and how am I straitened till it be accomplished." (Luke 12:49, 50.) The words must be interpreted by Gethsemane and Calvary.

This was not only a great word in his vocabulary, ready at call, but he knew its significance. When he was buried beneath the waters of the Jordan, that baptism must have flashed forth his future, his death, burial, resurrection! What Paul knew he must have known. (Rom. 6:3-6. cf. Matt. 16:21, Luke 9:22.) The one word, however, that told it all was baptism. It is no wonder that this ordinance stood at the threshold of his

ministry. It is no wonder that it takes the same place in his church. One calls for the other.

It is well that Baptists press home the profound meaning of the ordinance. An impressive sentence spoken at the late Baptist World's Congress, London, was by Rev. B. F. Meyer in its closing session at Albert Hall: "We also go back from our Pentecost determined to maintain the rite of believer's baptism. Those early Christians had learned what they had never known before, as they saw thousands baptized in the temple tanks, the tanks prepared for the divers washings of the Jews. They had seen the death, burial and resurrection of Christ set forth, and from that moment they put the lakes, the rivers, and the oceans of the world to a new use. We, too, pass away with the same great purpose, because we hold the rite is not only characteristic of ourselves, but is symbolic of a great and essential doctrine." If we can note such significance, much more Christ; and it is not likely that as the shadow of that death drew nearer, he became indifferent to the symbol which preached thus the doctrine of the atonement.

Again, that Christ established another "positive institution", reinforces the belief that he would not ignore nor abandon the equally significant first. When the "Supper" became a fact, holding, too, the story of his death, he could not be charged with indifference as to keeping alive such truths in symbolic form. But the supper presupposed baptism as the significance of each would seem to indicate. For, while the Supper showed the death of Christ, it also called for a Christian life continued and nourished. Bread often! But the emphasis of baptism lay on the starting of Christian life. It is a death, but it is a burial also, thence a resurrection, and the new life *begun*. Begun *once* only, of course. The Supper takes it up where baptism, with its chief symbolism leaves it. Thus the Supper, the second, supplements baptism, the first. Hence, when the second took its place we think our Lord endorsed the first; assuredly he

could not have meant to put a slight upon it. It should be added here, probably, that the Lord's expectation of a church, in which his plan should find its fitting development, and which could only come into being after his death, may account for whatever silence exists in the gospels concerning baptism.

III. AFTER HIS DEATH.

After the cross and sepulcher will Christ care enough for baptism to place it in his church? That he would do so, all our previous study demands. Remembering this, let us swing over the not long period which follows, and look upon the powerful apostolic church. What do we see? Baptism everywhere! Peter and the apostles set the example at Pentecost. Philip baptizes in Samaria, an obscure disciple at Damascus leads the great Saul into the baptismal waters, and presently Saul-Paul, writes the sixth chapter of Romans, which has probably made more Baptists than any other document after Christ. Even our enemies being judges, baptism became universal in the church. How shall we account for this early, far-reaching, powerful effect? There is only one just conclusion. Jesus Christ is responsible for it. His Spirit should lead the disciples along the path of his commands. This is a sufficient cause. No other is. But Jesus Christ did command baptism and one command should be sufficient. Matt. 28:19, 20: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." And to any who would cast discredit on this, the Great Commission, we refer again to the highest modern scholarship. It is the state-

ment of Burton and Mathews of the University of Chicago. (Compare Note on page 6.) "The Book that begins strictly within the circle of Jewish thought, setting forth Jesus the Son of David, and the Christ of prophecy, ends with the Great Commission of the Messiah rejected by his own nation. "Go make disciples of all nations." ("Life of Christ", p. 21. Cf. p. 28.) So, too, we have the command in Mark 16: 15, 16.*

Here, however, we come upon the story of the "Missing Leaf." These words are supposed to be supplied by a later hand than that of Mark. But even so it makes splendid evidence as to what the early church did believe as coming from the lips of their Lord. Where did they get the conviction? And if this added account is, as Burton suggests, based on the accounts of the other gos-

*Note.—Since the Trinity is revealed in action at the beginning of Christ's ministry (recall the scene of his baptism), why should not Christ put the same into words, at the end? There again was for his servants the new beginning. This was a fitting close on the Lord's part and seems to form a presumption that such statement would be made. Of course we believe there is good authority for the text as it is.

Apropos to this question of critical authority and our reliance upon it: Harnack is vigorously quoted among us in support of the lateness of the form of the great Commission.

But as noticed, Harnack has changed his view concerning some other books of the New Testament—note what he holds now about Luke as the author of Acts—and thus shows that other changes are not impossible. Ramsey, too, has again got the "Paul of his mother", after a long refusal.

Should we not be a bit cautious about resting too heavily upon any man's conclusions, lest our experience be similar, though in another line, to Mark Twain's excursionists? They followed when lost the lead, as they supposed, of their guide, who was ahead with a long rope, only to discover later that the guide had dropt it and disappeared, while the rope had become attached to a wandering goat, whose leadership it must be admitted was rather erratic. All the more cautious, since there are at least two certainties beyond all possibility of being called in question. The first is Christian experience, the Christ revealed in the soul of the believer; and revealed so that the soul to begin with may best know him in the Bible as we now have it, practically. The second is the Book itself, whose marvelous influence has affected the world for good, and, substantially as possessed today, done such work as no human production merely ever has accomplished.

pels, then have we even here a record as close practically as they. However, let us supply the "Missing Leaf". Why not? Let us ask Peter about it—Peter who is the source of Mark's gospel. Peter, did you have direction to preach the gospel everywhere? "Preach the Gospel!" we imagine him to reply, "how could the Lord fail to give such command? I remember his words." (Quotes Matthew 28:19, 20.) But we, of the twentieth century, somewhat advanced beyond the apostles, say, "Can you give us any other words?" "Without doubt", he replies—"Words never to be forgotten, for they were spoken in the last walk we ever took on earth with him, 'But ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth'." (Acts 1:8.) We answer: "Well, Peter, that is indeed the 'Great Commission', except baptism. Did Christ leave that out?" "Leave that out?" we imagine Peter asking with energy. "Impossible! I was following his direction when I baptized at Pentecost, and bade 'every one' who had repented, to be baptized. That is what we always expected to do. That's what the Holy Spirit led us to do."

Now with that first chapter of Acts, and the Day of Pentecost, we certainly have the substance which will make up the "missing leaf" in very good fashion* But this leads us to our last statement. The apostles were definitely led by the Spirit of God into the will of Christ, which was manifested in the establishment of baptism in the visible church. First, the apostles would be educated into the idea of baptism, as shown in our previous

* *William M. Ramsey*, once advocating the view of Baur concerning this book of Acts, is now a strong advocate of its historical character. *Harnack* even, recently gives as his conclusion that the author of the "we" sources in Acts wrote the entire book, which means—and he indicates this fact—that the author is Luke, also author of the gospel having that name. (See excellent review of Harnack's work in the January, 1907, number of "The Review and Expositor.")

study. This must be, and must be held to be, their starting point. Who else but they would have baptized at the directions of their Lord?—the many disciples mentioned in John 3 and 4? How easy it was later to do a similar service! But after the departure of Christ it is revealed, if anything could be revealed, that they were to be led by the Spirit into certain duty. Now the extraordinary power of the Spirit was no new thought even for John to give us, John the apostle of spiritual insight. Peter had it early in his experience from John the Baptist. (Mark 1:8). It is a knowledge common to those who heard the preaching of the Forerunner. (Matt. 3:11. Luke 3:15.) John the apostle remembered the Baptist's statement concerning it (John 1:33). Long familiar with this thought, the words of Luke 24:49, "And behold I send forth the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high;" Or the similar words in Acts 1:4, 5-8, would prepare them fully for the truth made evident concerning the Holy Spirit in the Gospel of John. That, at most, only gave in detail what they already possessed in general. It is by no means impossible that these men knew more the full truth, afterwards voiced by John, than we have on record. But let us take John's account. We can rely upon it.

Recall the words of Professor Burton: "The narrative of the life and discourses of Jesus proceeds from an eye witness of the events, a personal disciple of Jesus, in all probability John the son of Zebedee." ("Introduction to the Gospels"); or Burton and Mathews', "*Life of Christ*" in love, "The Gospel has been from very early days attributed, and rightly, we believe, to John the apostle, the son of Zebedee." Other names as William Drummond and Sanday supporting this view will occur to the reader, but these are enough. John's Gospel is to be received as authority. In his sixteenth chapter (16:7) Jesus declares the Spirit's coming is more important than his remaining. Also when the Spirit comes he will

not only convict the world in respect to sin, etc., but he will have a mission to those already disciples. He as another Helper, will carry forward the work which Jesus began, and more effectually (16:7). He shall teach the disciples "*all things*", and "*bring to their remembrance all that Jesus had said unto them*" (14:26). He shall bear witness of Christ (16:26). He shall guide the disciples into all truth, speaking not from himself, but what he hears. He will glorify Christ and "*take the things of mine and declare them unto you*" (16:13-15). What a commission! What powers! If this Ambassador, this "Comforter" this Helper lacked aught to carry on the work of Jesus Christ it is impossible to name the thing left out. He comes fully equipped. Now Peter declares that he came, and all promises concerning him were fulfilled (Acts 2:33). Pentecost was the evidence and effect of the Spirit. The apostles are controlled by him; he brings to remembrance, or emphasizes, what Christ has already said, he guides into any necessary new truth, and in brief directs the Christly work of that memorable day. Now we can see Peter, representative of all, as he rises to speak. How his memory glows with the experiences of former days, while his eye, spirit taught, catches the application of past and present revelation to the issue at hand. How easy now to reply—as of old—to the penitent, "be baptized". In the beginning of this new movement he sees that baptism must again appear. An influence more than human is upon him. He knows once more the will of Christ as definitely as he ever knew it when he walked with his Savior on the earth. It is not Peter's decision, it is the demand of the Lord, that baptism shall follow repentance, and the baptized penitent become a church member (Acts 2:38 sq.). For this record traces all back to Jesus Christ.

So far, then, from being indifferent to this ordinance, our Savior held it in highest regard. That it should find initial place in the visible church is a natural, nay, necessary conclusion. The tide of all previous teaching and

example swept to this consummation; the direct command made it imperative; Christ's will, as revealed in the Spirit's mission and guidance, authorized and established it; the swift growth of universal practice when hearts were warm and loyal clinched the evidence. Baptism in the visible church is an institution of Jesus Christ.

THE CALL TO THE MINISTRY.

BY ELD. S. G. MULLINS,

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This subject is just now attracting considerable attention. It is claimed by those who are in position to know that fewer men are entering the ministry year by year than formerly; that while the number of church organizations is increasing, the number of men to fill their pulpits is really not keeping pace with the organizations, but is decreasing. This state of things presents to the churches a very serious problem for solution. "There is no effect without a cause" is a truism. Then there must be a reason for existing conditions or it may be many reasons all conspiring to produce the same result. Can we discover them?

The spirit of commercialism doubtless has much to do with it. Money-making is the one absorbing thought of the day. It possesses all classes and all ages; young men and old men, professors of religion and non-professors alike worship at the shrine of Mammon. The Greeks had an adage. "Mind is the measure of man." We have substituted "Money is the measure of the man." The size of the bank account to a large extent determines his standing among his fellows. Boys find this out early in life and long before they reach maturity begin to cast about for some plan to make money and not unfrequently before they reach their majority they have left home and church and all restraining influences and have plunged into the mad scramble to get rich quick. To them the ministry holds out no alluring charms—presents no flattering prospects. They turn to other callings, other pursuits that promise greater emoluments and more speedy returns. They are lost to the ministry.

It is of no use for us to say men do not choose the calling of the ministry as they choose other callings. This is readily admitted. We all believe in a divine call

—that God calls men to preach the gospel. So far as we know, all, or nearly all, evangelical denominations believe in a divine call and would not recognize a man as qualified for the high office of ambassador of Christ unless he can give satisfactory evidence of such call. But with our present methods and our usual interpretations of God's call are we not bringing some heavy charges against God himself? Do we not clearly intimate that God is neglecting his business? There is a dearth of ministers and from present indications the number is likely to be further reduced. It is God's prerogative to call. He surely knows the situation. We say the supply is not adequate to the demands and that God must furnish the supply. Where have we put the blame? We must either admit that we are mistaken in our estimate of the number needed, or that God is remiss in furnishing the number. Who is willing to take either horn of this dilemma? It is not necessary to take either if we will interpret God as he has clearly revealed himself to us in His Word. We must give up some traditions and some misinterpretations and learn the lessons of Scripture in the light of reason and common sense.

Attention is now directed to some Scriptures: Ezek. 36:37, 38, "Thus saith the Lord Jehovah: For this moreover will I be inquired of by the house of Israel to do it for them. I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah."

Read the fifteen verses in the same chapter preceding these and it will be noticed that God promises great and sundry blessings to the house of Israel. Wonderful things he purposes to do for them, not for their sakes but for his own name's sake. And yet, notwithstanding, he had determined to do all these things for them, they must ask him to do them. He must be inquired of by the house of Israel. These were great and inestimable blessings, but if the people did not want them, had no

earnest desire for them, they could not appreciate and properly value them. Hence they must be brought to see their need of them, and have such desire for them that they will ask for them.

Take another Scripture, Matt. 9:35, 36,37: "And Jesus went about all the cities and the villages teaching in their synagogues and preaching the gospel of the Kingdom and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd. Then saith he unto his disciples: The harvest truly is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

What a wonderful lesson is here taught! Let us try to grasp it. Here is the great teacher himself—the great Shepherd of the sheep going about the country, the cities and villages, preaching the gospel of the Kingdom, healing all manner of sickness and disease, and full of compassion for the multitudes, who were as sheep scattered and without a shepherd. He appeals to his disciples—the harvest is plenteous, pray ye the Lord of the harvest that he send forth laborers into his harvest! We may easily imagine what surprise and wonder filled the minds of those disciples. They might ask why does he appeal to us to pray to the Lord of the harvest? Why does he not call laborers himself and send them. We are but men and full of weakness. He has power over disease and even over death. The winds and the sea obey him; all things are subject to him; and yet he calls on *us* to pray for men to go into *his* harvest as if the whole work depended on *us*. Wonderful! And here is the crux of the whole matter. God uses such means to accomplish his purposes as shall redound to his glory and to the greatest good of his people. We are brought into close touch with God when our hearts are burdened with a desire for more laborers in his vineyard, and we go to

him, and plead with him that he will call more men into his ministry. Thus are we co-laborers with him in our sphere of activity.

We learn from the Gospels and the Acts of the Apostles that Christ organized his church while on earth, and that the apostles under divine guidance organized churches over many sections and provinces while they lived. The command of the risen Christ to his apostles was to go into all the world and preach the gospel to every creature with the promise that he would be with them always, even to the end of the world, or age. It was a physical impossibility for the apostles in their own persons to obey this command, but the churches organized by them and made self-perpetuating could carry forward the work to the end of the age. Authority to do this was given to the apostles by the great Head of the church in the promise of the Holy Spirit, who should lead them into all truth, and what they bound on earth should be bound in heaven, and what they loosed on earth should be loosed in heaven. The churches were thus established to carry the gospel into the whole world. The great mission of the churches, then, is to propagate Christianity and to evangelize the world. To do this they must be equipped with authority and every function necessary for self-perpetuation. In Eph. 4:11, 12 we find, "He gave some to be apostles and some prophets and some evangelists and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Of course the apostles had no successors as officials in the church. Prophets as inspired men have not lived since the close of the revelation. But evangelists, pastors and teachers were and are necessary for the work of ministering and building up and propagating the churches—the body of Christ. Deacons and deaconesses are spoken of in other places and may be regarded as useful adjuncts of the church, but not essential or necessary to its existence. The church that has no pastor nor

teacher nor evangelist cannot justly claim to be a church of Jesus Christ. In this condition it is barren and unfruitful and must soon wither and die. For this reason, the Apostle Paul left Titus in Crete, to set in order the things that were wanting, and to appoint elders in every city (Titus 1:5). In his second letter to Timothy he says: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2). "And when they had appointed for them elders in every church and had prayed with fasting they commended them to the Lord on whom they had believed" (Acts 14:23). From these Scriptures and others we learn that the churches were composed of believers in Christ, and no others. That they chose the men who were to be their pastors and hence were self-perpetuating.

A colony of bees finds itself without a queen. The bees do not go to some neighboring colony to borrow or kidnap a queen to supply the place. Following a natural instinct, they proceed at once to make another queen from the material in their own colony. Let us suppose we are with Titus or Timothy or Paul and Barnabas at the churches where they are appointing elders or pastors. What would be a common sense procedure? The church would be asked to select at least two men possessing necessary qualifications. This would be done by a vote of the church, after fasting and prayer for divine guidance. Thus the church calls its elders, or pastors, and from these are developed pastors, evangelists and teachers. A church finds itself without a pastor from death or removal or other cause. What is the proper course to pursue? Go to some neighboring or more distant church and kidnap a pastor? Nay, nay. Take it to the Lord in prayer. Ask him to direct them to the man among them he would have appointed to this work.

Thus God calls men into the ministry through the church—the medium which he has himself appointed. The pastor thus called has his specific work. As the

word indicates he is to feed the flock. He is the under-shepherd. He must instruct, lead, build up the body of Christ, (the church), perfect the saints, (the members), in unity of faith till they come to the measure of the fullness of Christ. The work of the evangelist, as the word indicates, is to publish the good news of salvation to the lost—the unconverted. The pastor's work is with believers to build them up in their most holy faith. The work of the evangelist is to carry the glad tidings of salvation into all the world—to preach the gospel to every creature. One of the saddest mistakes the churches of Christ have ever made is the persistent effort to combine the two callings in one man, thus giving him a monopoly of the work of both. Out of this practice has grown imperceptibly the idea of a *clergy* and, following the Roman Catholic word, "*laity*". These terms are not known in New Testament phraseology, and are subversive of the very spirit of Christianity, which is unity, fraternity and equality—a great brotherhood. "All ye are brethren." Let us eliminate from our vocabulary and from our thoughts, if possible, the words clergy and clergyman—layman and laity. We have no such word, neither the churches of Christ. The churches have no use for a class of men who, when they are out of work for any reason, sit down and wait for a call from some church, or go about electioneering for a call. The properly equipped New Testament church has no place for such men—neither pastors nor evangelists.

The number of pastors or elders a church may have is indefinite. There should not be less than two. Should one who has been chosen by the church prove inefficient and some other man gives promise of greater efficiency, the one may be retired, and the other put in his place. Thus the church may cultivate the gifts of many members, and in this way discover the gift of the evangelist, and equip him for his work, and send him forth on his God-appointed mission. A pastor may temporarily do the work of an evangelist and so an evangelist may fill

the place of pastor, but this is not God's order and hence is not best for the church or the world.

The spirit of altruism is the true spirit of practical Christianity. Every truly saved man desires to do good to all men. Following this desire some enter upon one pursuit in life; others upon others. Here is the opportunity of the church. Some have a desire to preach the gospel. Paul tells Timothy that the man who seeks the office of a bishop desires a good work. The church should be watching and praying for laborers all the time to be sent into the Lord's harvest, so they are ever ready to aid to encourage and to strengthen the man in his chosen work. The churches have, to a large extent, failed to realize their obligations in this respect, and hence have neglected to cultivate the gifts of those whom the Lord has called and they drift into other callings. When our churches abandon the errors that have crept in through misinterpretations of Scripture and human traditions, and follow the simple teachings of the New Testament in all things there will be no scarcity of preachers divinely called and properly equipped for the building up of the churches and the evangelization of the world.

For this equipment all the advantages of Christian education and the culture of theological training may be brought into requisition. Every laborer in the Lord's vineyard should strive for the greatest efficiency in his work. If this efficiency requires higher education and thorough training in the schools, the churches should provide for it, "that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:17).

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Even as it is written: How beautiful are the feet of them that bring glad tidings of good things!"

THE EPISTLE TO THE ROMANS.

STUDIED THROUGH ITS DEDUCTIVE LOGICAL FORMS: SHOWING
THE LOGICAL OBLIGATION OF SERVICE.

MRS. SALLY NEILL ROACH.

PART I.

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

As an example of clear, deep, concise thinking, Paul's "Epistle to the Romans" is peerless in literature. It was written by a thinking man for thinking men. Though containing beautiful passages of emotional outburst, it does not appeal primarily to the emotions, but to that faculty in man which seeks out the relation of things and compares judgment with judgment and forms conclusions; that faculty which marks the supremacy of man in the animal world; that faculty which we call thought. The book handles the gravest problems and faces the most stupendous facts with which human nature has to deal. It hides nothing, evades nothing, condones nothing that can possibly affect the issue. Sweeping aside all that would cloud and obscure, it lays direct hold upon fundamental facts, and relates and cor-relates until it has woven in the net-work of masterful logic the profoundly simple truths that control the destiny of man. To the careless or superficial reader the Book of Romans—saving a few isolated passages—cannot be otherwise than uninteresting, incomprehensible, and tedious. It is only to those who, seeking the guidance of the Holy Spirit, will persistently dig that its treasures are revealed—only to those who will do the hard work of thinking and will patiently follow through the syllogisms which mark the steps in his argument will Paul's tri-

umphant "Therefore!" abound with fuller meaning for every utterance and echo like an anthem of praise.

The first twelve verses of the first chapter constitute the salutation, wherein Paul, introducing himself by his proudest title—"a servant of Jesus Christ"—and announcing his apostleship, greets the saints in Rome and expresses the anxiety he has had to visit them and share with them the comforts and consolations of the gospel. But remembering that these same citizens of the Imperial City, then at the summit of her power, were accustomed to playing the master and not the penitent, to dictate and not to obey, in the next five verses, he impresses upon them the necessity and sufficiency of the gospel that he is not ashamed to preach even in Rome.

I.

As if remembering that he is addressing men (though now "beloved of God" and "called to be saints") to whom the revealed word, held in such reverence by himself, had been no more than the sacred literature of a conquered nation, by courtesy of the Imperial Government allowed to be on equal footing with the myths and fables of their own and other nations, the Apostle goes utterly outside of the Scriptures to find the major and the minor premises of his first syllogism. (No. 85, 86.) He thus steps unreservedly over upon the ground of those Romans other than the Christians, who may be disposed to question the authority and inspiration that are to him a sufficient foundation. He draws his first premises from observation and experience, and appeals to inspiration only to corroborate that which is patent to the attentive consideration of all. In its condensed logical form this first syllogism is as follows:

Those having the sufficient opportunity to know the one God as He is revealed in nature and not reverencing Him as God are those guilty before God manifest in the Law of Nature. (I:18-32.)

All men, both Jews and Gentiles, are those having the sufficient opportunity to know the one God as He is revealed in nature and not reverencing Him as God. (II, III:1-18.) Therefore:

All men, both Jews and Gentiles, are those guilty before God manifest in the Law of Nature. II:1 (*Guilt.*)

This conclusion is a very important fundamental proposition.

In I:18-32, Paul elaborates his major premise in full, drawing in clear, bold lines the awful picture of human nature following the gravitation of its own depravity. It is a picture of human nature of every age, every clime, every condition, and every individuality, manifestly falling far below its own possibilities and given over "to a reprobate mind". The guilt is not in a failure to accept a particular creed or dogma, of which, perhaps, many have never heard, but in a wilful and continuous turning aside from the claims of the Creator as made by His revelation in nature.

The minor is introduced by the word "for" in the first verse of the second chapter, and is made universal by the indefinite, individual "thou", and is then shown (II:2-29, III:1-18) in specific detail to include both Jews and Gentiles. After the premises have been stated as reported by observation and confirmed by the silent testimony of each man's conscience, Paul appeals to the Scriptures (Ps. XIII:3, 4, V:9, X:7)* as corroborative evidence.

The first verse of the second chapter, with a sweeping "whosoever", faces the conclusion of universal, individual guilt, made the more emphatic, because, by consenting to the uncontroversory premises, men become their own accusers in the very remarkable fact that each sees in the conduct of others—especially as related to himself—simply a repetition and reflection of his own conduct to God, and, sitting in judgment upon his brother, he unconsciously pronounces his own sentence.

*Septuagint: Ps. 13:3-4, 5:10, 9:28.

II.

The second syllogism (III:19, 20) is a sorites (No. 106) condensed to an Epichirema (No. 105). The Sorites is also an Episyllogism, having for its first or major premise the conclusion of the first syllogism. This argument is better understood by remembering that Paul has been talking about God's law in nature, (unwritten), and when he speaks of those who are "under the law" he refers to that. When he speaks of "whatsoever the law saith" he refers to the written or moral law:—and yet written and unwritten are alike "the law", *ὁ νόμος*.

The point is that the written law was addressed to people already proven guilty, and was designed to make their guilt manifest. A very careful study of verses 19 and 20 will evolve the following:

All flesh is guilty before God manifest in the Law of Nature.

Those guilty before God manifest in the Law of Nature are those addressed by the Moral Law.

Those addressed by the Moral Law are thereby given knowledge of existing sin.

Those given knowledge of existing sin are those possessing an imperfect righteousness.

Those possessing an imperfect righteousness are those unable to work out a perfect righteousness:—i. e., fulfill the law.

Those unable to fulfill the law are those unable to be justified by the deeds of the law.

Therefore: All flesh is unable to be justified by the deeds of the law; or by Infinitation, (3) A yielding E., (No. 81.) . . .

No flesh is able to ("shall") be justified by the deeds of the law. (*Helplessness.*)

The Apostle has now established the fact of the universal helplessness of man. There is a point reached beyond which humanity simply cannot go. A guilty man faces a rejected, sovereign God—and there is no escape.

One man or one age or one community of men can not help any other, for all have been proven alike guilty. Condemnation and punishment must inevitably follow guilt, or the sovereign God has failed to maintain His supremacy and the dignity of His law. Obviously, any relief to the situation must now come from the divine side and can only be made known by revelation. Paul claims that he is sent by God to make known to men this revelation which is the divine plan of salvation, designed by the Father, executed by the Son, witnessed by the Holy Spirit, and graciously offered by the Triune God for the consideration and acceptance of men. This plan (21-27) Paul proceeds to unfold. The first step of the plan is to provide a due righteousness, that is, a right doing. (21-23) "witnessed by the law and the prophets"; this is the absolutely perfect righteousness of the God-Man, Jesus Christ. By the simple acceptance of it as alone perfect and His, the plan is that to each one so accepting it shall be accredited through the channel of faith. It is offered as a free gift "unto all that believe", no one having a whit more claim to it than his brother, "for all have sinned, and come short of the glory of God"; how often short, or the degree of shortness, it is useless to discuss. But before this righteousness can be accredited for justification, the penalty of the existing sin must be met, else the perfect law of an Infinite God would be outraged and dishonored (24-25). This penalty is death—to the soul, soul death—and is met by the shed "blood" of Jesus, and all that it tokens, which blood provides atonement by the redemption that is in Him. The simple acceptance of it through faith offers this atonement as a "propitiation" to the offended law. The Divine law being pledged to accept, the guilty man has now nothing against him; the provided righteousness is placed to his credit, and God is "just, and the justifier of him which believeth in Jesus". The only condition imposed upon man is that he will consider the facts of the case, acknowledge his own guilt and helplessness, take God at His word,

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and accept in detail the divinely revealed plan. This is faith. God is proven infinitely merciful as well as infinitely just, and human boasting is forever "excluded". (27.)

III.

Paul is now ready for his third syllogism which is an Enthymeme (No. 104) having only the conclusion expressed in verse 28, but which clearly develops into a Sorites, the premises being manifestly embodied in the verses just preceding. Written out, it becomes:

Justification is that granted to man in accordance with God's plan of salvation.

That granted to man in accordance with God's plan of salvation is that based upon the substituted atonement and imputed righteousness of Jesus.

That based upon the substituted atonement and the imputed righteousness of Jesus is that which a man receives by faith without the deeds of the law.

Therefore:—Justification is that which man receives by faith without the deeds of the law; or,

"A man is justified by faith without the deeds of the law." (*Faith.*)

This plan is offered to the Gentile as well as to the Jew, the same God being over all (29, 30), and the law is established, being honored in every detail by Jesus and by the faith that accepts Him as the Substitute.

IV.

But there might be in the mind of the Jews some lingering unwillingness to renounce the claim he had already made as the descendant of Abraham, bearing the seal of circumcision, or in the mind of the Gentile some lingering fear that, after all, the Jew might be on vantage ground. This unwillingness and fear Paul meets in an argument that culminates in the 16th verse of the fourth chapter. Beginning with the chapter, in the first eight verses, Paul makes the distinction between the reward given to a worker, which is a debt, and the gift accorded

by the grace of God—which gift is based on an imputed righteousness. The Jewish claim was based in Abraham, and here Paul, for the first time, goes to the Scriptures for fundamental proof. These assert that Abraham believed God, and it (the believing) “was counted unto him for righteousness”. (Gen. XV:6). Clearly Abraham had no righteousness that merited God’s reward, but his faith laid hold on God’s righteousness (Gen. XV:6) which was thence imputed to him. Paul again appeals to the Scripture, quoting David, (Ps. 32:2, 3)* and establishes the same point. Next he sets forth the fact that this blessing could never have been the reward of circumcision (9, 10) because Abraham received it before he was circumcised, and the circumcision was accorded him as a token of what had been secured and not as a means of securing. So, Abraham, being an earthly father to the circumcised, became also a father to those that believed (to whom also the same righteousnessness should be imputed) being uncircumcised, and, in a double sense, a father to circumcised believers. (11, 12.) Verses 13-15 constitute a very condensed and interesting argument and clearly show the skilled logician. Verse 13 is the compound conclusion (No. 107), one syllogism being held in verse 14, and the other in verse 15. Evidently, Paul has in mind this disjunctive proposition (No. 113).

Either the promise was to
Abraham and his seed
through the law,

or through the imputed
righteousness of faith.

From this he first obtains the following Conjunctive Syllogism (No. 119), which he solves by “Tollens”:-

* Septua. Ps. 31: 1, 2.

“If the promise were through the law,—or, “If they which are of the law be heirs,

faith is made void and the promise is of none effect.”
(Verse 14.)

“TOLLENS.” { Faith was not made void
and the promise had effect.
(Ver. 3, 11.)

Therefore:—The promise was not through the law.

(First part of conclusion in verse 13.)

Again, to make his argument doubly sure, Paul goes back to his disjunctive proposition, and, using it as the major premise of a disjunctive syllogism (No. 120), employs “Tollendo Ponens” to deduce his conclusion. To establish his minor (that is to deny his first disjunct member), he uses an Epichirema (verse 15) whose conclusion forms the minor premise to the Episyllogism whose conclusion establishes the “Tollendo”; and whose minor (y) is the conclusion of its prosyllogism, (5) the Enthymeme closing verse 15. This conclusion is emphasized by being expressed conditionally, thus:

“Where no law is, there is no transgression”;

but obviously, it is a simple judgment (No. 116) equivalent to

“Law is that proving transgression.”

This argument will be more easily followed by repeating the disjunctive proposition and tracing each form in full:

DISJUNCTIVE PROPOSITION.

Either the promise was to
Abraham and his seed
through the law,

or through the imputed
righteousness of faith.

EPICHIREMA, VERSE 15.

“. the law worketh.
for where no law is, there
is no transgression.

} Conclusion of Enthymeme.

ENTHYMEME EXPANDED.

That revealing sin is that
proving transgression.

The law is that revealing
sin. iii:20.

(Prosyl.)

Therefore:—Law is that proving
transgression. Ver. 15. (y.)

EPICHIREMA EXPANDED.

That proving transgression is
that working wrath.

Law is that proving transgression. (y.)

Therefore:—Law is that work-
ing wrath. (x.)

That working wrath is not that (Episyl.)
through which the promise comes.

Law is that working wrath. (x.)

Therefore:—The Law is not
that through which the promise
comes. (See first part of conclusion, verse 13) (Tollendo.)

Second part, conclusion, }
ver. 13. } Therefore:—The promise
is through the imputed
righteousness of faith.

(Ponens.)

This affirmative conclusion forms the first or major premise of Paul's fourth syllogism, for which next important step he is now ready. This Episylogism is a Sorites, given in condensed form in verse 16. It expands as follows:

The promise (of heirship to Abraham—verse 13—of salvation to the believer, (iii:28) is through (or based upon) the imputed righteousness of faith.

That which is based upon the imputed righteousness of faith is not the reward of works. (Verses 4 and 5.)

That which is not the reward of works is the gift of grace.

Therefore:—

The promise of salvation is the gift of grace. (*Grace.*)

And being the gift of grace, it is sure to all exercising the faith, regardless of race or works. Again, Paul cites Abraham as an example, recalling the fact that God's promise was made good to Abraham against all hope because he had received it in faith. He argues (23-25) that God therein proved His ability to make good to believers the promise of salvation based upon the imputed righteousness of Christ (which was testified by His resurrection) as the ground of justification—which righteousness is made available to us by the blood of His atonement.

V.

Chapter V opens with the Enthymeme expressing the conclusion of the fifth syllogism. The major premise is assumed as a self-evident proposition. The minor is the simple and natural outcome from the conclusions of the third and fourth syllogisms. Manifestly, those receiving justification are those who are justified by faith; moreover, justification, fulfilling the promise of salvation, is the gift of God's grace. Then it is not hard to see that those who are justified by faith are those who are accepting and acknowledging the gift of God's grace. The Enthymeme develops as follows:—

Those accepting and acknowledging the gift of God's grace are those having peace with God.

Those who are justified by faith are those who are accepting and acknowledging the gift of God's grace.

Therefore:—Those who are justified by faith are those who are having peace with God. (*Peace.*)

This peace we have through Christ Jesus, through whom (V:2) came the access by faith into this grace; and with the peace we are privileged to "rejoice in hope of the glory of God." Moreover, tribulation, (ἡ θλίψις) the rubbing and wear and tear that one gets in this life, loses the power to harm the soul at peace with God. Its only work can be (3-5) to give those rich, deep lessons that culminate in our fuller hope and expand our capacity to love—or rather, to transmit God's love that abounds in the heart. Then follows the beautiful "*a fortiori*" (No. 108, p. 140) argument of verses 6-10, showing the solid ground upon which is based the hope that "maketh not ashamed", and which is the outgrowth of the peace that we have with God. For, if—wonder of wonders!—when we were debtors to the Law and enemies, Christ made the atonement and saved us from hell, how much the more probable that after we were reconciled, He would put His righteousness to our credit (III:22) and, giving us heaven, finish the salvation which He had begun. Therefore, the peace and the hope are based upon the certainty of a perfect and omnipotent God finishing His own work.

VI.

Not only is this true, but there is yet another reason for joy, for the fulness of grace in Jesus rests upon a fundamental principle which is suggested to Paul by the consideration of the certainty of God finishing His work. This principle, which is termed "The Federal Headship of Christ", forms the substance of the next argument, (verses 11-21), culminating in the conclusion of verse 18,

which is a summing up of conclusions expressed in the correlatives "as" and "so". A word as to the title, "Federal Headship". Webster defines "federal" as "derived from agreement or covenant". The familiar work, "headship" carries with it the idea of descent, that suggests the closely related thought of heredity. The recorded fact that the tempter was allowed to test his powers upon Adam and upon Christ*, and that the results of the assailing were in each case entailed†, proves the permissive agreement granted by God with the Evil One in the contest for the possession of man. Hence the title, "Headship", derived from agreement and entailing characteristics upon descendants. A careful reading of verses 12 and 15 will evolve this syllogism in Barbara: (No. 99.)

The relation recognized by the law as existing between Adam in his fall and his posterity is the relation of headship and descent, with all that headship and descent entail.

The relation determined by grace to exist between the Lord Jesus Christ and those who become His saved through faith is the relation recognized by law as existing between Adam in his fall and his posterity.

Therefore:—The relation determined by grace to exist between the Lord Jesus Christ and those who become His saved through faith is the relation of headship and descent with all that headship and descent entail.

This conclusion refers to the *fact* of the headship recognized to exist in Adam under law and in Christ under grace, and gives rise to the correlatives "as" and "so" in the conclusion in verse 18.

In verse 12 is set forth the nature and effect of Adam's entail, and in verse 15 the nature and effect of the entail of the Christ. The consideration of these suggests two sets of premises resulting in virtually the same conclusion in Celarent (No. 96, Fig. 2):

* Gen. i, Matt. iv.

† I Cor. xv:21, 22.

(1). That entailing sin and death is not the headship of Jesus Christ.

The headship of Adam is that entailing sin and death.

The headship of Adam is not (in kind) the Headship of Jesus Christ.

(2). That entailing righteousness and life is not the headship of Adam.

The headship of Jesus Christ is that entailing righteousness and life.

The headship of Jesus Christ is not (in kind) the headship of Adam.

These conclusions refer to the *nature* of the headships and give ground, in verse 18, for the contrasts expressed between "offense" and "righteousness", "condemnation" and "justification". In verse 19 the contrast is farther expressed by "disobedience" and "obedience", "sinners" and "righteous", and the fact of the headships by the words "one" and "many". Verse 19 is the amplification of verse 18 where we have the sixth syllogism condensed into a conclusion which we have seen is in its nature not simple, but compound, (No. 107), being traceable to different sets of premises. The great point proven is *Headship*, and the contrast between the headship of grace and the headship of the law. The more manifest the entail from Adam's headship, obviously, the more conspicuous and glorious the entail from the Christ's. Hence, (20, 21) the moral law was promulgated that sin might be exposed and the source of death brought into sharp and vivid contrast with the source of righteousness and life.

VII.

Granted the Headship of Christ, with its entail of righteousness and life, then it is evident that those who by nature are under the headship of Adam must enter into that relation with Jesus as an existence distinct and new. This is granted to those exercising faith, and is the

transition from the old headship, with its entail, to the new with all that it means. At the beginning of Chapter VI, Paul declares this New, or Soul, Life, as the meaning of the ordinance of baptism, and in this and the chapter following he discusses its various phases, showing that the two headships cannot co-exist or share supremacy. The seventh syllogism is a condensed sorites whose conclusion is expressed in the fourth verse of Chapter VI, and whose premises are suggested in verses 1-3, and in the preceding discussion. It develops as follows:

We are those by privilege of grace deriving headship from Christ. Those deriving headship from Christ are those having been baptized into Christ. (Verse 3. Comp. I Cor. XII:13, Gal. III:27.) Those having been baptized into Christ's death are those having died with Him to sin. (Verse 2.)

Those having died with Christ to sin are those having risen with him to righteousness. (III:22.)

Those having risen with Christ to righteousness are those receiving, in token, the symbol of Christ's burial and resurrection. (Acts IX:17, 18. Comp. Col. II:11, 12.)

Those receiving the symbol of Christ's burial and resurrection are those buried with Him by baptism into death, and rising with Him into the likeness of a new life.

(Compare Matt. XXVIII:19, Acts VIII:38, and "βαπτίζω.")

Therefore:—"We are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." (*New Life.*)

The quoted conclusion, though varying in expression from the strictly logical form, contains nothing that is not implied in the premises. Note, in the text, that the baptism of verse 3 is antecedent to that of verse 4.

The remainder of Chapter VI specifies *how* we are to "walk in newness of life". Christ's death was *once* and not to be repeated, and He is forever free from that

to which He died. So also we:—and therefore, being risen to new life, under the Headship of Christ, we are freed from the dominion of sin. (6-14.) But, (15-23), what if some, presuming in the safety of grace, and, knowing that the law, having no more power over those under the Headship of Jesus, cannot hold them to account—what if these voluntarily yield to sin? Paul answers that choosing sin as master proves the old headship with its entail and denies the entail that is under grace. But the Apostle has better hope of those to whom he is writing, and he appeals to their experience to know if they would still choose the headship of law. The strong contrast between law and grace is brought out in the last verse by the words “wages” and “gift”, “death” and “life”. Chapter VII continues the same subject. Here (1-6) Paul illustrates the point by re-marriage after death has severed the first marriage bond: “that being dead wherein we were held” when we brought forth “fruit unto death”, “we are delivered from the law” that we “should be married to another” and “bring forth fruit unto God”. But Paul would have us understand (7-13) that while being free from the dominion of sin is being free from law, yet law and sin are by no means synonymous terms—but law is that making manifest the power of sin, and is, itself, good. Then in that wonderfully realistic piece of word painting (4-24) he shows the conflict that must ever wage between the spiritual ego of the believer, that acknowledges the Headship of the Christ and rejoices in what it entails, and the carnal nature, that is the mortal body, which is still under the dominion of sin. But even in the contemplation of so dark a picture, the Immortal Headship is asserted, and, in verse 25, the soul sings its psalm of victory.

VIII.

In the sixth and seventh syllogisms, those relating to headship and newness of life, Paul has been dealing with the source and manifestation of Christian character as

it is developed in those concluded by the fifth syllogism to be at peace with God. The last verse of Chapter VII, bringing him, after scenes of terrible conflict, to a vision of triumph in Christ, leads him again to study the position of the believer with regard to safety, and so carries him back of the fifth syllogism, where he concluded peace with God, to its logical antecedents, the third and fourth syllogisms, from which he affirmed the doctrine of justification accorded by grace through faith. Taking up the argument there, he follows it by another line of thought. Chapter VIII, the glory of the believer, opens with the eighth syllogism in the form of a conclusion to a sorites whose unexpressed premises are distinctly traceable through the previous syllogisms and text as follows:—

No condemnation is that resting upon the righteousness of the Lord Jesus Christ. (III:21.)

That resting upon the righteousness of the Lord Jesus Christ is that resting upon those to whom His righteousness is imputed by grace through faith. (III:22, 28; IV:16.)

That resting upon those to whom Christ's righteousness is imputed by grace through faith is that resting upon those who are in Christ Jesus and who walk not after the flesh but after the Spirit. (V:18, 19.)

Therefore:—No condemnation is that resting upon those who are in Christ Jesus and who walk not after the flesh but after the Spirit. (*No Condemnation.*)

This is *the* note of triumph for the Christian. It is not only the fact that by the atonement of Christ the law has acquitted him of all past debt and he is at peace with God, (V:1), but the added fact that through the righteousness of Christ he is forever acquitted of all future debt. His obligation is canceled and he has an inexhaustible supply to his credit. Paul goes on to explain (2-4) how the perfect righteousness of Christ, made manifest through his subjection in the flesh to the law governing our human natures, obtained the offered reward—life—and, sin, being condemned in the flesh, this

righteousness is "fulfilled in us, who walk not after the flesh, but after the Spirit". And so it follows (5-10) that those yet under the headship of the flesh have neither part nor lot in Christ's reward, nor inheritance under His Headship, and are, necessarily, at enmity with God; while those in Christ are dead to the flesh headship now struggling for supremacy. But more: the reward of life, (11), won by His perfect righteousness, was accorded to the body of Christ as well as to the soul, and was delivered in the resurrection. Hence, under the sweeping conclusion of "No Condemnation", it must extend to the bodies of believers, and the resurrection of the body is assured. But the claim of the believer is made manifest in his life (12-14)—whether or not he shows the inheritance coming from the Spirit. But lest his readers (those in Rome and those of all time, "called to be saints") be appalled by this statement, Paul reminds them that they are not left alone to demonstrate their claim, but the Spirit works with them (15-17) asserting their adoption into oneness with Christ:—a unity in suffering as well as in the glory. Yet (18) he would not shrink from the suffering—though he does not underestimate it,—for it is insignificant when compared with the glory. He would have them remember that Christ's inheritance includes all things—even the creature (*ἡ κτίσις*, inanimate nature that can not choose His righteousness) is, along with our bodies, (19-24) to be glorified and transformed because of it. In this hope (the hope of the reward due Christ's righteousness) Paul would have the believer live, and by it he would have him be sustained, being helped, even in his supplications, by the Spirit, who knowing him also knows God's will concerning Christ;—the same Spirit who manages his redemption from purpose to finish as one eternal now, "working all things together for good". (25-30.) Paul has seen the Christian assailed by all the powers of evil without and within, but now (31-34) he sees this same beset Christian championed by the eternal

God:—what cares he then for the number or nature of his foes? He sees the Christian resting upon the Divine Justice that spared not the Only Begotten, and enfolded in the love that glorified the risen Christ. And, finally, he sees him clothed in the perfect and accepted righteousness of an enthroned Intercessor, and so enabled to defy any that condemns. Grandly the Apostle climbs (35-39) and rejoices as he climbs—for his Rock is impregnable—until, having reached this summit, he challenges the universe, present and future, height and depth, angels, principalities, and powers, shouting his eternal song of triumph that is based upon the grace, mercy and truth of the Triune God manifested in Jesus Christ our Lord.

END OF PART I.

MISSIONS IN FIVE CONTINENTS.

BY REV .W. T. WHITLEY, A.M., LL.D., PRESTON, ENGLAND.

THE STRUGGLE FOR AFRICA.*

Africa presents fresh instances of both the missionary experiences we have already met, contact with ancient religions, and with barbarian tribes. In the north, ancient civilizations were won for Christ in three hundred years, and lost again in a thousand; in the center and south, rude tribes are still accessible to the gospel message. It is needless to go over the story of the north so far as it means the winning of the Greeks and Romans; but the impact of the new faith on the natives they ruled is generally overlooked, and will repay attention. Their history introduces us to a problem more serious than any we have met as yet, a problem not unknown elsewhere, but acute in Africa, the problem of Islam. Here is another great missionary religion, which has supplanted Christianity all along the north coast, and today is contending with us for the pagan tribes. Its origin, its strength, its weakness and its prospects, will claim most of our attention.

We shall find it convenient to group our topics thus:

The winning of the north coast; Progress in Abyssinia and Arabia; Extinction of Christianity in the north; The Blacks and the Rival Missions.

(1) THE WINNING OF THE NORTH COAST.

In the early days of Christianity there were three strategic points to the south of the Mediterranean; Alexandria, the Greek center amid Egyptian beast-worship, Cyrene, a Græco-Jewish center amid Libyan paganism,

*This is the third lecture on the W. D. Gay Foundation at the Southern Baptist Theological Seminary in February, 1907.

Carthage a Roman center amid Phoenician idolatry with a remoter background of Berber paganism. Into Alexandria and Cyrene Jewish influence obtained a ready entrance for the faith, even in apostolic days; indeed, it is said that the Jews of Babylon, adjoining the modern Cairo, came over bodily to the new faith, and converted their synagogue into a Christian church. The story of Alexandria and its learned Greek teachers is familiar and has little of interest for missions. Not till 250 A.D. do we hear of five bishops outside the Greek city, increasing presently to twenty-four, showing some progress among the natives. The Greek bishop at Alexandria kept a tight hold over the country bishops, and the troubles under Decius reveal churches in the Fayum restive at the attempted control of the Greeks. When Diocletian renewed persecution, the Copts realized at last that the government was in earnest against Christianity, and they, therefore, embraced it almost as a body. The old beast worship was evidently outworn, and the new faith gave a national bond against the usurpers from over seas. So when we get clear vision about 340 A.D., we find Coptic churches all up the Nile, with their own versions in three dialects, successful in gaining nearly a million adherents to the practical extinction of the old rites, except at Philæ and one or two other temples. For instance, the care of the Nilometer was transferred to a Christian church, and the festival of the annual rising was celebrated by the Christian clergy. Another century saw the forcible demolition of all the little country shrines.

The form that Christianity assumed among the natives was however most extraordinary; we have had occasion to notice its later modifications in Europe, but monasticism in Egypt deserves special notice. Just as the hermits of India had been organized into communities by the Buddha, so now the Christians of Egypt became ascetics, and were gathered into labor colonies by Pachomius, a native Copt. Their development is barely credible, and travelers from other lands came to investigate. They

found at Oxyrhynchus ten thousand monks and twenty thousand nuns, with no families whatever; while in the suburbs were secluded Lauras, or minor monasteries. Three other places are mentioned, where the same extreme course was adopted. Of course in such communities all learning rapidly died out, and only survived in the great towns, especially among the pagans, as the name of Hypatia reminds us. A sharp distinction is to be drawn between these monks or nuns, all lay people and the clergy, who were necessarily married, and who took over the native custom from the pagan priests, of completely shaving the head, producing the "tonsure" to which Athanasius had objected.

Cyrene we must pass by, and look on to Carthage. The population here was in three strata, which it is important to distinguish. First was the old Berber aboriginal element, known then as Numidian and today as Kabyle; white in color, though soon tanned under the fierce sun, democratic, with a village system of government, and never possessing any literature, even at this day. But a race that could produce a Jugurtha to fight Rome on equal terms, deserves more attention than it usually receives. Second was the Semite colony from Tyre that founded Carthage, bringing its own Hebrew speech. After seven hundred years, in which a Hannibal and a Terence had appeared, this state was indeed blotted out; but the people and the language remained, though under the heel of Rome. Last came the Latins, who had ruled for at least two centuries when Christianity came hither.

The immigrant elements were lending a favorable ear by 180, when we hear of Punic martyrs winning the great Latin jurist Tertullian by their constancy. Forty years later we hear of 70 bishops gathered at Carthage, a number which shows us that the local organization of village home rule, taken over by Semites and Latins alike, had been adopted in Christian matters. Presently appeared a Latin Bible, but we never hear anything of a Hebrew New Testament for the older settlers.

The aborigines, already chiefly confined to the hills, do not seem to have been deeply influenced, although we hear of bishops among the Black Huts of the nomads, and not till the monastic movement was naturalized was much headway made among them. Then paganism was so dead that the largest old temple, two miles in circuit, was made over as a Christian cemetery, and another in the city became a cathedral. Soon afterwards entered the Vandals, and if they opposed the idolatrous State Church and the unsocial monks, be it remembered that they were Christians, with their vernacular Bible translated by Wulf. Unhappily while Christians quarreled, missions languished, and the hill tribes revived paganism. The only offset is that some of the slaves sent into the desert spread their faith, and we hear of work beginning among the Moors. As if there were not enough rival churches, Belisarius introduced the Greeks and their own quarrels, and in the year 646, before any other religion came to oppose all alike, only 110 bishops could be assembled in the distracted land.

If it be asked why Christianity never spread inland, and was confined simply to the strip on the north and to the Nile valley, the answer is that the desert was impassable, that the value of the camel was not known and that not Christianity alone, but all civilization was cramped in like fashion.

(2). PROGRESS IN ARABIA AND ABYSSINIA.

The south of Arabia had little to do with the north, population and civilization being quite distinct. Behind the barren coasts lies a fertile interior, from the eastern province of Oman and the pearl islands, always in touch with Persia, Biluchistan and India, along the Hadramaut strip, to the most important district of Yemen in the southwest. This has always been the center of Arabian life, with three great towns, Aden on the coast, Sana, the political capital, and Mecca, the religious focus, on

whose "right hand" the province lies as you face the rising sun, so obtaining its name. As long ago as the days of Solomon, settlers hence colonized Abyssinia, whose treasurer was won for Christ at an early date.

In the first century of our era occurred great changes. A new line of kings arose, the Himyarites; the old land routes of traffic were superseded by sea routes; the old capital began to decay and its huge reservoirs fell by degrees into ruin; the old worship of sun and moon faded out, though at the mouth of the Euphrates it yet lingers among 5,000 Mandeans. Some scholars attribute all these changes to a vast immigration of Jews cast out of Palestine by the wars of Vespasian and Hadrian; and they even go so far as to assert that the immigrants converted the king, or provided a king out of their own number. Harnack, however, conjectures that some of these immigrants were Jewish Christians, and that Pantaenus came and found the Aramaic gospel here in Yemen, not in Oman or Beluchistan.

Not till the fourth century do we have any clear light on the progress of Christianity here, when two missionaries of different sects arrived by sea, from Greek lands. Frumentius of Tyre, enslaved in Abyssinia as a boy, became first its chief secretary, and then its chief missionary; while Theophilus of Socotra, who found already in Yemen Christians of a type strange to his Greek customs, built three more great churches. He was bitterly opposed by the Jews, but his success was considerable, and presently four bishops were appointed, while the king himself is said to have been converted, Medina yielded a few disciples, and several tribes gave in their adhesion, notably in the center. On the other hand, the kingdom was weakened, the pagans of the center became independent, and about 400 A.D. the Quraysh clan secured the keys of the great idol temple at Mecca, the Ka'aba, among whose hundreds of statues were said to be those of Christ and of the Virgin.

Before the next century closed, a great immigration

of Egyptian monks strengthened and modified the Abyssinian Christianity. An alphabet was formed for the Ethiopic tongue, and the Scriptures were rendered into it. Despite all later changes, public worship in the highlands is still performed in this most ancient of Semitic languages, and modern travelers say this is nearly all the Christianity to be found there.

Between Abyssinia and Egypt the Negro race had pushed from the desert down to the Nile, and the great Theodora of Constantinople sent the first mission to the Blacks, by whom the Nubian king was baptized, and so the foundations of Christianity were laid, not to be obliterated for seven centuries.

There was a reaction in Yemen when a Jewish proselyte became king and entered on a furious persecution. Thousands of Christians, even boys and girls, were speared or burned alive in huge pits, while the villages were plundered. The Abyssinians met force with force, and presently new churches and new bishops arose under a Christian king. Missions were undertaken, by persuasion and force, winning both Jews and pagans, and a grand cathedral was built at Sana. The king proclaimed that pilgrimages to Mecca must cease, and that henceforth Sana would be the capital for all purposes, even for religion. That night an indignant pagan defiled the altar and the cross, whereupon the king vowed to destroy the idol temple at Mecca. But his army was entrapped in a defile and grievously defeated, and the progress of Christianity was effectually stopped.

We hear indeed that other means were adopted; that one bishop regularly attended the annual Eisteddfodau and preached constantly in the open air; that a convert from the Quraysh translated the gospels into Arabic; but the kingdom of Yemen drooped, and presently passed nominally under the power of the Persian Zoroastrians, while in practice Arabia lapsed into anarchy.

Consider now the condition of Mecca, the rival center. It was a town,, whose dwellers were more cultivated

and more debased than the nomads. But as often happens at a center of pilgrimage, real faith was rare, and there was little attachment to the idols, only to the profits derivable from the pilgrims. And many earnest men had arisen in all parts who rejected polytheism and were worshipping quietly one God.

One such man was called Muhammad, a member of the Quraysh, the aristocratic clan which held the keys of the temple; being early orphaned, he grew up illiterate, and to the end of his days could not read or write, nor even speak grammatically, as the Qur'an occasionally shows. Traveling with business caravans, he saw something of Christian Arabs and Syrians on the frontiers of the Greek empire, and more of the Christian monks in the desert. Nearer at hand he saw much of the Jews, who formed little self-governing communities. Conceiving a scorn of the Polytheism and idolatry prevailing, he presently started preaching against it. For long he proved that a prophet has no honor in his own country, and many of his adherents fled to the Christian realm of Abyssinia. At length he found a friendly refuge at Medina, and his moral authority grew so rapidly that he became judge and ruler. Failing to win the submission of the Jews, or their recognition of him as a prophet, he ceased compromising with them, and subdued them perforce. Then he felt strong enough to attack the Meccans, and at length reduced them under his power. With them he did compromise, and agreed to retain that city as a religious center, preserving many of the old heathen customs, though the idols were utterly destroyed. The plunder from his victories gained many adherents to his system, which was now both religious and political; and besides the nucleus of those who heartily adopted his prophetic claims, the whole of Arabia flocked to his standard, and he felt confident enough to summon the rulers of the great empires to adopt Islam. Though at his death there was defection, yet capture of the rich towns restored allegiance. Then came a conflict between

the religious party and the political, the former won a great point in publishing a standard edition of the prophecies of Muhammad, henceforth accepted as the absolute authority for Islam; but on the whole the theocracy failed, and the worldly lust of power came to the front. So within forty years from the flight of Muhammad to Medina, the progress of Christianity in Western Asia and in Northern Africa was at an end, and the new religion was consolidated and spreading fast.

(3). THE EXTINCTION OF CHRISTIANITY IN THE NORTH.

When the armies of Islam came to Egypt, they found a ready welcome from the native Copts, who resented the tyranny of the Greeks. The conquest was complete in six years, and then came into play one of the great attractions of the new faith. The moment a subject adopted Islam, not only was he exempt from paying tribute, which indeed was balanced by an obligation to pay the poor-rate, but he found himself a member of a brotherhood, a ruling race. All signs of degradation were removed, there might be a subscription to start the new convert, if he were poor, freedom was at once granted to inter-marry with all the Muslims, and the way was open to all power and office. On the other side the Muslim yoke proved heavier than the Greek, and was frequently made weightier still, branding on the hand was introduced, and persecutions of this kind have twice produced thousands of converts.

The speed with which the Copts adopted the faith of Islam can only be compared with the speed with which they had adopted Christianity. Of course the Greek State Church practically vanished at once, while on the other hand the Persian variety of Christianity made its appearance; but all power and culture passed rapidly to the Arabs, and the Copts within a century were given the option of conversion or banishment. Though this was not steadily enforced, they were in the minority with-

in another country, and the country people began to pass over wholesale. All too late they were driven to recognize that their vanishing faith could only be conserved if they took over the tongue of their rulers, a measure adopted more promptly by the Jews. Nor are cases wanting when with this lever they actually won over Muslims to Christianity. Then came a terrific reaction, when thirty thousand churches were demolished. Even in this extremity the Christians kept up worship in their houses, and after nine years the persecution slackened; while the mad Caliph actually gave leave to rebuild the churches, and restored the endowments. But the Crusades caused a revival of hatred, and the Muslims burned the old Christian capital of Babylon, the stronghold of the old national faith. Its monastery alone remains, at the south of the new Muslim capital of Cairo, and the transfer to the Muslims of the guardianship of the Nilometer alongside is another sign that nationality and faith were broken.

Once the Nile valley was the home of thousands of Christian monks, today they have practically vanished. Were it not for the immigration of foreigners, Christianity would be almost contemptible; and despite the predominance of France and of England in recent years, Egypt is still one of the Muslim strongholds. More than 92 per cent. of the people are Muhammadan, and the few Christians represent nine varieties of ancient churches, besides adherents of modern Protestant missions. The native church of Egypt has shriveled up till there are but ten bishoprics and a few hundred thousand Copts left under a Patriarch at Cairo. And since the bishops are always drawn from the monasteries, where learning is rare, these seem great difficulties in the way of rejuvenating what was once a wonder of the Christian world.

Higher up the Nile beyond Egypt, lies Nubia. Here the Christians were isolated and withered away; by 1520 no clergy were left, and quarrels of jurisdiction prevented others being sent from Abyssinia. The churches

were closed, and the population has long been Muslim. One bishop remains, at Khartum, with only seven churches in his diocese. This district was the headquarters of the Mahadi's movement, and so strong is Muslim feeling that the British government has only allowed Christian missions with great reluctance.

The northern littoral between Egypt and Tunis fell under Muslim influence quickly and uneventfully, and Cyrene, which had furnished a Simon to bear the cross, and a Lucius to be one of the first heralds of salvation, passed out of Christian history. Then in the old Roman districts of Africa and Numidia, where four sects had quarreled and weakened one another, hatred of the Greek tyranny united all four in a welcome to the Muhammadans as deliverers. By 700 Carthage was in their power, and Christianity was doomed to stagnation. Indeed, within sixty years the governor reported to the Caliph that the tribute of infidels had ceased, as all were converted—a statement that a careful auditor of accounts might have questioned as premature.

Here first did Muslims meet Arian Christianity, which denies to Christ full godhead. Now they themselves are prepared to honor Isa bin Miriam as the last and greatest of the prophets before Muhammad, and it would seem that the transition of the Vandals and Goths was thus facilitated.

And whereas the Berbers had received little attention from Christians, it is mortifying that within eight years after the Berber state was crushed, the army of 12,000 Muslims who sailed to conquer Spain was composed of Berbers, whose general, Tariq, himself was a new convert. Great efforts were made to read and expound the Qur'an, and to teach the duties of Islam. Even into France the Muslim armies swept, "slaying and taking captive, pulling down churches and breaking up their bells". Not till they reached the Loire were they beaten back by the Catholic Franks, and Christendom breathed again.

Within the subjugated lands, the churches did not succumb utterly and at once, but there was steady decline.

With the appearance of the Turks in 1583, the last vestige of the Church of Tertullian and Augustine vanished away.

(4.) THE BLACKS AND THE RIVAL MISSIONS TO THEM.

Except for the north coast and the Nile valley, Africa is the home of three races, all low in the scale of civilization and religion. A few tribes in the south, notably the Bechuanas, have an elaborate totem system; near them are the aboriginal Hottentots. The Bantu negroids of the Zambesi and Congo basin and the east coast are addicted to ancestor worship. The Sudanese negroes whose strength is in the Niger basin affect nature worship, taking objects at random as their fetiches.

The crusades of king Louis in Tunis and Egypt fired the Muslims to propagate their faith, and the twelfth and thirteenth centuries saw them penetrate the desert, winning the Sahara for Muhammad, Timbuktu being an early and powerful center in the west. It was the fifteenth century when Christians began creeping down the west coast beyond the Canary Islands. The pioneers were the Portuguese, lately freed from Arab dominion, and now following in Arab tracks. Prince Henry the Navigator was distinctly urged in his explorations by a missionary motive. Finding that captive Moors were inaccessible to the gospel, he allowed them to ransom themselves by sending instead black slaves whom he trained as missionaries; by 1444 a slave trade was started with this motive. Before the century closed, a mission to the Congo had won the king, and established two negro bishops near Stanley Pool. But though another mission settled at the mouth of the Zambezi, the slave trade developed fast under the patronage of the bishops; and when the riches of India, China, Mexico and Peru presently distracted attention from Africa, the slave trade

continued, but the Christianizing movement died out, without any stable native church being founded. The Spaniards led the way in transporting negroes to the West Indies, but did nothing to lead them to Christ. Nor did the Dutch do more at the extreme south, and the impulse came at length as to Paul in Troas. A negro from the Danish West Indies met Zinzendorf at Copenhagen and bewailed the lot of his enslaved countrymen. Going on to Herrnhut he had the honor of awakening the Moravians to their missionary career. They soon passed on to Jamaica and South Carolina, and this overleaping of civil boundaries is to be noted, for it is the revival of the modern idea of Foreign Missions. Before the century closed, the blacks in Africa shared the blessing, and during the last hundred years all sects and nations have claimed the privilege of sending the gospel.

Within the last twenty years the situation has changed again, by a general opening up the whole continent to knowledge, by the European powers agreeing on their spheres of influence, and by the great immigration into the colonies of the south. Here is now to be found a white population not to be neglected, with Dutch and English Bibles, and with far less of the former opposition to missions, though there is some suspicion and dread of "Ethiopianism" or the formation of a purely native church.

But the interest centers in the tropics, where the whites are still casual visitors, who have frequently to return home to recruit their health, and who can never hope to live permanently except on a few plateaus. Here is the battlefield of Islam and Christianity.

Of the lower races which have no stable organized religion, far the greater number are in Africa, and they are disposed to lend a favoring ear to missionaries who can civilize or teach them. Islam is wide-awake to the situation, and Christendom is awakening. While the problems presented in Asia are vast from their importance, the problem in Africa is urgent from the critical

situation and the huge masses that may be won or lost for Christ.

Let us see what Islam really has to offer at the present time to the blacks, remembering that the African Islam of today is not the Islam of Muhammad, any more than the American Christianity of today is the Christianity of Christ; both have tactily ignored some aspects of their founder's teaching, and have taken up much from the experience of centuries.

We may look first at the content of the message, its gospel; then at the way its message is delivered; its missionaries.

THE OFFERS OF ISLAM.

First, Islam comes with the news of one God, and teaches that all the burdensome worship of fetiches is to be abandoned. This does away with a nightmare of witchcraft, and must be a veritable gospel to all but the witch-doctors and the juju priests whose occupation is gone. And this God is not utterly aloof; however long He has winked at times of ignorance, He sent a series of messengers with revelations of His will growing ever clearer and clearer, until the message for this age was delivered now nearly 1300 years ago, while there is constant expectation nowhere more keen than in Africa that He will again break silence and speak by a Mahdi. However mysterious are His ways, He is compassionate, and He enjoins that His votaries approach Him five times a day in prayer.

Now in all these respects we can fully appreciate the attractiveness of the news, and its truth. When we look more closely, to realize the point where our message differs, we see that the character of the Muslim God is vague, and where distinct, is repulsive. Palgrave describes the doctrine as the Pantheism of force, and the Muslim God as a jealous sterile autocrat. If this is so, we see that we can add several features in our presentation that should be far more attractive. We know some-

thing of the justice of God, evinced in His hatred for sin and His desire for holiness in His creatures; something of the love of God, shown especially in one great historic event, the dispatch of a Savior. We know of the helpfulness of God, who constantly answers prayer, prayer for daily varying needs, not in stereotyped forms for mere general wants, but for definite gifts. The God of Islam is a god of the past and of the future; He did speak, He will speak and judge; our God is also a God of the present, who does love and hear and answer and help. And herein the message of Islam is radically deficient, for it can but counsel submission to the inscrutable will of God, a moral agnosticism.

Then Muhammad said that this God tolerated no intermediary between himself and the true believer. He denied the right of any priest to intervene. Herein we can see the immense value of the work he did, which largely remains. But the mind of man seems unable to rest in the thought that we may approach God absolutely direct.

Therefore, a general worship of saints has arisen all over Islam, and in practice these receive much attention and many requests for help and intercession. Whether they were real and eminent men, whether ancient gods taken over, or mere figments of imagination presiding at ancient seats of paganism, there the Muslim saints are, and constant pilgrimages are made to their shrines for aid. We are thoroughly familiar with this failing of the race,—Greek and Latin Christianity are equally tainted with it—so that the Roman Catholic missionaries dealing with Muslims find themselves constantly at a loss and have to defend themselves against a charge of idolatry rather than attack Islam. But we who take our stand on the Bible alone can announce, without fearing that our message is belied by our deeds, that no one cometh unto the Father except through Jesus Christ; that there is one Mediator between God and man, Himself Man, and that He shares this glory with none other. Herein

the deep craving of the heart for some peace-maker is frankly met, and the limits of mediation are sharply cut. And whereas the thought of sin is also present in many hearts, and the sense that punishment is merited, the message of Islam here is unsatisfying, while Christianity has something to say about the Mediator being the Sin-bearer of the world, which is able to allay the troubled conscience.

Look next at the outward observance of religion. Islam says that religion is to permeate the whole life, that prayer is a duty as well as a privilege, and that nothing is to interfere with its punctual performance. And religion is a social thing, so that once a week there is to be united prayer, with possibly preaching to follow. But this is only the beginning, so that the day of a pious Muslim is ordered throughout by a religious code, based on Judaism and developed by tradition. If Peter groaned under the yoke which he and his fathers were unable to bear, the Muslim proselyte may well be aghast, and feel that if his pagan priests chastised him with whips, he is now threatened with scorpions. In contrast with this we may boldly assert that the yoke of Christ is easy, and His burden light.

The Law of Islam is indeed elevated as contrasted with paganism. We may say of it what Paul said of its source, the Law of Moses, "the law is holy and just and good", with trifling exceptions. It condemns much that is evil, it commends much that is praiseworthy. But it has serious limitations. It can educate up to a certain point, and then leaves; it leads out of the flood of heathenism on to higher land, which proves to be only an island with narrow resources. It does not even pretend to supply motive power, only to sketch an ideal; and while the ideal is really low, it yet is too high for many to persevere towards in their own strength. Worse than that, it is outward, not inward; a Muslim is invited to conform by sheer force of will, but has to secure his driving force outside the law. Now as against all this system, the

Christian missionary can say: "Law is made for bad men, not for Christians; if it has educated you up to the pitch of wishing for salvation, pardon, help, it can do no more. Christ can blot out sin; Christ can supply the power you want; Christ reveals a higher ideal of life, which will prove more attractive the nearer you come to realizing it; the life of a Christian is indeed a servitude to Christ, but as compared to the life of a Muslim, it is perfect freedom."

If so far we feel that the message of the Christian missionary is as winsome as that of the Muslim, what about the moral demands made on the convert? The code of Muhammad is high, but inelastic; he forbade wine, but knowing nothing of spirits, did not forbid them, and many expositors permit their use. The Christian has no elaborate code, but offers three tests: "Does this harm you; does it offer a temptation to your neighbor; is your conscience quite clear as to its use?" Or consider the much-debated question of sexual relations; Muhammad introduced a reform by drawing the line at four wives, with facilities for divorce, and unlimited concubines. And quite possibly his message still finds tribes to whom that may be a restriction. But too often it comes as a degradation of an ideal already known, and absolutely lowers the tone of previous morals. And if it be claimed that at least it averts the "social evil", it must be squarely asserted that it does no such thing, as readers of Arabic literature and travelers in Asiatic Muslim lands know well. And under Muslim tolerance there has grown up an awful system of worse vice, not to be dilated on. To revert from practical working to ideal demand, the Christian standard shows no compromise for the hardness of men's hearts, but is plain and simple. And it may be declared as plainly that of sin and holiness Muhammad had no conception. He himself violated the customs of his own times without scruple, robbing pilgrims, approving the assassination of women, marrying a widow within three days, contracting an incestuous

marriage with his daughter-in-law. Two of these breaches of morality he covered by producing new revelations to justify him; but he could not obey the very laws he himself promulgated, and instead of four wives he had ten, and negotiated for thirty others. What sense of sin could there be in such a man, and what can be expected from his followers?

The lot of women is not enviable among Muslims. A pagan negress has no special disability, as compared with her negro husband. But if Islam comes to the village she finds herself at once thrust into seclusion and suspected; her husband may have opened to him a career of travel and learning; she is a prisoner and kept ignorant as a child. Here Christianity can come with great opportunity.

Examine the ecclesiastical system of Islam. Muhammad prided himself on the liberty into which he called his fellows, freeing them from the tyranny of priesthood. But he himself laid the foundations of an equally objectionable tyranny, or rather he took it over from the Jews, ready built. They had their scribes, their rabbis, who in our Lord's day were powerful enough to contest the leadership of the priests, and who saw the power of those priests disappear in a generation. Then they went on developing their traditions about the Law, till the really influential and ruling literature of the Jews is not the Law, but the Mishna and the Talmud, the sediment of traditional exposition. Exactly the same thing has happened in Muhammad's revised version of Judaism. What is the good of boasting that no priests exist, if authorized expositors of the law thrust in on every hand? Granted that a Muslim may pray alone, may marry, bury, so the enthusiasts of Islam pride themselves; but he dare not think for himself, interpret the Qur'an for himself; no Catholic can be bound by straiter bonds than is he. And wherein is the negro benefited if he exchange the tyranny of medicine man and priest for the tyranny of mullah and law-student? Now the Catholic missionary

indeed has nothing better to offer; but a Protestant at least does not fear to translate the Bible into any dialect the poor pagan can understand, and put it into his hand for himself to interpret and act upon. And more than one missionary has owned that the untutored African has instantly accepted and acted on commands that the sophisticated conscience of Europe has discarded, and so opened up anew the value of God's promises.

MISSIONARY METHODS OF ISLAM.

Quit now this whole subject, what Islam offers, and demands; and consider another important point: How the message is delivered; missionary methods. Two have been tried by Muslim and Christian alike, force and persuasion. At the present day, force is nearly obsolete in Africa. Outside Morocco hardly an acre is under purely Muslim rule, and no Christian power uses the arm of the State to propagate Christianity. We have therefore to consider only the peaceful methods employed. Islam has three principal sets of agents. Traders to leaven the towns; professional missionaries; schoolmasters.

Every mosque in Africa has its school attached; all education is distinctly religious, designed to confirm in the faith and to lay the foundation for a subsequent theological or missionary training in special cases. Everywhere the Qur'an is the text-book, and all learning is grafted on to it in some way, even the Qur'an offers information to the African Negro, and its arrival marks a rise in the social scale. This is markedly to be seen on the Guinea coast. Here for four centuries the natives have known Christians chiefly as slavers, only for one century as missionaries. Their state is degraded in the extreme, and Christian traders have worsened it by their offer of spirits and gunpowder. But when you pass from the coast a little inland, a civilizing influence is met, the tribes seem to be self-respecting, clothed and in their right minds. Islam has come to them.

It is, of course, to be said that Christian missionaries have been at work educationally as in other ways. But Warneck says that our subjects of instruction are too many and the aims too high, while the almost exclusive use of English perverts and denationalizes the people. In contrast with this, the Muslim, with a lower ideal, generally attains it.

It will be asked who breaks the ground for Islam at all. The answer is, the Muslim trader and settler. The European trader on the coast is seldom viewed in a missionary light, and seldom deserves to be. But the Muslim trader is of another stamp; see an ideal picture of his doings: His very profession brings him into close and immediate contact with those he would convert, and disarms any possible suspicion of sinister motives. Such a man when he enters a pagan village soon attracts attention by his frequent ablutions and regularly recurring times of prayer and prostration in which he appears to be conversing with some invisible being; and by his very assumption of intelligence and moral superiority he commands the respect and confidence of the heathen people, to whom at the same time he shows himself ready and willing to communicate his high principles and knowledge. He teaches the people new songs, in which his doctrines and practices are insinuated. He marries freely and begets perhaps even more freely, and all his children are trained in his faith. And so before long the way is paved for the amateur to call in the professional missionary. While this picture is quite probably overcolored, it strikes us as most attractive and most possible. Indeed we know that this is exactly the way in which our own faith spread throughout the Roman empire for more than a century.

But now we must observe the wholesale training of men who are to be professional missionaries, devoting their whole lives deliberately to the spread of Islam. Of these there are two sorts, the university men from Cairo, the seminary men from the desert.

At the great mosque in Cairo is a Muslim university, to which students flock from all the Muhammadan world, including Africa. An enthusiast claimed that in 1884 more than twelve thousand men were on the rolls but a cold-blooded cyclopedia says that this number includes all the affiliated training colleges and professional schools, so that only about two thousand are really in attendance. From the hundreds who graduate hence every year, instructed in the Qur'an, grammar, prosody, calligraphy, history, arithmetic, algebra, and above all, in commentary and traditions, many go back to spread their faith.

A more modern movement is outranking this plan. Seventy years ago it originated in Morocco, and after being for a while centered at Jaghub in Tripoli, it is now directed from the oasis of Kufra near Lake Chad, whence the Sahara is in reality ruled. A deliberate attempt is being made to undo all reform of Islam by internal evolution, and to resist any change from without; and the program is to extend the old original doctrine of the Prophet by every means, peaceable if necessary, but at all hazards to extend. Strange to say, the objections of the Prophet to monasticism have been toned down, and a community life is adopted. "Convents of the order are to be found not only all over the north of Africa from Egypt to Morocco, throughout the Sudan, in Senegambia and Somaliland, but members of the order are to be found also in Arabia, Mesopotamia and the islands of the Malay archipelago." All adherents are expected to give a part of their income to the funds of the society, and many devote themselves entirely to the reform and propagation of Islam. More than 120 training colleges exist, and from the chief one of these hundreds of missionaries go forth yearly to spread the original teaching, of Muhammad, and to incite to absolute cessation of the intercourse with all Jews and Christians. Slaves are often brought from a pagan tribe, trained, and sent back to win their people. An annual chapter is

held at which progress is reported, and new plans are laid.

Their devotion may put us to shame. How few of our seminaries put Foreign Missions in the very forefront of their purpose! Yet with these Sanusis every one of their colleges is such a Foreign Missionary Seminary, and twenty years ago a German traveler declared that from Tripoli alone more than a thousand workers go annually.

Hear an English statesman of thirty years ago as to the prospects of one of these: "He can not only give them many truths regarding God and man which make their way to the heart and elevate the intellect, but he can at once communicate the Shibboleth of admission to a social and political communion which is a passport for protection and assistance from the Atlantic to the Wall of China. Wherever a Muslim house can be found, there the Negro convert who can repeat the dozen syllables of his creed is sure of shelter, sustenance and advice; and in his own country he finds himself at once a member of as influential, if not a dominant caste. This seems the real secret of the success of the Muslim mission in West Africa. It is great and rapid as regards number, for the simple reason that the Muslim missionary from the very first profession of the converts belief, acts practically on those principles regarding the equality and brotherhood of all believers before God, which Islam shares with Christianity."

With Sir Bartle Frere agrees another observer, who emphasizes that neither color nor race prejudices a Negro in any way in the eyes of his new co-religionists. Muhammad fancied from the story of Moses' hand becoming white, that he was a Negro, and he himself took a Negro as his constant personal attendant. Hear also a Negro on the difference of the two missions to his people: "While Christian missions put off indefinitely the establishment of a native pastorate, the Muslim priests penetrate into Africa, find ready access to the pagans,

and win them for Islam. The result is that the Negroes today regard Islam as the religion for blacks, and Christianity as that for whites. Christianity, say they, certainly invites the Negro to salvation, but assigns him a place so low that he is discouraged and says, I have no part nor lot in this affair. Islam calls the Negro to salvation and says to him. It depends simply on yourself to climb as high as possible. So the enthusiastic Negro gives himself, body and soul, to serve this religion."

But we may somewhat doubt whether this charming picture of brotherhood corresponds to the reality, and whether the negative has not been retouched.

Sell avers that this brotherhood, if overrated, does yet exist, that the Muslim is always proud of his religion, proud to spread it. Even the Christian missionary may at times adopt an apologetic attitude for his faith and his calling, but the Christian trader is not habitually proud of his creed, and therein we can see one great source of weakness.

The problem of Africa thus proves to be mainly the problem of Islam. The low pagan religions have no power of resistance, and the question of their future may almost be reduced to the alternative, Shall they become Muslim or Christian? Of course here, as elsewhere, it is true that they deeply color the religion that supplants them; that African Islam is not the faith of Muhammad, and Ethiopianism is not the primitive gospel of Christ. But waiving this point, and viewing the great rival missions, we have to ask as to their relative position, the statics of the problem; and as to their relative progress, the dynamics of the problem.

The actual state of things is disconcerting in the extreme. If the total population of Africa be estimated at 164 millions, according to the Statesman's Yearbook for 1905, we find from the Cairo Conference of last spring that the Muslim share is about 59 millions, or 36 per cent. of the whole. The estimates for the African

churches in Egypt and Abyssinia vary widely; taking the most sanguine, that of Professor Schmidt, they have not ten million, while the Catholic and Protestant churches add another five, all together about 5 1-2. Muslims outnumber Christians more than six to one.

How about the advance of the two faiths? The Abyssinians and Copts may be simply ignored, for they make no effort at propagation. The progress of Catholics is not easy to state, but as Beach finds that the total constituency of Protestant missions is only 576,530 for 95 societies, we shall take a roseate view if we double this and say that 1 1-4 million is the total under Christian influence; according to the figures of the Prophet in the Dictionary of Missions, not one million can be counted. Over against this we hear from travelers that Islam is advancing constantly and rapidly in the west, and of whole nations being won over in a few years. Dr. W. R. Miller thinks that this progress is real and likely to increase, and warns us that "a peaceful Islam under British rule, free to proselytize while Christian missionaries are hampered, will be a greater power" than Islam under pagan or Muslim rule. This leads us to the political aspect. The Cairo conference complained that European governments cringe to Muslim turbulence and arrogance, withholding fair play from Christian missions.

The problem of Africa is the problem of Islam. Is the converse true, that the problem of Islam is merely the problem of Africa? Muslims are found in China and Central Asia, in the southern isles, India and Persia; are these 170 millions negligible? From the dynamical standpoint they are. They make no progress at all; nay in the islands they are absolutely yielding converts to Christianity. And this leads us to the supreme question about Islam, Whether we should resign ourselves to measuring our strength by relative results on pagans, or whether we should gird ourselves for direct attack on Muslims themselves.

Outside Morocco and the Tripoli and the Sahara under

Sanusi influence, Islam does not rule in Africa, and therefore the law that propagandism is punishable with death cannot be enforced. Islam took the sword and has been crushed politically by the sword. In response to the Berber attack on Spain, Spanish military orders were formed and regained the Peninsula for Christendom. French crusades to Egypt and Tunis taught the Muslims they were not invincible, but not till last century did political power pass from Islam in Egypt and Algeria. In so far, then, it has been lay effort that has prepared the way for the missionary. And lay effort has never been lacking, as the great names of Francis of Assisi and Ramon Lull in the Middle Ages may remind us; the one founding an enthusiastic society of laymen who within forty years penetrated not only north Africa, but to the limits of China; the other, one of the greatest missionary statesmen that the world has known; and both alike found actually preaching to Islam in Africa.

Today the work is conducted on two lines, by Catholics and Protestants. The former operate chiefly according to tradition, and the best thing that can be said is that the French have proved themselves wonderfully adaptable to the natives, winning a speedy entrance, and that their uniform plan of celibacy enables them to pioneer with great speed; on the other hand they perpetually mix up with their propaganda a double political mission, subjection to the Pope, preparation for French domination. And they prove unable to follow up what they begin so well, for the very reason that they have no home life.

Protestant work is still too often crude, and it may appear that some directing boards and some actual candidates are most imperfectly acquainted with the history of the past, and with the doctrines of Islam. But there are certain great agencies which are now being employed with success. First is the old and tried *Vernacular Bible*: if the Arabs have imposed their language throughout Islam, then the districts that once made the oldest ver-

sions of the Bible, the Septuagint and the Old Latin, can now enjoy the splendid Arabic version due to the Americans of Beirut. And this opens the way for Christian literature generally. Then if Islam has its *educational system*, Christianity has another. We have seen the antique classics of China pronounced antiquated, and dethroned by the vermilion pencil; shall we fear that Christian schools cannot win their way without such political backing? Let Egypt answer, with its 2500 Muslim pupils of one Christian mission. This leads us to the fact that *women* have a great part to play, as Misses Whatley and Holliday have shown. Muslim women are secluded in the harems and only women can reach them there. When we reflect on the influence of mothers, we shall see that a vast field lies here, and that it lies open to college girls who will study history and Islam, as diligently as they study more ordinary courses. Then see how their brothers may serve the cause, and may undermine what cannot always be attacked frontally. In Morocco preaching is forbidden but not *industrial and medical work*. Laymen can thus enter where the minister is ex-officio a criminal and doomed to death by his calling. Mackay of Uganda realized by his experience that success awaits such men, and pleaded that we be no longer scared by Islam, contenting ourselves with protecting the pagan from her, but that we boldly attack and seek to capture.

An expert declares that in Arabia itself there are about sixty towns mostly near the south coast, all accessible for missionaries, while only three are occupied. It is a fiction that the inoculation against Christianity is perfect. The Malays of Java and Sumatra are being rapidly reclaimed from Islam and won for Christ. India has yielded many converts, and Persia also. Egypt itself has seen a student at Al Azhar confess Jesus. And it is to be observed that if it seems almost as hard to win these as to win Jews, yet when won they are about as zealous in propagation. Indeed when we consider the

relation of these two faiths, we should ask what is God's purpose in thus entwining them. Can we be far wrong in seeing that the Jews, so tenacious of their ancient creed, have special affinities with Islam? When the time shall strike that God has chosen for the winning of His Covenant People, what is more likely to be their first destined work than the conversion of their brethren, the sons of Ishmael?

Meantime, we must not wait for this; that Christianity has something attractive and noble let a friend of Islam testify: "The religion of Christ contains whole fields of morality and whole realms of thought, which are all but outside the religion of Muhammad. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature, development, boundless progress to his mind." On the other hand, listen to a few recent estimates of Islam by those who have seen it at close quarters; the names of Palgrave, Stanley, Lane, Poole, and Colvin should carry weight:

"Islam is in its essence stationary."

"As a social system, Islam is a complete failure."

"A scheme of social life which rests for its authority on the unfruitful traditions of Doctors of Divinity . . . does not admit of sustained and continuous progress. Every step forward is barred by some ancient ordinance claiming divine origin, or the supreme authority of tradition. There are the gross evils of sanctioned concubinage and of polygamy with their baleful effect on the home life and character of the family and on the education of the children; the seclusion of women with all that it implies—both for those who are immured, and for the sex from whose social intercourse is excluded the most softening and humanizing element available to it. The divine ordinance of slavery must be reckoned with, which degrades the dignity of labor and of industry, no less than the ideal of humanity. Finally there is the reluctance of the fatalist to improve upon the position designed for him by his Creator. . . . The majority of

the other native inhabitants (of the southern Sudan) though professing Islam, are little better than their (heathen) brethren. Ignorance and superstition characterize the Sudan as a whole."

Let us, then, rally to the summons issued by a worker from the field where Muhammadans have been most aggressive and most successful: "A very significant change has perceptibly come over the Muslims in West Africa; I believe the time is ripe for a tremendous propaganda to a broken-spirited, but still proud, people."

"THE NEW THEOLOGY."

BY PROF. DOUGLAS C. MACINTOSH, BRANDON, CANADA.

It has been frequently said by those who dissent from the chief positions taken in the recent book by the Rev. R. J. Campbell, under the above caption, that it is not worthy of serious consideration. This opinion is some times justified on the ground that there is little or nothing new in the book. In a certain sense this is largely true. There is indeed very little in it that is absolutely new. On this point the author says: "The fundamental principal of the New Theology is as old as religion, but I am quite willing to admit that in its all-round application to the conditions of modern life it is new."* But even this seems to be granting too much. With the exception of one or two points of minor importance, the philosopher or theologian will not find anything in the book but what in essence has appeared over and over again in the literature of the last twenty-five or thirty years. Still, while the book is not of any particular significance so far as any contribution to philosophy or to scientific theology is concerned, its production and the reception which has been given it make it peculiarly interesting and significant. What has long been smouldering in philosophy has at last flared out in popular theology. The eloquent successor of Joseph Parker in the City Temple has absorbed some of the elements of what has been on the whole the dominant philosophy in probably a majority of the colleges and universities of English-speaking countries for the passing generation, and, having worked out with considerable thoroughness the theological implications of this philosophical position, he has presented them so clearly and forcibly in sermon and book that the Anglo-Saxon world has, much more than formerly, been brought face to face with some of the

**The New Theology*, pp. vi, vii.

fundamental issues of modern liberal theology. When one reflects upon the large number of institutions of higher education in which this philosophy has been for decades dominant and the still larger number in which it has been very influential; when one remembers that a very large percentage of the younger men in the ministry of the Protestant churches of Great Britain, the United States and Canada have had their thinking more or less deeply influenced by this philosophy; and when one considers the fact that when the theology involved has been put plainly before the people it has aroused such general and vigorous protest, the situation is, to say the least, decidedly interesting. When one reflects further and considers that modern philosophy has developed in comparative independence of theology, and that a philosophy which becomes at all prevalent always represents a systematization of tendencies at work in the social consciousness, the seriousness of the situation begins to appear. The question is suggested, Is the religion of the future to be thoroughly or only partially Christian?

Even a superficial acquaintance with Mr. Campbell's book will reveal the fact that in the motives that underlie the author's work there is much that is commendable. The vividness of his consciousness of the presence of God at work in the world to-day, and the intensity of his devotion to what he feels to be the true welfare of men, are unmistakably manifest from beginning to end. The depth of his appreciation and love of Jesus Christ is abundantly evident. "Christianity without Jesus," he says, "is the world without the sun." *"The name of Jesus . . . commands a reverence, and indeed a worship, the like of which no other has ever received in the history of mankind. It is no use trying to place Jesus in a row along with other religious masters. He is first and the rest nowhere; we have no category for Him."† Surely it is not the Christian spirit that would anathematize this man who so unmistakably loves the Lord Je-

*Ibid, p. 69.

†p. 70.

sus. Indeed, it is his religious faith in large part that makes him so confident that the Christian religion can be commended to the rational judgment of men. He would minister to the spiritual needs of the vast number who have been thrown by modern currents of opinion into a state of religious uncertainty and negation, and so he feels justified in his revolt against the extreme of irrationalism in religion which was caricatured by the boy's definition of faith—"Faith is when you believe what you know isn't true." The author of "The New Theology" would assure men that they can be both reasonable and religious, to maintain which position he feels obliged to attack whatever seems to him unreasonable in religious belief.

Nor is Campbell alone among those of his school in this religious motivation of his work. By his own acknowledgement he is an Hegelian—indeed, it would be impossible for him to hide it—and it has been a marked characteristic of the English followers of Hegel, especially of the earlier ones, that their interest in philosophy has been very largely religious. In the third quarter of the nineteenth century, under the influence of Mill, Bain, Darwin, Huxley and Spencer, naturalism and agnosticism seemed about to dominate reflective thought, and appeal was constantly made to the findings of science in support of these positions. Hutchinson Stirling, the pioneer of English Hegelians described the situation in these words: "Spiritualism seems dying out in England, and more and more numerous voices daily cry hail to the new God, Matter."* To find a place for moral and religious faith without doing violence to intellect many began to turn toward the German idealistic philosophy. Among these were Stirling, T. H. Green, John and Edward Caird, William Wallace, and others. In his book, "The Secret of Hegel", Stirling says: "Kant and Hegel have no object but to restore faith—faith in God—faith in the immortality of the soul, and the freedom of the

*"The Secret of Hegel," p. xxxi.

will—nay, faith in Christianity as the revealed religion—and that, too, in perfect harmony with the right of private judgment.” And in another place he says: “The only food on which humanity will thrive is Hegelianism.”* With reference to his own book, “The Fundamental Ideas of Christianity”, John Caird says: “I shall be satisfied if it leads some few who are in doubt on the highest matters to see that Christianity and Christian ideas are not contrary to reason, but rather in deepest accord with both the intellectual and the moral needs of men.”† W. T. Harris, another member of the school, thinks this philosophy the only means of enabling the thinker to avoid both atheism and pantheism. In his religious motive, then, Campbell is quite in harmony with the genius of the philosophical movement with which he has affiliated himself.

But there will be many who can appreciate the motives which prompted the author of the work before us, who can not endorse the method he has employed. A man may be traveling with the best of intentions and yet be on the wrong road. This, I take it, is the case with Mr. Campbell. He has made the framework of his theology philosophical instead of religious. Modern philosophy begins in doubt; theology begins and must always begin in faith, and while it may have to pass through a stage of philosophical development, its central principles must always be a statement of religious convictions. If the opposite course is pursued and philosophy rather than faith is made the determining factor there is no guarantee that those elements which are essential to the highest type of the religious life will be retained. And if, as in the case before us, there are features about the philosophy adopted which are decidedly anti-Christian, the result cannot be other than unsatisfactory in theology.

The absolute idealism taken over from Hegel by the philosophers whom Campbell follows, set forth without

*Ibid, p. xii.

†“The Fundamental Ideas of Christianity,” p. cxxxi.

its extreme positions being refined away proceeds as follows: We must assume that knowledge is possible, for, if we cannot know, we cannot know that we cannot know. Having thus no right to say that knowledge is impossible, we may assume that we can know reality. If, however, we can know reality, our mental constructions, our ideas and reasonings when consistent must truly represent reality. That is, reality must be of the same sort as our mental constructions, that is, a system of ideas. Thus the ultimate reality is a mind in which everything exists as an idea, systematized in relation to everything else. This Absolute Reality of Mind, including all things that are as ideas, is what religion calls God. To quote from Campbell, God is "the infinite consciousness."* But other consequences flow from this principle. The way we know is by arranging our ideas in a system, and complete knowledge would see everything as forming one system. This system being a unity of consciousness, and we ourselves being each a unity of consciousness, we are in principle the same as the Absolute Reality; or, in other words, we are, in principle, the same as God, our real self is God. As we appear we are incomplete, but if completed we would be God. But the real self *is* complete; it only *seems* to be incomplete to us because we view things as in an order of time; eternally our real self is God. Thus we have that extreme development of the doctrine of the immanence of God which Campbell declares is the starting point of the New Theology. "The New Theology," he says, indicates "the attitude of those who believe that the fundamentals of Christian faith need to be re-articulated in terms of the immanence of God."† To repeat, then, God is the complete unity of all that is. The real self is eternally complete in God. The appearance of imperfection is an illusion. The imperfection or evil exists, of course, as an appearance, but it is the absence of reality only; it is purely negative. The eternal reality, however, is expressed as appearance in time;

*p. xxii.

†Ibid, p. iii.

it shows the self as striving to express in the world of appearance the perfection which it really possesses eternally in God. Moral conduct is that which assists this expression of the real, perfect self. It is conduct enlightened by a knowledge of the true self which is to be realized. This means that all that is necessary to insure moral conduct is enlightenment, knowledge. Finally, inasmuch as it is the eternal, perfect reality which is being expressed in that which is seen and temporal, the process must inevitably lead to the realizing of the perfect good. The destiny of each individual is to become manifestly what he has been in reality all the while, viz., his real, perfect self in God.

This, then, instead of an expression of the religious faith of the Christian as determined by the gospel of Jesus Christ, is what Campbell makes central and determining in his theology. He rightly declares, "What I have to say leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East ages before Jesus was born."* Whatever of Christianity will not fit in with Hegelianism must be sacrificed, or, if retained, must be made to seem to fit into that system. It may seem a hard saying, but, after making due allowance for the large element of what is truly Christian in spirit and viewpoint in this "New Theology", it remains true that so far as its normative principle, its determining factor, is concerned, it is in origin and nature not Christian but essentially pagan. It makes room for a mystical religious faith, but he does not distinctly provide any check for its vagaries save that of philosophical consistency; the norm of Christian faith or of the Christian revelation is not insisted upon. The result is a theology which is strikingly anti-Christian in some particulars.

It excites our suspicions as to just what the author means by God when we find him declaring that to disbelieve in God is an impossibility. "Everyone," he says,

*p. xxii.

“believes in God if he believes in his own existence.”* Haeckel, who is an enthusiastic atheist and who cheerfully undertakes to disprove the existence of a personal God, is said by Campbell to declare his belief in God on every page of his book. We are not just now concerned with the fallacy in the argument which makes this surprising position possible, but in the view of God which lies back of it. God is defined as the “mysterious Power which is finding expression in the universe, and is in every tiniest atom of the wondrous whole.”† “Whatever else” this power “may be” says Campbell, “it is myself.”‡ There is nothing “in the universe outside of God.”|| Now Campbell, like the English Hegelians in general, disavows pantheism, but it is a fair question whether he has altogether avoided this undesirable issue. God is certainly not in every tiniest atom in the universe in the same sense in which he is in Jesus Christ. Moreover, there must be a real distinction of all finite reality from God, as well as a dependence of all existence upon God.

The doctrine of God being what it is, the doctrine of man cannot be fully satisfactory. The individuality of man is merged too fully in that of God. God and man are held to be fundamentally identical. To quote the author's own words, “The self is God”;** “There is no dividing line” between our being and God's, “except from our side”*** Our true being is eternally one with the being of God. “When our finite consciousness ceases to be finite, there will be no distinction between our's and God's.”**** Now as against this point of view it must be said that the Christian religion not only must hold to an eternal distinction between man and God, but always finds God first in the not-self rather than in the self. Christianity does not begin with the worship of self as a part of God, but with the recognition, not only of one's own distinction from God, but also of one's alienation from God through sin. Christian piety, even

*p. xvii. †p. xviii. ‡*ibid.* ||*ibid.* **p. xxxiv. ****ibid.* ****p. xlii.

at its nearest approach to mysticism, does not fail to distinguish between the state of the spiritual man who is in God and in whom God is, and that of the unregenerate man who abides in a state of sin and guilt.

It is in connection with this matter of sin that Campbell has been most severely and most justly criticized. The problem of the existence of moral evil does not seem to trouble Mr. Campbell at all. "Evil," he says, "is a negative, not a positive term. It is the perceives privation of good."* "Good is being and evil is not-being.†" Like the shadow, it has not and "never had any real existence"‡. It seems somewhat strange, then, to find the author accusing of something like wilful misrepresentation those who say that he denies the existence of sin. The truth is, that he admits that sin exists but denies that it is real. He admits it in the subject of his sentence and cancels it in his predicate. He admits it as a phase of human experience, but declares that it has no reality from God's point of view. That this philosophy of moral evil is really dangerous in its tendency to blot out moral distinctions is shown by the extreme and even absurd length to which it leads our author. To recall the most startling and oftenest quoted passage in the book, "Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize more abundant life. His self-indulgence just came to that; he wanted it only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions and gather to himself new experience. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies today, and their blank atheism, and their foul blasphemeies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The roué you saw in Picadilly last night who went out

*p. xliii. †p. xliv. ‡p. xlv.

to corrupt innocence and to wallow in filthiness of the flesh was engaged in his blundering quest for God.”* I hold that it is not psychologically true to say that the sinner in sinning is seeking God. If interrogated, he would admit that his sin was no mere mistake; he saw the better and approved, but chose the worse. Man has nothing to gain and everything to lose by taking an over-lenient view of the guilt of his own sin.

Considering the unsatisfactory character of the doctrines of God and of man in this “New Theology”, it would be too much to expect a wholly satisfactory view of the person and work of Jesus Christ. The general criticism to be made against the position taken is that while the author admits the uniqueness of Jesus, he does not make sufficient use of this uniqueness to do justice to the place of Jesus in Christian faith and to his function in Christian life. He says: “History has settled the uniqueness of Jesus.”† “I do not make him only a man, but . . . the only Man. We have only seen perfect manhood once and that was the manhood of Jesus.”‡ But he also says: “I believe what the creeds say about the person of Jesus, but I believe it in a way that puts no gulf between Him and the rest of the human race.”|| “Jesus was God, but so are we. He was God because his life was the expression of divine love; we, too, are one with God in so far as our lives express the same thing.”** “Until we come to creed-making we never think of putting Jesus on the God-side of things and ourselves on the other.”*** Now I take it that it is just here most of all that Campbell reveals the weakness of his Christology. He is right in emphasizing the real humanity of our Savior and his identification of himself with the human race; but he does not sufficiently recognize that, assuming the humanity of Jesus, we find his real significance in that uniqueness, not only moral, but also religious, by virtue of which we do put him “on the God-side of things

*p. clifi. †p. lxxvi. ‡p. lxxvii. ||p. lxxli. ***p. xciv. **p. lxxvii.

and ourselves on the other". Christian faith makes him alone of the sons of men the object of religious worship. He is the divine Savior, the incarnation of God. God was in him, manifesting himself to the world, reconciling the world unto himself. Christian faith has rightly given to Jesus a place so unique that it is felt to be presumption, and even something akin to blasphemy, for us to add to a statement of what *he* is, the words of Campbell, "but so are we."

Coming to the doctrine of the work of Jesus, several criticisms are to be made. Two of the most obvious are suggested by the following quotation: "Go with J. Keir Hardie to the House of Commons and listen to his pleading for justice to his order, and you see the atonement."* "Men like Robert Blatchford, scoffing at the possibility of a future life, thinking he is destroying supernaturalism, is being saved while trying to save—His moral earnestness is a part of his Christhood and his work a part of the atonement."† Now, in the first place, the implication of these words is that the "atonement" is primarily of social rather than religious significance. As a matter of fact, the opposite is the truth. There was involved, indeed, in the work of Jesus the reconciliation of men to each other, and this aspect of his work is rightly receiving emphasis today. But in spite of the prevailing tendency to substitute social ethics for religion, if I mistake not, the mission of Jesus was even more religious than social; it was fundamentally to effect reconciliation between God and man in the place of the alienation which existed on account of man's guilt and love of sin. And in the second place, here as in the doctrine of the person of Christ, the uniqueness of Jesus is not fully recognized. There is only one experience which the Christian can regard as salvation, and that is an effect due to the reconciling work of Jesus Christ, who is thus the only Savior. A third criticism is that the view of the work of Jesus set forth in the book before

*p. 173.

†p. 211.

us is that of a work of intellectual enlightenment rather than moral and religious salvation. The author says, Jesus Christ "came to show us what we potentially are."* But I take it that the significance of the work of of Jesus lies not merely in his showing us what we potentially are, but in showing man what he actually is in his unsaved condition, namely, sinful, and needing salvation; and also in bringing him out of this lost estate into a new actual condition of reconciliation to God and into a life of moral and religious discipleship to himself. Once more it may be said that Campbell's substitution for the terms of the court of justice the thought of a metaphysical oneness of man and God, even before man's forgiveness, seems of very doubtful value for theology to say the least. He says the atonement asserts the "unity of all existence, of the individual with the race and of the race with God"†. But what man is concerned to know is not whether, in his lost as in his saved condition there was all the time a metaphysical oneness between himself and God, but what are the personal relations between himself and God—whether his sins are forgiven and full fellowship established between himself and God. What is needed is to state this doctrine as clearly as possible in terms of personal relationships established between the personal God and human persons through the personal mediation of Jesus Christ our Lord.

With regard to the doctrine of the future several criticisms are to be made. It is very evident that, whatever may be his real motives for postulating immortality, our author defends that belief on philosophical rather than religious grounds. He says: "I build my belief in immortality on the conviction that the fundamental reality in the universe is consciousness, and that no consciousness can ever be extinguished, for it belongs to the whole and must be fulfilled in the whole. It is unthinkable that any kind of being which has ever become aware of itself,

*p. 84.

†p. 140.

(and so contained a ray of the eternal consciousness) can perish.”* But it is more in accord with the Christian point of view, as well as less likely to be overthrown by philosophical criticism, to rest our belief in personal immortality upon our faith in the God and Father of our Lord Jesus Christ, the Father of spirits, whom Jesus has revealed to us as the God of love.

But with reference to the destiny of man, Campbell is carried away by his philosophy into an optimism so extreme and dogmatic as to militate seriously against the effectiveness of Christian motives. He says that a man may go on living for self all through a long career, he may be materialistic and self-indulgent, but it is all in vain—sooner or later the buried life shall rise in power.† Do what you will, the deeper self within you will overcome everything within you that makes for separateness.‡ So far as this particular doctrine is concerned it is a dogmatic universalism minus the Saviorhood of Christ. It is quite in accord with the general philosophical position which controls the theology under review. The ideal person is eternally real, and the destiny of each individual is to have this ideal self realized, manifested in a time-order. Thus the late Dr. Hastie, an absolute idealist, said that Calvin’s doctrine of absolute predestination was thoroughly justifiable, with the single exception that instead of a limited few being absolutely predestined to eternal life, this is really true of all finite spirits.

Campbell’s position with regard to the resurrection is anomalous but interesting. He says the “real resurrection” is “spiritual, not physical”; it is the uprising of the eternal Christ within the soul of the penitent sinner”* But this is evidently not a sufficient answer to the question to satisfy the demand of his religious nature, and he goes on to supply a fantastic, speculative support to the doctrine of physical resurrection. He argues that the body is only an idea anyway, and the body of the res-

* pp. 230, 231. † p. 215. ‡ p. 216.

urrection may exist in some other form, such as in space of four dimensions.† This seems to be of little value to Christian faith; far better is it to rest our cherished belief in the future risen life where Jesus himself rests it, viz., on a religious basis, on faith in our God and Father who is Lord of heaven and earth.

To take one more example of the unsatisfactory result of taking as the determining factor in theology a philosophical system rather than Christian faith, we have what Mr. Campbell calls "the doctrine of the Trinity or something like it."‡ Its three terms are God, the universe, and God's operation within the universe; or, in other words, the Infinite, the finite and the activity of the former within the latter. These constitute a trinity in unity. This may be granted but the Trinity is not quite the Trinity in which Christian faith is interested. It is a Trinity of speculative philosophy, such as Lessing and Hegel constructed, and which also appears as one of the curiosities of Prof. W. N. Clark's theology. The religious interest in the Trinity, however, is that which appears in the New Testament and this it is which should be made normative for Christian theology. That is not the complete Christian view of God which does not find him not only as the transcendent God the Father of Spirits and Ruler of the universe, but also as incarnate in Jesus Christ, the Son of God, and also immanent and operating in the lives of men as God, the Holy Spirit.

If we would appreciate as well as criticize this religious-philosophical movement of which Campbell's "New Theology" is an expression, it must be admitted that even from the standpoint of religion it has its strong points. It appeals to the person who holds it as being thoroughly rational, and so he is not ashamed of his religious convictions. They stand for him on the same level, or even on a higher level of rationality than the laws of science. Another strong point is the religious attitude toward nature. All nature is regarded as being

†p. 223. ‡p. 85.

permeated through and through with the present rational activity of God. It is God's language to man intended for man's instruction. The attitude toward man, too, is most kindly and even reverential. Man is regarded as a partial self-expression of God, the Absolute Reason, and his defects are simply negative; they are all due to a lack of the Divine Reason; man is not yet what he will be; he is not to be censured for his fault, but pitied and helped by being taught the truth more perfectly. (The defects of this view of man and of sin have already been indicated.) Another feature which is not wholly bad is the optimism which pervades the whole point of view. He who is working in a reasonable way toward the highest ideal is absolutely certain that he is on the winning side. This optimism may, however, as we have seen, become extreme and one-sided and superficial, so that it hinders the putting forth of one's best efforts.

But after making due allowance for the strong points in this "New Theology" it must be affirmed that in its method and in many of its results it is a sad failure. In constructing a theology it is most essential to have it fundamentally religious rather than speculative. Its content must be the content of Christian faith, or, what is the same thing differently expressed, the content of the Christian revelation or the Gospel. In taking this position it is still possible to grant that there is a need that the Gospel be formulated in concepts that are vital and expressed in language that is current today. In rejecting philosophy as the fundamental principle in theology, one should not, however, go so far as the Ritschians do who say that philosophy and theology must be kept absolutely separate. This leads, as has frequently been pointed out, to a subjectivism which is not in the interests of faith. If one feels that his theology is not capable of philosophical defense he is liable to lose confidence in it to some extent. But while philosophy has its place in mediating between the affirmations of faith

and the other departments of our knowledge, it must not be suffered to change the essential content of the Christian revelation.

As must have been suggested by what has already been said, one of the most radical defects of Campbell's theology is his failure to do justice to the function of revelation and the Scriptures in the construction of one's theology. In the first place, although this is not the most important point, our author seems to come by his radical critical views of the Old Testament rather too easily. He does not seem to be aware of the fact that in some particulars, such as the question of the origin of Jewish monotheism, the most scholarly Old Testament criticism as represented by Baentsch and others, is now faced in a conservative direction.

In the case of New Testament theology the author seems inclined to exaggerate the variety that exists in the presentation of Christian truth, and to underestimate the unity which pervades the New Testament—a unity which is really very marked and far-reaching. The variety is due in part to the particular angle from which in each case the fundamental verities are viewed, and also largely to the different circumstances under which the teaching is given. But from the theological point of view the most serious criticism to be made against our author on this general point is that he does not, either in his theory or in his practice, make sufficient use of the norm of the Christian revelation. His attitude is indicated by the following quotations: "At its best, external authority is only a crutch, at the worst, it may become a rigid fetter."* "The divine self within every one of us enables us to discern the truth best fitted to our needs."† Men should "trust their own divine nature to enable them to follow and express the truth as well as to receive it."‡ "The real test of truth is the response it awakens within the soul."‡ So far as this last point is concerned, all that *seems* true would stand this test, for

*p. 177. †p. 178. ‡pp. 177-8.

all that seems true awakens some response within the human soul. But in general our criticism would be that from the Christian point of view Campbell's theology is merely his subjective opinion, philosophical as it seems to himself to be. He has not provided for its being true to all the fundamentals of Christian faith, because he does not recognize sufficiently the normative value of the Gospel or the Christian revelation. It is, of course, essential that any theology to which we give our adherence should be an expression of our own religious convictions, but it might conceivably be ours without being in every essential thoroughly Christian. It is in order that our theology may be *Christian* in every particular that we go to the New Testament, where we find not only the record of God's central and culminating revelation of himself in Jesus Christ, but also the interpretation from the standpoint of Christian faith of what is involved in that revelation. Theology needs the light of revelation, not to make reflection unnecessary, but to give that reflection the right direction.

We have seen some of the lengths to which Mr. Campbell has been led astray, as it seems to me, by his adoption of a philosophy which is not essentially Christian. And indeed it is questionable if that same philosophy would not lead him still farther, if his moral and religious interests did not prevent it. There are disciples of Hegel who claim that logically the Hegelian philosophy leads to pantheism or even to atheism; and that it is not satisfactory on personal immortality and the freedom of the will is a common criticism. That Mr. Campbell has felt its fatalistic trend is shown by his confession: "In strict logic I can find no place for the freedom of the will."† But his moral consciousness rebels at this position and he says: "We are compelled to overleap logic when considering this matter."‡

What has been attempted here has been to show that, weighed in the balances of the Christian consciousness,

Mr. Campbell's "New Theology" is found wanting. The same thing might quite as easily be shown if his underlying philosophy were weighed by the critical understanding. As a matter of fact, the death-blow has already been given to that philosophy from within the philosophical arena itself. Such works as Bradley's "Appearance and Reality", and various works on pragmatism have brought out the latent inconsistencies of the older idealism, and there are signs of the coming of a constructive philosophy that will avoid the one-sided intellectualism of its predecessor, and will be truer to every really vital interest of human life, morality and religion included. One of the most characteristic defects of the whole school of thought which Campbell represents is its faulty logic. Again and again it reaches its results by substituting for each other in the course of the argument terms which are different in meaning. For instance, we have Campbell saying that if one believes that there is a power manifested in the universe, we believe in God, and that if one believes in the activity of the infinite in the finite he believes in the Trinity. There is also the characteristic assumption in some cases that if one can attach the same predicate to two existences, these two existences are thereby shown to be one and the same. Thus, according to Campbell, since man's self is a unifying principle in his experience, and God's self is a unifying principle in the universe, man's self and God's self are one and the same, or man's real self is God. Our author seems to feel the weakness of this, his fundamental philosophical tenet, and so he imports into his doctrine of the fundamental metaphysical identity of God and man the modern theory of the continuity of all existence through the subconscious life. This, however, is putting new wine into old bottles, and the result must inevitably be disastrous to both.

But with all its defects, religious and philosophical, the type of thought of which this new theology is an expression is bound to be influential for some time to come.

It is not due to mere idle speculation; it is largely influenced by an ideal of life which is fast becoming widely prevalent and which is only partially Christian, the ideal which sees obligation to man only and ignores obligation to God. Campbell does not, of course, follow this tendency to its limit, but a hint as to its influence is afforded by his description of his position as "spiritual socialism" or "the religious articulation of the social movement",* and by such statements as this: "I maintain that the church has nothing whatever to do with preparing men for a world to come."† Doubtless one of the greatest needs of today is the application of Christian principles to social needs and problems, but what the tendency to substitute social ethics for religion is liable to lead to may be learned from the growing tendency, even in some of our evangelical churches, no longer to affirm either the existence of a personal God or personal immortality, and to define personal religion altogether in terms of proper adjustment to one's social environment. Perhaps it is the most serious indictment to be made against Mr. Campbell's theology that it is a long step in the direction of this extreme standpoint in which all that is distinctively religious is secularized out of existence.

*p. 14. †p 250.

BOOK REVIEWS.

I. NEW TESTAMENT.

VON REIMARUS ZU WREDE. Eine Geschichte der Leben-Jesu-Forschung.

Von Albert Schweitzer, Lic. Theol. Dr. phil. Privatdozent an der evang. theol. Fakultät zu Strassburg. Verlag von J. C. B. Mohr, Tübingen, Germany. 1906. S. 418. Pr. M. 8. Geb. M. 9.

It is a great task that Dr. Schweitzer has here undertaken. He has sketched the criticism of the life of Jesus from Reimarus whose *Leben Jesu* appeared in 1786 to Wrede whose *Messiasgeheimnis* was published in 1901. He considers Reimarus to be the first scholar who applied historical and scientific methods to the study of Christ's life. One is bound to say that the outline here given of this great stream of criticism is able, even brilliant. The processes by which so much new light has been thrown on the historic conditions of Christ's life are clearly set forth. Naturally, for Dr. Schweitzer's criticism is chiefly German criticism. He considers that the historic Christ as the theologians pictured him never existed at all. The traditional Christ is a fiction, and hence the historical foundation of the old Christianity is gone. The real ground of Christianity is the stream of influence that emanates from Jesus, though he himself is unknown to us, as he was to those who saw and heard him. As an historic personality Jesus is foreign to our time and is no longer a teacher of the modern world. He offers himself as Master to those who will obey. In a word, it is a purely naturalistic Jesus that criticism leaves us, stripped of all supernatural aspects. This in brief is the inspiring picture of a purely negative Christ that Schweitzer gives as the fruit of a century and a half of radical negations! But after all is said, one doubts if the radical critics represent the sober results of real criticism. Somehow Jesus still saves men from sin as he did when

the negative critics of his day when on earth proved that he was not the Messiah and had no power to do it. Logic to the winds! Jesus healed the paralytic and forgave his sins. So to-day, in spite of all men's pettifogging criticism Jesus saves the drunkard from drink. It is no doubt true that many erroneous ideas of Jesus have existed and do exist, those of the radical critics being fine specimens of such errors. The criticism of Christ that will stand is a sane criticism, not a one-sided scholarship. One should blink at no facts, only if they are facts. The true critic welcomes all real truth. But literary criticism is not all the truth, nor is all of it truth. Jesus challenges the whole of man's nature, not merely intellectual ratiocinations. Jesus is open to the intellect, provided the intellect is a clear one, a balanced one, not a conceited one, not a prejudiced one. But it is the will where Jesus makes his battle over the human life. That battle goes on irrespective of all the critics from Reimarus to Wrede.

A. T. ROBERTSON.

DIE SCHRIFTEN DES NEUEN TESTAMENTS. Neu übersetzt und für die Gegenwart erklärt.

Vandenhoeck und Ruprecht. Goettingen, Germany. I Band. 1906. II Band, Bogen 1-8. 1907. Preis 7 M.

This is the second edition of a very able new translation of the New Testament into German, with introduction and comment. The first volume is here complete and the second is begun. The work is sent out under the direction of Prof. Johannes Weiss, of Marburg, but he is assisted by Profs. Baumgarten, Bousset, Gunkel, Heitmüller, Hollman, Jülicher, Knopf, Koehler and Lucken. This group of scholars represent the more advanced wing in Germany. The result is a New Testament that is in harmony with the modern radical scholarship of Germany. It is interesting from that standpoint and ably done, of course. The order of the books here translated and edited is Mark, Matthew, Luke, Acts, I and II Thessalonians, Galatians, I Corinthians. This is not,

of course, an exact chronological sequence, but a combination of that idea with the priority of the events recorded after the method of my Chronological New Testament. The absence of John's Gospel in this list so far is noteworthy and the early date given to Galatians. With these exceptions and the absence of James as yet the order is the same as in my New Testament mentioned above. There is all the usual German thoroughness and care in the details.

A. T. ROBERTSON.

DER TEXT DES NEUEN TESTAMENTS. Neue Fragen, Funde und Forschungen der Neutestamentlichen Textkritik.

Von Lic. Rudolf Knopf. A. O. Professor der Theologie a. d. Univ. Marburg. Verlag von Alfred Töpelmann, Giessen, Germany. 1906. Pr. M. 1. S. 48.

The Germans are taking fresh interest in Textual Criticism of the New Testament. This book is one of the best recent discussions of the elementary matters concerning the subject. The author is familiar with the new views about the importance of the Western type of text, the new light on the Syrian Versions, the Latin Versions, and the papyri. It is really astonishing how much of real information is packed into 48 pages. No revolutionary suggestions are offered, but that is not looked for in a handbook. The book is a good model for such work, and is useful to others besides beginners,

A. T. ROBERTSON.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW.

By Willoughby C. Allen, M.A., Chaplain-Fellow, and Lecturer in Theology and Hebrew, Exeter College, Oxford. Chas. Scribner's Sons, New York. 1907. Price. \$3.00 net. Pages 338.

This very welcome volume has been long desired. Mr. Allen has eminent qualifications for his task because of his mastery of Hebrew and familiarity with the Jewish thought of the first century, A.D. That is essential for one who wishes to write a critical commentary on the Gospel of Matthew. Mr. Allen has given himself rigidly

to the criticism of this Gospel. He has in truth written a remarkably lucid discussion of the Synoptic problem, one that no technical student of these Gospels can afford to ignore. But good as it is in this respect, just here is the limitation of the work of Mr. Allen. So careful is he to point out every detailed likeness or dissimilarity between Matthew and Mark and Luke that great monotony results. To be sure, one has no right to expect fascination in a scholarly commentary. Ability and scholarly accuracy greet one at every turn here. But after all is said, the fact remains that the excellent Synoptic discussion is at the expense of much grammatical, historical and exegetical material. Mr. Allen himself reminds us in his informing Preface that a commentary on Matthew has to show a choice of method, since it is impossible to do all that is needed. That is true, and the result is that, good as the work of Mr. Allen is, one cannot take this as the one commentary on Matthew. Those who know German can add Zahn's *Kommentar*, and American students, and many English, will need Broadus on Matthew, still the best exposition of this Gospel in existence. Mr. Allen, be it observed, disclaims exposition. If you take Allen for the criticism and Broadus for the exposition, you will be fully equipped for the interpretation of the Gospel in the light of modern scholarship and for modern needs. Mr. Allen's work is worthy of a place in the International Critical Series, though it has serious limitation here noted.

In matters of exegesis there is occasional call for sharp dissent, especially where Mr. Allen reads his ecclesiastical views into the context. On page LXXV he says that the apostles were to "make disciples by baptism," (Matt. 28:19) and "the disciples constituted an ecclesia," (Matt. 16:18) both positions too ecclesiastical in tendency, and not in harmony with the facts. On Matt. 3:16 he says that *'από* in Matt., instead of *ἐκ* in Mk. 1:9 "suggests that the baptism did not necessarily involve complete immersion"! He swallowed several cam-

els here in order to strain out the gnat of immersion, if the mode is so unimportant after all! Mr. Allen (p. 177) defines the kingdom as being "here, as elsewhere in this Gospel, the kingdom to be inaugurated when the Son of Man came upon the clouds of heaven." It is that, but it is also much more, and was already present in their hearts. On p. 305 Mr. Allen cuts the ground from under the claim for infant baptism by saying: "The person baptized has repented of his sins" and "baptism also implies belief in Christ." He describes baptism (p. 305) as "a ceremonial process", and adds with a timid query "whether by immersion or affusion?" It is good on the other hand to see Mr. Allen contend ably for the reality of the Virgin Birth of Jesus (p. 7). There is much to cause thought all through the commentary, now assent, now dissent.

A. T. ROBERTSON.

THE FOURTH GOSPEL. Its Purpose and Theology.

By Ernest F. Scott, M.A. T. & T. Clark, Edinburgh. 1906. Imported by Chas Scribner's Sons, New York. Price, \$2.00 net. Pages 379.

Here is a book that will interest one in the midst of the many that continue to come from the press concerning the Fourth Gospel. It is full of vigor and fire and freshness. There are no scholarly references to cumber the pages, so that you read right on. The author is a real student who is familiar with the literature. He has shown great ability in many ways. And yet one can but feel that Mr. Scott has failed to enter into the heart of this wonderful book. This failure is not due simply to his denial of the Johannine authorship, though that does hamper him greatly. Mr. Scott shows grievous faults as an interpreter. He generalizes from too small data; he is guilty of frequent overstatement; he lacks sympathy, spiritual insight, balance of judgment. As a result, Mr. Scott flounders in the repetitions, paradoxes, and verbal distinctions of the Fourth Gospel. For a

critical student Mr. Scott shows a strange fondness for the mysticism of numbers and sees it where the author of the Gospel probably never did. On the whole, the "purpose" of the Gospel here set forth seems much more the subjective speculation of Mr. Scott than the objective presentation of the author of the Fourth Gospel. Many points of great excellence are brought forth. Mr. Scott has a keen mind, but he has read as much into this Gospel as he has gotten out of it. So at least it appears to this reviewer. There is independence of standpoint and his book will create fresh interest in the theology of John's Gospel, but it is not a final nor a satisfactory unfolding of this great book.

A. T. ROBERTSON.

THE SELF-INTERPRETATION OF JESUS CHRIST. A study of the Messianic Consciousness as Reflected in the Synoptics.

By Rev. G. S. Streatfield, M.A., Rector of Fenny Compton. Cincinnati. Jennings & Graham. 1907. Price, \$1.25 net. Pages 211.

I have enjoyed this book very much. It is an able discussion of an essential element in Christ's life, his claims about himself. Mr. Streatfield is familiar with the literature of the subject. He faces squarely the worst that radical criticism has to say against Jesus and puts it clearly before you. Then he answers the attack with cogency and power. It is not only a vigorous book, but a well-written book as well.

Any one in doubt upon the claims of Jesus about himself would do well to read this timely volume. It is a serious grappling of a great theme, and it is done with distinct success. The numerous allusions to current thought are helpful to the general reader. It is still hard to explain away Jesus. They failed while he was on earth and no one has done it since.

A. T. ROBERTSON.

JESUS IM NEUNZEHNTEM JAHRHUNDERT.

Von Heinrich Weinel. Achstes bis zehntes Tausend. Neue Bearbeitung. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr. 3 M. Geb. 4 M. S. 326.

So Schweitzer has a rival in Weinel. But both writers on the bibliography concerning Christ occupy the same radical point of view. They equally rejoice in the triumph, as they see it, of extreme radicalism over the conservative and traditional views of Jesus. No doubt many erroneous opinions about Christ have been held and still exist. But it is too soon in the day to proclaim the downfall of the deity of Jesus. Unitarianism has had many ups and downs and often before thought it had swept trinitarianism off the field. But not so. Jesus was never worshiped as God by so many people in the world before as now. Weinel confines his discussion to the criticism of the 19th century. He has a very interesting survey with able criticisms of the men and their points of view who have had a large part in the evolution of criticism. Meanwhile we may hold our way and not be too sure that Jesus will no more be regarded as God by the scholars of the world. Many a good thing is done in this book in spite of its radicalism.

A. T. ROBERTSON.

DAS MESSIANISCHE BEWUSSTSEIN JESU. Ein Beitrag zur Leben-Jesu-Forschung.

Von H. J. Holtzmann. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 100. Pr. M. 2.60.

Dr. Holtzmann apologizes for his work under the fear that some may call it the belated book of an old theologian who is a "back number". But surely no one has more right to speak on this great theme. There is a note of modesty and restraint that one welcomes after Schweitzer's cock-sure criticism in "Von Reimarus zu Wrede." Holtzmann is familiar with all the difficulties, but he is sure that Jesus felt himself to be the Messiah. This he considers the key to his whole career. The term

“Son of Man” Jesus knew in Daniel and put the Messianic content into it though the people generally did not so regard it. Holtzmann rightly thinks that Paul’s conception is the true one and the one destined to rule in the future as in the present.

A. T. ROBERTSON.

THE MASTER OF THE WORLD. A Study of Christ.

By Charles Lewis Slattery, Dean of the Cathedral in Faribault. Longmans, Green & Co., New York. 1906. Pages 298.

This book is not a life of Christ in any sense. There is no chronological sequence of events. It is rather a study of the traits in the character of Christ. The author has sympathy and sanity. He has independence of opinion and worship of Jesus. The style is good. The total effect is excellent. A generous and rich spiritual feast is here spread and much good will come to the average reader. Not all the points here made are new, but they are better than merely new. They are true. But there are fresh ideas that are true as well. These are finely put. The book is good and was worth doing.

A. T. ROBERTSON.

**THE FOURFOLD PORTRAIT OF THE HEAVENLY KING
AS PRESENTED IN THE FOUR GOSPELS.**

By Interpreter Elliot Stock, 62 Paternoster Row, London, England. 1907. Over 600 pages. Price £1. 11 s. 6 d.

This is an excellent piece of work and printed in the most elaborate style, wide margins and heavy paper. One fears that its possession will be in the nature of a luxury. “Interpreter” gives on one page an admirable new translation of the Gospels, on the other the Authorized Version, the parallel passages in the other Gospels, and the Old Testament passages used by the writer. Thus a very convenient plan is pursued. There is also a good outline of each Gospel and a chronology of the life of Christ. Occasional critical notes occur also. The book will be found very useful for those who can afford it.

A. T. ROBERTSON.

JESUS CHRIST OUR LORD. An English Bibliography of Christology Comprising over Five Thousand Titles Annotated and Classified.

By Samuel Gardiner Ayres, B.D., Librarian of Drew Theological Seminary. A. C. Armstrong & Son, New York. 1906. Pages 502.

Mr. Ayres has done a useful piece of work, but it is not complete, nor can it be. He does not, for instance, mention Broadus' "Jesus of Nazareth". He mentions some American Tract Society's Series on the teachings of Jesus and omits others. There are no German nor French books listed, only English and American, except translations. A number of errors of reference are noted as was inevitable. The book has manifest limitations, and yet it will be found useful to any one who wishes to make researches in the life of Christ. Only he must remember that this list is not exhaustive even for works in the English tongue.

A. T. ROBERTSON.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY.

The Ethical Teaching of Jesus Considered in its Bearings on the Moral Foundations of Moral Culture.

By Joseph Alexander Leighton, Ph.D., Professor of Philosophy and Psychology in Hobart College. The Macmillan Co., New York and London. 1907. Price, \$1.50. Pages 248.

Prof. Leighton's book is very readable, but it is far more. It is strong in thought and thoroughly modern in the right sense of the term, modern in sympathy and outlook. But he knows the mind of Christ on ethical matters and sets it forth in splendid contrast to the purely naturalistic hardness of mere biology. If nature is selfish, Christ is altruistic. Christianity is thus truly supernatural. The book has a grip on its subject and will get a grip on you if you read it. It is a fascinating theme and it is treated worthily, and that leaves little more to say. It is in truth a noble defence of the modern world's need of Jesus.

A. T. ROBERTSON.

II. PRACTICAL AND DEVOTIONAL.

FOR THE WORK OF THE MINISTRY.

By T. Harwood Pattison, D.D. Elaborated by his son, Harold Pattison. American Baptist Publication Society, Philadelphia. 1907. Pages 558. Price, \$1.50 net. Postage, 15 cents.

The lamentable death of Dr. Pattison left the material for this volume incomplete in the shape of his lectures to his classes in Pastoral Theology at Rochester Seminary; but his son, the Rev. Herold Pattison of Hartford, has worked out from his father's notes and sketches the material of the book. Besides this he has added a strong chapter at the close upon the present day value of the ministry. The book itself takes its place along with the previous works of the distinguished author; his reputation will suffer nothing by the bringing out of this posthumous volume. The genial personality, which even readers who did not know the author have already recognized under Dr. Pattison's pleasing style, is here again in evidence. The devout tone and sound sense which have marked his earlier volumes are not wanting here. The clear winsome style characteristic of the writer shows itself also in this. One is never at a loss for Dr. Pattison's meaning. Inasmuch as the book consists chiefly of lectures to theological under-graduates, it contains much that more experienced pastors may be supposed to know. But this inevitable commonplace is put forth in such agreeable style as to be interesting and suggestive. Indeed, one is scarcely conscious of any abatement of interest; because even the most familiar topics are freshly and pleasantly treated. Any pastor will find stimulus and help in reading the book. It abounds in practical suggestions on all the most important elements of a pastor's life. The balanced judgment, good humor and vigorous manliness of the treatment must commend themselves to all readers. The author begins by discussing the importance of the pastor's health and next discourses on ministerial manli-

ness. Not to mention all topics, he discusses such matters as the call, ordination, work and devotion of the preacher. Then his relations to the church, in its various departments of labor, are wisely discussed. Revivals receive judicious consideration, pastoral visiting and the social contact are also helpfully considered. Altogether it is a wholesome, judicious and spirited book.

E. C. DARGAN.

THAT THEY ALL MAY BE ONE.

A reunion sermon by Alexander Whyte, D.D., of Edinburgh. A. C. Armstrong & Sons, New York. Pages, 32.

This sermon was preached in St. George's United Free church, Edinburgh, on Whitsunday, 1906. It was occasioned by a letter on the unity of churches, signed by the archbishops of Canterbury and York, and the Presidents of various Non-Conformist church bodies in Great Britain. It is a strong and vigorous plea, not for organic, but a larger spiritual unity among churches of all sects. The plea is based primarily on self-examination. The preacher rightly holds that the heart must be right first. The keynote is, "Look not every man on his own things, but every man also on the things of others." The principle of the sermon is highly commendable. One must take issue, however, with the distinguished preacher when he says (page 30): "The first step toward a real unity of Christendom will be at hand when we come to see and realize that the Greek church was the original mother of us all." If he had said the New Testament church he would have been nearer the truth.

E. C. DARGAN.

THE MINISTRY OF RECONCILIATION.

Sermon by Charles F. Aked, D.D., Pastor of the Fifth Avenue Baptist Church, New York. F. H. Revell Company, New York. Pages 27. 10 cents.

Dr. Aked has been very cordially received on coming from England to assume charge of his very important

church in New York City. This sermon is the first which he preached as pastor. One might think he carries the thought of reconciliation a good deal further than the text warrants when he applies it to the reconciliation of Christians, with each other, of Christianity to science, and of business to God's law; yet these broad applications may in a sense be regarded as suggested at least by his text. In a few sentences here and there the preacher's leaning toward liberalism crops out; but on the whole it is a vigorous, manly measure, true to the fundamentals of Christianity, and spoken with an earnest and devout spirit. May the author's ministry among us be greatly blessed.

E. C. DARGAN.

QUIET TALKS ON PERSONAL PROBLEMS.

By S. D. Gordon, New York. A. C. Armstrong & Sons. Pages 224. Price, 75 cents net.

The author of these "Quiet Talks" needs no introduction to those who have read the former volumes of the series. The same spirituality, simplicity, good sense and helpfulness which marked the former works are all found in this. The discussions are upon sin, doubt, ambition, self-mastery, pain, guidance, the church and questioned things. Sympathy, penetration and candor, rather than profundity or finality characterize the discussion. Those upon sin, self-mastery, pain, and guidance may be noted as particularly helpful.

E. C. DARGAN.

BAPTISM AND THE REMISSION OF SINS.

By President E Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia. Pages 24. Price 5 cents net.

This paper was read at the National Congress of Disciples, April 25th, 1906, by special invitation. The Publication Society has done well to bring out this singularly clear and able discussion in tract form. It is a strong and lucid presentation of the symbolic or ceremonial interpretation of those passages of Scripture which, as bearing on what is called Baptismal Regeneration, have

ever been much debated between Baptists and Disciples. The frank and brotherly tone of the paper is as notable as its thoughtful quality.

E. C. DARGAN.

A CORNER IN INDIA.

By Mrs. Mary Mead Clarke. American Baptist Publication Society. May, 1907.

This is a fresh and deeply interesting missionary book. No traveler's tales are here, the fruit of scanty knowledge and hence of doubtful veracity, but the narrative is the result of 25 years of personal work and varied experiences in the hill country of Assam. We are used to thinking of India as a country of plains and "coral strands", and Assam does consist chiefly of one vast valley, through which runs the mighty Irrawaddy. But along its northern border are foothills of the Himalayas, and here are located mission stations, sometimes four thousand feet above the sea. Mr. and Mrs. Clark were the first permanent missionaries among the Nagas, and in 1876 their country was beyond the protection of the British flag, and Mr. Clark was warned that he went at his own risk among these fierce and savage people. But the Master's call nerved him to brave all perils that he might plant there the banner of the Cross. Some pioneer work had been done by an Assamese evangelist, Godhula, full of tact and courage. Thrown into prison as a spy, he won the people by his splendid singing of Christian songs, and soon they flocked to hear him preach, and wept when he left. Returning with his wife, in six months he had the joy of receiving nine converts, and thus the way was opened for the Clarks to establish themselves in this corner of India. It was a life of many dangers, but of heroic living, sustained by faith and tireless zeal. Necessity was often the mother of invention, and gradually their home became more comfortable, better paths and roads were made, and even a suspension bridge built under the direction of the missionary. Soon they were gladdened by the conversion of many of the

people, and the growth of Christian character and usefulness among these erstwhile savages is beautifully described. Other missionaries came, new fields were opened, Mr. Clark translated several books of the Bible, and now there are hundreds of Christians in that region.

The style of the writer is clear and concise and the book is well adapted to interest young people as well as older readers. The numerous pictures really illustrate the text and help in the understanding of the descriptions.

THE BAY PSALM BOOK. Being a Facsimile Reprint of the First Edition.

Printed by Stephen Doyle at Cambridge, in New England, in 1840. With introduction by Wilberforce Eames. New York. Dodd, Mead & Co. 1905.

The Boy Psalm Book was the first English book printed in America. This fact, together with the further fact that it has had an important history in connection with Christian worship both in America and Europe, makes it a peculiarly interesting work. The publishers have, therefore, accomplished a very worthy undertaking in reproducing in excellent fac simile this rare and interesting old book.

W. J. MCGLOTHLIN.

III. THEOLOGY.

THE PHILOSOPHY OF CHRISTIAN EXPERIENCE.

By Henry W. Clark. Fleming H. Revell Company, New York and Chicago.

This is one of the most interesting and suggestive volumes on Christian experience which has been published in the increasing list of works on this subject. The author has given a very fresh and helpful restatement of the more fundamental aspects of Christian experience. There are nine chapters in the book. The first is introductory, and indicates the method of study. Chapter 2 deals with The Need of Religion; Chapter 3, with Conver-

sion; Chapter 4, The Fatherhood of God; Chapter 5, Repentance; Chapter 6, Christ as Life-Giver; Chapter 7, Faith; Chapter 8, Christian Self-Culture; Chapter 9, The Passion for God.

In the introductory chapter the author distinguishes between religion as a science and religion as an art. Religion as a science has to do with the investigation of the facts which are at the basis of religion. The thing to be investigated lies outside of the experience of the investigator. It is not a thing to be done, or a thing to be experienced, so much as a thing to be discovered. It is a series of facts lying outside of man which he is to gather up and co-ordinate into a systematic statement.

Religion as an art, on the other hand, has to do with the forces which actually produce moral and spiritual character. Character-production is the chief aim. Human nature is to be remade. Man is regarded here as the sphere in which divine forces operate. A man cooperates with the divine in remaking himself. It is easily seen that this is an exceedingly valuable and even vital distinction in contemplating the subject of religion.

In Chapter 2 the author enlarges upon the need of religion. He first points out the necessity of self-development. This, he holds, is the starting point of all human activity. To make the most of ourselves in the highest sense is an imperative duty. But man has failed. He has come short of his ideal. Sin has come in, and man as a consequence feels himself locked in. He is suffocating for want of space and light and air, and finds himself unable to reach the desired end. He is stunted and kept back from his heritage. There must, therefore, be some method of salvation. This comes primarily from readjustment to the spiritual environment—God. This point he elaborates, first, from experience, but claims that evolutionary philosophy bears out the same conclusion. Evolution without religion is like a chain attached at one end and swinging in space at the other. If God started the process, what was his object? Materialism

leaves the chain hanging in space without an answer to this question. Religion takes the last link of the chain and restores it to God, whence the first link originated. Thus a circle is completed, and not merely a chain swinging in space.

In Chapter 3 the author discusses conversion, and shows that the only possible method for the readjustment of man with his environment—God—is through the response of moral qualities in man to moral qualities in God.

In Chapter 4 the author gives an exceedingly interesting discussion of fatherhood. He maintains that this was a peculiar teaching of Christ. Fatherhood means far more than the teaching that God is *like* a father. This was taught in the Old Testament. God's fatherhood goes far deeper. It means that God is prepared at every moment to be the inspiration and the source of the life which moves and throbs in the spirit of man (p. 78). God's fatherhood is not so much a fact that has been as a process which may always be. God wants to be our father in the same manner as he was the father of the perfect Son, if it be impossible in degree. "God is ready, if man will have it so, to be the author and source of all that dwells in man; not to correct it, nor help man in keeping it right, but to make it all from what dwells in him. And that such a constituting of God himself within man is the end of the moral problem by which man is beset—brings with it such an actual reconstitution as that whereof man stands in need—it requires no words to show.

This fatherhood of God secures the conversion of man. It is, of course, a holy fatherhood. The offered fatherhood of God man may accept or reject. Man might have the devil for his father in a real sense, as Jesus proclaimed. Choice of God on the part of man—the response of the moral nature of man to the moral qualities in God—is essential to sonship, as to fatherhood. God is always ready to be father to the son. He becomes father actually when a sinner responds.

God's love is not a weak and sentimental thing. It is concerned with every detail of the child's life. It gazes with interest and care upon all that enters into the life of the loved. Its work is never ended until the child is perfected in the father's image. Thus the love and the righteousness of God are seen to be entirely compatible traits of his character. "God's enmity is but God's arrested love" (p. 95). When man resists God, he brings down upon him the wrath of God—the urgency of the divine nature against sin.

In Chapters 5, 6, 7, and 8 the author outlines the fundamental aspects of the Christian life along the same broad lines indicated in the chapters already discussed. There is not space to give further his argument.

In the closing chapter, on *The Passion for God*, the author replies to all forms of the objection to the idea that the passion for God is to be the exclusive pursuit of man. He says that it is compatible with practical living in a workaday world; that it begets all the human impulses to which men are sometimes attached to the exclusion of the idea of the love of God. He shows that Jesus was chiefly concerned in the salvation of the individual knowing that such a salvation would inevitably bring the philanthropic and social impulses to maturity.

From beginning to end this book is full of suggestiveness and vitality. The author has evidently thought deeply and long upon the great problems of Christian experience. The book is eminently worthy of a place in any pastor's library, and the student of religious experience will find much in it to illumine him. There is no better antidote to the current rationalism, and the attempt to water down Christianity to intellectual culture and a social propaganda, than books of this kind. The author is committed to the deep and eternal verities of religion, and has given us a book which will strengthen all in the direction of a firm grasp of those verities.

E. Y. MULLINS.

THE MEANING AND MESSAGE OF THE CROSS. A Contribution to Missionary Apologetics.

By Henry C. Mabie, D.D. Fleming H. Revell Company, New York, Chicago and Toronto. 1906.

One of the greatest doctrinal needs of our day is that the great fundamentals of Christian teaching should be restated from the standpoint of the deepest spirituality. It is unfortunate that a great many of the formulated creeds took their rise in times when the philosophic and intellectual aspects of truth were predominant. The result is that the creeds that have been promulgated since the Reformation are ceasing to be considered adequate statements of doctrinal truth in all respects. The great leading doctrinal statements are essentially true and sound, but the intellectual element predominates too greatly for them to answer as final statements. In this volume on *The Meaning and Message of the Cross*, Dr. Mabie has made a valuable contribution to doctrinal statement. In particular we would emphasize the spiritual insight and interpretation of the atonement from within, so to speak, rather than from without. The book is an attempt to appreciate the Cross and the redemptive message, rather than an attempt to formulate an intellectual statement which shall be comprehensive. At every point the author makes the impression that he is dealing with infinite depths and infinite heights, and leads the reader to grasp and appreciate the atonement more profoundly by reason of the fact that it enters so deeply into the divine nature in its essential meaning.

In Chapter I, Dr. Mabie distinguishes clearly between the cross of the reconciliation and the tragedy of the crucifixion. Roman Catholics have substituted the crucifix for the cross, and, as Dr. Mabie says, sometimes Protestants, by their literalism, have done practically the same thing. The dying penitent who called upon Christ in the act of death had a spiritual discernment of the redemptive meaning of the Cross which others may well imitate. In the second chapter Dr. Mabie points out

some of the sources of confusion respecting the cross, and dwells on the ambiguity in the terms "death of Christ" and "blood of Christ". These need interpretation. In the third chapter he gives an account of the New Testament use of the crucifixion terms. In Chapter IV the nature of Christ's reconciling death is pointed out, and in Chapter V Dr. Mabie explains the cross as a redeeming achievement. The latter half of the book, including Chapters six, seven, eight, nine, and ten, deals with the message of the cross. So much for a general summary.

Now, a few details. Dr. Mabie holds that Christ's death was not merely a murder on the part of the Jews, and not a suicide on the part of Christ himself. It was the experience of spiritual death (p. 33). Christ participated in the doom of the spiritual death of the race. He experienced the spiritual woe of lost men. "The death for which Christ came into the world, that in its elements he might taste it, and then by resurrection be saved out of it, was chiefly a profound, non-physical, psychical experience inseparably connected with the sin principle; a death of which the crucifiers of Jesus had no conception whatever" (p. 74). Christ's death was voluntary. His spiritual death was the cause of the physical, and not *vice versa*. The self-sacrifice of Christ was the principal event in the history of God's revelation to mankind. Properly understood, the Cross is the "symbol and substance of the revelation to us of deity, not in any mere mood or paroxysm, but of its characteristic being." God entered into all the vicarious relationship which was needed to recover man from sin. He condemned himself, so to speak, century in and century out to watch the evil in the world, to plead with men because of it, and the death of Christ was endured as the only kind of suffering which could deliver from it. "This is the deepest law of the life of our God" (p. 82).

Christ's death was in a real sense an objective achievement—one in behalf of others. Dr. Mabie makes use of the suggestive phrase "judgment-death" to describe the

work of Christ on the cross. That death had relation to penalty, to righteousness and justice. The Biblical conception of judgment is not vindictive, but vindicatory, and includes the idea of mercy. The Cross looked in two directions—the divine holiness and the sinner's recovery (p. 91). "It is because of this principle of judgment in the very nature of this universe as moral that no statement of the reconciliation can ever long be satisfying which does not embody in itself the expiatory principle." Dr. Mabie, by expiation, does not mean this in any pagan sense. He means rather the vindication of the divine righteousness. He says that three elements at least are embraced in expiation. The first is that holiness must suffer in view of human sin, and second, that is a necessity of the holiness of God, which suffers vicariously. Secondly, a public and adequate acknowledgement must be made of sin's ill desert. And third, expiation is necessary in order to institute a process within the soul itself which will destroy the power of evil in due time and establish righteousness instead" (pp. 92, 93).

The real difficulty involved here is not the willingness or unwillingness of God, but a question of moral consistency. God loved the world not because Christ died for it, but before Christ died for it. It was the divine provision for a need felt in the divine nature. The atonement of Christ enables God to act as he feels. Now, from the above point of view, Dr. Mabie maintains that the atonement of Christ is "indigenous to the soil of reality itself"; that is to say, it is no artificial arrangement or provision. It is no scheme devised from the outside to meet an emergency merely. It is the expression of an essential principle in the divine nature itself—the principle of sacrifice which comes out in the winning of the lost. God could not pardon men in any such way as would legitimize sin, and yet his nature impels him irresistibly toward redemption. Atonement, therefore, enables God to execute the purpose of love. The atonement is not an afterthought obtruded into the order of the

world. It is rather the expression of an eternal relation of God toward his creation.

The above is a very brief and inadequate outline of Dr. Mabie's leading argument. The reader must follow him through his chapters carefully, however, to appreciate fully the insight and power with which the subject is unfolded. In the second half of the book Dr. Mabie discusses the soul's saving relation to the death of Christ, and in general the spiritual laws which are organic in the Christian life as the result of the atoning work of Christ in relation to the redeemed. This part of the discussion is exceedingly valuable. Indeed, no discussion which we have read will be more helpful to many troubled minds than this second division of the book, for in it Dr. Mabie interprets the atonement of Christ largely from the point of view of Christian experience and the practical needs of the missionary enterprise. There is no space here to outline his general position, save to say that in the believer a process takes place analogous to that which Christ experienced, and in the missionary enterprise the atonement of Christ, as expounded in the first half of the book, imparts the law and the motive.

It is often said that missionary secretaries are constantly exposed to the danger of neglecting the intellectual and scholarly side of their lives. Dr. Mabie has given us a demonstration, in this admirable work, of the possibility of maintaining a deeply spiritual and highly intellectual Christian life in connection with the arduous duties of a great secretaryship. Dr. Mabie is essentially a prophet. He is a man with a message. His interests are primarily spiritual and practical. He is intensely loyal to his Lord, and has entered deeply into the mystical experiences of grace, and, as is always the case where sanity of judgment is combined with mystical experience, has given us a book of rare value on one of the most engaging and profound themes in all the range of theology.

E. Y. MULLINS.

THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE.

A Catechism for Parents and Teachers.

By Sir Oliver Lodge. Harper & Bros., London and New York. 1907.

This volume is interesting as another attempt to set forth religious truth in harmony with modern scientific and philosophic theory. The author is evidently much interested in the moral instruction of the young, and the book is an effort to provide teachers and parents with a suitable text-book. The form is that of a catechism, with questions and answer. At the conclusion of each answer the elements of the answer are taken up and enlarged by somewhat extended discussion. There are twenty questions and answers in the book. The author says in the preface: "I have attempted the task of formulating the fundamentals or substance of religious faith in terms of divine immanence in such a way as to assimilate sufficiently all the results of existing knowledge, and still be in harmony with the teachings of the poets and inspired writers of all ages. The statement is intended to deny nothing which can reasonably be held by any specific denomination, and it seeks to confirm nothing but what is consistent with universal Christian experience."

The first question and answer relate to the ascent of man from the lower animals, and are as follows:

"Question: What are you?"

"Answer: I am a being, alive and conscious, upon this earth; a descendant of ancestors who rose by gradual processes from the lower forms of animal life, and with struggle and suffering became man" (p.8).

The author says that this answer does not pretend to exhaust the nature of man. In this question and answer he says he is attempting to bring out the truth as to the physical side of man's nature only. He discusses in his elaboration of the definition of the earth, the words "being", "alive", "conscious", and introduces a discussion on the senses. The definition is sufficiently explicit as to the author's view

of the origin of the physical frame of man. It came from the lower animals in the usual way, as taught by evolution. It will be interesting, while on this point, to compare what he says in the twelfth question and answer regarding the higher faculties of man. In reply to the question, "What is to be said of man's higher faculties?" the author says: "The faculties and achievements of the highest among mankind, in art, in science, in philosophy, and in religion, are not explainable as an outcome of a struggle for existence. Something more than mere life is possessed by us—something represented by the words mind and soul and spirit. On one side we are members of the animal kingdom, on another we are associates in a loftier type of existence, and linked with the divine." In explaining the spiritual origin of man the author seems to adopt the view which Wordsworth has expressed poetically, and which is held by many in modern times, viz., that each soul existed in a previous state before it became united with a human body. He says that this idea, explained by the poets and held by Plato in certain form, as well as by other philosophic teachers, finds warrant in the modern doctrine of the subliminal self or the sub-conscious mind. He thinks that the larger self which lies back in the realm of unconsciousness will be known to us when we pass into the larger life beyond this. The author says, however, that we must not dogmatize on this subject. He says: "It may be that the abortive attempts at development on the part of individuals is like the waves lapping up the sides of a boulder and being successively flung back, while the general advance of the race is typified by the steady uprising of the tide."

The author declares that the possibility of evil is the necessary consequence of a rise in the scale of moral existence. "Just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold; but cold is not in itself a positive or created thing."

The author holds that the idea of grace, as taught in the Scriptures, is warranted by the fact that there is a power in the universe vastly beyond our comprehension, and we trust and believe that it is a good and loving power, able and willing to help us and all creatures, and to guide us wisely without detriment to our incipient freedom (p. 90).

Prayer, the author holds, brings us into communion with our heavenly Father. It is filial communion of the son with the father. We are not to limit necessarily the things we ask for, nor can we decide how far their attainment is possible. We should seek, however, as far as lies within our power to attain the fulfillment of our own petitions, and not be content with wishes alone.

Regarding the person of Jesus Christ, in answer to the fifteenth question, the author says: "I believe that the divine nature is specially revealed to men through Jesus Christ, our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshiped by the Christian church as the immortal Son of God—the Savior of the world." The author says that this statement emphasizes especially the historical and geographical aspects of the divine manifestation, because upon this he wishes to lay the chief emphasis. He says that the idealization and full interpretation of Christ is very difficult. He holds, however, that the work done in the Gospel of John in this direction was a very remarkable work. "It all hangs together when properly grasped, and constitutes a luminous conception; but the light thus shed upon the nature of deity must not blind our eyes to the simple human facts from which it originally emanated" (p. 104). Thus the author withholds a definite statement as to the actual pre-existence of Christ. He does, however, indicate a decided sympathy for the statements of the case which have been made in the past, barring the speculative and exclusively intellectual aspects of the matter.

On the whole, this book is an unusually sympathetic

attempt on the part of a man of science to reconcile Christian truth with Biblical teaching, and doubtless it will help a great many in their struggles with modern scepticism. One cannot but feel, however, that much of the discussion is of a tentative and speculative sort, as is necessarily the case in dealing with so many topics and attempting from the scientific and philosophic point of view to give satisfactory replies. We are reminded afresh, in reading a book like this, how dependent we are upon the Scriptures as a revelation of spiritual truth—for all our great conceptions of God, man, immortality, and eternal life. At best, our books which seek to verify Christianity by science can only begin at the center and move out towards the circumference, and at many points they leave us in the dark, and we must fall back upon the sure Word of God as contained in Revelation.

Books like the above, however, are very useful at a time when many people are reaching out for the light and seeking a sure resting place for their feet, because of the disturbing influence of modern thought.

E. Y. MULLINS.

THE OTHER COMFORTER.

By Rev. W. A. Hamlett. C. T. Dearing Printing Company, Louisville, Ky. Price, 40 cents postpaid.

This pamphlet of 140 pages contains a very clear discussion of the work of the Holy Spirit. Of course in the limits of the booklet the subject could not be exhaustively discussed. The author is intensely Scriptural from beginning to end in his method of approach. He aims to set forth clearly the exact teaching of Scripture on various aspects of the work of the Holy Spirit. The subjects of some of the chapters are: The Baptism in the Holy Spirit, The Personality of the Holy Spirit, The Spirit Birth, The Indwelling Spirit, The Baptism of Fire, and The End of the Age. The author is gifted in the power of clear and vigorous statement, and is quite skillful in illustration. There are many turns of exegesis and interpretation which show originality,

and there is an unusual grasp of the total content of Scripture on the various subjects discussed. He believes that the baptism of the Holy Spirit took place once for all on the day of Pentecost, but that the results of the baptism of the Spirit to the Church abide throughout the present generation. The baptism in fire is not the baptism of the Holy Spirit, but the baptism in the fires of eternal suffering. The end of the age is discussed in a brief closing chapter. The author holds that the "second coming" of Christ is a broad term, which cannot be explained in one definition, nor limited to a single event. He says, "It is a journey with stages; a duration of time with subdivisions; a day, so to speak, divided into watches. Failing to discern this causes many to fall into mistake." He then sets forth the events which he thinks the Scriptures teach will take place in connection with the coming of Christ. There is not space here to outline all the views, but the book may be heartily commended as an earnest and careful study of a most vital Biblical subject. It is cheap enough for one to purchase it, and will be a valuable addition to the working library of any pastor.

E. Y. MULLINS.

IV. CHURCH HISTORY.

A HISTORY OF THE REFORMATION.

By THOS. M. LINDSAY, M. A., D.D., Principal the United Free Church College, Glasgow. Two vols. Chas. Scribner's Sons, New York, 1906-7.

The time has come for a really adequate history of the Reformation in the English language. Dr. Lindsay's work approaches this standard more nearly than any of its predecessors, though the limits of space allotted him have compelled too much condensation especially in the second volume.

The whole of the first volume is given to the Lutheran Reformation, and almost the whole of it to Lutheranism in Germany, only nine out of 528 pages being given

to other countries. In the opinion of the reviewer this is not a just distribution of space, and it is the more surprising when it is remembered that the author belongs to the Reformed branch of the Protestants. But the treatment of the German Reformation is every way admirable. The work has been written only after the most diligent use of the sources together with all the best present-day literature of the subject. It has, therefore, all the freshness, vigor and sureness of touch which are the result of the mastery of a subject from first hand study. The author assigns nearly 200 pages to a survey of the political, social, educational and religious condition of Europe on the eve of the reform movement and this view is, in the opinion of the reviewer, equal to any of the same length in existence. It places the living, breathing humanity of Europe before one and prepares him to understand the mighty conflict through which it was on the eve of passing. Here Dr. Lindsay has made a real contribution to the ultimate understanding of the Reformation. Other chapters are almost as brilliant; for example that on the "Diet of Worms" and the one on "The Religious Principles Inspiring the Reformation". Dr. Lindsay has passed lightly over periods treated more fully by his predecessors. This feature makes the book very readable and helpful to one who is already somewhat familiar with the subject, but renders it less valuable to a student who is approaching the subject for the first time.

In the second volume of 631 pages, the author treats the Reformation in Switzerland, Genoa, France, the Netherlands, Scotland and England, the Anabaptist and Socinian movements and the Counter-Reformation. Naturally, the treatment in no case is so full and satisfying as that of Germany. Illustrative details and illuminating incidents had to be excluded, and surveys had to be so condensed as to deprive the second volume of some of the life and movement found in the first. Only in the earlier stages of the various reforms does Dr.

Lindsay give us the graphic treatment of the earlier volume. And yet the second volume is admirable. The author has a rare faculty for seizing important factors and interesting incidents which had been more or less neglected by his predecessors. This gives unusual freshness to the book.

The attitude of the author toward all the great currents of the Reformation is about what one could expect from the Principal of the United Free Church College of Glasgow. He is fair, judicious and appreciative of the religious in all the movements. In particular his attitude toward the Anabaptists is gratifying. With the most advanced German historians he exonerates them of most of the charges of dangerous doctrines and evil conduct, which were once the stock in trade of historians of the movement, and makes them out a simple, pious, quiet people, sincerely bent on the reform of life as well as doctrines. He believes they are the spiritual and doctrinal descendants of the sects of the later Middle Ages. His exposition and treatment of their doctrines is in the main correct and sympathetic.

In general, the style is clear, forceful and often pictorial. It is an admirable book, the best that has yet appeared in English on the Reformation. And yet it is marred by a good many more or less serious blunders in detail, which seem to be due to lapses in memory and somewhat detract from its value. Space forbids a catalogue of these, but they are sufficiently numerous and serious to demand a very careful revision in the next edition. Moreover, the proof-reading was not very well done, leaving many pages marred by unsightly blunders which ought to have been corrected.

W. J. MCGLOTHLIN.

THE REFORM MOVEMENT IN JUDAISM.

By David Phillipson, D.D., Author of "The Jew in English Fiction", "Old European Jewries", etc., etc. New York. The Macmillan Co. 1907. Pages 581.

For Christians the most interesting and important movement among the Jews of modern times is the so-called "Reform Movement", which began something more than a century ago and has gone on with increasing force to the present time. No other people have been more completely bound by tradition than the Jews. It is seen in New Testament times; it was intensified by the isolation and bitter experiences of the Jews during the Middle Ages. The general movement for religious freedom which was instituted in Europe by the French Revolution emancipated the Jew politically and socially and brought him again into contact with Gentile life. He has always been responsive to the world around him, and he soon began to feel the currents of thought and life that have so mightily stirred the modern world. He began to become a modern Western man, gradually losing his Oriental and traditional character and beliefs. This change of faith brought a demand for choice in his religious and social life. The demand has been met by a powerful conservatism or rather traditionalism which has yielded but slowly before the progress of reform. We have long needed an adequate history of this movement and this want is at length supplied by the excellent work of Dr. Philipson. From the beginning of the movement with Moses Mendelssohn in the last quarter of the eighteenth century to the present time the story of the struggles of reform in Europe (except Russia) and America is told with great clearness and force. The fundamental differences between orthodox or rabbinical and reform Judaism are stated as follows: (1) "In the view of rabbinical Judaism every command of the written law in the Pentateuch and of the oral law is equally binding. The ceremonial law has equal potency with the religious and moral commands. Reform Judaism, on the other hand, claims that a distinction must be made between the universal precepts of religion and morality and the enactments arising from the circumstances and conditions of special times and places" (p.6). In other words, reform

Judaism claims the right to change all ceremonial regulations to suit the demands of the times. (2) "The burden of the thought of rabbinical Judaism is national," return to Palestine, national restoration, etc.; reform Judaism "contends that the national existence of the Jews ceased when the Romans set the temple aflame and destroyed Jerusalem." Their mission is now spiritual and universal. "They are a religious community, not a nation" (p. 8). (3) "Rabbinical Judaism posits the coming of a personal Messiah; reform Judaism, rejecting this, teaches the coming of the Messianic age of universal peace and good will among men" (p. 8). All Israel is priest and all Israel is Messiah. Going out from these principles the reformed Jews have introduced many changes in their worship and life, such as the use of the vernacular for most of the worship, the use of organs and other musical instruments, the participation of women in worship by singing etc., worship on Sunday, changes in the ritual; changes in the observance of the Sabbath, in the marriage laws and customs, even the disuse of circumcision to some extent; the treatment of the Old Testament Scriptures after a very liberal fashion, and the complete rejection of much rabbinic tradition. This reform has been most complete in the United States where each congregation is autonomous and decides all questions of ritual for itself. It has, however, made extensive progress in Germany, Austria and England, while in France and other countries little has been done in the way of reform.

This is a most excellent work and its author deserves and will have the thanks of all persons interested in current Judaism.

W. J. MCGLOTHLIN.

FREEDOM IN THE CHURCH. Or the Doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God.

By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, etc. New York. The Macmillan Company. 1907. 12. mo. Pages xix., 223.

The author of this little volume long ago gained a high place among American theological writers by his "Continuity of Christian Thought", his "Christian Institutions", his "Life of Jonathan Edwards", and his "Life of Phillips Brooks". He represents a thoroughly devout type of Broad-churchism. In his writings we have a combination of devout mysticism with the utter repudiation of scholastic dogmatism. He is profoundly convinced of the incompatibility of dogmatism, whether it be theological or scientific, with religion in its true sense, which is institutional and experimental, and has much in common with poetical appreciation.

The present writing seems to have been called forth by the disturbed condition of the minds of many members of the American Episcopal Church with reference to the recitation of the Creed in a liturgical way and clerical subscription to the church formularies with the vows by which the clergy bind themselves at ordination. The aim of the writer is to show that at the time of the Reformation there was no intention on the part of those who framed the church formularies to bind the consciences of candidates for the ministry by hard and fast dogmatic statements, and that the promise exacted of them to be diligent in the study of the Scriptures contradicts the supposition that they were expected to interpret them by the Apostles', Nicene and Athanasian Creeds.

The author devotes much attention to the doctrine of the incarnation and that of the virgin birth of the Redeemer. He finds early Christian literature completely undogmatic respecting the manner in which humanity and deity were united in the person of Christ and almost silent on the question of the virgin birth. He thinks the entire absence in the Pauline and Johannine writings of any explicit reference to the virgin birth an indication that this was not stressed in the apostolic time, and that there is some excuse for calling in question the genuineness of the gospel of the nativity in Matthew and

Luke. Yet he earnestly discourages dogmatizing on a matter of this kind. He considers the religious value of the gospel of the nativity unquestionable and refuses to try to settle even for himself the question whether or not Jesus was actually born of Mary without mediation of a human father. To insist dogmatically that he was so born will give offense to those who under the influence of modern scientific conceptions regard such a miracle as unthinkable; while to deny the virgin birth would offend the religious sensibilities of the simple-minded multitude. He thinks the doctrine of the virgin birth is as unnecessary for the support of the doctrine of the sinlessness of Jesus as is the Roman Catholic dogma of the immaculate conception of Mary. The sinlessness of Jesus was due to the grace of God working through the Holy Spirit. "A mistake has been made at this point, and we need to retrace our steps. There may be intimations, dim prophecies of spiritual law in the natural world, which may serve as confirmations of our faith; but to reverse the process and to project the natural into the spiritual order is to lead only to disaster."

Dr. Allen earnestly repudiates the idea that the "Church is organized as a business corporation, and makes a contract with the clergy, by which they renounce the liberty wherewith Christ hath made them free in return for their daily bread." "We have got into the existing difficulty," he says, "by abandoning the teaching of the Prayer Book, by seeking to make the church infallible, by substituting tradition for God's Word, and putting a burden on the creeds which they are not able to carry." He agrees with Dr. Arnold of Rugby in thinking that if the creeds are to be used at all in the liturgical services they should be sung rather than read: "If they are sung they pass into the rank of the great hymns, the *Te Deum* and the *Gloria in Excelsis*, where misunderstandings disappear. Recited in their original sense, in every clause, they can no longer be. . . . As hymns expressing the faith of the church of the early

centuries, they will retain their dignity and importance—a revelation of the human soul responding to the Divine call; which if they become the subject of controversy and business contract they must lose. So long as we have the Word of God containing all things necessary to salvation, the creeds are not indispensable. They might be omitted from the offices of the church and the Christian faith not be impaired. But as summaries of the convictions of the Christian heart in past ages, as ties binding us to the one common life and experience in every age, they are invaluable, the most precious heritage of our historical faith, although not its complete expression.”

No doubt the practice recommended by the author is the best that can be done in organizations like the Church of England and the American Episcopal Church. So long as effete formularies must be retained because of their antiquity and supposed sanctity and in order to the maintenance of a sense of continuity with the past, so long must there be given the widest latitude to individuals each to construe these formularies in accord with his own modes of thought.

ALBERT HENRY NEWMAN.

WESLEY AND HIS CENTURY. A Study in Spiritual Forces.

By the Rev. W. H. Fitchett, B.A., LL.D. Cincinnati. Jennings & Graham. 1907. Pages 537.

The promise of this attractive title is abundantly fulfilled in the book. Among the many works on Wesley called forth by the interest aroused by the jubilee none is worthier than this. The author comes at his subject from a new standpoint and adds to the old subject all the interest of literary competence, wide reading and acute thinking. The subject is treated under the captions, “The Making of a Man”, “The Training of a Saint”, “The Quickening of a Nation”, “The Evolution of a Church” and “Personal Characteristics”. Under these headings the author has written the most excellent

brief treatment of Wesley and his work with which the reviewer is acquainted. He relates him to all the spiritual and intellectual forces and movements of the eighteenth century, shows how the man and the age acted and reacted upon each other, and withal makes a fascinating story. The style is fresh, crisp and clear; every page is interesting.

The author is a hero worshiper and possibly exaggerates the influence of Wesley and the Methodist church. But who can gauge spiritual forces. Such enthusiasm is easily pardoned and in fact is very refreshing. Of all the lives of Wesley this is the one which I would most heartily recommend to pastors.

W. J. MCGLOTHLIN.

HISTORY OF THE INQUISITION OF SPAIN.

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

The first two volumes of this great work have been noted and briefly reviewed in these columns. In this third volume the author continues the story of Practice through the use of torture and the various proceedings of the trial. He then discusses the various forms of punishment extending in a long and awful series through reprimand, abjuration, exile, razing houses, the scourging, the galleys, perpetual imprisonment and the stake with its public *auto de fe*. The devilish ingenuity of this tribunal in the invention of means and instruments of human suffering is almost incredible.

The closing section of this volume is given to a consideration of its spheres of action, including the Jews, converted Moors suspected of apostasy and finally Protestants. The closing chapter deals with the censorship of the press. An appendix contains statistics of offenses and penalties and several official documents of importance. The whole volume displays the masterly grasp of detail and the thorough treatment of the sources which

former volumes have shown. When this history of the Spanish Inquisition is complete another will scarcely be necessary.

W. J. MCGLOTHLIN.

THE AGE OF SCHISM. Being an Outline of the History of the Church from A. D. 1304 to A. D. 1503.

By Herbert Bruce, M.A., Lecturer and Head of the Department of History in the University College, Cardiff. New York. The Macmillan Company. 1907. Pages 278. Price, \$1.00 net.

The two centuries covered by this volume were a gloomy period for the kingdom of God. The high plane of the thirteenth century was not kept, the church plunged down a mighty precipice of power and influence. Divisions and strife were frequent, bitter and blasting. Learning and ability well nigh perished from the earth, as well as character. And yet it was an interesting and important period; for in it were laid the foundations of the Protestant Reformation.

Mr. Bruce has written an excellent account of Christianity in this period. He does not spare, avoid or condone the evils that gnawed at the life of the church from top to bottom, from pope and curia to priest and peasant; but neither does he forget that there was much good in the church at the same time. The relation of the papacy to the political world, the character and actions of the curia and popes, the lives and work of the great prelates, the contact of man with man in the parishes, all are told with admirable clearness and proportion. No other work of like proportions with which reviewer is acquainted presents so full and excellent a treatment of the period.

W. J. MCGLOTHLIN.

A SHORT HISTORY OF THE BAPTISTS. New and Illustrated Edition.

By Henry C. Vedder. American Baptist Publication Society, Philadelphia. 1907. Pages 431.

Dr. Vedder's "Short History of the Baptists" has been before the public since 1892 and has won an important place in the literature of the subject. The present edi-

tion is the result of the restudy of the whole field and the rewriting of the entire work, which has thus been enlarged to double its original size. It is divided into two parts, the "History of Baptist Principles" and "A History of Baptist Churches". In the first the author begins with the New Testament churches, traces the gradual rise of the Catholic Church and the consequent eclipse of evangelical Christianity in the earlier Middle Ages; then the revival of evangelical principles in the Albigensians, Waldensians, Anabaptists, etc. The second part, as its name suggests, treats of the modern Baptist denomination from the beginning of churches in England and America to the present time, through all the various periods and phases of their growth.

The work has been thoroughly done. Dr. Vedder has studied the sources on the spot as far as possible. He loves his denomination, but he loves truth too much to make broad assertions that cannot now be substantiated. He claims all that can be claimed in the present state of our knowledge, and does not regard his statements as necessarily final on all disputed points. The work is provided with many admirable illustrations bearing on Baptist history. It is altogether admirable, decidedly the best general history of the Baptists, and it ought to have a wide reading among Baptists.

W. J. MCGLOTHLIN.

THE CENSORSHIP OF THE CHURCH OF ROME AND ITS INFLUENCE UPON THE PRODUCTION AND DISTRIBUTION OF LITERATURE. A study of the Prohibitory and Expurgatory Indexes, together with some consideration of the Effects of Protestant Censorship and of Censorship by the State.

By George Haven Putnam, Lett.D., etc. In two volumes. Vol. I. G. P. Putnam's Sons, New York. 1906. Pages 375. Price, \$2.50 net.

Mr. Putnam has undertaken an important and much needed piece of work. Few institutions have been more harassing and depressing to the human mind than the Index. Where its provisions were not applied the dread

of its operation was a constant and powerful hamper on freedom of thought and originality of production. It was a constant, silent and invisible force stretching out its ghostly hands to strangle every movement of genius and independence. And there has been in English no satisfactory history of its operations. Mr. Putnam, being a publisher, is naturally interested in the effects of the inquisition on the trade; but this feature of the work does not predominate. He has professedly based his work largely on that of Reusch, but thinks he has made additions here and there. This work is not a mere catalogue of Indexes, but presents a "general survey of the purpose and results of the censorship of the church."

One who is looking into this matter for the first time will be astonished at the extent of the work of literary repression. Beginning in the era of the Reformation the papacy, the councils, the clergy and sometimes the state itself engaged in the work of repressing certain forms of literary activity. Attention was not confined to books on religion and morals, though these constituted the greater part of the Indexes. Books on politics and science, editions of the Bible, etc., were prohibited or expurgated. In 1571 a papal commission known as the "Congregation of the Index" was established as a permanent tribunal for the judgment of books which might be allowed in whole or in part to the faithful. The author does not attempt to give the contents or even mention all the Indexes which have been made in the various countries of Europe. He selects some of the most important as examples of the whole. After an introduction of 50 pages on "The Index and the Censorship" the author treats in five chapters the limitations put upon the reading of books before the formation of Indexes, beginning as early as 150 A.D. and coming down almost to the middle of the sixteenth century and concluding this part of the work with an account of the formation of the Roman Inquisition in 1542 and the congregation of the Index in 1571. The remainder of the first volume contains accounts of

various indexes coming down as late as the beginning of the nineteenth century.

It can not be said that the work is one of conspicuous ability or force, but the absence of anything like it leaves a field for usefulness. It is marred by many mistakes in citations, which will reduce its value as a book of reference for scholars; but it is sufficiently accurate for purposes of general use by pastors and others who are interested in this important subject.

W. J. McGLOTHELIN.

A GENETIC HISTORY OF THE NEW ENGLAND THEOLOGY.

By Frank Hugh Foster. The University of Chicago Press. 1907. Pages 568. Price, \$2.00 net.

The most fruitful section of our country in the development of theology has been New England. The Congregational churches have had that freedom and culture necessary to the growth and modification of theological ideas and concepts and among these churches there has been constant change. The history of this progress has not hitherto been written with any fulness, and hence the task was a very worthy one. And the author has done his work well. He has worked carefully at the sources. His facilities and opportunities were of the best and he has made most diligent use of them. Nothing of importance has escaped him. And in so far as the reviewer has been able to test his work his expositions of the teachings of the various theologians has been done with eminent ability and fairness. In the earlier part of the work are printed extensive extracts setting forth the views of the various theologians as far as possible in their own language, and the comment of the author is comparatively meager. In the later portions of the work less space is given to extracts and more to exposition and criticism. Here the author is at his best. His criticisms are often brilliant, almost always illuminating and help-

ful. In the course of the preparation of the work, which extended over several years, the author changed his theological view-point somewhat. In the earlier part his feeling for the New England theology was much more favorable than in the latter part, but he loses none of his comprehension or fairness by the change.

The study is truly a genetic one. The author seeks to trace all theological teachings and changes to their sources. Beginning with a brief review of the first century of theology in the colonies the author comes to Jonathan Edwards, the founder of a more or less independent American theology. After a full exposition of his views, he traces their progress and changes through successive generations of theologians and thinkers down to men now living. Beside the main stream of Congregational theology he treats the Unitarian and Universalist movements in a most illuminating way. His critique of Horace Bushnell is a brilliant piece of work. Likewise is that of Prof. Park.

Any one who wishes to understand the course of theological development in America will find this book an indispensable part of his apparatus. Moreover, pastors would find it equal to a good course in theology, if well read and digested.

W. J. MCGLOTHLIN.

KIRCHEN UND SEKTEN DER GEGENWART. Unter

Mitarbeit verschiedener evangelischer Theologen herausgeben.

Von Pfarrer Ernst Kalb. 2. erweiterte und verbesserte Auflage. Verlag d. Buchhandlung d. Evan. Gesellschaft, Stuttgart. 1907. S. 654. Price, 6 M.

This work grew out of some lectures on the most important sects of the present time, delivered by various theologians at Stuttgart, in 1903. They were enlarged for publication by adding a treatment of the various national churches, together with the Greek and Roman Catholic churches. The sale has been so large that this second edition was demanded within two years. Former

defects have been eliminated and the work has been considerably enlarged.

The editor states the purpose of the work as "not purely scientific; it is not intended to present new investigation to the theological world. The purpose of the book is rather a practical one". The object is to give intelligent laymen reliable information concerning the various churches and sects of the present day in as brief space and attractive form as possible. The latest investigations have been used in reaching all conclusions.

The work is an excellent one for its purpose and beyond doubt many preachers will find it valuable. Nowhere else within equal compass can so much that is interesting and important about the modern Christian denominations be found. The facts to be related are wisely chosen and admirably told. There is usually a brief history of the body, then an account of the present status as to organization, worship, doctrine, life, missions, etc. There are some minor blunders, but the reviewer has found the book generally accurate as far as he could test it. It treats the Greek and Roman Catholic churches with their various divisions and sects; then the Protestantism of the continent of Europe; the Protestantism of England and America, with a final section on Religious Societies without any specifically Christian character," including spiritism, Christian science, Dowieism and the Mormons.

W. J. MCGLOTHLIN.

V. APOLOGETICS AND PHILOSOPHY.

THE TRUTH OF CHRISTIANITY.

By Lt.-Col. W. H. Turton, D.S.O., Royal Engineers. Published in London and also by The Young Churchman Co., Milwaukee, Wis.

This timely volume of 529 pages, has passed through five editions and its popularity seems to be on the increase. It consists of an "examination of the more important arguments for and against believing" in Chris-

tianity, and thoroughly establishes the truth of our holy religion to any mind open to moral conviction. The arguments are clear, cogent and invincible. He states fairly and strongly all the more plausible objections to one faith in general and in detail and then with a master stroke demolishes the ramparts of the enemy. Its candor is surpassed only by its vigor.

It is a book alike for the common and the cultured mind. The stream of thought is so clear that one may think it shallow, but it has both the depth and transparency of a mighty volume moving forward in well-defined channels.

The volume is divided into three parts. The first part treats of natural religion—the origin of the universe, the existence of God, the nature of man, and the probable relation of God to his world. The second part deals with the Jewish religion—showing that it is credible, that the account of creation was divinely revealed, and that since its origin was attested by miracles and its history by miracles and prophecy, the Jewish system is “probably true”. The third part discusses “The Christian Religion”, and here lies the burden of the whole argument which runs thus: The Christian religion is credible and since the four gospels are authentic from external and internal evidence and from the testimony of the Acts, therefore the resurrection of Christ is “probably true”, hence the other “New Testament miracles are “probably true”; that the Jewish prophecies, the character of Christ and the history of Christianity confirm the truth of our proposition, therefore, the truth of the Christian religion is “extremely probable”.

We might use a stronger term than *probable*, yet the impression made by the book is one of faith and certainty in a realm where mathematical demonstration is impossible. This volume should serve the noble purpose of producing faith in the skeptic and of confirming the halting faith of the believer.

B. H. DEMENT.

THE ULTIMATE PROBLEMS OF CHRISTIANITY. Eight Lectures Delivered in 1906, at Regent's Park College, London.

By John Clifford, M.A., LL.B., B.Sc. (London Univ.), D.D., LL.D. (Hon.). London. The Kingsgate Press, and James Clarke & Co.

These lectures constitute the fifth course of the Angus Lectureship.

Dr. Clifford does not agree with Goldwin Smith that "Never before has there been such a crisis in the history of belief", but holds that "undoubtedly the strain is very severe now; and on the fundamental questions discussed in these lectures, that severity is likely to increase very much during the next twenty or thirty years." For this no regret. It is "one of the good omens of the day that our beliefs are being tested in the fierce fires of thought and experience. It is apathy that is to be dreaded, not inquiry." "Better face the facts, the whole facts. No discussion moves an inch unless there is absolute candour." "Facts are of God." These quotations from the *Preface* indicate the mental attitude of approach. Add this for the vital element: "These lectures, I may add, are my witness to the Christianity of the New Testament as I know it; a record of my faith and experience, and I hope they may, at least, conduct the inquirer a few paces along the right road, and help him in walking towards the desired goal." To say that Dr. Clifford has been true to the principles and positions indicated in these words of his is to say what all who know him will have no need to see affirmed. Because he speaks his own experience of the religion of Jesus there will not be found much that is new or absolutely original, for the Christian experience is common. The richness and depth of the author's experience give a fervor and an enthusiastic vigor to his every word that are sometimes thrilling. He takes the sane, balanced view of things as they are. So here again the seeker after novelty will find scant reward. But, again, the broad learning, the quiet, comprehensive thought, the clear grasp, yield a style and progress in dis-

cussion that make fresh every word. The originality of independence is always seen. One does not need to agree with every position to recognize this as a highly valuable contribution to the practical apologetics of the day.

The "Introductory" lecture sets forth the nature and range of the course. "The two questions of religion which are pressing upon the mind of this generation are — (1) As to what the Christianity of Christ is in its essence, permanent contents, and forces, and what it is not. (2) As to how we can make ourselves sure of what Christianity is and what it is not." It is necessary to discuss these questions because "so many men * * * are alienated from" Christianity, Christ, the churches "by the palpable misrepresentation of Christ's spirit and laws, ideas and ideals dominant in the Christendom of today; because many men Christian in spirit will turn to Christianity presented in "its original simplicity and strength; because Christianity must be distinguished from the forms it bears in variant sects; because of the missionary character of Christianity, calling for an essential message; because Christian theology needs to be "brought into accurate relations with its historical basis"; because, in a word, our deepest need is the actual exact truth.

Next we have an outline of the method with an examination of the final court of appeal, where the reviewer finds some confusion of thought, of the place of Christianity in Comparative Religion and in the History of Religion. The questions as to Christianity have been stated as two. The course of lectures falls into two parts. "The First Problem" is that of "The Sources" which are investigated in three lectures on "The Ideals of Jesus", "The Impression Made by Jesus on the Men of His Age", "The Consciousness of Jesus." One can see at once how all the "problems" of Christian "sources" may be included under this fresh and interesting analysis. And it has the merit of making Jesus in his own person, work and teaching, the center of all the questions

that arise—their center and solution. He is the Source.

The second part has to do with the content of Christianity. The four lectures have for their subjects: "Christianity and the Scheme of Things"; "The Christian Conception of God"; "Man as Seen in the Christian Religion"; "The Ultimate Religion".

Here again is room for complete discussion. The one serious omission is in reference to the matter of sin and its place in the redeemed outcome of the mission of the Christ.

W. O. CARVER.

SPINOZA AND RELIGION. A study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it.

By Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University. Chicago. The Open Court Publishing Company. London. Kegan Paul, French, Trübner & Co. 1906. XIII. 344 pages.

This is a carefully wrought out and original study of Spinoza in relation to religion. The author finds not only that this specific subject has never had thorough and "candid" investigation but that it is quite generally misapprehended by those who devote any attention to it. That the author has the type and furnishings of mind requisite for a scientific and scholarly study of his subject becomes at once manifest. He arranges his material in orderly and logical fashion, cites freely and fully from the writings of Spinoza at each step. He perceives that not only in direct statements on religious subjects but in implication in metaphysical views as well are the religious teachings to be found. Spinoza occupies so significant a relation to modern monistic thought that his views must be of interest to any philosophical student of religion. That he really counts for little in religion is known by our author as well as to other students. That he will ever signify much in this sphere again does not become evident from the discussion here. The reviewer does not

agree that Spinoza's attitude to religion is so commonly misunderstood as the author thinks.

W. O. CARVER.

FINITE AND INFINITE.

By Thomas Curran Ryan, of the Wisconsin Bar. Published by J. B. Lippincott Company, Philadelphia and London. Pages 350.

This essay in philosophy consists of two nearly equal parts, subdivided into numerous brief chapters. Part I, entitled *Actus Dei*, deals chiefly with the conception of the Infinite, while Part II, *A Finite Universe*, sets forth the author's rather naive and somewhat bizarre theory of the process by which a finite universe was constructed out of an infinite mass of world stuff, which material is not only infinite in special extent, and so in bulk (*sic!*), but is also eternal in duration.

The burden of the first part is twofold, an attack on the Idealist conception of God which the author regards as opposed to common sense, to ethical qualities in God, and obnoxious to sound thinking; and a solution of the problem of evil which follows the general lines of Mill's contention but on different grounds. God cannot be the author of evil because that would destroy his character for goodness and because the historical and obvious attitude of God toward evil is persistently and progressively to destroy it. The conclusion is that God found eternal evil, which is regarded as physical in its essence, and that he proceeded to combat it with an evolutionary process of creation of an endlessly progressing finite universe.

Part II turns on a theory of explaining the blue color of the sky, probably the starting point for all the author's theories. All the theories to account for this color are rejected upon close reasoning and then it is shown that it can be accounted for only on the view that it is the color of the infinite mass of unused matter that lies beyond all the parts of this finite universe.

The closing chapter discloses a deeply earnest purpose and a serious fear that Idealism is doing terrible damage

to Christianity. It never seems to have occurred to the author that all his metaphysics are cast in qualitative moulds, nor that the reasoning by which he seeks to controvert the Idealist would not save the ethics of God but at the expense of his essential relations to all things. The reasoning is interesting, even fascinating, but by no means convincing. Its fallacies are obvious at nearly every turn.

W. O. CARVER.

THE PHYSICAL BASIS OF MIND AND MORALS.

By M. H. Fitch. Chicago. Charles H. Kerr Company. 1906. Pages 266.

This is one of the books still coming forth from the small number of thinkers who are stranded on the rock of Materialism, while the tide of scientific and philosophical thought flows on to the larger apprehensions of truth. These have been so busy in listening to Darwin and Spencer as not to discover that these two epoch making men are not the perpetual high priests of knowledge, but were merely in their day prophets of progressive learning. Of this class of writing the book in hand is a good type, clear, striking, dogmatic, unavailing.

W. O. CARVER.

THE VOCATION OF MAN.

By Johann Gottlieb Fichte. Translated by William Smith, LL.D., with an Introduction by E. Ritchie, Ph.D. Chicago. The Open Court Publishing Company. 1906. XII. 178 pages. Paper binding. Price, 25 cents.

This is a volume in the Religion of Science Library. This is the work in which Fichte appears, perhaps, at his best and at his worst. It is here that he lays down the foundation of his ethics and of his religion, and that, too, for the plain man. All the excellencies of his philosophy, as of any philosophy, come to the fore in the relations of religion and ethics. The work is here presented in a good translation and attractive form. It is not likely that Fichte can ever have much direct influence, but it is well to have his ethical idealism accessible to English students in this way.

W. O. CARVER.

VI. MISCELLANEOUS.

SOCRATES.

By Rev. J. T. Forbes, M.A. Chas. Scribner's Sons, New York. Pages 282.

This delightful treatise on Socrates belongs to the World's Epoch-Maker Series and is worthy of a place in the list. Mr. Forbes is a Baptist pastor in Glasgow, Scotland. He is a man of real scholarship and critical acumen. While the volume purports to discuss only Socrates, in reality the background of Greek philosophy is pictured so well that one feels that he has had a brief course in Greek thought. Indeed, this is just what Mr. Forbes has done, for one cannot understand Socrates as an isolated phenomenon. The careful weighing of the details of Socrates' system of ethics is thus all the more valuable. Socrates has a charm for Mr. Forbes that is real, not merely perfunctory. Rational ethics absorbed the mind of Socrates. While he always put the sophists in a corner, sometimes he did so by sophistical methods. And yet he was not a mere sophist. A mystery gathers round Socrates that is not entirely removed even by Mr. Forbes. But he has done a fine piece of work.

A. T. ROBERTSON.

THE YOUNG CHRISTIAN AND HIS WORK.

By Z. Grenell. Christian Culture Press, Chicago. 1906.

This little volume of 217 pages is, as the author calls it, "a primer of Christian ethics—primer because it is elementary, Christian because it appeals to the Scriptures, especially to the New Testament, as the authority for its positions, ethics because it treats of right character and conduct". This is a very concise and comprehensive description of the book. As a compendium of Christian ethics, it deals with many subjects which are fundamental and vital. The analysis of subjects is as follows: Introduction, two chapters; Duties to Self, six chapters; Duties to Others, eight chapters; Duties to Institutions, four chapters; Duties to God, five chapters, and Conclu-

sion, chapter 25, on Symmetry of Character. Among the topics discussed which will be suggestive of the table which the author spreads for the young Christian are the following: The Ennobled Body; Using the Mind; The Enlightened Conscience; The Golden Rule; Love Overflowing; The Christian Home; The Orderly State, besides a series of suggestive chapters on our duties to God. The style of the book is simple, practical, and direct. It is clear and concise in statement; sounds from time to time the devotional note; aims to guide the conscience of the young Christian of today; seeks to reinforce character by making the path of duty plain, and to reinforce upward strivings by pointing out the highest motives of service. For example, in the chapter on Altruism, the author distinguishes between true and false altruism, or rather the higher and lower altruism. Altruism, says the author, is not merely loving others as we love ourselves, but loving others better than we love ourselves. Christ's new commandment requires this. "It is not devotion to others' welfare, it is not devotion to others' welfare equal to devotion to self; it is devotion to others' more than to self and at the expense of self. It far surpasses the maxim to 'put yourself in his place', which is an act of the imagination. It teaches instead to 'put him in your own place'; that is, let his interests displace your own, which is not an imaginary act" (pp. 104, 105).

This book is designed for young Christians in the societies of the Baptist Young People's Union, and has twenty-five chapters adapted to the courses of study included in the Christian culture studies of the Baptist Young People's Union of America. There has long existed a need for a good text-book on elementary Christian ethics for use in our Baptist Young People's Societies and in our homes and Bible schools. Too often young Christians have been brought into the church upon conversion and left without requisite instruction on Christian duty. This book supplies the need well, and ought to have a great career of usefulness. There is a brief

bibliography and sufficiently complete index. The arrangement of the matter is convenient for class work. A quiz follows each chapter, which brings out the main points and is suggestive in other ways. There are also suggested topics for papers or for discussion, or for the leaders' remarks, placed at the end of each chapter. The book can be most heartily recommended.

E. Y. MULLINS.

**DIE HELLENISTISCH-RÖMISCHE KULTUR IN IHREN
BEZIEHUNGEN ZU JUDENTHUM UND CHRISTENTUM.**

Von Dr. Paul Wendland. Bogen 1-6. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 96. Pr. 1 M. 80 Pf.

Dr. Wendland in these few pages has drawn a very clear and strong picture of life in the Roman Empire. He outlines the influence of Hellenism on Rome itself and the whole empire, shows the effect of the Greek city-state idea, sets forth the contribution of Stoicism to Roman culture, explains how Neo-Platonism contributed to Christianity's use of Greek philosophy, describes the weariness of the world over polytheism, pictures the use that the Christian missionaries make of the Jewish synagogue and heathen preaching as models, and finally points out how the New Testament books have some connection in general method with the use of diatribe in the Roman literary culture of the time. It is a really helpful discussion and makes it easier for the student to get a tangible conception of the actual literary, political, social, and religious life of the time. The book is Erste Band sweite Teil; 3. Lieferung in the Handbuch zum Neuen Testament.

A. T. ROBERTSON.

THE SYNTAX OF THE BOEOTIAN DIALECT INSCRIPTIONS. A Dissertation presented to the Faculty of Bryn Mawr College for the degree of Doctor of Philosophy.

By Edith Frances Claffin, Greenfield, Mass. The Lord Baltimore Press, Baltimore, Md.

Dr. Claffin has done a distinctly valuable piece of work and it is now much easier than before to use the Boeotian

inscriptions in syntactical study. The book is well analyzed and neatly printed. She calls attention to the fact that the forms have received much more attention than the syntax in the work on the inscriptions so far. Some of the notable points brought out are the following: the scarcity of the dual, the common use of the demonstrative *τού* (intensive iota), the use of the nominative in the midst of accusatives (cf. Revelation), the absence of *εἰς* and the use of *ἐν* with locative and accusative like Latin *in*, the rarity of the passive voice, the absence of the past-perfect and future-perfect indicative, the absence of the future participle, the absence of the negative *οὐ*. The student of the New Testament Greek will recognize a familiar note in these and other points in the vernacular *κοινή*. The Boeotian Dialect made a distinct contribution to the vernacular *κοινή* though not all the points named above can be claimed as peculiar to the Boeotian as distinct from the other early dialects. It is by careful work like this of Dr. Claffin that we make steady progress in our knowledge of the Greek language.

A. T. ROBERTSON.

A HISTORY OF CLASSICAL SCHOLARSHIP FROM THE SIXTH CENTURY B. C. TO THE END OF THE MIDDLE AGES.

By John Edwin Sandys, Litt.D. Second edition. Cambridge, England. The University Press. 1906. Pages 702. Price, 10 S. 6 d net.

This is now the standard work on a very important theme. It looks at first as if a hopeless undertaking confronts one who attempts this task. Dr. Sandys has not only mastered it, but has given us a really readable discussion of what might have been the very driest of themes. There is no real reason why scholarship should be dull and stupid. The student of the history of language will find this work invaluable. The indexes are helpful and all the details are worked over to the last degree of finish. Both the Greek and the Latin student

will here find much to interest and delight as well as instruct. Dr. Sandys is the well-known lecturer of St. John's College, Cambridge. A. T. ROBERTSON.

**DIE LITERATUR DER BABYLONIER UND ASSYRER, EIN
ÜBERBLICK.**

Von Otto Weber. Leipzig. J. C. Hinrichs'sche Buchhandlung. 1907. Ss. 312. Price, 5 M.

For more than half a century oriental scholars have been finding, deciphering and translating Babylonian and Assyrian texts and from this material rewriting the history of Western Asia and Egypt. A literature of considerable compass, written on clay tablets, monuments, etc., has been discovered and made available for use. The conception of Asiatic history has been revolutionized. And yet this knowledge, especially of the literature as such, has been confined largely to Assyriologists. There has been no adequate popular account of this great Eastern literature in so far as it has been developed. Such a book Prof. Weber has given us in his "Die Literatur", etc. He states his purpose, p. vi, as follows: "The following presentation is intended for those who are not Assyriologists; to provide a view of Babylonian-Assyrian literature for them was my task. It was, therefore, advisable to present as far as possible the very words of the texts, to make large use of compressed summaries and not to give space to details." This purpose the author has carefully carried out, using and revising the best German translations of Assyrian texts. Beginning with an account of the origin and development of the cuneiform writing, the language and writing material used, the author treats briefly but adequately the poetic literature in general, the epic literature, the literature of creation, the flood, oracles, ritual texts, historical inscriptions, the literature of law, letters, scientific texts, popular literature, and other forms. In the case of each form of literature there is a brief historical introduction, a summary of the contents, and then more or less extensive

extracts from the translated texts. The reader who is not an expert and yet is anxious to know something of Babylonian-Assyrian literature will find this book very interesting and valuable. It ought to be translated.

W. J. MCGLOTHLIN.

CHRISTIANITY AND THE SOCIAL CRISIS.

By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York. The Macmillan Co. 1907.

The book has rare charm of style and the grip of its truth holds the reader to the end. The book appears to be a great affection growing out of the deepest and most intimate human experiences. The author says: "I have written this book to discharge a debt. The eleven years I was pastor among the working people on the West Side of New York City, I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years, my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down, and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

The outcome of the first historical chapter is that the essential purpose of Christianity was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God. The fourth chapter raises the question why the Christian church has never undertaken to carry out this fundamental purpose of its existence. This chapter is one of the most important in the book.

The fifth chapter points out the fact that the church, as such, has a place in the social movement. The church owns property, needs income, employs men, works on human material, and banks on its moral prestige. Its present efficiency and future standing are bound up for weal

or woe with the social welfare of the people and with the outcome of the present struggle.

The last chapter suggests what contributions Christianity can make and in what main directions the religious spirit should exert its force.

The above outline is sufficient to give the reader a fair notion of the content of the book, but it does not make him feel the fine fire that warms every page or see the light that glows in every syllable, sane with sympathy for men.

The style and the matter are so suggestive and withal so stimulating that one would fain quote from every page or be drawn into the discussion of the same vital themes, so fertile and fruitful and appropriate and pertinent and timely is the whole message of the book. It is a book that will stir all choice spirits to a sense of wider social responsibility and set the passion for righteousness and justice to their task of social regeneration and moral reconstruction of human society. Christianity, whether it will or not, must make its alignment for righteousness and peace. Outside of the Bible I have not read a stronger, saner, better book on social religion.

J. L. KESLER.

THE CITIZEN'S PART IN GOVERNMENT.

By Elihu Root. Charles Scribner's Sons, New York. 1907. Price, \$1.00 net. Post. 8 cents.

It is a question if Secretary Root appears to better advantage in anything he has done than in this modest but substantial volume. Though popular in form it is the work of a scholar and statesman. Behind these chapters there is evidently a rich mine of experience, a golden wealth of digested knowledge. They state with singular lucidity, splendid verity and satisfying completeness the nature, responsibility and perils of popular government. The book may fitly be studied along with the volume of Secretary Taft on "Four Aspects of Civic Duty", published by the same house. They are books

of a class that have significance and value for the minister of the Gospel, as for every "American citizen who would acquit himself creditably of his duty as a citizen or a leader of men. Both books move on a plane and in an atmosphere superior to partisan politics. In diction and clarity of style and statement Secretary Root here reminds one of the late Judah P. Benjamin.

**DIE ZUKUNFT DER MENSCHHEIT ALS GATTUNG NACH
DER LEHRE DER HEILIGEN KIRCHENVÄTER: Ein
Wort zur Forderung der religiösen Einigung.**

Von Dr. August Rohling, Universitäts Professor und Canonicus.
Leipzig. Verlag von Carl Beck. 1907. 8 vo. Pages VI 369.

The author, a learned Bohemian, is a devoted Roman Catholic of the Ultramontane type. An earlier work of his, entitled "Our Lord Jesus Christ Personally Visible; The Reign of Our Lord Jesus Christ upon the Earth after the Judgment—Renovation of Humanity—the Earth Transformed into Paradise—Abolition of Original Sin and of Death—Completion of the Work of Redemption", translated into Italian, has been commended by Pope Pius X. The title just quoted, and the motto on the title page of the present work: "The righteous shall inherit the earth and shall dwell upon it forever" (Ps. 37:29), and "The form of the world passes away, but not its substance" (Jerome), convey some idea of the author's point of view. Like most who have become possessed by an eschatological scheme, he writes with great earnestness and unbounded confidence. He is conscious that he has left out of consideration nothing essential and that he has pursued the right way. He beseeches scholars of whatever school of thought to join with him in banishing the erroneous interpretations, to which Scholasticism has given currency, of the Scriptures concerning the future of humanity upon the earth and the universality of the final mercy of God, to which even a Dante fell a victim. He considers the erroneous conceptions that prevail among Roman Catholics and heretics alike

a serious impediment and handicap to humanity in its efforts to attain to the goal willed for it by God. He answers the objection that Christ promised to be in his church all the days to guard it from error, that this contention rests upon false exegesis and is contradicted by facts. Galileo and others were condemned as heretics when they were not such. Popes have again and again made erroneous decisions. He maintains that in particular pronouncements not having the character of definitive and irrevocable doctrinal definitions of universal applicability popes have erred and may still err, notwithstanding the decree of infallibility by the Vatican Council, which he heartily accepts. No such infallible pronouncement on the nature of Christ's future kingdom and the future of humanity has yet been made, and the question is still open for reverent discussion.

In the work before us the author has made what would seem to be an almost exhaustive study of the writings of Hilary of Poitiers, Cyril of Jerusalem, Gregory of Nyssa, Epiphanius, Chrysostom, Ambrose, Jerome, Augustine, Leo the Great, Gregory the Great, and Ephraem Syrus, so far as they have a bearing on the subject matter of his work, and in an appendix he has collected the pertinent passages, those from the Latin Fathers in the original, those from the Greek in a Latin translation.

The result of his study of the Scriptures and the Fathers is the confirmation of the author's conclusion, probably reached before he entered upon his laborious researches, that the wicked, even the inmates of hell, will at last be converted and that a glorious kingdom will be established on earth whose subjects shall embrace all humanity and which will last forever. He finds some difficulty in reconciling the words of the Savior that the sin against the Holy Spirit shall be forgiven neither in this world nor in the world to come. But such an utterance cannot be allowed to stand in the way of a conclusion so vital and far-reaching as that of the author, and he decides that the Savior could not have meant absolutely and

simply that such sinners would never be forgiven at all and would to all eternity be objects of divine wrath, but that the forgiveness of such was a matter of difficulty and could be secured only by great painstaking and self-denial. He finds support for this conclusion in Stephen's prayer for those that were stoning him to death (Acts 7:51, 59), and in Peter's promise of forgiveness to the Pharisees that had crucified the Lord of glory on condition of their repentance and faith (Acts 3:19). The work is valuable for its patristic quotations rather than for the conclusions by the author.

ALBERT HENRY NEWMAN.

In the July number of the *Review and Expositor* "Methodism and Biblical Criticism," by Dr. L. W. Munhall, was credited to the Winona Pub. Co. I am now reliably informed that this company was in no way connected with its publication, and, therefore, wish to correct the statement of the last issue.

GEO. B. EAGER.

The Review and Expositor

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