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The Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY.

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THE OLD FAITH AND THE NEW PHILOSOPHY.

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The most vigorous philosophy of our day is the reflection in the sphere of theory of our intensely practical habits of thought and life. It does not seem to be seriously handicapped by its unfortunate name, Pragmatism. This is a harsh, uncouth, angular word. I feel sure that any system of thought which is not killed outright at its birth by such a name has extraordinary vitality. There is nothing about it that suggests the lofty altitudes, the wide, misty vistas, the dreamy twilights and vast cloudlands of philosophy. It rather suggests the jolting of a heavily loaded wagon over a pavement of granite blocks.

As a practical, common-sense, hard-headed way of looking at things, this mode of thought has long enjoyed general vogue. But its elevation into the dignity of a philosophy of the world is recent. Many causes have contributed to the development of this philosophy. As already suggested, it is in harmony with the practical, experimental, scientific temper of our age. Every philosophy which gains a general currency must be in some way a speculative formulation of widely prevalent modes of thought and ideals of conduct, i. e., a reaction of the speculative intellect upon the life-conditions of an age. But its more immediate and specific origin is to be found in the recent de-

velopments in the study of psychology. It has now become the fashion in this science to think of all one's mental activities or processes as so many functions, so many ways in which the psychic being tries to adjust itself to, or organize, its environment. It is recognized that in any given mental act or process the whole mind is engaged. You, I, all of us, are engaged in an almost continuous series of efforts to get into wider and more satisfactory relations with the things, personal or impersonal, which in any way enter into our experience. Thinking is one form which these efforts take. We select from among the many things that strike our senses, or from among the many conscious movements of our souls, some to which we give special attention. We compare them, analyze them, group them, make affirmations about them, draw conclusions from them—and all for what purpose? Manifestly, in order that we may deal with them more effectively, handle them more successfully, get into more satisfying relations with them, and through them find our way to new, larger and still more satisfactory relations with all the factors of our experience. The function of the intellect, then, is to help us to enlarge and harmonize our experience, to get into broader and more satisfying relations with persons and things; or in less technical phrase, since the power and joy of life consist in the number, proportion and satisfactory character of these relations, the purpose of thought is to promote life, to make it broader, deeper, richer. It is obvious, then, that the intellect is successful in the performance of its function, i. e., attains to truth, in proportion as this purpose is accomplished. From these considerations the conclusion is reached that the true test of the truth of any judgment formed by the intellect is whether it enables us to adjust ourselves satisfactorily to our environment, to enlarge and harmonize our experience; or, in more homely phrase, whether it will work, will bear the test of practice. Here, you see, while we have traveled the path of science we have come out just where the unsophisticated, everyday man has stood all the time. Although he may be entirely innocent of the philosophy of his position, yet he stands very firmly upon the proposition that the final test of the truth of any doctrine or theory or affirmation which claims his

assent, must be, "Does it work well in practice?" The hard-headed man of affairs will no doubt welcome the scientist and philosopher to this platform, although his convictions will probably not be greatly strengthened by their tardy concurrence in his common-sense postulate. Anyhow, this common-sense test of truth is set up as a cardinal principle of the Pragmatic philosophy. And I wish to consider now the bearing upon Christianity of this new and aggressive philosophy, which claims to spring directly out of the well-established methods and results of modern science, which seems to fit admirably the scientific mental habits of this age, and which gives evidence of its ability to extend its sway over the higher ranges of modern thought. It is eminently probable that it is with this fashion of thought that the Christian leaders of the rising generation will have chiefly to deal in pressing the claims of our religion, both among plain people and among those of higher culture.

In one of his entertaining and illuminating lectures, Prof. William James says: "If theological ideas prove to have a value for concrete life, they will be true for Pragmatism in the sense of being good for so much. For how much more they are true will depend entirely on their relations to other truths that also have to be acknowledged." In other words, Pragmatism must be considered in its bearing upon our religion both from the standpoint of its practical and also from that of its metaphysical implications. Let us consider first its metaphysical implications in relation to Christianity. These implications are being worked out by a number of acute and able thinkers, chief among whom are Professors James and Dewey in this country and Professor Schiller in England. They are contending with a great deal of power that reality is plastic and is moulded or constituted by intelligence; that truth is not a mental copy of a fixed and rigid order of reality, which exists apart from the knowing, acting mind, but is a successful organization of the elements of one's experience, so as to secure the harmony and extension of experience; that the universe is not a finished thing with which it is the business of the mind to bring itself into correspondence, but is now being organized or constituted, or is

in process of construction, in which constructive process every intelligent being is engaged; and that the very significance of our intellectual and moral activity is that we are working, along with all other similar beings, in building a universe which in the end will be what we shall have helped to make it.

Of course, in so brief a summary we can give no hint of the elaborate and often very subtle reasoning by which these philosophical principles, so roughly outlined, are sought to be established. I must confess that with reference to their cardinal metaphysical contention as to the nature of reality and truth, my own experience has been somewhat peculiar. While reading their cogent arguments, the fabric of the old philosophy which they attack seems to collapse hopelessly, and I find it difficult to resist their conclusions. But on the other hand, when not reading them, I find it difficult to maintain their point of view. Whether this is due to the persistence of an old mental habit, I do not know. But the question is not now as to any difficulty in adjusting our mental focus, but has reference solely to the bearing of this style of thought upon our theological ideas. At any rate, their criticism of the old philosophy seems overwhelmingly convincing.

The cardinal principle of this philosophy as expounded by Professor James is the primacy of the will, and has been called Voluntarism. He takes direct issue with the school of rationalistic thinkers who have stood so persistently for the primacy of the intellect. The Pragmatists have proved, it seems to me, beyond successful contradiction that the motive of all thought is feeling or desire, and that thinking is a mere preliminary to and preparation for conduct. They would amend the famous dictum of Matthew Arnold that "conduct is three-fourths of life," and would add the other fourth. From the incipency of mental movement in sensation, through the more or less complex processes of thought to its *finale* in some kind of reaction, the mind is dealing practically with its environment, is adjusting itself, is acting, is fashioning its world, and all of this is the function of will. In this process the will is free, within limits; is truly creative in a qualified sense. Its choices are not mere illusions; they are real; they determine the direction in

which the spirit itself develops, and in some measure also the form which the universe takes. In so far as the universe has been organized it is a limitation, though not an absolute one, upon the will; but everywhere the Pragmatist sees will or wills at work. Nothing can be wholly true, according to this philosophy, which satisfies the logical faculty only. That which satisfies the desire for intellectual harmony or logical consistency and leaves the emotions starved or the will without a sense of real responsibility is so far untrue. The rounded, whole, complete truth must meet the desire for intellectual harmony, but must also afford satisfaction to the affections and supply to the will an undivided and powerful motive. The heart has as much right to be heard in the search for truth as the head. It may be said that action is the supreme function of the human spirit, and truth must energize the will and direct it along lines that lead to the greatest and most lasting emotional satisfactions.

Furthermore, as Professor Schiller says, 'It [Humanism or Pragmatism] points to the personality of whatever cosmic principle we can postulate as ultimate and to its kinship and sympathy with man.' Personality is the secret of the universe. It is original and it is final. The cosmic process is in fact the creation, development and perfection of personalities. What we call the material universe is only the foil of personality. It is the scaffolding used in the construction of this magnificent universe of personalities. It is an open question whether, in the last analysis, it be not wholly a creation of intelligence. At any rate it can be no more, to use the old Aristotelian word, than a mere *ύλη*, a formless stuff, chaos, in the fashioning, moulding, organization of which personalities grow into the fullness of spiritual statue.

Now it seems to me that a sane Christian theology has little to fear from a philosophy in which this is the central idea. For one thing, it seems to deal a mortal blow to the old Rationalism which for so long has vexed the souls of believers in religious verities, who often could give no better answer to its criticisms than the truly Pragmatic one—"I believe, nevertheless, that these things are true." It is equally as effective as a break-water against the floods of Materialism, which for a time appar-

ently threatened to overflow the loftiest summits of the Christian faith. The conception of the plastic character of reality certainly leaves ajar the door of possibility for a divine revelation, for miracle, for the objective as well as the subjective efficacy of prayer. Dr. Schiller is disposed to maintain that the laws of nature, whose alleged infrangible and inflexible character have so often balked credence in the wonders of the Bible and weighed down the wings of upward rising petition, are in some measure modifiable by the activity of human intelligence. If the universe is an unfinished product of intelligence and will, as these philosophers maintain, and if the activities of all spirits are contributing something to its final organization, or hindering its progress, and if this vast constructive enterprise holds immeasurable possibilities of failure and perversion on the one hand, or of glorious success on the other, surely such a situation affords ample philosophic ground to maintain the reality of sin and of the atoning suffering of the divine Being whose responsibility for the completion and perfection of the universe must be supreme.

But I need not specify further. The Pragmatists certainly hold no brief for Christianity. They are not busy making philosophical garments for a theology which many people have supposed to be standing naked and shivering out in the cold; nor are they physicians who have been called in to administer philosophical stimulants to a dying faith. They are simply untrammelled thinkers who are engaged in formulating a philosophy which is believed to be the logical development of the marvelous scientific work of modern times. If their doctrines turn out to be helpful to the Christian faith, it is because that faith in its characteristic elements is in fundamental harmony with the great body of scientific truth, and because that harmony becomes more apparent as scientific truth becomes more proportionately developed and more thoroughly organized. And this, specifically, is my contention.

Dr. Geo. Burnham Foster has recently said: "In my opinion Christianity is in the most grievous crisis of its history. * * * It may be objected that the old churches were never so powerful and active as today; never so much engaged in labors of love.

But the question is whether all this is the blush of health or the last flush of fever on the cheeks of the dying; whether its glory is the glory of her springtime or of her autumn; whether the next season is summer or winter. It is the dying of the old faith which Western Christendom is experiencing. * * * The deepest doubters of our day are those whose consciences themselves are precisely the forces which have given birth to their doubts, and that deep doubt is not now with reference to dogma and cult and organization of an historic church, but whether the ideals which were sacred to the fathers are real gods worthy of all adoration * * * or whether those ideals are grinning and grotesque idols in the gloom of ancient temples, and which can endure no sunlight of modern thought." As the learned professor so reads the signs of the times and so measures the drift of modern thought, I shall not question the propriety of his giving utterance to a prophecy which to so many hearts is so shocking. However, his preaching of the funeral of Christianity is not only lacking in becoming tenderness, but is, it seems to me, entirely "too previous." He has diagnosed the inevitable disorders of growing youth as the infirmities of age and the pangs of approaching dissolution. It is the "blush of health" and not "the last flush of fever on the cheeks of the dying" which suffuses the face of present-day Christianity. It might be safely left to any jury of experts in the religious development of mankind whether extraordinary "labors of love" are the characteristic activity of a moribund faith. Indeed the merest tyro in the subject knows that when the health of Christianity has been low the decline of vitality has invariably manifested itself by quite the opposite symptoms. Heretofore, certainly, the predictions of the collapse of Christianity have been based upon the alleged absence of these labors of love. This reminds us that this is not by any means the first time that Christianity has been declared to be *in extremis*. Our religion is in the situation of the man who has lived to read many obituary notices of himself. It may be said with all kindness that usually such pronouncements are either the advertisement of a personal hostility to some perverted type of Christianity, or a cheap method of exposing the carcass of the writer's own defunct faith. They

are the inevitable but disagreeable incidents of a period of transition.

And surely we are in a period of transition. Christianity *is* in a crisis, and I am willing to admit that it is "the most grievous crisis of its history" (although I do not like the implications of this adjective). I am aware of the enormous scientific activity of the last hundred years; of the mighty floods of new knowledge that have been poured into the minds of men. I know that scientific inquiry has pressed its way into every sphere of life and has worked out surprising and sometimes startling results in every realm which it has entered. I know that it has paid scant respect to ancient prejudices and hoary dogmas. I know that some of its great generalizations when announced have been felt like explosive shocks that sent a tremor to the very foundation of creeds which seemed to be established upon the Rock of Ages. I know that the modern mind has been taxed to its utmost capacity in the effort to correlate all this new knowledge with the precious tenets of its traditional faith, and that while toiling at this huge unfinished task it has been again and again surprised and disconcerted by shouts arising from some other part of the field announcing some new discovery or proclaiming some new theory which only added to and complicated the difficulty of the undertaking. I know that we have been living and are yet living in a period of intellectual disintegration and reorganization which is without parallel perhaps except in the first century of the Christian era. I know that many minds have become hopelessly confused; many have been panic stricken; many have reacted into the most narrow dogmatism, and with bitter pessimism assail the scientific spirit as the breeder of religious and moral anarchy; many have become tipsy with the wine of new knowledge and their over-stimulated brains have been fertile in wild fancies which have no significance except as they add to the general uproar; some in their too eager desire to prophesy concerning the new order have concluded that amid the triumphs of the human intellect they were witnessing the tragic death of the one great religion of the heart. Let us take our stand among that number who in the midst of the prevailing con-

fusion have striven first of all to maintain a clear and balanced judgment. By all means let us firmly refuse to be driven into an attitude of blind and stupid reaction. If the ship be in danger we cannot save it by driving it into the dangerous shallows of a narrow obscurantism, for there it will strike fast upon the ragged rocks and be beaten to pieces by the merciless waves. With equal firmness let us refuse to be stampeded into a frenzied radicalism that proposes to scuttle the ship because of an irresponsible report that it has sprung a leak and cannot reach the port. To my mind, it is fundamentally a question of correlation; of building up a philosophical conception of the world which will harmonize and unify the results of science and the postulates of faith. I have not a doubt that this can be done. The work is under way; and the Pragmatists are probably making at the present time the most important contribution to the undertaking. Their enterprise is to develop a philosophy which shall spring directly out of the soil of science. Without doubt the hour has struck for this task. Its successful performance, I fancy, must be the next great achievement of the human intellect. The work is not by any means completed, but I make bold to say that while I am quite unprepared to commit myself to all the conclusions thus far reached in this philosophical enterprise, it certainly renders faith in the great tenets of our religion easier than did the old philosophy which it is replacing. I am persuaded indeed that a clear eye can discern amidst the intellectual confusion of our day that the most significant contest going on is between two philosophies, and that the new and winning one is creating an intellectual atmosphere which will prove a more congenial climate for Christian faith. The real outcome toward which the world-transforming activity of scientific thought is tending is not the destruction of religion nor the paralysis of faith in the great Christian verities, but toward a reconstruction of the philosophical conception of the universe. Christian faith had entered into a *modus vivendi* with that old philosophy, but surely no one familiar with the history of human thought can claim that that *modus vivendi* was without tension and strain. The accommodation was never free from grave difficulties. If

the figure may be tolerated, our religion and that old philosophy dwelt together in matrimonial bonds, but I maintain that Christianity was under duress when she entered into and abode in that alliance. The peace of the union was not unfrequently disturbed. The noise of the domestic altercation sometimes became a public scandal; and the dissolution of that unhappy marriage, if it come about through natural processes, may not prove a great misfortune. The intellectual unity and harmony of experience was never fully achieved, and a radical reorganization of our reasoned conception of the universe, while it may bear a superficial resemblance to the disintegration of the Christian faith, may in fact be but the liberation of that faith from a serious philosophical handicap. At any rate, before we become paralyzed with fear that the house is on fire, let us examine to see whether the origin of the smoke is not a burning rubbish heap on the back premises.

But let us now turn to consider the more practical side of our question, or, as Professor James phrases it, "whether theological ideas prove to have a value for concrete life." There are at least four concrete demands which human need makes upon every religion.

First, the cleansing of the conscience. The guilty conscience is a great and solemn reality, however we may account for it, or in whatever terms we may define it. We may in theological terms describe it as sin and the consciousness of divine disapproval; we may scientifically regard it as the pain of maladjustment to the moral order of life; or, speaking psychologically, as the painful tension of psychic disharmony, the signal of a lack of unity in the soul. But it is one of the great facts of life. (These scientific definitions may enlarge our conception of the problem of guilt, but they are not to be taken as adequate substitutes for the theological terms.) To remove guilt, to bring about reconciliation to God, or, if anyone likes the term better, to secure moral adjustment and psychological unity, is one of the great functions of religion. The guilty soul feels the frown of condemnation on the face of the Infinite, and so every religion undertakes in some way to remove from the miserable soul the shadow cast by this cloud. Has Christianity been suc-

cessful in performing this great function of religion? To ask the question is to answer it. Through its doctrine of the divine sacrificial atonement it has brought to successive generations of penitent sinners the blessed sense of reconciliation to God, of restoration to the divine favor, of moral adjustment and inward unity. How many millions of simple souls have felt this relief! There has been an unbroken and distinguished line of cultured spirits who likewise have entered into this joyful experience which has changed for them the significance and trend of life. Nor is there any likelihood that we shall ever advance beyond the need of the doctrine of the atonement to meet this crisis in our moral experience. I do not see how it is possible thoroughly to comprehend the significance of the brilliant work done in the psychology of religion by such men as Baldwin, Starbuck and James without perceiving that there is a real psychological basis, so to speak, for this great doctrine of our faith. The need of it is rooted in the ethical processes that are normal to human nature.

But the great efficiency of our religion in meeting this ethical need is evidenced not only by the fact that it gives ease to the disturbed conscience, but that, while giving ease, it also gives increased vigor. There are religions that give ease to the conscience after the manner of an anæsthetic. They quiet moral pain by producing moral insensibility; but Christianity does not cause the frown on the face of God to disappear by clouding the vision of the eye that looks Godward. It does not remove the discomfort of moral maladjustment by decreasing the sensitiveness of our moral nerves. Rather does it impart a higher sense of the holiness of God, a keener consciousness of the moral order of the world. It overcomes the moral disorder by giving a higher moral vitality. It uses constitutional treatment, it bestows moral health. This is a fact which cannot be given too much emphasis in considering the practical claims of Christianity. I am aware that ethical perversion has accompanied the prevalence of a corrupted type of Christianity as inseparably as its shadow, but this only confirms my contention. It is equally true that where a true, unperverted type of Christianity has prevailed consciences have been quickened into greater energy and moral activity has been

but the outshining of its rays. Despite the periodic ebbing of the tide and notwithstanding occasional epochs of ethical confusion resulting from great social changes, it is simple historic truth that Christianity has been a most potent promoter of moral progress. There have been two phases of this progress. First, there has been an elevation of the moral ideal. The contemplation of the character of Jesus and its dynamic authority as an ethical standard has steadily and inevitably resulted in purifying and refining moral sentiments, has, in fact, rendered it impossible for the moral life of Christendom to crystallize on any lower level than that of perfection. Second, there has been a progressive ethicizing of all life, i. e., an application of the moral standard to wider and wider spheres of life. For instance, can one easily measure the moral distance that lies between our present imperfect application of the high ethical ideals to politics and the Machiævillian principles that once prevailed in that great realm of human activity? If one wishes to be converted from pessimism on that subject, let him read history. Today the politician cannot escape the troublesome query, "Is it right?" although he too frequently is successful in clouding the issue, and sometimes in openly defying the demands of conscience because of a lack of sufficient organization and cohesion among moral forces. The brilliant senator who made the remark, "The Decalogue has no place in politics," and who was merely an unusually frank survival of an ancient order of things, found not only that the Decalogue had secured a place in politics, but that it had better staying qualities in that arena than he. The organization of the Hague Tribunal marks a new era in the history of international politics because it signalizes the entrance of moral ideals and standards into a sphere of human relations in which it seemed through the long, dreary, bloody ages that they could never gain a footing. It marks the beginning of the end of an exclusive group morality and the beginning of the establishment of standards of righteousness that are absolutely universal in the domain of politics.

And what is true in regard to politics is also true in every other department of life. Business methods and policies are

likewise being subjected to a rigorous moral criticism. The question, "Does it pay?" is balanced by the question, "Is it right?" In fact, the whole system of economics which for so long was accepted as unquestionable is now undergoing an examination as to its ethical soundness, and everywhere higher moral standards are fighting their way to control. In this connection, I think, we come upon a very interesting paradox. There is current today a distinctively ethical type of pessimism, i. e., a pessimism that grows directly out of moral progress. There have been within a lifetime great strides toward measuring all life by high ethical standards, and some men become gloomy when they contemplate the apparently growing gap between facts and ideals. Whereas, the real difference between the present and the past is that we are now measuring more of life by ethical standards and by higher standards than men of the past did. This kind of pessimism is but the shadow cast by crude facts in the light of resplendent ideals as they illuminate larger and larger areas of life.

Second, this leads me to notice another demand made upon religion by the practical needs of life, viz.: that it shall give repose to the soul. We may derive a sort of comfort from witnessing a form of pessimism that arises from the very rapidity of moral progress. But religion ought to be a refuge from pessimism, from gloom, from fear and anxiety. The theory that the sense of dependence is the root of religion, while inadequate, has a very considerable measure of truth. Although man is conscious that the world around him is, to a limited degree, responsive to his efforts, and can be moulded in part by the energy of his will, he never rids himself of the keen consciousness that he is surrounded and acted upon by forces over which he has but little, if any, immediate control. The most obvious of these are the mighty elements and processes of nature—cold and heat, storm and calm, drought and flood, the treacherous wave and the trembling earth, "the pestilence that walketh in darkness and the destruction that wasteth at noon-day." But as our human relations multiply and become more complex and far-reaching, as social life becomes more highly organized and the interdependence of men more extensive, and the subtle

social reactions become more difficult to trace, we find ourselves in this realm in the presence of forces that affect our welfare as profoundly and that as far transcend our power of individual control as the drought or the tornado or the earthquake. A war in a distant part of the earth may mean economic weal or woe to a merchant or a workman in Louisville. Not long since the collapse of a bank in New York which had been dishonestly administered sent a shock through the financial world which meant disaster to many men who lived in remote sections of the country. A business policy determined upon by a little group of men gathered in a star-chamber meeting in an Eastern city means plenty or want in some humble home on the Pacific coast. This determines, perhaps, whether some youth shall be educated or not, and upon this determination depends the the direction and significance of life to him; and who shall trace the far off consequences in other lives and other times? It takes but a slight acquaintance with the conditions under which we live in these modern days to give one an overwhelming sense of his individual littleness and helplessness in the presence of these mighty forces that play throughout the social universe.

Besides the uncertainties of life that grow out of the incalculable play of these forces of the natural and social worlds, which transcend individual control, there confronts every man the dread uncertainty of death, whose coming he can neither calculate nor avoid, and which will usher him into a realm whose darkness and silence are to him impenetrable and unbroken. He cannot foresee the hour when he or those whom he loves will sink into that darkness, but knows that the hour approaches with every beat of his heart.

Is it any wonder that under these conditions fear and anxiety eat out the hearts of men? Always man has needed some sovereign antidote for fruitless care, and the more extensive organization and the higher complexity of life are continually emphasizing this need. Anxiety is a fire that does not refine the gold, but burns up the dross and the gold together. It exhausts vitality; it dries up the fountains of life. Some fortification must be found against this, the most deadly enemy, next to sin, of the soul's welfare. And surely there is no forti-

fication against it like faith in the sovereign power and loving care of God. It is interesting in these days, when the psychological significance and the therapeutic value of good cheer, of optimism, of serene and happy states of mind are so much emphasized, to turn again to read the words of Jesus upon this theme and be reminded how very modern he is, notwithstanding the archaic forms of his ministry and message. When one has measured in a scientific way the immense importance of states of mind in the development and economy of vital energy, he will not consider it extravagant to say that if the teaching of Jesus in this one particular were literally and generally practiced the result would be to conserve for useful purposes more than one-third of the total energy of humanity, which now goes to waste in worse than fruitless anxiety. "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, oh, ye of little faith?" "Which of you by anxious thought can add one cubit to his stature?" "Let not your heart be troubled, ye believe in God, believe also in me." Verily in these words, the purest poetry, the purest science and the purest theology are combined; but their noblest quality is their simple, practical usefulness, constituting as they do the very answer of divine wisdom to one of the deepest and most abiding needs of human life.

Third, it will be observed that this need of support to the mind in the midst of the anxiety-breeding conditions of life is given in a way to augment rather than to diminish the energy of the will. There are religions that give repose by freezing the soul into a stoicism that contemplates with equal indifference all possible experiences. But a repose that is purchased by yielding one's self with indifference to the decisions of fate, by eliminating contingency, choice, freedom, responsibility, is the repose of death and not of life. The oak that lies prostrate on the earth is at rest, but it is a different kind of rest from that of the monarch of the forest whose widely ramifying roots grip the earth with a firmness that enables it to stand reposeful amidst the howling winds.

There have been two notable instances in history of amazing outbursts of national or racial energy conditioned or developed by a fatalistic religion. One was the overrunning of the Eastern world by the followers of Mohammed; the other was the overthrow of the Russian power by Japan in Manchuria. Without going into an analysis of the causes of these extraordinary phenomena, let us observe, first, that in both instances it was energy which moved and swayed men in the mass, but did not individualize them; second, that in each case it was a belligerent and destructive rather than a peaceful and creative energy; third, that in the case of Mohammedism the spurt or spasm which aroused a passive people from age-long lethargy spent itself like the fury of the tempest and the people sank again into a stolidity and immobility out of which their religion seems to have no power to revive them; fourth, that while religious fatalism gave the Japanese their remarkable carelessness of death, which in part accounted for their striking victories, their stoic courage would have proved futile had it not been reinforced by the use of methods and instrumentalities which their own civilization had not developed, and had they not previously been awakened into creative activity by the touch of influences that came from afar; fifth, that many thoughtful and sympathetic observers, as well as some of Japan's most acute thinkers, perceive that the career of new, peaceful, creative activity upon which Japan has so auspiciously and proudly entered can not be maintained upon the old ethical basis on which her former civilization had rested, but for its successful continuance demands a change in her religious ideas.

It is one of the glories of Christianity that it does not give to the soul the serenity that checks the wasteful leakage of vital energy by sinking the individual into a conscious insignificance which renders interest in one's personal welfare illogical and foolish, nor by smothering the emotional and voluntary nature under an exhausted air-pump of fatalism; but that it stimulates emotional interest in life and liberates the potential energy of the will, while it assuages the vain tumults of the heart, smoothes the wrinkles of care from the brow and replaces the painful tension of fear in the countenance with the restfulness

of a divine peace. It is not an accident that those people which have led the great advance in the useful arts, in free and effective government, in scientific mastery of the forces of nature, in economic efficiency; which have traveled furthest upward from the stolidity and cruelty of the brute world toward the intelligence and kindness of the world that is divine; which have spread their civilization, their ideals and their dominion most widely over the earth, not through the dead weight of superior numbers but by the might of a superior energy; which today are everywhere looked to by backward peoples as their teachers and guides, and which hold in their hands the destinies of mankind—it is not, I say, an accident that these peoples are the adherents and propagandists of the religion of Jesus. It was the gift of life, of vitality, of energy, which the author of that religion declared that he came to bestow upon men. "I am come that they might have life and might have it abundantly." The fact that the energetic and dominant peoples have been adherents of the Christian faith since that faith was established in the world is too great and striking a phenomenon to be dismissed as accidental or insignificant. It is true that some peoples have declined in vigor and efficiency while still adhering to Christianity, but in every such case they have at the same time and in about the same degree apostatized from the simple and genuine religion of Jesus, and incorporated non-Christian elements into their religion. The facts show beyond question that by some principle Christianity and practical efficiency are vitally related to each other. It would be too much to claim that Christianity is the sole cause of the superior vitality of the more powerful nations and races, but unquestionably Christianity has been propagated most readily among and gained the most permanent hold upon the most vigorous peoples, because it finds in them the most suitable soil for its growth. It is also unquestionable that it conserves and develops whatever capacity for creative achievement may be latent in a people.

Fourth, this leads us to the consideration of another demand made by concrete life upon religion, i. e., that it shall afford a sufficient religious basis for an adequate social ethic; that its doctrine of God shall involve an ethical principle which can guide social adjustments in a progressive society.

One sees in the social world a state of things very similar to that noted in the sphere of philosophy—uncertainty, unsettlement, confusion, a babel of voices. Just as authority of every kind has been discounted in the realm of speculative thought where universal reorganization seems to be the order of the day, so in society the institutions of authority are either discredited or subjected to radical criticism, being called upon to give an account of themselves and justify their existence and methods in the court of public opinion. Are these institutions promoting the true ends they were created to subserve? The fact that they are here and that they claim the allegiance of men is not accepted as sufficient answer to this question. Our churches, our civil and political institutions, our economic methods, all the separate parts of our social organization—shall we throw them all, or some of them, overboard? Shall we reconstruct them all and readjust them to the conditions of modern life? Legislatures are no longer looked to as fountains of wisdom. Courts can claim but little reverence, no matter how long the gowns of the judges nor how immaculate their ermine. The clergyman no longer overawes men by looking down upon them from a lofty pulpit, nor by buttoning his coat up to his chin. The cry everywhere is that men are not rightly adjusted to one another in and through these institutions. Amidst all the clamor and scramble after personal interests, while those time-honored institutions which of old have been the symbols and instrumentalities of social order are being shorn of their traditional authority, a discerning ear can hear rising higher and higher a mighty demand for a stricter and a wider justice, a fairer adjustment of man to man in all the interests and activities of life—a demand which seems to be the expression of a determination that this end shall be realized if necessary at the cost of a complete reconstruction of the social fabric. All of this is only the application of the test of Pragmatism to these institutions.

We observe other phenomena, also, similar to those noted in the domain of speculative thought. There are stolid reactionaries who seem convinced that the only remedy for agitation is petrification; there are frenzied radicals who fancy that the

only agencies capable of effecting necessary changes are the torch and the bomb; and there are others who believe that the method of true progress is conservative change and are striving to maintain a level head in the midst of the hubbub. Now the encouraging aspect of this situation is that while the general agitation is largely due to the efforts of special interests to exploit society, it has developed to an unprecedented degree the consciousness of the solidarity of society and awakened the consciences of men to a sense of social wrong as they have never been perhaps in the history of the world. The result has been to stimulate men to an examination of the ethical principles that underlie our social order, and to undertake a reorganization of society on the basis of the soundest and most rational social principles that can be discovered. He is a blind man who cannot see the opportunity which this situation opens to Christianity. Is Christianity ready for it? Has our religion a social gospel? Is there a social ethic rooted in its cardinal doctrines which is so vital, so related to the fundamental facts of human nature, so universally adaptable that its thoroughgoing application would bring in the reign of social justice and the progressive realization of all the true ends of human association? A volume would be required to give an adequate and detailed answer to this question. I dwell upon it here only because I believe it to be the supreme practical test which our religion must undergo. I do not hesitate to say, speaking from the point of view of the Pragmatist, that by its answer to this question Christianity will stand or fall in this age; and I do not at all fear the test. It is this social ethic of Christianity, which is rooted in its very heart, that has received less emphasis through all the Christian ages than any other element of our gospel. From the bottom of my heart I am thankful that the insistent and alarming exigencies of modern life are compelling attention to it.

How has Christianity stood similar tests in the past? For we must remember that while this is by far the most acute crisis of this kind which our faith has met, it is not at all the first social test to which it has been subjected. It was not long before primitive Christianity compromised with the heathenism

around it, but at least three great social achievements must be laid to the credit of that alloy of Christianity and heathenism which for so long was the dominant religion of Christendom. It arrested the decay of the ancient civilization and prolonged for centuries the life of the social fabric of the Roman Empire. When at last the disintegration of that social order was complete this impure type of Christianity gave integration and unity to a world which otherwise would have sunk into almost absolute chaos. It fertilized the germs of the social order that succeeded the old, and has presided over the development of Western civilization until comparatively recent times; and now Christianity, partly as a result of the social development fostered by itself and partly as the result of the fermentation of its inherent spiritual forces, is ridding itself of those alien and heathen elements which had been mixed with it, and in its purity, simplicity and vitality is making ready to wrestle with the greatest social task it has ever confronted. Who will doubt its success?

In order to see this most interesting situation in proper perspective, let us briefly contemplate the relation of Christianity to social development from a point that gives a wider outlook. What in general has been the function of Christianity in social progress? There have been two great foci of social progress. At first society was organized around the tribal group as the unit of value. The individual was secondary, the group was primary. The conditions of life were such that to maintain the life of the group was the supreme need. This, of necessity, made the life of the group and its interests the focal point in the consciousness of men. All life was organized and conducted on that principle. Religion was of the tribal or national or group type. It was so because religion is a practical thing, and is intended to meet the actual primary needs of life. But through the inevitable expansion, collision and amalgamation of these groups there comes a time when the narrow group organization of life gives way and with it the group consciousness, and by consequence the group religion; then there must be found another focus of social life, another unit of supreme value; the emphasis must be transferred from the group to the

individual. The unit of value is no longer a certain group life, but it is the life of a man. Around this new principle all life must be reorganized and this new organization of life must have a religious basis and an authoritative ethical principle. Now Christianity came into the world when the foremost peoples of the world reached this transition point. It furnished the ethical basis of this new organization of man's thought concerning himself. Could the world have made this transit from one standard of supreme value to another, from one focus to the other of social organization without Christianity? I maintain that it could not. Christianity has met every people in history which has made this transition at that point in its development and enabled it to take that most significant step in progress. Where Christianity has not gone social development has been arrested at that point. On this premise may be based a strong sociological argument for the extension of Christian missions in the Orient, whose people are now facing the necessity of making this transition. It would lead me too far afield to discuss the sublime failures made in that Oriental world to establish a universal religion; but it is a notable feature of those abortive efforts that while the social group was given up as the unit of value, the individual was not substituted for it. The result was that they were unable to guide society in a further stage of social progress, and hence the stationary character of those civilizations whose people nevertheless exhibit excellent native intelligence and capacity.

Now notice three great principles of the social ethic of Christianity: First, the immeasurable value that is placed on the individual; second, that the individual can realize himself only in and through the life of the group of which he is a conscious member; third, that the most important group of which every man should feel himself to be a member is humanity. When the present social struggles and problems are studied in the light of these three great principles, it is apparent that Christianity contains the answer to our fundamental social question. We must have a social organization which magnifies the value of the individual; but that individual must be socialized, must realize the identity of his interests with the interests of all; and

narrow group loyalties must be subordinated to the wider loyalty to humanity, as the group of which each is a conscious unit broadens into the great organism of mankind. The struggle for such a social organization is the secret of the history of our time. Christianity contains no detailed model of the social fabric; it gives no plans and specifications of the great structure we are erecting; but it does what is far more fundamental and potent, it sets forth the great principles which must be embodied in that structure and enforces them by the highest sanctions which the soul recognizes. It urges these principles as springing directly out of the character and will of God as manifested in his relations to men. Accordingly the embodiment of them in the organization of society is the continuation and fulfillment of the cosmic process, so far as that process comes within the purview of man. It is manifest, therefore, that so long as society is struggling toward the complete organic expression of these ideas the preaching of the gospel of Christ will be a practical necessity. The fact that men are arriving at the scientific demonstration of the truth of these principles does not render obsolete or useless the religious doctrines with which they are vitally related. If it were possible (which it is not) to substitute for the sanctions of religion the sanctions of science, the latter would turn out to be but a rendering in different terms of the realities expressed in the former. It would be only a scientific statement of religion. Yes, until this social idea shall have been completely realized the preaching of the gospel of Christ is an indispensable condition of progress. Only thus can a social apostacy—a sinking back to lower levels—be prevented; only thus can the individuals composing society be restrained from following selfish and disintegrating courses of action and their consciences be kept tense in the struggle toward a social state in which righteousness and peace shall kiss each other, which shall be irradiated with the light of a justice that is one with love.

But I must hasten toward a conclusion. From whatever point of view the subject is examined, Christianity stands the test of Pragmatism. As a theory of the world and as a practical, scientific method of discriminating between truth and

error, this new philosophic movement which expresses the significance and trend of modern scientific thought has in it no menace for our faith. The deepest and most powerful intellectual current of our age is in the main running parallel with the current of our faith. I consider it a matter of especially great importance that the ministry of our times should realize this fact. We have no right to suffer the impression to prevail, either vaguely or definitely, that the all-embracing and irresistible scientific movement of the age is inconsistent with the triumph of our faith. Is there not abroad among preachers as well as others a certain more or less vague uneasiness which springs from an apprehension that the universal prevalence of science will sap the foundations of faith? Reactionary theologians and unbelieving scientists are both responsible for any such impression as may exist. A really powerful ministry, a ministry adequate to the needs of the era into which we are entering, is not possible unless this unnatural tension between science and faith is removed. Christian workers cannot go out to do well their great task in the individual salvation and social progress of mankind with a false and debilitating apprehension that if men knew more they would believe less. Our ministry must go out with all the energy and aggressiveness that come from the consciousness that science and faith are different but correlative aspects of the same great realities; that the enlightened intellect does not veto the instincts of the faithful heart. I believe that the last generation witnessed a most serious breach of the unity of consciousness in this matter. Many men were embarrassed; there was much hesitation in some quarters and much heated recrimination in others, while among the masses of men there was a wide-spread paralysis of faith. It ought to be the achievement of this generation to restore the unity of consciousness to Christendom—to reconcile the head and heart—for only thus can the vast and difficult tasks which are common to Christianity and science be accomplished. We shall come to see in this generation that Christianity is scientific and that science is Christian; that, as was so eloquently declared from this platform not long since, "this is an evangelical universe," and we shall find that at the same time it is a scientific

universe. Many theologians have been comforting the distressed by assurances that there can be no real conflict between what God has revealed through inspired men and the processes and constitution of his world, which it is the business of science to discover. But too largely this comfort has been based upon a mere hope that somehow harmony would yet be found. Is not the hour close at hand when this harmony should become a demonstrated fact by the actual correlation of the results of science with the postulates of faith? It is my opinion that the alienation, which was based upon the fact that neither quite understood the other, not only ought to cease but ought to be replaced with a consciousness of their essential unity. There certainly must come a time when science will be included as a part of the Christian cult, one of the great departments of Christian duty, partaking of the nature both of worship and work, wherein we at once adore the Creator and execute His purposes. Christianity is a revelation, i. e., an unveiling. Science is a discovery, i. e., an uncovering. The relation of the two is manifest; they supplement each other. In the one God takes the initiative, and man co-operates; in the other man takes the initiative, and God co-operates. Together they constitute the great process by which the secrets of the universe are disclosed to men, by which men come to the proper knowledge of, and adjustment to, all reality, especially knowledge of and adjustment to the will of God, which is the reality of transcendent importance expressed both in revelation and in nature.

Standing in the vale of Chamouni a little above the village and looking up toward the Mer de Glace, you will on some days see all the higher altitudes shrouded in mist. By and by, if you wait long enough, you will see the mists part and lift, disclosing to your view a scene which lingers in my mind as the most sublime which has ever expanded and exalted my soul. The Aiguille du Dru and the Aiguille Verte, whose sharp peaks rise 9,000 feet above you, together form the double-pointed spire of a cathedral whose proportions and splendor dwarf into utter insignificance all the architectural creations of human genius. I shall never forget how, as I climbed alone the side of Montanvert, I stopped more than once as there burst upon

me from some new point of view the vision of those marvelous peaks piercing the intense and silent blue, and exclaimed audibly: "I know now for the first time the meaning of the words 'the Glory of Almighty God.'" I was transported with holy emotion; I knew and realized that this earth is God's temple and felt that the only adequate worship of him was the life of humanity redeemed and sanctified in all its activities. And surely these apocalyptic visions are our sanest experiences and give us our surest glimpses of the real meaning of this universe and of our life in it. Such a vision assures us that our religion is growing, not decaying; expanding to include scientific activity, not contracting and fading before the advance of modern knowledge; is standing upon the threshold of an era of vigor and conquering might such as it has not entered upon since the apostles were sent forth in the power of the Holy Ghost. Let us, the members of this Institution, felicitate ourselves that we have been called to be ministers of this faith.

THE STUNDISTS.

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The German Orient-Mission has taken a profound interest in the Russian Stundists, and it is chiefly from its publications that I gather the following facts, though I have gleaned from other sources as well.

I have before me two of its pamphlets on the subject. The first is entitled "A Leaf from the History of Stundism in Russia."* It is by a writer who calls himself "Christophilos," a name evidently assumed, perhaps to guard against danger. This pamphlet has chiefly to do with Ivan Riaboschapka, the originator of the movement. The materials composing it were gathered by Christophilos from the lips of this Russian apostle as he lay in his last sickness, so that the narrative possesses the highest authority.

Ivan Riaboschapka was a peasant. He was born at the village of Liubomirka, in Southern Russia, where also he spent his childhood and early manhood. He was a miller by occupation, and was sober and industrious. He married and had three children, all of whom died early. Before his marriage he learned from a discharged soldier to read and write, a rare accomplishment for one of his class. He was fond of the Russian fairy stories, and read them with pleasure by day, while his mill was doing its work for him, and in the evening at home.

His business required him to go to the villages of the surrounding country on market days to sell his flour. At one of these places he purchased a New Testament in Russian, such as the British Bible Society has sold in Russia by hundreds of

*Blatt aus der Geschichte des Stundismus in Russland. Von Christophilos. Mit drei Illustrationen. Verlag: Deutsche Orient-Mission. Berlin. 1904.

thousands. He read this book with interest, but understood little of it. He consulted his priest concerning it, and was told that it was not for such as he, that it was even dangerous for laymen, and that he ought to content himself with the regular observance of the rites of the Russian Church.

The village of Liubomirka is not far from Rohrbach, where there are many Germans and a German church. The German pastor had been under pietistic influences, such as still make themselves felt in the German religious life. He was accustomed to hold a familiar service in Russian every Sunday afternoon, which was called the "Stunde," or hour. In fact, the service lasted two hours. It consisted largely of exposition, of singing, and of voluntary prayer. It did not differ greatly from our prayer meeting, except that the exposition of the Scriptures occupied the chief place. Riaboschapka became a regular attendant at this service. Here he learned that he must be born again. After almost a year of these influences, he one day bowed on his knees in his mill, and for the first time prayed from his own mind and heart. "I do not know," he afterward stated, "what I said, or what I asked; but I know that when I rose from my knees all was bright within me, and I felt as light as if one had taken a bag of grain from my shoulders. I leaped high in the mill, and praised God aloud for very joy." This great change is not dated, but, judging from some rather vague and inconsistent statements of the narrative, it may have taken place in 1848.

The new life of Riaboschapka at once made itself manifest. His wife soon rejoiced with him in it, and then a group of his neighbors. These people began to assemble on Sunday for a familiar service like that of the German "Stunde" at Rohrbach. At first they were not molested, though some sport was made of them. The observers called them "Stunde," or "Hours," after the name of the service. It was the wife of Riaboschapka, however, who invented the name of "Stundist," or "Hourist," to designate her husband, and "Stundisti," or "Hourists," for his little company. From her lips the name has spread all over the world.

Such was the origin of the name Stundists; but was this the

origin of the people and of their movement? Some writers date their origin much earlier; others* place it as late as 1877. I have no doubt that there were earlier conversions among the Russian peasants who attended the German "Stunde" at Rohrbach, and that there were some earlier village meetings. But there was no special movement. It was the conversion of a man of power like Riaboschapka that created the movement. Let us grant that the Norsemen discovered America; yet we shall still say that Columbus discovered America in the proper sense of the words, since it was he who gave America to the world and started the tide of European emigration to its shores. Even so, Riaboschapka was the founder of the Stundists, because he was the originator of the movement, though there was some preparation for his work in events which preceded his conversion.

The fire kindled in the heart of Riaboschapka burned ever more brightly. It moved him to carry to the neighboring villages the news that men must be born again and may be born again. It became his custom to drive to these villages on the market days and, standing in his cart, to address the people, who came to hear him in crowds, attracted by the novelty of his message and by his personal power as a speaker. This method of preaching was favored by a method of advertising strayed or stolen animals which prevailed at the village markets. The loser would stand in his cart, call all the people to him, and make his announcement. It had become the habit of the people to flock about any cart from which any man called to them. Riaboschapka availed himself of their readiness to assemble, and secured a multitude of curious hearers wherever he appeared. A great demand for the New Testament sprang up, and many assemblies were formed on the model of the "hour" appointed in Rohrbach by the German pastor.

The Stundists immediately began to learn to read. To this day, Stepniak* says, "the Stundists at once teach a convert to read and then give him the New Testament." To this prac-

* Stepniak, "The Russian Peasant," p. 340.

* "The Russian Peasant."

tice he attributes their intellectual superiority to the other Russian dissenting bodies whose chief field is the peasantry. Yet of course thousands who are not converts are drawn to their assemblies, are not able to read, and are dependent for their knowledge of the New Testament on the public reading.

So great was the extension of the movement, so extraordinary was the sale of the New Testament, and so ignorant were the peasants who assembled to hear it read, that Riaboschapka found it necessary to give the people instruction. His journeys for this purpose became longer and more frequent as the work prospered, until at length he abandoned his secular occupations completely and devoted himself wholly to these sheep without a shepherd. He became an indefatigable missionary. His wife undertook the care of his secular business, so that he might be free, and also might derive from it a support which would enable him to spend his entire time in his holy calling. He usually traveled on foot, a knapsack on his back, and, since this was not sufficiently capacious, the legs of his high Russian boots stuffed full of simple necessaries for the journey and copies of the New Testament. In this manner he traversed all Southern Russia, and penetrated beyond the Caspian Sea. In some villages he was received with stoning and scourging, and went forward to the next, in simple dependence upon the direction which Christ gave to His first missionaries for such emergencies: "But when they persecute you in one city, flee ye into another," Matt. 10:23. It was his custom to ascertain in each friendly village the names of the leading peasants in the next, that he might seek their hospitality, remembering another wise command of the Lord: "Into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go hence," Matt. 10:11. He thus secured the favor of the most influential persons, and also a house large enough to hold the assembly of people eager to hear the new doctrines.

The substance of his preaching was found in the fundamental truths of the crucifixion and resurrection of Christ, the love and power of the Holy Spirit, and the necessity of the new birth. He carefully avoided political topics. He exhort-

ed his hearers to revere the clergy and to be faithful to the established church. At the same time, he denounced the worship of pictures and relics, the superstition of crossing oneself for good luck, and the doctrine of a special priesthood.

At first the Stundists continued to attend the services of the national church. They had not yet discovered that it was a hindrance to the divine life, rather than a help. Many of its priests were ignorant drunkards and gamblers, and "like priest, like people." But the Stundists were slow to discover that they were of a different spirit, and they were distinguished for a time only by their voluntary assemblies and their exemplary conduct. They did not drink. They did not gamble. They were noted for their kindness to all men, and especially to one another. Their readiness to share their small possessions with the needy gave rise to the charge of communism, and their persecutors made the most of this slander. But their peculiarities did not at first lead them to forsake the church of their fathers, and they were content to be a leaven within the lump rather than a separate loaf.

This attitude toward the national church, however, could not be maintained permanently. They did not derive spiritual help from its long and dreary services, and gradually fell away from them, finding what they needed in their own informal meetings. They did not intend to do this; they had no plan; the process was one of nature, rather than of forethought, like that which brings every child into the world to run its own race and work out its own destiny. The priests began to complain to their bishops of a hurtful German sect called "die Stunde," "the Hours." The people, they said, were drawn away from the churches by this new sect, and in many places the services had no attendants. The government began to bestir itself, and many Stundists were arrested, Riaboschapka among them. The first trials resulted in their release, and a report went abroad among the peasants that the rulers had become Stundists, which attracted many to the movement. It would have been easy for the national church to retain all these people and to derive new life from them. Here we have in its latest form the old story of the Jewish nation and the early

Christians, of the Catholic church and the Protestant Reformers, of the Anglican church and the Methodists: "He that was born after the flesh persecuted him that was born after the Spirit." Gal. 4:29.

The more peaceful part of the history was that of the period between 1860 and 1877, after which the Stundists were called upon to suffer the greatest severities, which, however, did not prevent them from achieving remarkable growth.

Two streams from without began early to flow into the current of Stundism, to disturb it, to enlarge it, and to enrich it. One arose in Northern Russia under Lord Radstock, an Englishman affiliated with the Plymouth Brethren more nearly than with any other denomination. He was ably assisted by Lieutenant Paschkow, who had spent some years in London as military attache of the Russian legation. These two men conducted meetings in St. Petersburg, beginning in 1870, and drew under evangelical influences many of the aristocracy. Their work was supported by powerful families, and at first could not well be attacked by the rulers, though they disliked it. The laborers in St. Petersburg attracted the attention of many of the common people to religious questions, and thus promoted Stundism, though Lord Radstock and Paschkow were far from being Stundists. They gathered a separate people about them and formed an organization, while perhaps they did not intend to do so. The favor of the aristocracy presently fled away from them, and their followers suffered persecution; but later this denomination was tolerated, perhaps because it showed the peculiar weakness of the Plymouth Brethren in its tendency to divide into numerous small groups, each antagonistic to all the others, and hence was not feared. Russian writers designate these people as "the Paschkow Sect," from the military attache who was associated with Lord Radstock. They are increasing but little in Russia, as the Plymouth Brethren increase but little in other countries. But the attention which they have attracted and the challenge to the national church which they have not ceased to send forth, have affected the Stundist movement favorably.

The second of the two streams of which I have spoken issued

from the German Baptists. The Baltic provinces of Russia are sometimes known as "the German provinces," so large is their German population. These have constituted an avenue of approach for the Baptists of Germany. The labors of the German Baptists among the Stundists have been more fruitful. Multitudes of the Stundists have been baptized, though the reception of the ordinance has necessarily exposed them to observation and persecution. The Stundists have been sorely shaken by the agitation of the baptismal question. The Baptists among them have also been somewhat shaken by the question of the relation of baptism to the Lord's Supper. There are perhaps three strong parties among the Stundists: the first is composed of those who deem their baptism in infancy valid, and who resemble the Congregationalists; the second, of strict Baptists, and the third of what we should call Free Baptists, and who call themselves the Free Brethren. The lines are not yet fully drawn, but they are becoming more clearly visible as the years pass. The wide diffusion of Baptist convictions among the Stundists is evident from the fact that Riaboschapka had himself baptized in order to secure the harmony of his people, and not, if we may believe Christophilos, from any desire to obey a divine command. "I am ready to be baptized twenty times," he declared, "if by doing so I can cause peace to reign among the brethren, instead of strife, in which the devil finds his greatest joy." Soon after his baptism he was appointed a missionary among the Russians by the German Baptists.

In 1884 Paschkow, with the aid of Lord Radstock, called a conference of the leaders of all the more evangelical denominations in Russia, including the Baptists. It came together at St. Petersburg. The purpose was to unite all these denominations in one denomination, or, at least, in one plan of harmonious labor, and thus to prosecute the common work with greater energy and efficiency. The conference effected nothing, "owing," Christophilos says, "to the narrowness of the Baptists, who would not participate with the others in the Lord's Supper." This is somewhat refreshing, coming, as it does, from a representative of the German church, which is as

exclusive at the Lord's Supper as the most exclusive Baptist. He tells us nothing about the narrowness of the others, who would make a general participation in the Lord's Supper the condition of an alliance in Christian labor. Is there any necessary relation between a union at the Lord's table and a union in doing good? If certain denominations refuse to unite with the Baptists in doing good because they cannot unite with the Baptists in celebrating the Lord's Supper, the epithet "narrow" should not be applied to the Baptists alone.

The conference was held in the palatial halls of an aristocratic family. It was the custom to have a sermon every evening, and throngs of the wealthy and cultivated came to hear, drawn by various motives, as the social distinction of the two men who managed the affair, curiosity to learn more of the much-maligned dissenters, a speculative interest in freedom of conscience, and genuine religious hunger. On one of the evenings Riaboschapka preached. There was great hilarity among the aristocratic classes when it was announced that this peasant had been put forward to instruct them. Throngs of them came together gaily to hear him. He appeared in his ordinary clothing, his trousers tucked into the legs of his tall boots, all of which increased the amusement. He spoke in his peasant dialect concerning the two foundations which Christ describes at the close of the Sermon on the Mount. Many who came to scoff were melted to tears and remained to pray.

This anecdote leads me to speak of Riaboschapka as a preacher. Christophilos places him in the very foremost rank. He refers to a bitter persecutor of the Stundists, who was employed by the Russian church to oppose them. This man was entrusted with the highest powers, and scrupled at no measures, of whatever kind. He opened their letters in order to discover their hiding-places. He wrote decoy letters to them, professing to be one of them. He traveled through all Southern Russia in order to spy them out and fling them into prison, where this could be done, and to debate with them where they were too strong to be destroyed by violence. Christophilos became acquainted with him and learned much from him. On one occasion he said: "There was a wonderful man among

the Stundists. To-day they have no such man. He knew his Bible through and through, and often in public debates brought me into embarrassment. I have often heard his rude sermons, and I must acknowledge that when I have listened to his convincing words I have been almost ready to become a Stundist myself." The perseverance of Riaboschapka in learning to read and write proved that he possessed intellect and will. His fondness for fairy stories proved that he had a simple but vivid imagination. His persistent study of the Scriptures constituted a divinity school of the highest excellence for the purpose of preparing him for his evangelistic career. We should expect such a man to preach with much thought, with much clearness, with much tenderness and picturesqueness, and with much experience of sin and grace.

It is said that Pobiedonoszeff, the Procurator of the Holy Synod, was present in disguise at some of the meetings of the conference at St. Petersburg in 1884. At least, when the conference adjourned and the members were departing to their homes with joyful hearts, he had many of them arrested and cast into prison, whence later they were sent into banishment. He selected his victims with some political shrewdness. Men who lived in St. Petersburg and labored among the aristocracy he did not molest. Nor did he touch the Germans, even when they were Russian subjects, for he did not wish to arouse hostile feeling in Germany. The native Russians bore the brunt of the storm. Riaboschapka escaped, I know not how, and continued his labors six years longer, though repeatedly cast into prison during the period.

We are thus introduced to Pobiedonoszeff, now fortunately dead. He was one of the most remarkable men of our age, and one of the most relentless persecutors of all ages, destined to be remembered with Torquemada and Arbues.

The Russian church was once governed by a Patriarch. Peter the Great, jealous of the power and splendor of this subject, abolished his office. Thus the Czar himself became the head of the church.

Early in the history of this new constitution the state confiscated the enormous property of the church, promising in

exchange for it an adequate maintenance from the national treasury. Thus the clergy, both white and black, that is, both secular and monastic, were reduced to abject dependence upon the civil administration, a condition which remains to this day.

Moreover, the change in the ecclesiastical constitution required, to make it effective, the appointment of a new cabinet minister, somewhat like the Minister of Public Worship in Germany, but wielding far greater power. The highest ruling body in the church itself became the Synod, called the Holy Synod, and composed of a select number of Archbishops, Bishops, and other eminent men, appointed nominally by the Czar, but really by the minister. This minister was named the Procurator of the Holy Synod. It was his duty to advise the Czar concerning all ecclesiastical matters, even the appointment of members of the Holy Synod, to recommend appropriations for church maintenance and extension, to inspect appointments to clerical offices, to promote to higher stations, and in general to represent the autocracy of the Czar in its relations to the church. The Procurator has usually been a layman, and for this, as well as for his unbounded power, he has been hated by the ecclesiastics, who have objected that no layman except the Czar should govern the church. Yet they have obeyed him, partly because they have been dependent on him, and partly because he has wielded the sword of the state to save them from the annoyance of sectarian opposition and has also suppressed all internal disturbances with frightful severity.

To keep the Russian race true to the Russian church has been one of the greatest purposes of the Russian government. The Poles might be Roman Catholics. The Germans might be Lutherans or Reformed or Baptists. But no efforts to make proselytes among the Russians proper could be permitted.

For the last twenty years of the nineteenth century the Procurator of the Holy Synod was Pobiedonoszeff, and it was his business to carry out this policy. He performed the task with all the earnestness of profound conviction combined with ardent enthusiasm. He came into power under Alexander III. in 1881. He began at once to reduce the church to more ab-

solite subjection, and this was not difficult, as he held the purse, and dictated degradations and promotions. The two Czars whom he served were pleased with him, as his administration favored their autocracy; and the ecclesiastics, though always displeased that he deprived them of power which they deemed theirs by divine right, submitted abjectly, though sullenly.

He believed that the Orthodox Greek Church is identical with the kingdom of God on earth. He believed that it would forfeit the favor of Heaven if it should permit dissent within its own limits. He believed in the principle of autocracy, and he knew well that freedom of religion among the Russians would soon lead to a demand for political freedom, which he always detested.

Now the Stundists in general belonged to the Russian race. With the German Baptists in the German provinces he did not concern himself; but their evangelists, when they went among the native Russians, were met with arrest, imprisonment and banishment. He opposed all forms of Stundism with arrest, imprisonment, and banishment. He employed milder measures also. He stimulated his church to send forth emissaries among the peasants, who should discharge the double function of spies and popular preachers, so as at once to intimidate the populace and satisfy their longing for religious light. His favorite measures were imprisonment and banishment. He sought to organize the entire priesthood into a secret police for the detection of heresy. The Stundists, because of their coherency and their zeal as propagandists, were the especial objects of his enmity. Their secret meetings were discovered and the members carried away. Their property was dissipated by fines. Their wives and children, bereft of their natural providers and protectors, were turned penniless into the cold world. At a later stage of these persecutions, the children were torn from the mothers to be brought up in alien families or in convents, that they might be taught the national faith. By his cruelty Count Tolstoi was aroused to write a letter which appeared in one of the papers of St. Petersburg, and was copied by other papers all over the world, so that the government

abandoned the inhuman practice in shame. But it did not abandon the practice of fining, imprisoning and banishing.

It is impossible to say how many of the Stundists suffered in these persecutions, for the records of their trials are not accessible to the historian.

Pobiedonoszeff lived long, bent with age, to witness the ruin of the system which he sought to uphold at so great a cost of torture and tears. It is a part of the poetic justice of God that this monster was caused to pass his declining years in a country which detested him and a world which execrated him, amid the wrecks of the houses which he filled with the sighs and groans of his victims.

After the return of Riaboschapka from the conference at St. Petersburg, he was seven times arrested and imprisoned. Those who know what a Russian prison is, need scarcely be told that, under these hardships, his health gave way, and that he became a mere shadow of himself. Yet, when any term of imprisonment came to an end, he betook himself at once to his evangelistic labors, visiting and confirming the existing churches, founding others, and leading sinners to repentance. On his eighth arrest, in 1889, he was banished to the Caucasus for three years, and the period was twice extended by the government, because he was not yet dead, though the district was malarious and he suffered from continual fever. The total period was twelve years. His faithful wife accompanied him.

Finally, as he did not die, even the brazen quality of Russian tyranny was perplexed. His sentence could not well be extended a third time. Yet he was not allowed to return to Russia, for he was a man of power, and would not desist from the chosen work of his life. A cruel expedient was invented. He and his wife were placed on a steamer and carried to Constantinople, where they were compelled to land, and where they did not know any one. They were in rags. They had not the smallest coin of money or a crust of bread. The Turkish police speedily found them and imprisoned them as Russian spies. They were made to understand, however, that they might be released for a certain sum of backsheesh. At length a benevolent Bulgarian gentleman paid the necessary bribe and

they were set free. When their deliverer learned that they were Russian Protestants, he advised them to go to Sophia, where there were churches of their faith. He also presented them with the necessary tickets.

At Sophia Riaboschapka spent the closing days of his extraordinary life. His simple wants were supplied. But he was pained, Christophilos says, by the controversies between the Baptists and the Congregationalists of the city. The Baptists were not as cordial to him as they might have been, because he partook of the Lord's Supper with the Congregationalists. He himself told of this difference with tears in his eyes.

Riaboschapka died in February, 1901. He had labored as an evangelist for forty years, and had then passed twelve years in banishment. His place is now with the apostles and martyrs. His wife must be held as high in the reverence of all good people, for she administered to him lovingly in all his tribulations, and shared his punishments where she could.

Thus far I have followed Christophilos, though I have drawn some things from other sources.

I now turn to the second of the two pamphlets to which I referred in the beginning. It is entitled "Labor Among the Stundists."* The first pamphlet has to do chiefly with the origin and growth of the Stundists; the second, with their present condition. The second is written by Captain Stefanowitsch, formerly an officer in the Bulgarian army. He is a Russian, was educated for the priesthood, a calling in which his paternal ancestors for ten generations had served. At the end of his preparatory studies he found himself an atheist, and refused to be ordained, in spite of the assurance of his father that his unbelief need make no difference. He drifted into the Russian army, and, after a time, into Bulgaria, where there was great need of officers, and where his superior education and his military experience led to his promotion to be Captain of a company. His station was Sophia, and here he came under the influence of the Congregationalists and found the way of life. The change in his conduct, and his identification of him-

* Aus der Arbeit unter den Stundisten. Dritte, neu bearbeitete Auflage mit 4 Abbildungen. 1904. Verlag: Deutsche Orient-Missiou, Berlin.

self with the Protestants, made his position as an officer intolerable, and he was dismissed from it and became an evangelist of the German Orient-Mission. His command of the Russian language and his knowledge of the Russian character adapted him to the field of the Stundists, and he began to travel among them and instruct them in 1900. His account of them was published in 1904 by the society which he served. I shall follow it in the main, but shall avail myself also of some other sources.

It has been his chief purpose to instruct the Stundists, and thus fit them to do their great work better, rather than to make converts from the world, though he has also conducted revival meetings among them. He has been exposed to constant danger and has been compelled to observe as great secrecy as possible, but he has been watched over by a vigilant Providence and has escaped every peril.

He has found many sectarian divisions among the Stundists, using the name in its broadest sense. One of these is distinguished by the belief that the local church can forgive sins; and when anyone makes confession in the assembly, the brethren rise, lift up their hands, and pronounce the absolution. There is another which forbids its people to laugh, because Sarah was blamed for laughing, and thinks it necessary to fall on the face and weep when one prays. Another thinks it necessary to live in caves, in order to be separate from the world. Some of its men, conscious of ignorance, once started to travel in search of light. They presently saw a cow, and were terrified, never having heard of such a creature, and perceiving clearly from its horns that it was one of the beasts of the Apocalypse.

In general the most darkened sects among the Stundists are eager for instruction, and receive it gladly, so that their state is by no means discouraging.

I may here depart from my immediate subject far enough to say that Stefanowitsch found the Jews in Russia hospitable to the truth.

The Stundists are debating many questions which once troubled us, and have been settled by us in one way or another.

Can a child of God hold a civil office? Can a child of God be a soldier; or rather, can a soldier be a child of God? Is the Christian Sabbath Saturday or Sunday? Shall infant christening be recognized as baptism? Shall those who have not been baptized since their conversion be received at the Lord's Supper? This last question has occasioned a controversy which, Stefanowitsch says, may be called a chronic disease. It will not cease. It is especially virulent in Southern Russia, where, it will be remembered, Riaboschapka performed his principal work.

There is a strong tendency to believe that one receives regeneration in baptism after repentance, and the Disciples would find adherents among these people. On the other hand, unlike the Disciples, the Stundists set an extravagant estimate upon tears; and, unless one confesses his sins in the congregation with tears, the genuineness of his conversion is doubted by many. The question, "Have you wept yet?" is equivalent to the question, "Are you converted?" While the public weeping is identified with conversion, baptism is sometimes identified with regeneration. In the assemblies of the Stundists there is often much loud weeping, with detailed confession of sins of even the most offensive character.

The Stundists have leaders, but they have no good means of testing these men, who take the office to themselves whenever they can get a following. In general the Stundists, while they teach their converts to read the New Testament, distrust learning, whether it is seen in the leader or in the follower. They often said to Stefanowitsch: "You speak tolerably well, but learnedly." He once recommended some books to a leader among them, but received the answer. "Ah, no. All books are of the devil." Naturally many of the leaders, being thus ignorant, are fanatical and go to extremes and commit unlawful excesses and bring their people into difficulty with the magistrates. There is strong tendency to believe that their leaders speak under the immediate and infallible inspiration of the Holy Spirit. This encourages the leaders to a tyrannical interference with the private life, so that, like the early Wesleyan ministers, some of them even prescribe the kind of dress which

the women shall wear. If a church has an ordained minister, who is doing the regular work of a pastor, it is regarded by many with some suspicion and disapproval.

Stefanowitsch came into contact with many Baptists among the Stundists. The strict Baptists, believing in Baptism as the proper approach to the Lord's Supper, gave him much to criticise, though he himself belonged to a church quite as exclusive. There are a great number of them, as "they have about one hundred churches." "All of them, however," he assures us, "consist of people who are not steadfast in the truth." They fall away easily to the eccentric sects about them. In many places there are Free Baptists side by side with the Regular. This was formerly the case in St. Petersburg, but there the two bodies are now united. In general "the Baptists are deteriorating, rather than improving."

I turn from Stefanowitsch a moment to the representative of the Stundists at the late Baptist congress in London. According to this man there are 23,000 persons organized in the Baptist churches among the Stundists, and about 20,000 others who would join them did circumstances permit; or 43,000 in all.

It is evident from both these witnesses that there is a widespread tendency among the Stundists to crystalize into Baptist churches.

The Stundists, when Stefanowitsch wrote, were not so generally persecuted as they had been once. In some places they were quite free. Yet in others they suffered all that mistaken religious zeal could bring upon them. In St. Petersburg they were unharmed, and had "many churches scattered throughout the entire city." The same immunity was enjoyed in Kiev, where their persistency and boldness had compelled their tormenters to desist. In Moskow, on the other hand, their sufferings are still bitter, for that city was under the terrible rule of Sergius, the uncle of the Czar.

On the whole, persecution was ceasing. They were "exposed," he says, "to dangers from within greater than those from without." He does not mean, however, that the period of their distresses had come to a close. He gives many pathetic

instances of recent suffering. The national government, in the more recent years, seems to have had no settled policy, and the provincial or local magistrates persecuted or not, as they were individually disposed. Much depended also on the priests. If the priest was fanatical, he could have the Stundists arrested, or, where this was not convenient, he could lead his people to refuse all business to them, and thus ruin them, unless they happened to be strong enough in the place to support one another. If he was friendly or indifferent, the Stundists might prosper.

The Baptist Stundists were exposed to special danger because it is difficult to administer immersion in secret. The Russian Baron UixKiull, who represented them at the late Baptist congress in London, told a story which illustrates the precautions they were often compelled to exercise. A woman became convinced that she must forsake the national church and be baptized. The Baron conversed with her, and found that she gave evidence of the new birth and determined to take the risk of baptizing her. His brethren were alarmed at this, and proposed a plan which would permit him to discharge this duty and yet escape identification. The woman was to walk on the beach of the ocean in the dimness of the evening. She would meet a man who would bear the name of Philip, who would introduce himself to her by this name, and would baptize her. She would not know him in the dark, and the officers could not employ her testimony against him. So it was done, and the silent stars were the only visible witnesses of the scene.

Such is the latest word. Toleration is now granted, but is it enforced? Or are the enemies of the Stundists seizing upon the disorders as a veil under which to hide their cruelty to these innocent people? We tremble, but we also hope.

The Stundists, Stefanowitsch says, need evangelists most of all. They are increasing in numbers, but not in intelligence and steadfastness. It is evident that they are in a plastic state, and may be moulded this way or that. Their tendency to become Baptists lays upon the Baptist denomination in England and America a special obligation. The German Orient-Mission has opened a seminary near Berlin for the training of young

Russians who wish to enter this field; and, as the German church is the first to take this forward step, it will probably reap more largely than others.

The Baptists have just established a small theological school, but it has scarcely got to work as yet.

This study of the Stundists may aid us to judge of some statements concerning them which are found in various works reputed to be accurate. Stepniak* says that as early as 1887 the Stundists in Southern Russia were several millions in number. Yet he dates their origin in 1877, and thus allows them but ten years in which to achieve this incredible growth. They arose, in fact, some decades earlier; yet, even so, there is no evidence that they are as numerous as this. Once more. They are often called a denomination, a sect, a church. But it is evident that they are a people, rather than a denomination, and are already divided by several denominational lines. Again. The *Encyclopedia Americana* tells us that the Stundists are known as Russian Baptists. Similarly the French *Grand Dictionnaire Universel* says: "The doctrines of these sectaries have much analogy with those of the anabaptists, from whom they have adopted the second baptism and various ceremonies." This identification of the Stundists with the Baptists is uncritical, as we have seen, for it exaggerates the Baptist tendencies of these people. On the other hand, the *International Cyclopædia* tells us that they "repudiate the sacraments and demand equal distribution of property." As a body, they do neither of these things. The *New International Encyclopædia* endorses the second of these errors, and declares that they "hold communistic views concerning property." The researches of the German Orient-Mission enable us to do better justice to these simple and noble people, to love them for what they are, and to wish them the highest success in their efforts to spread the light of the gospel throughout their land, which sits in shadows of midnight darkness.

* "The Russian Peasant," p. 340.

A FOURFOLD VIEW OF THE LORD'S SUPPER.

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About the table of our Lord have been joined the fiercest battles of theological debate. Especially is this true of post-Reformation controversy. Before Luther there was discussion, of course, concerning the nature of the sacred rite; but ecclesiastical annals do not show any such intensity of feeling as has been manifested in the controversies since the great reformer began his work. To-day the one overshadowing differentiating dogma separating the Catholic and the Protestant is not so much that which affirms the spiritual supremacy of the Roman pontiff as it is that which enfolds the Romish doctrine of the Mass. It is in discussing that one subject that the tension is most severely strained. Naught else can so stir to its very depths the enthusiasm of the worshipper at Rome's altar as that supreme act of her ritual in which the consecrated Host is uplifted for the adoration of the faithful. And in her sight there can be no more heinous display of sinful heresy than that temerity which ventures to question the reality of that continuous miracle wrought through the words of the priestly consecration of the sacred elements. Thus to the sincere Catholic the "Holy Mass" is not only the highest form of Christian worship; it is the one distinguishing mark of his beloved Mother Church, wanting which all others are wandering in the sin and hopelessness of error and schism.

PERPETUITY OF THE SUPPER.

It is here assumed that Jesus instituted the supper to be observed as a memorial rite till he come the "second time," apart from sin, to them that wait for him, unto salvation." Not that this is universally admitted, for it is not. Of course,

every one knows that the Society of Friends, commonly called "Quakers," rejects the supper. Yet few readers, perhaps, have seen the official plea for that rejection. As it is my purpose, as far as possible, to give authoritative utterances in this discussion, I quote from the Friends' Confession:

"The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ was a figure, which they used in the Church for a time, who had received the substance, for the cause of the weak; even as 'abstaining from things strangled and from blood; the washing one another's feet, and the anointing of the sick with oil, all which are commanded with no less authority and solemnity than the former; yet seeing they are but shadows of better things, they cease in such as have the substance..'"

Dr. Thomas Chase, president of Haverford College, in the Schaff-Herzog Encyclopædia says: "Their belief in the spirituality of Christianity has led them to the disuse of the outward rites of baptism and the Lord's supper. * * * They do not find, in the texts ordinarily understood as establishing these rites, any indication of such intention, and regard the rites themselves as inconsistent with the whole spirit of Christianity, in which types have given place to the substance." It is scarcely within the purview of this paper, even were it necessary, to show the irrelevancy of the argument advanced by the Friends. Certainly every thoughtful reader must see that the holy rite in question rests on a very different basis, for example, from that concerning the "abstaining from things strangled."

Others than the Friends have failed to see the permanent obligation to observe the supper. Some Universalists and Unitarians have argued that, even admitting the intention of Jesus to found a rite, it "terminated with the assigned limitation," "till he come," which "coming" they interpret of the overthrow of the Jewish state by Titus in A. D. 70. Others still, with a freedom verging closely on irreverence for our Lord, say: "We must associate Christ's touching request to be remembered rather with a personal affection and expectation

of reunion than with a far-reaching intention to establish a ritual for all time. It was the word of a brother, not the decree of a church-creator; it was the cry of yearning love, not the command of authority; it was rather a token of affection for them than the establishment of a rite for us." This is enforced by the bold assumption: "It is, perhaps, an open question whether he and they alike believed in the speedy literal ending of the world, but it is hardly an open question whether they dwelt almost exclusively on their personal relations with one another." Such reasoning may answer the demands of a rationalistic faith, rather non-faith, but it will fail to satisfy the heart of one who reveres and trusts the Lord Jesus as the divine Saviour. Certainly they to whom the primitive word of our Lord was given did not so understand his solemn act and purpose. With practical unanimity his followers have accepted that word as instituting a holy memorial rite of permanent obligation.

The supper did not long survive in its primitive purity of intention and celebration. Scarcely do we close the New Testament and pass into the earliest Christian literature when we see evidence of error gathering about the rite. But not with those early misconceptions is it the present purpose to deal, only as they incidentally appear in the discussions of a later day. Rather let us come at once to consider the fourfold view of the supper as it appears in modern controversy. For simplicity of presentation we may say that there are four general views of the rite, though confessedly these views quite frequently overlap and interlace each other. Still, for all practical purposes, they are sufficiently differentiated.

THE ROMAN CATHOLIC VIEW.

The view presented under this head is held also by the Greek and other ritualistic churches of the East. Frequently Catholics complain, and, alas, too often not unjustly, that Protestants misunderstand and misrepresent their teaching. It shall be the present aim to let them speak for themselves in their own words from their authorized symbols. Commonly it is said

that Catholics believe in "transubstantiation." So they do, but that word merely expresses one phase of their faith, and that only the mode by which the one great mystery of the altar is accomplished. Let us take a more comprehensive phrase, namely, the Real Presence. Let the definition be their own. Their doctrine is officially given in the "Canons and Decrees of the Council of Trent" (A. D. 1545-1563). I quote:

"In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ."

This deliverance has official explanation in Deharbe's "Shorter Catechism of the Catholic Religion," issued under the imprimatur of Cardinal McCloskey, Archbishop of New York. Here is the answer to question 328:

"The Holy Eucharist is the true Body and the true Blood of our Lord Jesus Christ, who is really and substantially present under the appearances of bread and wine for the nourishment of our souls."

To make the meaning yet clearer, it is asked:

"335. Is there, then, no bread and wine on the altar after the consecration?"

"No; there is on the altar the true Body and the true Blood of Jesus Christ under the appearances of bread and wine."

It is further taught, in accord with canon three of the Council of Trent that when "the priest breaks or divides the sacred Host, he does not break the body of Christ," but that the "entire body of Christ is present in each part in a mysterious manner." What a lot of little bodies, to be sure! In Bossuet's "Exposition of the Doctrines of the Catholic Church" it is said that "in the Eucharist the Christian eats effectually of the flesh of the holy sacrifice"; "the body of Jesus Christ, the true victim offered up for sin," is "really eaten by the faithful." Shrink as we may from literalism so bald, the devout Catholic sees nothing gross or absurd in this teaching. Bossuet argues earnestly that all this is involved in the very words of institution—"this is my body—this is my blood." The utterance of the sacred words by the priest at the altar marks the precise moment of time when the "bread and wine are mirac-

lously converted into the real body and blood of our Redeemer." This change they express by the term "transubstantiation." According to John Henry Blunt, the eminent Church of England writer, the word transubstantiation was first used in the seventh century, and was not officially designative of the supposed miracle till the Council of Trent employed it in that sense. The "adoration of the Host" is the logical consequent of the miracle. Hence at the elevation of the sacred elements by the priest after the consecration every pious Catholic falls upon his knees in solemn awe and reverent worship—as positive an act of idolatry as ever pagan temple witnessed!

The mystery of transubstantiation once admitted, and what Catholics call the "Sacrifice of the Mass" is credible. Thus they hold that "in every celebration of the sacrament there is the perpetual sacrifice of the New Law, in which Christ, under the appearances of bread and wine, offers himself to his heavenly Father by the hands of the priest, as He once offered Himself on the cross." It is declared that "the Sacrifice of the Mass is essentially the same as the Sacrifice of the Cross, only that on the Cross He offered Himself in a bloody manner, but in the Mass in an unbloody manner." And this "unbloody sacrifice" is supposed to "propitiate God" and to "dispose the divine goodness to be the more kind and propitious to us."

Such is the view of the holy rite entertained by the majority of the professing Christian world to-day. I said that the Greek Church held it in common with the Catholics. The "Catechism of the Holy Eastern Church" affirms:

"The Eucharist, or Communion, is a mystery in which the believer, under the form of bread, receives the body itself of Christ; and under the form of wine, the blood itself of Christ, for the remission of sin, and unto eternal life." "Consequently every true Christian ought to be persuaded that in this sublime mystery he does not receive simple bread and wine; but that, under the form of hallowed bread, he receives the true body itself of Christ, which was offered a sacrifice upon the cross."

In this connection it should be remembered that the Greek Church uses the word "mystery" as the Catholics use the word "sacrament," which is defined to be a "visible sign instituted by

Jesus Christ whereby invisible grace and sanctification are communicated to our souls." This is certainly the ecclesiastical meaning of "sacrament." Historically in classical Latin "sacramentum" meant the sacred military oath by which soldiers were bound to allegiance and obedience. The early ecclesiastical use of the word had reference most frequently to baptism, doubtless from the idea of enrolling a convert under Christ's banner by a vow of obedience as the soldier was enrolled by his "sacramentum." Tertullian so uses the term. He calls baptism the "sacramentum aquæ"—"sacramentum lavacri"—"sacramentum fidei." He also uses the phrase "sacramentum Eucharistæ," showing that the term had already been extended in its use to something more than the idea of enrollment on beginning service as a Christian soldier, though there still inhered in the term the thought of a vow or confession. By the time of Jerome and Augustine the ecclesiastical use of the word in its present sense seems to have become settled. The "sacrament" has been almost unanimously held to be not only a sign, but also the means whereby, and the medium through which, grace is conferred. It would be well for evangelical believers to discard the word when referring to the gospel rites. They are signs, but surely not channels, of grace. Leave the word to those who believe that salvation is secured by ritual.

THE LUTHERAN VIEW.

It is difficult to state the Lutheran view with exactness and at the same time clearly distinguish it from the Catholic position. Bossuet quotes Luther as having said: "I should have wished to have denied the real presence of Christ in the Eucharist, in order to incommode the papists; but so clear and so strong are the words of scripture which establish it that, in spite of my inclination, and although I strained every nerve to do so, yet never could I persuade myself to adopt the bold expedient." Bossuet gives no reference whereby the supposed quotation can be verified, and surely it was not a very politic confession for a controversialist to make in the face of an opponent. There can be little question that the great reformer

never could wholly break with the traditional view in which the church had reared him. The authoritative teaching of the Lutheran Church is that given in the Augsburg Confession, issued A. D. 1530:

“The true body and blood of Christ are truly present under the form of bread and wine, and are there communicated to and received by those that eat in the Lord’s Supper.”

Dr. Von Burger, an eminent Lutheran divine, says: “Our Lord called what he gave his disciples his body and his blood; and no circumstance leads us to suppose they were anything else. * * * But the Lutheran Church rejects transubstantiation, while insisting that the body and blood of Christ are mysteriously and supernaturally united with the bread and wine, so that they are received when the latter are. * * * This union of the earthly and the heavenly elements is essential to the sacrament.” This same divine further argues that “nothing depends upon the spiritual condition of the recipient,” but in every instance of partaking the communicant, good or bad, swallows the ever present flesh and blood of Jesus! Another eminent Lutheran, Dr. C. F. Luthardt, argues that “the Lord’s Supper is not a sacrifice, as the Romish dogma teaches, but a feast.” At the same time he says: “What the disciples take and eat is his body. It is not merely bread. It is not merely an image and sign and pledge of his body. * * * Invisibly present and working in a mysterious way, the Lord feeds us with his body and blood.”

Luther, instead of “transubstantiation,” chose to express his view of the real presence by the word “consubstantiation.” He argued that according to the Romish view the bread and wine are by the consecration transformed into the flesh and blood of Christ; while, according to his teaching, “the elements remain bread and wine, though, after consecration, the real flesh and blood of Christ co-exist in and with it.” This illustration occurs in Luther’s famous letter to Henry VIII. In view of these utterances one is almost obliged to conclude with Bossuet that “the Lutherans continue as firmly attached to the belief in the Real Presence as is the Catholic Church itself.”

Closely allied to both the Catholic and Lutheran views is that known as the "High Anglican View." In the first English Prayer Book—that of King Edward VI., issued in 1549—I find very clearly stated this view:

"Wherefore our duty is to come to these holy Mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits given and bestowed upon us, his unworthy servants, for whom he has not only given his body to Death, and shed his Blood, but also doth vouchsafe, in a Sacrament and Mystery, to give us his said Body and Blood to feed upon spiritually. * * * And here we offer and present unto thee, O Lord, ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy son Jesus Christ."

In the "Order for Communion" issued in 1548 it is said in a rubric: "And every one of the said consecrated Breads shall be broken in two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole Body of our Saviour Jesus Christ." I quote from the reprinted edition by Dr. Morgan Dix. In the Catechism in the present English prayer book are these questions and answers:

"What is the outward part or sign of the Lord's Supper?"

"Bread and wine, which the Lord hath commanded to be received."

"What is the inward part, or thing, signified?"

"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

"What are the benefits whereof we are partakers thereby?"

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine."

In the Catechism as it appears in the American prayer book the words "verily and indeed" are modified into "spiritually." The English ecclesiastic quoted, John Henry Blunt, in his many works has elaborately set forth this view. For example,

he says: "The bread and wine become by consecration really and sacramentally (though in an inconceivable manner, which cannot be explained by earthly similitudes or illustrations) the body and blood of our Lord." He presses this doctrine of the *real* presence, in contradistinction to that of the *figurative* presence, according to which the elements are "only memorials of Christ's body and blood"; and to that of the *virtual* presence, "as if our Lord only bestowed in the Eucharist the graces and blessings derived from his atoning sacrifice," and "not his own true and real self." He contends:

"That the body and blood of Christ exist in those elements is as much the belief of the English Church as of the Latin and Greek Churches—the divine words uttered at the first institution being effective throughout all ages of the Church, changing ineffably the creatures of bread and wine into the heavenly food of Christ's most precious body and blood."

In contrast with this bold position is the well-known fact that in the twenty-eighth of her "articles of religion" the Church of England declares: "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament and hath given occasion to many superstitions." It is further therein declared: "The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is Faith." In his "Exposition of the Thirty-nine Articles," Bishop Burnet gives a very interesting history of the formation of this particular protest against the Romish dogma, which history shows it was the purpose of the early English reformers to reject the idea of a "real and bodily presence of Christ's flesh and blood in the Sacrament." He spends much time in an argument against the Romish view, and concludes that "if this Sacrament had been that mysterious and inconceivable thing which it has been since believed to be, we cannot imagine but that the Acts of the Apostles, and their Epistles, should have contained fuller explanations about it." But Burnet wrote in the day of good William

and Mary, and certainly does not adequately represent the faith of later Episcopalians. It is not too much to say that in both the Anglican and American branches of that communion all shades of opinion are to be found, varying from extreme Romanism to the very loosest Zwinglianism. Probably the twenty-seventh of the "Reformed Episcopal Articles of Religion" correctly voices the opinion of the mass of evangelical Episcopalians:

"The Supper of our Lord is a memorial of our redemption by Christ's death, for thereby do we show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another."

THE CALVINIAN VIEW.

This is otherwise known as the "Reformed View" in contradistinction to the Lutheran statement. The First Helvetic Confession (A. D. 1536) declared that "the bread and wine are holy, true symbols, through which the Lord offers and presents the true communion of the body and blood of Christ for the feeding and nourishing of the spiritual and eternal life." The Reformed branches of Protestantism followed Calvin rather than Luther, though it must be confessed Calvin sometimes appears to be clear over on the Lutheran ground. In his "Institutes" (IV., chapters 17 and 18), he elaborately discusses the question. Let me quote almost at random:

"As in baptism God regenerates us and makes us his children by adoption, so he acts toward us as a provident father of a family in constantly supplying us with food to sustain and preserve us in that life to which he has begotten us by his word. Now the only food of our souls is Christ."

"Though it appears incredible for the flesh of Christ from such an immense local distance (i. e., from heaven) to reach us, so as to become our food, we should remember how much the secret power of the Holy Spirit transcends all our senses."

"Therefore, if by the breaking of the bread the Lord truly represents the participation of his body, it ought not to be doubted that he truly presents and communicates it."

“If it be true that the visible sign is given to us to seal the donation of the invisible substance, we ought to entertain a confident assurance that in receiving the symbol of his body we at the same time truly receive the body itself.”

As a parallel to Luther’s illustration of the heated iron bar, Calvin has this: “For, if we behold the sun darting his rays and transmitting his substance, as it were, in them, to generate, to nourish, and mature the roots of earth, why should the irradiation of the Spirit be less effectual to convey to us the communication of his body and blood?”

The Presbyterian Confession of Faith echoes Calvin:

“Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not carnally or corporally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses.”

It is possible that our good Presbyterians may have some idea of what this deliverance means, but for the mass of us it must be referred to the traditional “Philadelphia lawyer” for explanation.

Herzog, in presenting the Reformed, or Calvinian, view, takes occasion to remark that “the Lutherans are not yet completely emancipated from Romanism”—a compliment which might with entire justice be returned by the Lutherans! This, at least, may be said: All the views so far considered are founded on, and pervaded by, the sacramental idea that the grace promised is not only symbolized and offered, but really exhibited and conferred in the rite.” Indeed it is expressly taught in the Shorter Catechism that “worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all its benefits, to their spiritual nourishment and growth in grace.” The supper is thus affirmed to be more than a memorial, a sign; it is really a “channel and means of grace.” This is why even the most

evangelical communicants approach the "altar" with a sense of awe and receive the consecrated elements believing that spiritual benefits are therein and thereby imparted.

THE MEMORIAL VIEW.

The memorial view is that commonly known as the Zwinglian view of the supper. In the opinion of this great reformer "sacraments are mere signs of initiation and of a pledge to continue in the outward society; they confer no grace, they minister no faith, they do not free the conscience; they are not even pledges of grace; they are tokens rather to the Church of the disposition of the recipient than to the recipient of his sonship in Christ." So Blunt summarizes the system. Zwingli's view of the supper is that almost universally held among Baptists. As one of our greatest and best, Dr. John A. Broadus, says: "The bread is simply appointed as the symbol or memento which we take in remembrance of the Saviour's body. The natural effect of such a memento or symbol in vividly reminding of the Saviour, and kindling grateful affection toward him, is blessed to the devout participant. But the blessing thus received is not essentially different in kind from other spiritual blessings, or associated by mere divine appointment with this particular means of grace." Most Baptist exponents could be quoted to the same tenor.

We should view the Supper, not as a "sacrament," but a simple commemorative rite. The Passover was a memorial of deliverance from the avenging death angel, and of the passing of Israel out of Egypt; and, year after year, as the pious Jew observed it, he was reminded of that marvellous interposition of Jehovah in behalf of his forefathers. The Lord's supper was instituted by our Lord to be observed by his disciples as a memorial of his atoning death. This is all; nor should we read more into the sacred rite. As such it stands before the world as one of the ordained monumental witnesses to Christianity. In this its sublime significance consists. As oft as we eat the bread and dring the cup we show forth our holy faith, and present a striking plea for the historic Christ and his

gospel of grace. "The celebration of the holy Eucharist," as Brooke Foss Westcott has well written, "is absolutely unintelligible without faith in a risen Saviour; for the rite was not a memorial of death simply, but of death conquered by life." Uninterruptedly from the beginning this witnessing rite has come down the centuries. Tracing it backward, we reach the very presence of our Lord and the fundamental facts memorialized. It began in the belief in the risen Christ, and that belief was born under circumstances precluding mistakes as to the reality of the events in question. In this view the Supper is a beautiful and singularly suggestive rite. Transform it into a saving sacrament and its glory fades; thenceforth it becomes but the instrument of superstitious manipulation; a snare and delusion to them who adore and tremblingly trust its supposed grace.

A STUDY OF SOUTHERN BAPTIST HOME MISSIONS.*

BY VICTOR I. MASTERS.

There is just now among Southern Baptists an increasing interest in home missions, which is one of the happiest portents in the current of life of the denomination. It seems especially appropriate that the Southern Baptist Theological Seminary, which, as no other agency among us, shapes the thought of Southern Baptists, should in the special course of lectures provide as it has for presentations of the work; and while I am much oppressed at the magnitude of the task which by some chance has fallen to me, that I should stand in this presence and seek to interpret a work which in all the years has engaged the best thought and affections of a generous people, yet I can but rejoice if I may rightly express something of the life and purpose and opportunities of the home mission work of Southern Baptists.

It is a striking fact that Southern Baptists, who have prospered in home mission work as no other denomination in America, should have less written history of its achievements in this direction than any other leading denomination. Northern Baptists have more than one valuable work on their home mission enterprises; the Presbyterians, North and South, have a luminous home mission literature; the Congregationalists, Episcopalians and others have interpreted the work from their standpoint, and chiefly, of course, their own work. Perhaps the Southern Methodists who, next to the Baptists, have done most in evangelizing the homeland, are nearest to them in a dearth of a proper record of their deeds.

Southern Baptists as yet have no complete history of their home mission work, nor has one of our writers devoted himself

* An address delivered in the course of the Home Mission Board Lectures in the Southern Baptist Theological Seminary, 1907-8.

with any effort at completeness to a portrayal of the great needs, obligations and opportunities in this sphere. Miss Mary Emily Wright, formerly of Augusta, Ga., has written a book on the "Missionary Work of the Southern Baptist Convention." The limited space of about 100 pages which she devotes to domestic missions presents a charming and instructive story. It is the best and, aside from even more abbreviated booklets, the only work available to Southern Baptists on the topic. I dare express the hope that it cannot long be said of the Southern Baptists, who have made so much history in missionary endeavor, both at home and abroad, that they are laggards in recording it.

The relation of foreign and home missions is that of affectionate twin sisters, and among their intelligent and devout supporters there can never be any rivalry between them. In the same sentence the Saviour gave command that his people should be witnesses to him both in the home country and to the uttermost parts of the earth. The same impulse to loving service and sacrifice for humanity's greatest good inspires the devotion of the disciple to both, and the needs of a lost soul in America and China are identical. There are in missions problems of policy, considerations of strategy, but among those who long for the Lord's coming and wish to lead souls to him there can be no division of the spirit.

Toward missions in general Christian denominations have assumed several distinct attitudes. The Moravians have placed the entire emphasis on foreign missions. As a consequence these noble people are to-day practically without a central home-hand from which to operate as a base of supplies. A Moravian bishop not long since in conversation with a Baptist minister admitted that in this policy his denomination had made a great mistake.

The Primitive Baptists are the most notable example of a Christian denomination avowedly arrayed against missions. With all due respect to the sturdy people of that faith, their position is that of ignorance, prejudice and selfishness. The denomination is rapidly dying out in mountain coves and backwoods settlements. A Christianity without the missionary spirit has not the vitality to keep it alive in this world of sin.

Its negativeness is no match for the marshalled cohorts of Satan.

Some Christians place the main emphasis on home missions. The Methodists come nearer being an example of that attitude than any other body of Christians, and as a result they have prospered much in America.

The other possible attitude is that of devotion to missions alike at home and abroad. It has been the theory of the Presbyterians and the Baptists, but the former have in fact given the greater part of their attention to foreign missions to the neglect of the base of supplies, and the Southern Baptists, whose thought is now happily swinging to a more normal attitude, have at certain periods in their history come suspiciously near turning a deaf ear to the cry of the needy in the homeland, while they with unswerving purpose sought the heathen on other shores.

Of the interdependence of home and foreign missions, Austin Phelps says: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions for the sake of Canton, China."

"Home missions," says an eminent foreign missionary, born in India, "means that America must be won for Jesus Christ throughout her borders, so that she may conserve a high Christian life, and may do her God-appointed work as an evangelist among the nations. The whole foreign mission work of the United States rests back upon an effective and adequate scheme of home missions."

Dr. R. S. Stoors, a quarter of a century ago, wrote from Florence, Italy: "The future of the whole *world* is pivoted on the question of whether the Protestant churches of America can hold, enlighten, purify, the peoples gathered into its great compass." What this seer beheld then is becoming ever more apparent as the years pass.

Referring to the limitation of their ability in doing foreign mission work consequent upon their comparative lack of numbers in the home-land, Dr. S. L. Morris, of Atlanta, the brilliant secretary of Southern Presbyterian home missions, says: "The costliest mistake of the Southern Presbyterian Church has been the neglect of its home mission work."

THE EARLY DAYS.

The missionary development of our Baptist fathers in America was in process long before the Southern Baptist Convention was formed. Even in a brief survey some view should be had of those early days. When the colonists came to America they found in the Indian a mission problem. They had brought their religion with them, and though the struggle for existence in a strange wilderness pressed hard for attention, it was not long until they began to give some attention to evangelizing the Indians. Exceedingly few of the settlers were Baptists. The Congregationalists were in power in New England. The Friends held Pennsylvania. Into the South the Episcopalians came in dominant power and set up a State Church, while the Scotch Presbyterians got a strong hold in all the great Appalachian mountain belt. Yet it was given the Baptists in Roger Williams to have not only the first American champion of religious freedom, but also the first known missionary of the Red Men.

The Baptists then were a feeble folk, wholly without prestige. Their position to-day as probably the largest Protestant denomination in America is a striking anti-climax; and certainly one of the most important factors which brought it about was the spirit of evangelism and missions among the early pioneers. That spirit was for many years without organization or agency. At first it abode mainly in the hearts of the pioneer preachers, who with evangelistic fervor counted no labor too severe, no trip through trackless forests too fatiguing, no adaptation to primitive social conditions too trying, when the needs of the souls of men were in the balance. Sometimes they were imprisoned and sometimes their lives were in jeopardy, often they were persecuted. But they were moved by none of these things. Far be it from us to speak patronizingly of these men. In the hard school of experience by the grace of God they were *men*—men whose hearts were attuned to the voiceless cry of humanity's deepest needs. In our day we have none of more heroic mold.

When, on the foundation laid broad and well by these men, nurtured at a later period by certain local societies of various names and kinds, and at a still later date by the National Baptist Triennial Convention, the Southern Baptists came at last in 1845 to a self-realization in an organization of their own, its purposes were definitely missionary and its agents were the present Foreign and Home Mission Boards.

THE WORK WHICH CONFRONTED THE NEW BOARD.

The Home Mission Board took up the work when the South had a population of about 7,325,000, 4,525,000 whites and 2,800,000 negro slaves. There were in the territory about 350,000 Baptists, of whom 225,000 were whites and 125,000 blacks. There are now approximately two millions each of white and negro Baptists in this territory. While the population has multiplied about four times, the number of Baptists has increased more than eleven times. In 1845 there was one Baptist in the South to every twenty-four persons; now there is one to every six and a half persons. Southern Baptists have grown four times as fast as the general population. With all respect to other instrumentalities which have contributed to this result, the Home Board is undoubtedly the chief formal agency through which these altogether remarkable results have been attained.

It was no easy task which the Home Board found to take hold of. While the missionary spirit had expressed itself effectively through the pioneer preachers, and later through associational missions and still later through State missions, none of these agencies had really taken a full survey of the needs in any one State, far less in the entire South, nor had the general boards of the North done so. Before 1845 very little mission work had been done at the South by any general mission agency. The Baptist Home Mission Society was then engaged with the needs nearer its center of influence, and which were more fully understood and appreciated.

The first five years of the Board's activities, while blessed with fruitful results in conversions and church organizations,

was largely occupied in learning by actual trial just what the needs were. Railways were almost unknown in the large country to be influenced. Cities and towns were few, and the population scattered. A report of one of the missionaries employed the first year will serve as an example of a large part of the work done, and its counterparts are continually received at the Home Board office even until this day. His field was in Florida. He reported: "I am in a vast field of labor, having formed a circuit of about 450 miles in extent, and not an ordained preacher but myself in the whole bounds. Since the first part of March last I received no support. I have about twenty settlements in which I preach. It takes about thirty days to travel around my circuit, requiring more than half my time, as I perform the journey every two months." He reported fifty-one baptisms and five churches organized.

In 1847 a missionary reported from Alabama: "Grown persons in my district have never heard a sermon." Another from Mississippi said: "In a scope of country here 150 miles square there is only a single, solitary Baptist missionary preacher." Another from Arkansas wrote: "There is only one Baptist minister here to sixty miles square and but a few members of all denominations. Nine-tenths of the people hardly ever hear a sermon. There is no Sunday-school in the whole northeastern part of the State." A layman from Texas sent the secretary this cry: "We are like sheep without a shepherd here in Texas. I never saw destitution so great. Texas needs 100 missionaries." One Texas missionary reported that he was the sole preacher in a region of 150x50 miles.

And the destitution was not all in the younger States. South Carolina, Virginia, North Carolina, Florida and Georgia Baptists needed and received a large impetus from the Board in those days, which it will be wholesome for them to remember now.

To meet all this destitution the Board had but meagre funds. The missionary zeal of the fathers had shown itself rather in evangelistic and personal work than in formal effort and giving of their means. The fathers were afraid of boards and general agencies. They had reason to be, and we to-day

have received a blessing as a denomination largely from the fact that they were afraid. Their ancestors had been harassed and oppressed by the taxation and persecution of the established church in the old country, and they themselves were made to smart under the assumption and oppression of like ecclesiastical engines in America in the early colonial period. They came to consider a paid ministry or a central agency for accumulating money as vehicles for oppression and greed. The Home Board found this all over the South. And this at once curtailed its resources and showed the need of its work. Almost every year in those days the Convention issued a circular letter to the brotherhood trying to break down opposition to the new and formal mission agencies. This opposition was in many cases more from a jealous anxiety for the principles of Baptist independence and local self control than from niggardliness.

I said but now that this had in it a blessing. Though the Southern Convention was fashioned after the Triennial Convention, its boards became vehicles of a thoroughly democratic convention, adapted to the demands of a brotherhood, jealous of centralization, amenable to the convention and the churches, then, as now, as thoroughly their creatures as it is possible for such agencies to be. This the Northern societies were, and are, not.

THE NEGRO.

The religious weal of the Negro has confronted the Home Board as a problem from the first day of its existence until now, and while it is a problem still, complicated somewhat by the post-bellum activities of our Northern brethren among them, the Southern Baptists have not in vain warmed their hearts with compassion for the sons of Ham. At its initial meeting the Convention gave special instructions to the Home Board to preach the gospel to the Negro. From that meeting until now a somewhat careful search of the Convention minutes leads me to believe that in the annual meetings the Home Board or the Convention, or both, have each year placed special stress

on this work. The repeated emphasis which was placed upon it showed that it was regarded then as a work of prime importance. "If the Negro is lost through our neglect it will be our condemnation," said a Convention resolution. "Masters are as much the moral guardians of their servants as their children," said another.

Of like tenor were other references to the Negro, year after year, not only before the war, but with pathetic and beautiful insistence at the close of the great civil strife. Impoverished, demoralized, prostrate, mourning the loss of thousands of sons of the South, the Baptist denomination even in the South's defeat, felt no resentment at the stings and flings of a misguided North about their treatment of the Negro. The Southern white Christians loved the Negro and the Negro knew it. No one was more a stranger to the horrors of "Uncle Tom's Cabin" than the average Negro himself. But when the "Uncle Tom's Cabin" spirit, used by an all-wise Providence, had done its work, the Southern fathers in Israel gave it an answer that ought to place them forever above abuse for their ownership of slaves. In their own poverty they went quietly on with their work to uplift the inferior race, without even realizing that they were doing a noteworthy thing.

The board instructed all its missionaries to devote a part of their time to the Negroes. It reported that the chief object of the labors of many of the missionaries was to help the blacks, and declared that nowhere in the range of missionary enterprise had missions met with greater reward. The owners of the slaves became more and more interested in the work. Some of them built houses of worship for the slaves, and planters came forward and offered to pay the salaries of missionaries the board would send to their black people. In hundreds of white churches the slave membership was far greater than that of their masters. In 1867 the missionaries baptized 575 Negroes and in the next year 811.

Gradually, as the Negroes developed a ministry of their own, the board changed its activities to educating the Negro preachers. At that time the South had not sufficiently recovered from the war to enable the Southern Baptists to erect edu-

cational plants for the Negro preachers. Before they became able the Northern Baptists had come in and occupied the field to such an extent that the Southerners have since directed their efforts for the Negroes to institutions for their training and into evangelizing them through good men of their own race, though confessedly educating their preachers properly is decidedly the best work that can be done for them.

To-day there are 2,000,000 Negro Baptists in the South. In 1845 there were 125,000. Then there were 2,800,000 Negroes, now there are in Southern territory 9,000,000. One person in five among them is a Baptist. While the race has increased a little more than three-fold Baptists among them have increased sixteen-fold. The result is altogether extraordinary and the chief agency which has brought it about has unquestionably been the home mission work of Southern Baptists.

SERVICE IN CITIES.

From the first the Southern Baptists in home mission endeavor looked to the cities for a field. Missions were conducted in the earlier days in Washington, Annapolis, Norfolk, Baltimore, Richmond, Wheeling, Fredericksburg, Bristol, Raleigh, Charlotte, Greensboro, Columbia, Jacksonville, Tampa, Pensacola, Key West, Augusta, Atlanta, Columbus, Mobile, Montgomery, Birmingham, Vicksburg, Jackson, Louisville, Memphis, Knoxville, Nashville, Chattanooga, New Orleans, Galveston, Austin, Brownsville, Houston, Little Rock, Fort Smith, St. Louis, Jefferson City, Sacramento. This is but a list of some of the larger and better known places and presents not more than fifteen or twenty per cent of the whole work done in cities and towns prior to 1870. A detailed list of places aided in the older States would show that the Board did a large work in building up the Baptists in those States, which most of their descendants have forgotten. Up until 1870 more than two-thirds of the commissions which had been written by the Board were for service east of the Mississippi river. It aided the denomination in acquiring the strength wherewith to turn to the great empire beyond the river, not indeed with means com-

mensurate with the needs and opportunities, but in a time when every effort put forth would count for most, and though the denomination has scarcely yet realized the magnitude of the blessed results, it has won in Texas alone a wonderful and great country, which, though its Baptist resources are not yet even half developed to their full power, is now a great kingdom for Christ, that came up last year with one-seventh of the entire amount for foreign missions given by the denomination in the South. Texas is already the greatest Baptist State in the South, a mighty bulwark for civic righteousness wherewith to leaven the masses of superstitious and ignorant foreigners which are yet destined to fill the South and West and Southwest. What the great State shall be it will take an imagination corresponding to the vast stretches of the plains rightly to depict.

Texas is a trophy won to Southern Baptists through home missions. In itself, viewed simply as a strategic move for the Kingdom and for Baptist principles, it far more than justifies every dollar Southern Baptists have ever given to the cause, every anxious heart-throb of a weary secretary, wondering whether the brethren will hear his call or turn a deaf ear, and every year of patient, self-denying toil of every missionary, who through all these years has gone along his humble, difficult and unlauded way, willing to be of no esteem among men, and even of small repute among his own brethren, if he might, in the midst of grind and sacrifice, separated from congenial associations and his life unbrightened by the glamour of fancy or romance, lead sinful men to purity in Christ.

Even to mention the extent of the opportunity now before Southern Baptists in Oklahoma is more than I must try to do. Abler tongues have sought to portray that glorious opportunity so men would see and hear. How hardly does the average mind come to realize the greatness and significance of that which itself has not been beheld. Southern Baptists, as no other people, have the key to the moral and spiritual forces which shall control in that State, if they will but use it as they should.

The work which Southern Baptist home missions has done for the Indians would make a long chapter itself. It was emi-

nently successful, was torn to pieces by the war, and is successful again. If after so long there are fewer Indians instead of more (if, indeed, they are fewer), it is not the fault of the work, which is the work of Christ. At a meeting in the Indian Territory a Choctaw preacher recently said to a missionary:

“It is often asked what has become of the money spent on Indian missions. Come with me to your cemetery and I will show you the graves of hundreds of the sainted dead. Is the money wasted which filled their graves with Christians instead of heathens?”

BUT A GLIMPSE OF LARGER ACTIVITIES.

We can afford to pass Cuba by without reference, because it is in essence like the foreign mission work. I can also afford to omit a reference to the new evangelistic movement, which is but bringing up to date the first method of mission work of our denominational forbears. An abler speaker presented the cause in this course of lectures. I must omit reference to the work among foreigners, and the immigration problem, not from any idea that they lack importance, but for lack of time and because the main message would need to be a prophecy and an exhortation, which more become an abler seer. Also, the noble work of the war-time missionaries and the crying need of a large church-building fund must pass with the bare mention.

The great cry of the lost and suffering in our cities is yet destined to turn our home mission effort back to the cities, where it took hold long ago; but to meet a problem intensified and made difficult ten-fold more than in those former days. The South is no longer a place without great cities, and when we turn our attention again to the cities on any extended scale, as we must and ought, we will face the most difficult mission work the South has ever faced, the problem of getting hold of the hearts of people who have a near view of the Juggernaut of Mammon and know how cruel and heartless he is, who face temptation on every hand, and who, not without some reason, believe that the churches do not have a love for them which

will make their members break through the shell of social convention and selfishness to reach them.

THE MOUNTAIN PEOPLE.

I cannot close without some reference to the home missions among mountain people. They are in every State in the South, east of the Mississippi, except Mississippi and Florida. In 1885 the Home Board began to give them some attention and in 1890 intensified this attention. The work has grown into a well-developed system of Christian schools. These mountain people are of Scotch-Irish descent and were once Presbyterians. It must have been the freedom and grandeur of the mountain country which did it, for time passed and they, though Presbyterians, became Baptists, and without any one seeking to proselyte them. Or do mountain fastnesses give one a clearer vision of truth? Their territory is one-fourth of the South. Their number is millions. Their blood is the most pure Anglo-Saxon blood in America. Their habits and manners are simple; they are like children. They fought as good soldiers in the Revolution. At King's Mountain they gave the British a blow from which they never recovered. But they retired to their mountain coves and valleys, and there they have stayed, uninfluenced to an appreciable extent by the throbbing pulses of the restless world. They are Sons and Daughters of the Revolution, who need not be ashamed, blue-bloods by rights which others prize highly, but they have organized no societies through which to set forth the claim.

What a vast opportunity is there. Evangelized, but not developed, converted but untrained, their prime need is education under strictly Christian influences.

Their hunger for education is often pathetic. The Christian Endeavor World from a missionary gives the following touching incident of a mountain boy: A young man entered a college office and, touching the president's arm, asked in a peculiar mountain brogue:

"Be ye the man who sells larnin'?"

Before the president could reply he asked again: "Look here, mister, do you uns run this here thing?"

The president replied: "Yes, when the thing is not running me. What can I do for you?"

"Heaps," was the only reply. Then silence; then the boy proceeded: "I has hearn that you uns educate poor boys here, and bein' as I am poor, thought I'd come and see if it was so. Do ye?"

The president replied that poor boys attended the college, but that it took money to provide for them; that they were expected to pay something. The boy was greatly troubled.

"Have you anything to pay for your food and lodging?" said the president.

"Yes, sir," was the reply. "I has a little spotted steer and if you uns will let me, I'll stay wid ye till I larn him up."

Such persistence usually carries its point and he remained, and the little steer lasted for years. The president's closing remark on the incident was: "I have had the pleasure of sitting in the pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?"

With only \$20,000 expense to the denomination, the Home Board maintained twenty-four high schools and colleges with 125 teachers in the mountains last year. There were 4,000 students, sixty of them young preachers. Can \$5.00 be better spent in character building than in keeping a mountain boy or girl for a year in one of these mission schools?

The home mission work of Southern Baptists has been abundantly blessed in every direction. In a history of sixty-two years it has expended \$4,448,700. This is a considerable sum, but Southern Baptists last year spent thousands more on local church expenses. The last annual report shows 18,798 baptisms, which has hardly been paralleled in the history of mission work. Two hundred and seventy-one churches were organized and 825 missionaries were employed. During its history, missionaries of this board have baptized 145,577 persons and organized 5,330 churches, or more than one-fourth the entire number now comprised in the Southern Baptist Convention.

Home missions has done another work for Southern Baptists which is not generally understood. It has unified them and held them together in their conventional work as probably no other force whatever has done.

DEMONSTRATED ITS RIGHT TO LIVE.

In 1882, when the Convention met in Greenville, there was talk in that body of doing away with the Board. It had just come to the hardest point in its career, and this was seriously discussed. Instead, it was moved from Marion, Ala., to Atlanta and the lamented Dr. I. T. Tichenor became secretary. Let Dr. Tichenor tell the story of what followed. I quote from a valuable manuscript historical sketch left by Dr. Tichenor which has never been published:

"In 1882 the Baptist Convention in Arkansas was in co-operation with the Home Missionary Society of New York. Missouri seemed lost to the board forever. Texas was divided into five missionary organizations, four of them receiving aid from the Home Missionary Society and the fifth paralyzed by its own dimensions. The entire territory west of the Mississippi had passed out of the influence of the Board.

"The Mississippi board was in alliance with the Philadelphia Publication Society, Georgia was co-operating with the New York society in Negro work, and Florida was hesitating between going to the Home Missionary Society and the Home Mission Board.

"Impressed with the conviction that the very existence of the Southern Baptist Convention depended upon the resuscitation of our own Home Mission Board, the new officials determined to reclaim the lost territory. Within five years there was not a Baptist missionary to the white people of the South who did not bear a commission either from the Home Mission Board of the Southern Baptist Convention or one of the State boards in alliance with it. The territory had been reclaimed. Texas in one great convention was in hearty co-operation with the Board. So were Arkansas and Louisiana. The Board had demonstrated its right to live."

To which me say, Amen! It demonstrated that right

again in cultivating the cities and needy rural districts in the older States; again in its great work for the Negroes and Indians; again when it began to expand its work among the mountain people; again when, though cramped for means, it boldly advanced into the trans-Mississippi states and won so much of that great country.

And these are not the only ways in which it has demonstrated and is demonstrating its right to live. Surely our fathers were weary and sore and despondent from the post-bellum trials, surely they had lost their vision of the future by the continual stress of rehabilitating the downcast country, when they began to whisper among themselves that the Home Mission Board needed no further lease on life.

THE GREATEST OPPORTUNITY, PRESENT AND FUTURE.

The twenty-five years since have been by far the best in its history and its success is even now increasing as never before. Never before has it taken such a broad hold on the denomination's confidence. And never before has it faced such strenuous needs, such marvelous opportunities, such deep moral obligations. May God give us vision to see and the will to meet them.

In 1882 our Baptist fathers could not know what changed conditions would confront us after a quarter of a century. After twenty-five years, in which the work has advanced from great weakness to the greatest strength it has ever had, our people are beginning to see that the best we have ever done does not measure up at all to the splendid opportunities in this sphere of activity. Strategy may doubtless be easily overworked in Christian missions, yet strategic considerations never pointed more clearly to a new emphasis on home missions than now. At last the tide of immigration has begun to turn southward. The North has about as many of immigrants as it knows how to use to economic advantage, far more than it has trained into true Americanism. The West is becoming full, and after a while will overflow. The westward movement will turn back. It seems certain that the Southland, in which

there is a larger percentage of Anglo-Saxons than is found anywhere else in America, must also face the ordeal of assimilating large numbers of these people. It will be a question of whether we will lift them to our standards or sink to theirs. In view of this fact, the thorough evangelizing of our own territory, especially the newer portion of it beyond the Mississippi, is of surpassing importance. And every year of niggardly effort in that territory now will entail a loss that ten years of faithful effort may not be able to retrieve in the future.

WHO WILL VOLUNTEER FOR THIS HIGH SERVICE?

If there be those among our strong young ministers who wish to volunteer for high work in gospel service I would ask them to consider the claims of home mission work. If a life of sacrifice for others appeals to you, where will you find it more than in city mission work? There you will need to see and be near those comforts and customs and social opportunities which we hold dear, and yet each day you may have to crucify your fondness for each for the sake of your work, so insidiously have they become the agents of Mammon. Does the hopelessness and hardness of a darkened heart appeal to you as an opportunity? The under stratum in city life is often as hardened as the heathen in his blindness.

Why does no one volunteer for a life of service on the frontier? There is opportunity for a life of consecration and high service, all the more complete because of the fact that perhaps even some of your own brethren are ready to discount it.

May God raise up men among you for foreign service. But may He raise up some of His best, too, to illuminate the dark places and beautify the waste places in our own fair home-land, that through them our people may have a clearer and closer vision of the will of the Master for us all as regards the needy and lost in our own country.

PERSONALITY IN RELIGION.

REV. JAMES BUCHANAN, RICHMOND, VA.

While traveling in Europe the writer heard the World's Baptist Congress described as a heterogeneous crowd of evangelical Christians without a distinctive principle. The speaker went on to say that "Baptists are at one with the Congregationalists in the democratic form of government; that Presbyterians, Anglicans, Methodists, Lutherans agreed with them as to justification by faith. Regarding baptism and the Lord's supper it could not be said that they are distinctive, as Baptists are not agreed among themselves as to the place in thought they occupy and, under any circumstances, affirm that ordinances are not of saving value in themselves. Further, it was noticed that all evangelical bodies practically accept the Bible as sole authority in matters of faith and morals, so that it is claimed to be unfair for Baptists to maintain that they are the only Bible-Christians, seeing that the Bible is not in question, but simply a particular interpretation of the Bible. All agree upon the Bible as final authority objectively, but differ as to the truth contained in the Bible when translated subjectively."

The statement was surprising, and, if true, the Baptist denomination, as such, has no place in Christian thought and cannot stand the test of time.

The long history and large success of the Baptist denomination indicate vitality. The origin of the Baptists is obscure; the name, comparatively modern. There seems, at the dawn of the ideas represented by the Baptists, to have been no leading spirit and exponent of their belief. Bohemians have their Jerome and Huss; the Swiss, Zwingli; the Germans, Martin Luther; the Presbyterians, John Calvin and John Knox; the Anglicans, Wycliffe and Cranmer; the Congregationalists, Robert Browne; the Methodists, John Wesley; but there is no name looming up in history as being largely responsible for

Baptist thought and practice. If the characteristic principle held by the Baptists antedates the present name, then those holding it were identical in principle, no matter by what name they were known.

Leading exponents of Baptist principles of faith and practice, such as Roger Williams in New England, are recognized as converts to a pre-existing order. The Baptists are unique in this respect, and it may well be that their force lies in this fact.

HISTORICAL.

Let us follow the progress in the development of the principles of faith and practice as represented by Baptists in the light of the foregoing statement.

The Primitive Christian Church gathered around the apostles, who had a gospel orally delivered to the people. It is well for us to remember that the early Christian Church was not established through the Book. During the first hundred years of our era the appeal was spiritual; the contact was personal; the different nationalities responding to the appeal colored the religious life originated with their social, political and philosophical tendencies. For three centuries the spiritual ideal was predominant; there were no universally acknowledged standards set up as criterions in morals, theology and practice.

The persecutions periodically inflicted upon the Church solidified the membership, kept pure their purpose, and welded them into a mighty force, seeking unselfishly the establishment of Christ's Kingdom.

The energies of the Church were spent in the preservation of religious life, as such, rather than in the elaboration of theories regarding the life. The demand presented was faith in the personality of Jesus Christ; the standard of guidance was individual direction of the Holy Spirit, by whom the vitalizing powers of the Gospel were administered through the Scriptures in fragmentary forms, as the Canon had not yet been generally established.

It would be useless for us to affirm that there was unanimity of thought and practice. The strongest bond of union was in

the willingness of the believers in Jesus Christ to suffer and die rather than belie their profession and prove apostate to their common subjective faith. It was a personal relationship with a common interest.

Constantine inaugurated a new era in the development of Christianity with the recognition of Christianity as the state religion. Instead of caves and catacombs, they had sumptuous churches; the wealth of the kingdom was lavished upon their bishops; no longer had they to hide their allegiance to Jesus Christ; instead, preferment and emolument were showered upon them.

Schism was doing her deadly work among the Christian forces, and now that the combined energies were no longer applied for self-preservation they turned upon each other.

Christianity became the vehicle to inspire unity in the empire. A new adaptation was imperative, organization was essential, that the alliance between the Church and empire might be effective in unifying the forces of the empire to achieve the political ideal.

It is not our purpose here to review the multitudinous schisms which wrenched the Church apart, but rather to point out the organizing forces which attempted to unify the Church. Constantine called a council at Nicea, giving instructions that unity was essential, and demanded that a basis of unity be secured. Then began that constructive policy which gave formal statement to some of the leading dogmas of Christian thought.

A new process for spiritual guidance must be evolved. This process was found in making the Ecumenical Council the medium through which the Holy Spirit enlightened the Church as a whole. The implications of this principle were immediately set in motion. All refusing to conform to the voice of the Holy Spirit as speaking through the Ecumenical Council were adjudged heretics and apostates. The Church being wedded to the empire, this decision not only classed the recalcitrants as heretics, but as enemies to the empire. Christians in this era, instead of being persecuted, became persecutors. The principle of control having been established, the energies of the Church

were enlisted in the creation of criterions, with adequate power for their enforcement. The painful record of working out the standards is written in the centuries that followed.

Augustine was the one man above all others who, gathering up the forces of the past, organized them for the future. He was the son of a Christian mother, trained in the schools, a rhetorician and philosopher. He revelled in all the pleasures of sense, tested the forms of thought and satiated his soul with the lasciviousness of the age. At twenty-nine years of age found himself alone with God, and by a direct heavenly influence, later, was born to a higher life through which the past was sanctified and focused upon the future. Experimentally, he realized the justifying grace of God through faith and brought to light and prominence the teaching of Paul, his great forerunner. This is the foundation of Augustine's religious life. In his experience he gathered up all that was best in the past. He was born into a turbulent time; standards had been partially evoked; schisms were rending the Church; forms were being constructed; such a mind must enter into the fray and force itself into light. With a masterly grasp he grappled with the schisms of the age and reinforced his findings with philosophy and rhetoric.

In Augustine we have the germ of the theological ideal. The fall of Rome, at the approach of Alaric, gave rise to heathen taunts. He, believing in the triumph of Jesus Christ and in the ultimate establishing of His Kingdom, gave to the Christian Church, in embryonic form, its political ideals in his "City of God." Augustine spiritually, theologically and politically stamped himself upon his age. From his rise the currents flow down through medieval ages.

It is not our purpose to follow these currents in their windings. We are rather inclined to think that, in their implications, they were lost sight of, but one thing stood fast, the voice of the Spirit was indicated with the voice of the Church. Exigencies in the development gave rise to ebb and flow, but the powers of organization were ever accelerated. At last the strong force of the hierarchy of Rome felt their power, watched their opportunity, and more clearly formulated their ideals. The

breaking up of Rome and the development of Western civilization offered a new field for their enterprise. Missionary forces covered the whole of Western Europe, and, borrowing the prestige of the fallen empire, they brought the heathen hordes to the foot of the wooden cross.

The spiritual ideal in the campaign, although not wholly lost, was subordinated to the political and theological ideal. The Church had come between the soul and God; the mechanism of the Church in her sacraments had crystalized into a beaten path, with its formulas as signboards by which the soul must find her God. Those seeking to enter by any other way were classed as thieves and robbers. Spiritual authority was founded upon a perversion of the words of Jesus Christ. Diplomacy was exercised to advance her way.

The political ideal, during this era, was ever prominent in the mind of the Church. Every advantage was sought to strengthen its hold. Legal authority was fabricated to uphold her claim through the supposed donation by Constantine of the Western Empire. Control of the body as well as the soul was the confirmed purpose of the Church; necessity seemed to demand it.

Charlemagne, in the year 800 A. D., seeking to advance his prestige, accepted the crown of the Holy Roman Empire at the hands of the Pope, and thus gave the Church an opportunity to flaunt her claim. The master mind had not yet been born which could grasp the tangled threads and weave the mesh that would enthral the State.

In Hildebrand, of the eleventh century, the man and the situation met, and we see Europe kissing the toe of the Pope in the form of Henry IV. at Canossa. He had established the political ideal of the Church; her missionaries were freed from political control and made amenable only to the authority of the Church. The nomination of the head of the Church was taken from the political sphere and put into the hands of the Conclave at Rome. This was the climax. It was short-lived in its brilliancy, but the pinnacle had been reached and a precedent established.

The theological ideal had not been slumbering; monas-

ticism in its seclusion had been advancing its thought and fortifying its conclusions; the fathers of the Church were carefully studied; the Church was one; the accumulation of knowledge by its members belonged to the whole; faith in the past must be fortified by the reason of the present. Scholasticism took its rise from this fact.

In Anselm we have the position taken that mind must be used to buttress and rationalize belief; his works are a commentary upon his principle.

In Abelard we have the position taken that we must reason and rationalize in order to believe. Short shrift was made of Abelard by the ruling authorities of the Church, but mind had been borne into action and the end was not yet in sight. The leaven was working; time and opportunity produced the man.

In Thomas Aquinas we reach the climax of the theological ideal. Aristotle and Plato, Jesus Christ and Paul, Origen and Augustine, reflect their rays on him, and from him shines forth in its pristine beauty "The Sum of All Theology." The Roman Catholic Church to-day recognizes him as the great saint who penetrated the mind of God and made objective His thought to the one Church of all the world.

Thomas Aquinas' teaching may be summarized as follows:

Revealed religion is the superstructure raised on natural religion; God's aid to man's reason.

The revelation he accepted was the interpretation of the Church.

To him, the Church was the voice of nature, revelation and God.

The Church teaches that all true grace either commences by means of the sacraments, or, being commenced, is increased by them, or, being lost, is through them restored. It is of faith that Jesus Christ instituted seven sacraments, viz.: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony. It is of faith that grace is conferred upon the soul by the application of the external rite, *ex opere operato*.

1. Baptism is the door of Spiritual Life.

2. Confirmation, the communication of the gifts of the Holy Spirit.

3. Holy Eucharist, not only confers grace, but contains and gives the author of grace, Jesus Christ Himself.

4. Penance cleanses and restores the soul from sin committed after baptism.

5. Extreme Unction strengthens the soul and guards it from any grievous spiritual peril in sickness or death.

These five sacraments meet the wants from the cradle to the grave.

6. Holy Order, a character bestowed upon the priests, makes them independent of human weakness in dispensing the sacraments of the Church.

7. Matrimony regulates the source of human generations upon which the whole stream of human life is dependent.

In the thirteenth century the ideal of theocracy through Rome seemed to have been reached. Spiritual life could only be generated and maintained through the sacraments of the Church; political life enjoyed through the favor of the hierarchy; mental life, operated within the prescribed sphere. It was the ideal of spiritual, political and intellectual oppression. The man—body, mind and soul—was lost in the achievement.

DISINTEGRATING FORCES.

This three-fold ideal held, within itself, the elements of life which, when fructified, gave birth to the causes of disintegration. The impulse of the human soul for freedom of action, freedom of thought and freedom of spiritual life could not be quenched.

Among the political elements of Western Europe the spirit of nationality dawned; rivalries frequently sprang up; political ideals came into conflict; struggles for supremacy gave birth to patriotism. The Church, by intrigue, endeavored to hold the balance of power and maintain control; the weaker were incensed and stimulated to action; champions of local political rights were not wanting; Ockham fulminated against the arbitrary claims of the Pope and repudiated his right to interfere in the rights of the State. The Crusaders enlarged the horizon and disillusioned the mind. Scholarship exposed the forgeries

perpetrated in the supposed grant of Constantine. The character of the popes and the weakness of their administration aroused general scorn. The scandal of different popes excommunicating each other led to the question whether popes were at all necessary. A running campaign was indulged for 200 years, in which the right of the pope to rule was freely questioned.

When nations or individuals would not submit to the political sway of the Church they were coerced by withdrawing from them all spiritual privileges which were held in the great reservoir of the Church. Kings were deposed, subjects were freed from their allegiance, the dead were left unburied, and the dispensation of grace, through the Church, was virtually stopped. No authority could interpose to gainsay the power of the hierarchy. This blended the political and spiritual so thoroughly that they came to be recognized as one cause. To oppose the Pope was to oppose God, and all the thunderbolts of heaven were hurled at the transgressors. Political and spiritual agitation was rampant, but it recoiled upon the heads of the instigators. The people were not willing to risk their souls for a temporal advantage.

Wycliffe, in England, realized that a work of education was essential. He translated the Bible into the vernacular and educated the poor priests and laity to preach to the people Biblical truths. His influence, through his writings and students, traveled to Bohemia. Huss and Jerome imbibed his ideas. Wycliffe was forced into retirement; his followers, the Lollards in England, were persecuted; Jerome and Huss were burned at the stake; thus the movement in the fourteenth century failed and Rome was, for the time being, triumphant.

In the meantime movements of quite another character had been inaugurated. Peter Waldo and Peter de Bruis were leaders of the movements.

Peter Waldo, a merchant of Lyons, decided to sell his property and devote himself to the preaching of Biblical truth among the people. He established the order of the "Poor Men of Lyons," who went about teaching the people. Originally they had no intention of coming into conflict with the Church

of Rome, but carried on their simple work among the people. Crowds flock to hear them, scriptural truths took hold of their minds, a religious awakening followed. Reports of their work reached Rome and, in a council held in 1179 at Rome, they were interdicted from preaching. These men were in earnest; they had sacrificed everything for the privilege of teaching scriptural truth and were confronted with the edict of the Church restraining them from continuing the practice.

These truths had proved a new force in their lives, and, confident in their new experience, they clung to the happy consciousness which had dawned upon them. Independent of the Church, they had been thrilled and inspired in a way which the cold formulas and practices of the Church had never awakened. The personal satisfaction which they had experienced in their relationship to God they had found entirely independent of the Church dogma and State patronage.

When confronted with the option of giving up all this or being excommunicated from the Church they clung to their new experience. Religion had found her true soil in the home of the soul. The stirring of life was ominous, whither it portended not even they themselves knew, but of this they were confident—it was life, not a formal prescription for life. Freed from the dominion of the Church of Rome, they fell back on the Scriptures, which the Church claimed to interpret, and, through these very Scriptures, sought to confound the Church of Rome.

The Principle of Personality in Religion, through experimental regeneration, without the sacrament of baptism as administered by the Church was revolutionary in the extreme. These unlettered men had the experience which they identified with the Biblical experience, and expressed in the terms of the new birth. That simple-minded men could thus come into touch with God without being magnetized by the Church to receive spiritual influences, was outrageous and scandalous to the age. They were despised, rejected, cast out from communion of the Church, and looked upon as vipers, whose deadly sting provoked spiritual death.

Peter de Bruis, identified with the Albigenses movement,

inaugurated a similar but more thorough-going work, which is largely shrouded in mystery. He is accused of Manicheism, and conflicting accounts are given of his work. One thing is generally admitted, that he wielded a large influence and the missionaries of his type were indefatigable in their endeavors to procure converts. They penetrated the valleys of Italy, Switzerland, Spain, France, and even as far as the Netherlands. They were bitterly oppressed and almost annihilated; much malignant misrepresentation was indulged regarding them; but the historian Faber frees them from the charge of manicheism and shows conclusively that they held the following five tenets:

“Here in due form, as preferred by Peter, the Venerable, Abbott of Clugny, against Peter de Bruis and his disciples, we have, with whatever distortion of statement, five specific articles of indictment.

“The first point denies that children who have not arrived at the age of intellect can be saved by Christian baptism, or that the faith of another person can be profitable to those who are physically unable to exert any faith of their own. For according to them, it is not the faith of another, but an individual’s own faith, which saves with baptism; inasmuch as the Lord said, ‘He that believeth and is baptized shall be saved, and he that believeth not shall be damned.’ ”

“The second point maintains, that churches ought not to be built, and those already built ought to be pulled down. For sacred places set apart for worship are in no way necessary to Christians, inasmuch as God, whether invoked in a tavern or in a church, in a market place or in a temple, before an altar or in a manger, equally hears and answers those who are deserv- ing.

“The third point commands, that sacred crucifixes should be broken and burned; for the cross, on which Christ was so horribly tortured and so cruelly slain, is worthy neither of adoration nor veneration nor of any suppliant invocation, but, rather, by way of avenging his torment and death it ought to be treated with every dishonor, to be hacked with swords, to be burned with fire.

“The fourth point not only denies the truth of the body and blood of Jesus Christ through the sacraments daily and continually offered up in the Church, but it also declares that the sacrament is nothing and that it ought not to be offered up to God.

“The fifth point derides sacrifices, prayers, alms and other good deeds, when made by the living faithful on behalf of the faithful defunct, affirming that, not even in the smallest degree, can they help any one of the dead.”

Manicheans rejected baptism entirely and the popish writers always refer to them thus. The fact that the Petrobrusians accept baptism, but only reject the baptism of infants, puts them in another class, Antipedobaptists. The other charges brought against them clearly show that they could not have been Manicheans.

We do not claim that constructive thought about the life engendered had been formulated, but we do claim that these men lived and trusted in the full enjoyment of their personal religious experience and began to hew out for themselves untrodden paths. The evident antagonism of the Church which taught and practiced baptismal regeneration, is at once brought into sharp and bitter conflict with the theory of regeneration independent of the Church and wrought exclusively by the Spirit of God. The very fact of this new life in the experience of those simple men was an experimental demonstration to themselves of the possibility of the spiritual life without the good offices of the Church. The authority of the Church, which sought to nullify their own experience, was already questioned when the validity of the spiritual experience was believed and enjoyed. There was no middle ground. A rival principle had been born.

The Church, on the other hand, if she would maintain her prestige and hold her grip upon her people, must as confidently assert her right to be the only custodian of spiritual grace, and emphatically deny the possibility of regeneration except through the machinery employed by the Church. The State was the servant of the Church to enforce her edict, and keep the subjects of the State submissive within the pale of the Church.

Thus the State and Church were partners, seeking to enforce the dogmas and formulas of the Church upon those whose new experiences of personal religion made them independent of the Church for the enjoyment of all spiritual privileges. They must either give up their personal enjoyment of religion or be excommunicated from the Church as apostates and looked upon by the State as criminals.

We do not claim that the same logical construction was put upon this personal experience in every community or by the various individuals in a particular community who experienced it, but it is evident that the same biological fact of spiritual regeneration was the fountain-head of their attitudes and hopes. To claim that all who experienced the regenerating power in themselves were classed as Baptists would seem preposterous, but it is historically true that these who resisted the dogma of baptismal regeneration, formulated the authority and acquired the vocabulary in which to express themselves from the Bible.

The spiritual life in them was distinct from a logical system regarding the spiritual life. We find those early heretics clothing their experiences in the language of the Scripture and identifying their soul-struggles with the teachings of Paul. For them there is no need of theological statement—their experience is the reflex and verification of the original statement, as found in the Word of Truth.

The advocates of such a theory must hold themselves exclusive and resent the popular conception of the time and Church. Out of this attitude there arose a selected people with community of interest. Add to this consideration the vital fact that all forms and practices of the Church had the sanction and support of the State, and you can readily perceive the necessity, not only for seclusion, but even for secrecy.

All the elements for a successful revolt against Rome had been gradually gathering force in localities far apart. When we consider that printing had not yet been inaugurated, books were rare, travel was confined to princes and scholars, we can readily perceive that time must become a large factor in the result.

The fifteenth century must do the work. Erasmus had not

yet been born, the stores of Grecian lore had not been explored, the work of the Lollards in England had not culminated, the influences of the mystics in Germany had not reached their climax, the Hussites had been repressed, but not extinguished. Printing was essential to open up the knowledge of the Bible, familiarize the people with the arguments against hierarchy, inspire the desire for political freedom, and incite the thirst for freedom of mind. These the printing press accomplished.

REFORMATION.

The sixteenth century found the nations ready for the hour; the man who sounded the bugle note which rallied all these forces had been, in his soul, going through the struggles which prepared him for the climax.

That man was Martin Luther, the year was 1517, his theses told the tale; justification by faith alone, independent of the Church and State, was the battle cry of the Reformation. Universal priesthood of believers as taught by Martin Luther made it possible for all to see how they could save their souls and yet throw off the yoke of Rome.

Zwingli, independently, had reached the same results; Europe answered the call. Political, theological and spiritual ideals were acclaimed. The conflict began, the forces of the Roman Catholic Church were rallied; Luther, never wavering, met them at Worms and the world re-echoed the challenge. The process was inverted, the authority was wrested from the hierarchy and placed upon the individual; his experience was final as verifying the written word.

CONSTRUCTIVE WORK OF THE REFORMATION.

The principles underlying the whole movement were not held by all in common. Some opposed the abuses of Roman Catholicism, others opposed the authority of the pope, others opposed the authority of the ecclesiastics; thus the name Protestantism was derived from the predominant negative attitude in the Reformation. Protestors urgently endeavored to win

the approval of the several States in order to withstand the encroachments of the hierarchy.

The leaders of the Reformation who grasped the constructive principle of justification by faith alone, made it possible for the statesmen to grasp a constructive policy which would conserve all the benefits of the Church, yet gain the liberty of the State and hold the Church in partnership with the State to develop the political ideal of the State. Out of this grew the national alignment of the Church and State along lines suggested by the leaders of the different nationalities.

Thus we have a re-alignment of Church and State in England, Germany, Scotland and the Netherlands. It was simply a re-affirmation of a partnership between the Church and State to arbitrarily enforce the national ideal as developed in the Reformation. It is needless here to quote authorities showing how rigidly this was enforced. Popular thought had been stunned at the success of the Reformation and failed to crystallize its effect. The Reformers, for the time being, forgot the fundamental principles of the whole movement—spiritual liberty, freedom of thought—and contented themselves with national liberty.

When the atmosphere began to clear and men could calmly review the results achieved it became evident to the radical forces that "Personality in Religion" had been sacrificed. The Reformation was an alignment of the Church and State according to localized interpretation of the Scripture, which did not deny the principle of the authority of the Scripture, but claimed the right to interpret the Scripture into formal statements binding in their authority and national in their application.

PERSONALITY IN RELIGION.

In the enthusiasm of the hour it had been forgotten that the soul had found its reconciliation with God through the attitude of subjective faith towards Him. The Reformers made the mistake of setting up their particular experience, with the logical interpretation thereof, as the standard for the future.

The logical interpretation overshadowed the fact. The form was more particularly emphasized than the reality; the adherents of the principle of "Personality in Religion" found that they were outside of the protected sphere and liable to the same disqualifications and persecutions as before the Reformation. The Anglican Church, in England, the Presbyterian Church in Scotland, the Lutheran Church in Germany, in their respective spheres, had taken the place of the Roman Catholic Church. All who were outside were alike heretic and criminal.

In England the movement of the Non-Conformists was inaugurated to stand for their principles; the Antipedobaptists in Germany, being forced outside of the Church, were also obliged to take counsel for the perpetuation of their ideas; the Mennonites in Holland, likewise being excluded, a general ferment was instituted. Disappointed, yet valiant for the fight they imagined they had won; these noble bands, persecuted in one country, fled to another. The interchange of ideas broadened their views; the literature of the time shows us the development of their thought. That no clear, well-authenticated account of their movements remains is not surprising, as public worship was largely prohibited and they were obliged to meet in secret in order to worship God according to the dictates of their conscience. These conditions applied to the Protestants and Catholics alike, with the exception that Protestants were persecuted in Catholic countries and Catholics in Protestant countries.

A careful study of the period indicates that lines were not clearly drawn. The unifying principles had not been generally declared. This is not surprising, as the scholarship of the time had largely been drawn into the existing organization, but that, to the radicals, there was a principle for which they were willing to give their fortunes and their lives no one can doubt.

The spread through persecution in England to Holland, the migration to America from Holland, and the reaction of the Holland radicals upon the English contingent, brought into existence the clear identification of the principle of "Personality in Religion." With the establishment of the first Baptist

church in Holland in the year 1608, they realized that they were not protestors or reformers, but the true Apostolic Succession in kind, according to the laws of generation operating under the influence of the Holy Spirit. Previously they had been called Anabaptists or Antipedobaptists, which they repudiated. When baptism was recognized by them as the symbol of the regenerated life they had experienced in Jesus Christ through the Holy Spirit, they welcomed the name Baptist. It was significant as pointing to the symbolism which taught the great principle of "Personality in Religion," for which they stood. Form and faith had been blended.

The conflict, for the time being, seems to have been how to organize believers in such a principle into an organized church. The tendency of strong personalities to identify their interpretation with the principle itself was strongly at work among the Radicals, as it had been among the Reformers. The problem of that age was diversity in unity. It is well for us to remember, in considering the difficulties of this situation, that these early fathers were grappling with a principle which did not find a place in practical thought until the Declaration of American Independence became a fact.

Let it not for a moment be understood that we are insinuating that there was a lack of clearness regarding spiritual regeneration, as to the verification of divine revelation and the demonstration of experimental religion. Baptist thought in England, during the seventeenth century, was well authenticated by the "Bedford tinker," John Bunyan, who, without ecclesiastical acknowledgment, defied the authorities of the State, thrilled the people of his time, and left with us his immortal dream.

It should also be remembered that the inductive logic, in which these terms are stated, had not been written, and our fathers were anticipating our modern scientific development without our phraseology.

England, Germany and Holland were not prepared for emancipation from this thralldom. The scene of development must seek another clime, where institutions having their origin in this very principle of individuality had not yet been born.

The Pilgrim Fathers, seeking liberty of conscience for themselves in New England, made the same mistake as the Reformers in Europe, and sought to exalt their special interpretation and enforce it upon their fellows. Providence, R. I., well named, was the kindly soil that welcomed Roger Williams, where, for the first time, the principle of "Personality in Religion" was fully believed and clearly announced as the policy of the settlement.

This is the climax of the long struggle and exhibits the possibility of a State being born in which the temporal, the intellectual and the spiritual may find their fruition and blend the life in the one principle of civic, mental and religious democracy. Much misgiving regarding its impractical nature and the final outcome were indulged. Prophecy is recorded and forebodings of evil to come are not few. The United States of America is launched upon a faith in the all-sufficiency of the three-fold democracy—Political, Intellectual and Religious.

In the American Revolution individuals of all shades of religious belief fought side by side for political freedom under the Stars and Stripes. When the conflict had been won and the government was being organized, there was the same possibility and tendency in America that had proved disastrous in the Reformation. To the Richmond Baptist Convention held August 8, 1796, belongs the honor of formulating the final appeal which caused to be embodied in the Constitution of these United States the great principle of the right of "Personality in Religion" which we have been tracing.

All through the American development this principle has been known as Baptist. The implications of this principle in all their fullness may not have been grasped either by the body as a whole or by the various individuals composing the body, but the right of every man to come into direct touch with God and realize his own experience through the regenerating power of the Holy Spirit, without the mediation of the Church or the patronage of the State, has always been recognized as thoroughly Baptist, and has been opposed by every religious denomination, as such, during its conflict for supremacy. Indeed, in no other country than America has the Baptist principle any standing to-day other than that of toleration.

Further, the Baptists have always claimed that personal experience in regeneration is its own authority and every man has the right to look into the face of God and interpret his own experience in the light of God's Word and his experimental dealings with him. Thus was the true spiritual democracy established, and it is probably much more far-reaching in its results than any of its early adherents ever conceived. Baptist churches have always made entrance into the local Baptist church conditional upon the testimony of a personal experience of the regenerating power of God through the Holy Spirit.

The Negative Results from "Personality in Religion" have been:

1. The rejection of all ecclesiastical authority in any form which limits the soul in its relationship to God.
2. The rejection of all sacerdotalism with its various implications.
3. The rejection of all sacramentarianism.

These have their fullest significance in the Roman Catholic Church, where the system is worked out, through the seven sacraments, to its completeness. In most of the evangelical churches there still remains a subtle influence which binds them to more or less diluted forms representing these principles; although it may be freely admitted that the influence of democratic forms in civic affairs is practically undermining ecclesiasticism.

The Positive Results of "Personality in Religion" are:

1. Personal subjective faith in Jesus Christ as Saviour and Sovereign the supreme test.
2. Freedom personally to interpret God's Truth as revealed in Jesus Christ under the guidance of the Holy Spirit.
3. Through this personal freedom to interpret God's Truth, the individual conscience becomes the ultimate standard and final appeal.

These govern the relationship of the soul with God in Jesus Christ, and arouse, inspire and control the "Personality in Religion." On them depend the peace, poise and development of the soul.

Objections to "Personality in Religion" are:

1. This is anarchy.

This is no more anarchy than the individual mind, and rests on the firm faith that spiritual laws have their perfect analogy in mental laws. Sanity in both exhibits the normal experience. This does not ignore the Christian conscience in others, but recognizes that the individual is purified and uplifted through it. The difficulty in apprehending this truth lies in the fact that spiritual laws have not been as closely studied or clearly understood as mental laws.

2. It does away with an ethical standard.

There is no such thing as an absolute statement of a concrete ethical or æsthetic standard developed in the history of the world. Advancement always means the abrogation or modification of all formulated ethical or æsthetic standards. When Wagner wrote he was repudiated by the standards of his time, but the awakening conscience of the age was aroused to appreciate his harmony, and that which was discord in the preceding age became harmony to his successors. The only perfect harmony lies in the individualistic development as illustrated in the orchestra, where each plays his part and the master musician applauds the result. Baptists have remained largely in the first stage of their development, the individualistic.

3. It gives no basis for co-operation.

This objection is based upon the presumption that personality, when operating under a fixed law, is not as true as physical or mental operation. This belies a true spiritual faith in the all-sufficiency of the soul to answer the voice of God in Jesus Christ and reflect His image as revealed in His Word. "That which is born of the Spirit is spirit."

The personal development in the individual is distinct from the development of the orchestra as a whole. The sphere of co-operation is entering into the common purpose of the master mind to produce the varied and harmonious unity required in the whole.

In co-operation the utmost liberty must be given to the individual and restraint should only be exercised to preserve the common end. Thus only can democracy be blended with sovereignty; such a condition will be heaven itself, and out of

such blending must rise the hallelujah chorus, which shall greet the great Master in the world to come. The object of all life is the realization of its type; the rose sprig agonizes for the rose.

PRINCIPLES OF CO-OPERATION.

1. The Church, a voluntary and fraternal communion of believers in the sovereignty of Jesus Christ, seeking to establish His Kingdom.

2. The pastor, the one especially recognized by the community of believers as endowed by God with special ability to teach and lead.

3. The ordinances of baptism and the Lord's supper, as symbolism, in which are represented the work and worth of Jesus Christ.

4. Polity, a wise application of these fundamental principles to achieve the end for which the fraternal communion exists through the enlightenment of God's spirit.

5. Discipline, the right of the community of believers to include only such as are willing to co-operate in securing the common end.

FUTURE OF THE BAPTIST PRINCIPLE.

The future of the Baptist is promising. He is confronted with the great question, "Shall he enter into his heritage?" Baptist influences are swaying the thought of the age. Other bodies are forgetting the formalities which bound them in the past and are imperceptibly crawling into Baptist positions.

We welcome the breaking down of ecclesiasticism, sacerdotalism, sacramentarianism and the strong tendency toward the position of independent approach to God in Jesus Christ resulting in a spiritual regeneration. The temper of the evangelical Church is marked to-day on this particular point, and the cobwebs of medieval darkness are fast disappearing.

We deplore the tendency of some reactionary elements in our own body to grab at the rags of sacramentarianism as the distinctive characteristic of the Baptist. Unless the utmost

caution is exercised the peculiar anomaly will inevitably follow of the Baptist standing convicted before the evangelical world as posing for the very objects which for one hundred years his principle opposed. Ordinances are no part of our principle, but the symbolism which represents our principle.

They belong to our polity, and not to our faith.

We ought never to forget that our principle of spiritual democracy implies a full and candid faith in man's spiritual, mental and moral nature when vitalized by an active faith influenced by God's Spirit. This is the epistemology of the Baptist structure.

The world has been slow in philosophy, ethics and religion, to recognize this faith, but the onward march of science and civilization are fast sweeping her into line in every department of activity.

The Baptist position is free and unfettered to grasp all the forces of modern science, psychology and democracy, and wield them with efficiency and power to advance the principles and achieve the results for which Jesus Christ died.

CAESAR OR CHRIST?

BY THE REV. JAMES IVERACH, M.A., D.D., PRINCIPAL OF THE
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(The opening lecture of session 1908-09.)

If a man is a thoughtful reader of history, and also a thoughtful observer of the times in which we live, he will be struck with a resemblance between the currents of the present hour and those which meet us in the years in which Christianity came into being. In Greek and Roman times a man was a citizen of the city-state. In it he was to realise himself, to it he owed his being, his culture, his significance, and to its service he was bound to devote himself. This tendency of the city-state to regard the citizen merely as a member of the community, was extended and hardened until in the Roman Empire the State was the only society which had a right to engross every interest of its subjects, religious, social, political, humanitarian. There was no room in Roman law for the existence, much less for the development on its own lines of organic growth of any corporation or society which did not recognize itself from the first as a mere department or auxiliary of the State. At the time, then, when Jesus said "Render unto Ceasar the things that are Ceasar's and to God the things that are God's" all things were held to belong to Ceasar. The distinction between things sacred and things secular had not yet been made. Religion was bound up with the service of the State. Its observances were enforced by civil pains and penalties. Neglect of its observances on the part of a citizen was treason. It was not without significance that the highest civil officer was also chief priest. All these tendencies were accentuated when the Roman republic passed into an empire. All the civil offices of the State were concentrated in the person of the Emperor. Or if they were enjoyed by others it was at

his pleasure. The empire was embodied in the Emperor. But there was something more. The position of the Emperor was not only identified with the prosperity and well-being of the empire; not only was civil allegiance due to him; not only had he gathered all civil and religious offices within his own office; he added to these religious functions also. He was declared to be divine. Emperor-worship became in the first centuries of the empire the authorized and recognized religion. For the might and majesty of the empire, its universal sway over the known world, its victory over other nations, which was regarded also as a victory over the nation's gods, had dwarfed the gods. Then, too, the Emperor was a sort of providence to the empire, and especially to the provinces, and in these there was a glad and joyous acceptance of the new worship. Inscriptions are still extant to tell of this religious gladness, and to bear witness to the fervour and devotion of the provinces to Augustus and his successors.

Thus at the time of early Christianity the State, symbolized by the Emperor, had gathered to itself all the sanctions which influence human conduct. To civil loyalty has been added religious enthusiasm, and the State was the civil, ethical, religious institution in which a man could realize himself, and also the institution which demanded his whole energy, dominated his whole life, and allowed nothing to interfere with its supreme and absolute claims. The State had absorbed the divine, it was itself the divine, and claimed the reverence and devotion which religion bound on its votaries. It would be long to describe the other ideal which arose about the same time as that in which the State formulated its claim to be divine. The State was soon confronted with an authority as absolute as its own. Two ideals confronted each other, the State with its absolute claims on the individual, with its demand that the life of the citizen should be wholly spent in its service, that his feeling, thought, and action should be within spheres and on lines prescribed by the State; and, on the other hand, a Church which equally demanded absolute obedience to the claims of Christ. The ideals were so far incompatible, and the person to whom they were presented had to adjust

them somehow. I cannot tell the story of the conflict here. Nor can I enumerate the progress of the tale from Augustus to Constantine, much less tell the subsequent story. Nor can I do more than outline the conflict at the present hour.

But we may obtain some conception of what the competing ideals were. I have already given in outline the claims of the State. Let us have a conception of the claims of Christ. In their own sphere they were absolute. He had no hesitation in interchanging the phrases, "For My sake" and "for righteousness' sake." He placed the phrase "I say unto you" on a level with the phrase "It is written." He placed devotion to Himself above all other claims. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that doth not take up his cross and follow Me is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Other passages to the same effect abound; His claim to the obedience of men is absolute. Nor is it a claim limited to outward observance or to outward conduct. Nothing is more striking than His demand to constrain the inward motive as well as the outward action, to rule the heart as well as the mind, to control the springs of action as well as the outward effect. There is nothing in the individual to which He does not lay claim. Other religious masters made no such claim; nay, the very service of the gods themselves was a limited service. It was not held by Greek or Roman that the gods had anything to do with the inward life. If a man paid his tithes, performed the observances, gave the gods their due, he did enough. That the divine beings had anything to do with the inward life, that they claimed the devotion of the heart and the allegiance of the will were thoughts which did not belong to Roman religion. But Jesus Christ claimed all. Carrying to its issue the tendency of the Old Testament that God demanded that men should love Him with mind and heart and soul and strength, He placed His own claims, which were also the claims of God, first, and all other claims were subordinate to this.

A striking thing to note is the way in which His disciples

responded to these claims. To them He was Lord and Master. He was to the Lord Jesus Christ, Whose authority was absolute, Whose word constrained their belief, Whose command enforced obedience. They belonged to Him, no longer to themselves. Paul writes of himself and puts in the forefront of his only epistle to a Church which he had not founded, "a slave of Jesus Christ." Writing to the people of the greatest city of the world, to people who despised servitude in all its forms, who gloried in the dignity of Roman citizenship, he yet describes himself as a bond-servant of the Crucified, Whom the Romans despised and rejected. Nor is this a mere phrase on the part of Paul. Christ had become the central principle of all his thinking, into whatever sphere that thinking penetrated. Christ was an ever-living principle which solved every problem, and ruled every difficulty. Principles of thought, principles of action, principles which guide and quicken feeling and emotion were found by the Apostle in Christ. I can only state this, I cannot illustrate it further. What Christ was to Paul, that Paul proclaimed Him to Christians. He was their Lord and Master. In Him they had their life, from Him they obtained their strength, to Him they owed absolute, unquestioning obedience. And they rendered Him that obedience. Tempted, tried, persecuted, they still refused to disobey their Master. They took joyfully the spoiling of their goods, they went gladly to imprisonment and death, for their Master's sake.

Nor will the matter be understood if we limit the relationship to one between the Master and His individual disciple. The very act of faith which bound a man to Christ bound him also to the body of Christ. He was made a citizen of a new commonwealth. His citizenship was in heaven. He became a member of a great society, constituted by a common interest in the common salvation, a common loyalty to a common Lord. Nor was this all. As they realized and believed in the new relationship, they believed that they were brothers in Christ, brothers to all who had been created anew in Christ Jesus. They exhausted the possibilities of language to describe their new relation to all who were in Christ. They belonged to the family of God, they were brothers of Christ, they were heirs of

God in Christ. In our broken and divided Christendom, it is difficult for us to realize the intensity of this conviction of unity with Christ and with one another, or to realize the strength which came to them from this sense of oneness of all believers in Christ.

But the main thing is that here we have a new fellowship, constituted by devotion to an unseen and present Lord, whose will was their law, whose presence was their gladness. They belonged to Christ, and they yielded themselves to Him. He had bought them, He had died for them, He was living for them, and the sense of His love constrained them to yield to Him all that they had, all that they were. They found in His service perfect freedom. These early Christians felt that they could not render unto Cæsar what belonged to Christ. Neither as individuals, nor as a society, could they refuse to admit Christ's claim on them. They were willing to admit that the powers that be were the ordinance of God. But they could not admit that they were God. They were willing to recognize the ordinances of man where these did not contradict the ordinances of God. But when they were called on to burn incense to the image of the Emperor, or to admit the claim of the State to divine honors, they refused. When the alternative was submitted, refuse or die, they unhesitatingly chose death. For they had been taught that there were things which belonged to God, and that these things could be given to no one else.

Conflict, then, there was bound to be, until men could come to understand how both the claims of God and Cæsar could be adjusted. Are they adjusted yet? No, nor are they likely to be while the ideals are so different. For the Christian ideal involves many things which are incompatible with the newer demands made on behalf of the State. The Christian ideal involves nothing less than a new humanity, constituted after the humanity revealed in the life and character of Christ. It means the revival of the older ideal. New values have taken the place of the older ones. "I say unto you love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." "The kingdom of God is not meat or drink, but righteousness, peace, and joy in the

Holy Ghost." "My kingdom is not of this world," said the Master, yet it is a kingdom, a society with definite laws, aims, spirit, and constitution. While this is so, we must remember that the kingdom of Christ has other aims, and a wider horizon than any earthly kingdom. Its sanctions lie elsewhere than in temporal kingdoms, and its rewards are also not on this side. It is a rule not enforced with outer sanctions, but by the sanction of the inward spirit of a man. It rules the conscience, and appeals to the invisible and the eternal. There is no time at present to ask whether this ideal has ever been realized. The ideal of the New Testament stands by itself, the abiding standard up to which every Church ought to ascend, and the perennial judge of every Church, because no Church has ever yet attained to it. Every Church has been too much of a State, borrowing from the methods of the State, using too often the same means, and appealing to the same motives. No doubt, in so far as a Church is a visible organism, living and acting so far within space and time, she has to use means for her visible ends; but it is never to be forgotten that a Church of Christ, by her very nature, must never lose sight of the spiritual and eternal. She is Christ's Church, and must ever be in communion with her Risen Head. Happily for her she has the living word of Christ in her hand, with its grand economy, its splendid vision, its wide horizon, and its tremendous spiritual power to quicken, strengthen, comfort, and console. It is not the claim of any particular historical Church that we have to present over against the claim of the modern State to be the sole institution for the making of men. The Christian ideal is immeasurably higher than the attainments of any Church. It is the Christian ideal of the living man as a member of the body of Christ, and of the Christian society as the body of Christ, that we seek to vindicate.

But what may be the claims of the modern State, as these appear in the philosophies of the day, in the socialism of the period, which also find utterance in the many voices of the public press? From the time of the Renaissance onward there has been a growing tendency to renew the antique ideal of the State. In Hobbes the State is the great Leviathan, in Machia-

velli the State appears embodied in its chief or prince as the highest and the only ideal, which in its own strength justifies and sanctifies all means. The interest of the State is sufficient to warrant any means to that end. The Prince and the will of the Prince was the standard of right and wrong, and the interests of the State were supreme. In the Aufklärung movement similar thoughts occur. For at that period Christianity had sunk into such weakness that it could not worthily present its fundamental principle with any effect to the world, and it disappeared before the overmastering weight of the State. The State was all in all, religion was looked at as a merely private thing, or the property of sects. In another way the religious sanction was borrowed by the State, and the divine right of kings was the Aufklärung synonym of the Roman Emperor-worship. The reaction against this absolutist view proceeded apace, and there arose also a tendency to minimize the State. Individualism ruled the field, and the laissez-faire doctrine obtained the mastery. The functions of the State were set forth as mainly negative. In that conception there was no ethical worth. The State had only to see to it that people kept the peace. It had nothing to do with religion, but then it had nothing to do with education, with the protection of the young, or, in fact, with anything save to keep an open field in which people might strive in a competition in which the race was to the swift and the battle to the strong, while the weakest went to the wall.

We are now in the reaction against that extreme view. Many tendencies combine to enhance the ethical conception of the State. In the idealist philosophy the State and its ideal has come to occupy the highest place. It is the organism in which a man comes to himself—realizes himself. It is the meeting-place of all ideals, and its ethical worth is the highest known to idealism. From an opposite point of view it is for Comptism, the highest embodiment of the humanity which is the object of positivist worship. For the scientific, or those who bring the spirit of science to the investigation of social phenomena, the State is the organism which is both the sphere and the instrument by which happiness is secured. Thus all

the tendencies of modern thought conspire to enhance and to widen the ethical conception of the State. The feeling of home, the devotion to the Fatherland, patriotism in its deeper sense, has served to enhance the conception of the State. Christianity, too, with its new worths and values, has brought into this modern view of the State ideas which were foreign to the ancient conception.

The duties of the modern State is also conceived otherwise than in any former age. The ancient conception abides, and the State now, as of old, has a right to demand the service of its citizens, to demand from them their property, their life, their all, when danger calls. That seems to be taken for granted. But if the modern State has its demands on its people to which they must yield, the duties are correspondingly heightened. It is stated that the State must see to it that no one of his subjects is to be allowed to grow up ignorant, that no one must be allowed to starve. I have not time to enumerate all the functions ascribed to the modern State. But clearly it is to play the part of an earthly providence, with the result that it has to receive the honor and worship due to an earthly providence.

This modern conception is closely connected with the philosophic tendency towards Monism in philosophy and science. For in Monism the distinctive idea of God tends to disappear. God for Monism is the perfect whole. There is no distinction between Him and the universe. He is the universe and the universe is God. It is not a distant inference from this philosophic position to regard the State, or the organization of men into definite unities, as the highest form of the intelligible universe. For in this organized society the world has come to self-consciousness, and has embodied in itself the forms and powers which make for life, unity, and progress. It is not surprising, then, that the State, both for the philosophic mind, and for the social democracy of our time, has become the embodiment of the highest ethical ideal, and the power to which men look for happiness and blessedness.

Is this compatible with the Christian ideal? In other words, can the State be Christianized? Modern German phil-

osophy and theory, speaking through the lips of Professor Weinel, bluntly says that it cannot. Nor is he sorry for the fact that it is impossible, in his view, to Christianize the State. On the contrary, he thinks that, while the State, in its way, may utilize the new worths and values brought into human life by Christianity—which he is forward to recognize—the remedy is to enhance the ethical idea of the State, until it shall contain all the ideals, all the worths, all the values of human life, and shall be the object of human reverence, and the home of the human spirit in which it can find itself and its worth. Thus in its ideal, in its work, in its functions, the State is to fill the place which in former times was filled by the Roman Empire, which in Japan is filled by the State to-day. Clearly we have here in new forms the old question which has been more or less present in Christendom since Christianity began to be. What must be our attitude to this modern aspect of the doctrine of the State? Briefly, there are two ways of approaching the subject. How are we to regard man? As a being of space and time, who can be made, realized, made complete, so far as completeness goes, within the present life? Are we to regard man merely as a being of time, whose function is fulfilled here, or is he an eternal being, who needs eternity for his realization? We may answer the question from two points of view. We may say that the individual passes while society remains. Humanity in its organic forms continues, while the generations pass and disappear. They are for the social organism, and they fulfill their function, and make their calling complete when they feed the high tradition of the race. That is one point of view, and it is insisted on by many as the only tenable view. But it is not the Christian view. From this point of view it is society that passes away, while the person continues. Society as at present constituted, or even society as may be ideally represented, cannot outlast the lifetime of the sun. In all likelihood the period of the continuance of the present solar system is finite, and a day comes, as science affirms, when the heat of the sun will have disappeared, and all the gains of civilization will have vanished, and mankind will be no more. If this is so, then what a wasteful universe it is! Yet the

Christian belief is that man shall outlast the universe, that the individual person will continue, when the present form of society shall have passed away. What has been won here through the long conflict of the ages will not pass away. Society will take a new form in the kingdom of God. Such is the Christian hope. This world is a world for the making of men, but of men who will have their part and their work, their joy and their blessedness in God's eternal kingdom, which is more than a kingdom, for it is the family of God. Society, then, is here a means for the making of men. As the Master said, "The Sabbath is made for man, not man for the Sabbath," so we may generalize His statement and say that institutions, State, Church, is for man, not man for them. Thus the new claims of the theory of the State must be as closely scrutinized by us as the claims of the Roman State were scrutinized by the early Christians. We shall ever render unto Cæsar the things which are Cæsar's. But God alone is Lord of the conscience. If, in obedience to the State, we forget God, if, in view of present tendencies, we lose sight of the eternal, if we make our idea of man shrivel down to what is possible for him to attain and to be within the present life, then we shall lose these higher values which have for nearly twenty centuries given dignity and worth to human life. For you cannot confine these within space and time. According to the teaching of Christ, man has an eternal worth, and he abides when the heavens and the earth shall have passed away, when all temporal forms of organization shall have an end. The Kingdom of God cannot be compressed within the limits of any conception of the State, nor can the ethical ideal be expressed in its terms. I therefore desire to set forth what we, as a college, as a church, stand for. We seek to rise to Christ's conception of man as a being of infinite worth. We seek ever to remind men that they must realize themselves as Christian men, and that no gain of any kind can compensate for the loss of the personality. We are here to proclaim a religion of redemption, to beseech men in Christ's stead to be reconciled to God. That is first, always first, never to be placed second. We are here also to affirm that this life, while it is a place of growth and work, is mainly a preparation for another

life in which hindrances, all powerful here, will be overcome, a life in which God's servants will serve Him with a service unhindered and unhampered by the sinful conditions which thwart service to-day. We say that man needs more than the three-score years and ten of earthly life for the making of him, and that he can do more service to God than can be put within this earthly life. We must preach the eternity of man, his infinite worth, a worth for us proven by the eternal love of God to him, and proven by the fact that Christ died for man. Exalt the idea of the State as you may, make it the synthesis of all ethical ideals if you please, and I for one will not complain; yet when you have done all, the fact remains that man, the person, has thoughts that transcend the State, hopes that pass beyond the sphere of organized society here, and aspirations which need eternity for their satisfaction. May there not be a conception of the State which is not incompatible with the claims of Christ, and a form of service to the State which will not ignore the essential and independent worth of the individual? It is a relevant question, but one which cannot be answered here and now. Yet, is there not an answer in the two commands, Fear God, Honour the king? Yes, there is an answer, but not on the terms of the Roman or the modern conception of the State. We cannot regard the State as divine, nor yield to it the loyalty which belongs to God alone. An ordinance of God, powers ordained by God; yes, that we admit, but when the advocates of the modern view of the State, with its unlimited claim to loyalty and obedience, and with the ascription to it of the place of providence, present this to us as our highest and best, we simply say there is a higher and a better, and we reserve our deepest service for God and His Kingdom. For, to say it once again, we feel that we shall continue when earth and time shall have disappeared from us, that we have eternal interests, and even here we feel that when once we have known Christ, our life is already eternal life, and we are at home in a kingdom not organized after the fashion of earthly kingdoms, but constituted by a divine indwelling within us, which links us with Christ, and with the living Kingdom of God, a Kingdom which abideth forever.

THE THREE PROPHETIC DAYS.

A Harmony of the Apparent Discrepancies in the Gospel Narratives about the Resurrection of Jesus Christ.

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II.

We have, in the preceding discussion, sought to show that Jesus Christ was crucified on Wednesday, was buried Wednesday evening, just as it turned into Thursday. The burial was in progress when the hour struck which closed Wednesday and introduced Thursday, so that the entombment was not really completed till just in the first minutes of Thursday. Exactly "three days and three nights later," or "in the end of the sabbath, as it began to dawn into the first day of the week," the two Marys approached the tomb, and were told by the angel that Jesus was risen from the dead. This visit, we are sure, took place in the evening, just after six o'clock, in the first minutes of what we now call Sunday, but which then began, as all will agree, at six o'clock in the evening, at the very end of Saturday, the Jewish sabbath. This being exactly "three days and three nights" after the corresponding hour on the preceding Thursday, fills all the requirements of the Savior's words. Unless we shall find some declaration or palpable requirement of the Scriptures which will not harmonize with this view, we may rest confidently, being assured that we have the correct view. For, if this will meet every requirement of the Scriptures, it is the only theory, so far as we know, that does so.

THE WOMEN AT THE TOMB.

So far, we have taken account of only one visit of the women to the tomb where Jesus was buried. That is the visit of the two Marys, which took place in the evening of the Jewish

weekly sabbath. But there were other visits made by them, and by other women as well. But none of these other visits took place in the evening. They were on the next morning, yet on the same day, the day which began at six o'clock the evening before. There are certain features of these visits that must be accounted for. It must be shown how certain women could come to the sepulchre "early in the *morning* of the first day of the week, *while it was yet dark,*" and "in the deep twilight of the morning," and yet "when the sun was risen." All these things are said about the visits of the women to the tomb.

If we will but remember that Matthew is the only writer who mentions the visits of the women "in the evening" at the time of His resurrection, and that the time is accurately fixed by the two Greek words, *ὄψέ* and *ἐπιφωσκούση*, which we have previously examined, we may be relieved from other care about that visit, for the present. And just as Matthew does not mention any *morning visits*, so none of the other writers mention this *evening visit*. Matthew's record is peculiar. He alone undertakes to place *the hour* of the resurrection, as he alone tells of the Savior's promise to be "three days and three nights in the heart of the earth." He alone tells of the sealing of the tomb, and the placing of the guard. So, he alone mentions the night vision of the angel, and the flight and report of the guard. The visits of the women, mentioned by the other writers, all have certain time marks about them which limit them to the morning hours of the day. But it must be continually borne in mind that the day of which we speak began at six o'clock on the previous evening. Thus will the mind avoid much confusion.

John tells of another visit made by Mary Magdalene, but made alone. This visit he places in the morning, very early in the morning, while it was yet dark, *πρὸ σκοτίας ἔτι οὔσης*. When she approached she saw the stone rolled away. It had been rolled away the previous evening. She ran to tell Simon Peter, and that disciple whom Jesus loved, "They have taken the Lord out of the tomb, and we know not where they have laid Him." These words are plain enough and make no dif-

faculty as long as we let them stand alone, as they should. But while she was going to make this report certain other women came to the tomb. Since it was a little later in the morning, we should expect the words which describe the hour to show the day a little more advanced, because every detail about the resurrection is so carefully guarded. And this is exactly what we find in Lu. 23:55—24:2. He says that certain women who had come up with him from Galilee, and who had prepared spices and rested on the sabbath, came to the tomb "in the deep twilight of the morning (*ὄρθρον βαθείως*) at the early dawn." They found the stone rolled away, also. But they found not the body of Lord Jesus. While they were perplexed concerning this, behold *two* men stood by them *in shining garments*. "Why seek ye the living among the dead? He is not here, He has been raised up." And returning from the sepulchre, they reported all these things. Take note of the fact that the angels who were seen in the dark had on shining garments, or their faces shone radiantly, while those that were seen by daylight had on white raiment. It was, perhaps, at this point that Peter and John visited the tomb. Then a little while later, as Mark tells us in the 16th chapter, Mary Magdalene, having joined other women, came to the tomb, bringing spices. They reach the tomb very early, *λίαν πρωί*, on the first day of the week. The *πρωί* shows that it was in the morning, but it was not so early as the previous visit of Mary, which was "while it was yet dark," nor was it so early as that of the other company of women, which was "in the deep twilight" (so the Greek), nor was it so late as the experience of Mary which followed the departure of the women who came with Mary. For that was "when the sun was risen," *ἀνατείλαντος τοῦ ἡλίου*.

This second company of women, with whom Mary came, also found the stone rolled away and entered the tomb. Mk. 16:5. They saw "a young man sitting on the right side, arrayed in a white robe," not a dazzling one. He said to them: "Be not acrighted. Ye are seeking Jesus, the Nazarene, who was crucified. He has been raised up; He is not here. Behold the place where they laid Him. But go and say to His disciples, and Peter, that He goes before you into Galilee. There

shall ye see Him, as He said to you." And they fled from the tomb, and said nothing to any one; for they were afraid. The messages sent from the tomb by the women differ so materially that these messages alone should have suggested to us that there were several visits of the women to the tomb. One is tempted to think that the great enemy of the Lord has been confusing the minds and blinding the eyes of devout students at this point lest they should get the resurrection of the Savior above challenge. For herein is the deadliest shaft that gave him his mortal wound, and insures his ultimate overthrow. The resurrection of Jesus Christ was the final proof of His divinity. But we pursue our study of these visits.

When the other women left the tomb Mary Magdalene lingered there alone. She is weeping. She looks into the tomb and sees "two angels in white, sitting, the one at the head and the other at the foot of the place where the body of Jesus lay." There were *two* angels, clad in white. They asked her why she wept. Then she turned to see Jesus, standing near her, whom she supposed to be the gardener. He discovers His identity by speaking her name. But when she worships Him, He will not allow her to touch Him, but tells her to go and tell His brethren that He is about to ascend to his Father—His Father and theirs. This information is given us in Jo. 20:11-18. Mark must have been reporting the same interview in 16:9, when he says: "Now when He was risen, early on the first day of the week, He appeared first to Mary Magdalene." And this passage throws a whole flood of light on the question, when carefully examined. One hesitates to propose another translation than that given by these careful revisers, who have given us such an excellent translation, as we have it in "The American Standard Revision." But will some capable Greek scholar say whether this would not be a literal translation of Mk. 16:9, which in the Greek is as follows: ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ -- "And having risen, in the morning of the first sabbath, He appeared first to Mary Magdalene." The *πρωὶ* says that it was "in the morning watch." The *πρώτῃ σαββάτου* says that it was on "the first sabbath." And the *πρῶτον* says that the "first appearance

was to Mary." In other words, the *first* appearance which He made on the *morning* of the *first* sabbath was to Mary. This could not be true if we consider the appearance mentioned by Matthew as taking place on Sunday morning. That was not in the morning at all, nor was it to Mary alone. But of the appearance made on the next day, this was the first, and it was in the morning, and it was to Mary alone. When we remember that the day on which He rose was the first of the series of Christian sabbaths, then this text becomes a very illuminating one. This meeting occurred just before Mary went and told them that had been with Him, as they mourned and wept. (Mk. 16:10; Jo. 20:18.)

Luke is most probably speaking of this interview when he says (24:10): "Now they were Mary Magdalene, and Joana, and Mary the mother of James: and the other women with them, who told these things to the apostles." These women had all come to the apostles about the same hour, each company with their several reports. This takes account of all the visits, and all the reports of the women concerning the resurrection.

It now remains for us to examine certain Scripture statements in connection with the resurrection which have been considered difficult to harmonize. We enter this study with all confidence in the Scriptures, whether we shall be able to show how they can all be made to harmonize with all the others or not. And let it be remembered that we are following our "Postulate," viz.: "The facts concerning the trial and crucifixion and resurrection of Jesus Christ were such that every statement made in the New Testament about them is true, and happened just as the Scriptures say they happened." Relying on this safe rule, we proceed to the examination of

CERTAIN SCRIPTURES.

We now proceed to examine certain Scripture phrases used by Jesus and the writers of the New Testament when speaking of the resurrection. Let us see if they will harmonize with the theory announced. Our contention is that Jesus was buried on Wednesday evening, the fourteenth of Nisan, the entomb-

ment being completed just after six o'clock. This, according to the Jews, would make the burial to be completed in the very beginning of Thursday, the fifteenth, from which time we are to reckon three full days of twenty-four hours, or seventy-two hours. This would bring us to the very beginning of the first day of the week, our Sunday, which began at six o'clock on Saturday evening, according to the manner of reckoning time then. The phrases which we are to explain are these: "Within three days," "in three days," "the third day," "after three days," "this is the third day."

Let us take these in order. The phrase "within three days" occurs once in the accepted version at Mk. 14:58. And yet the identical Greek phrase, here translated "within three days," occurs at Matt. 26:61. It is there translated "in three days." This is a part of the false testimony borne against Jesus by the suborned witnesses. They said He promised to build the temple "within three days." This, John said, He spoke concerning the resurrection of His body. While they distorted His words, yet the expression is so associated with the thought of His period in the grave that a complete study must properly take account of what they said. We are in no sense called upon to make their words good. But, since the Holy Spirit has preserved them for us, let us take account of them. Matt. and Mark agree at both points. When they report what the false witnesses said they use the expression *διὰ τριῶν ἡμερῶν*, That is *διά* with the genitive case. But in reporting the sneers at the crucifixion they both use *ἐν τρισὶν ἡμέραις*. That is, *ἐν* with the dative. And these two expressions are equal to each other. If we could determine either, then we should have the value of the other. We are able to determine both, and show that they are equal. This first pair (*διὰ τριῶν ἡμερῶν*) express a measure of time, during which, or at the end of which, a thing is promised to be complete. If Jesus had really promised to build a temple "within three days," and the expression had been just as we have it here, He would have been allowed till the end of the third day in which to complete His work. And if He had finished it by the end of the third day, he would have kept His word. Harrison, page 195, says: "With regard

to time, *διά* with the genitive case is used with the same sense as 'through,' to mark the period of time through which an action or event extends." That is to say, Jesus would have kept His word if He rose at the end of three full days. Winer, page 380, says: "Applied to time, *διά* denotes *during* (i. e., within a space of time)." Thayer: "Of time elapsed, and which has, so to say, been passed through." This quite fits our contention. Jesus needed three full days in which to keep His word, even if we require that He should do as the false witnesses said He had promised to do. How could the Friday-Sunday theory get through three days with their scheme? Let it be remembered that those who mocked Him at the cross were expressing the identical thought, when they said He promised to build the temple in three days. And yet both Matthew and Mark agree in expressing that by the use of *ἐν* and the dative. This may be seen by examining Matt. 27:40 and Mk. 15:29. The Greek is *ἐν τρισὶν ἡμέραις*. But we shall have further occasion to study the dative case as used in expressing time. Here, in both instances, in the use of *διά* and the genitive, as in the use of *ἐν* and the dative, it is found that the time extends *through* three days. Whatever we may find elsewhere, it must conform to this measure, for the same writers agree in using all these expressions when speaking of the same thing.

Matthew uses four expressions when speaking of this same thing, namely, the length of time that Jesus was in the grave. These are as follows: "After three days," 27:63 (Greek, *μετὰ τρεῖς ἡμέρας*); "the third day," 16:21, 17:23, 20:19 (Greek, *τῇ τρίτῃ ἡμέρᾳ*); "in three days," 26:61 (Greek, *διὰ τριῶν ἡμερῶν*); "in three days," 27:40 (Greek, *ἐν τρισὶν ἡμέραις*). Now, all these expressions must be equal in their time value. Mark uses the last two, 14:58 and 15:29. Luke uses one of them, "the third day," 9:22, 18:33, 24:7, 24:46; Acts 10:40. John uses "in three days," expressed by *ἐν* and the dative. Paul uses "the third day," 1 Cor. 15:4. We conclude, then, that there are several ways to say the same thing. They will differ according to the angle of vision. It is manifest that these several expressions mean the same thing, somehow. If we shall be able to determine some of them with certainty, that

will enable us to ascertain the meaning of others with confidence. It is like an axiom in mathematics: "Things that are equal to the same thing are equal to each other." This may help to confirm us where we would otherwise be less confident. So that possible explanation which will make all agree, is presumably the correct one. If there shall be *one point* at which all can agree, and *but one point*, then we shall be doubly assured that such is the real explanation. The center of a circle is the one point at which all the radii can meet. Each radius is a true radius, but it leads from a different point on the circumference. There are two requirements for a radius. It must be of the same length with all the other radii, and it must meet all the others at the centre. The centre of the circle, in this instance, is the hour of the resurrection of Jesus Christ. The several radii must meet there. They must have the same length. In this instance each radius must reach from the burial to the resurrection of the Lord, and it must be exactly three days and three nights long, seventy-two hours. Then, if there is any common length of the radii, or time measures, as given in the N. T. which will allow them all to meet at the very beginning of the first day of the week, that must be the common measure of these several radii. We have seen that Jesus was buried on Wednesday evening, just after six o'clock, or in the first minutes of Thursday. Three days and three nights from that hour would bring us to the very first minutes of the following Sunday. This Matthew calls the dawn of "the first day of the week." We must, therefore, find an explanation for each several measure of time that will make it fit into that space. If there is such an explanation it will meet all the requirements, and relieve us of much embarrassment. Somehow there is an explanation, if we can find it. May the Holy Spirit who inspired all these words help us.

Let us take first the expression "after three days." This may be found, when the Greek is correctly translated, in Matt. 27:63; Mk. 8:31, 9:31, 10:34. In the original it is thus: *μετὰ τρεῖς ἡμέρας*. It will be observed that the time is expressed by the use of *μετά* and the accusative case. This is true at each place above mentioned. The correct translation is "after three

days." Winer says, page 403: *μετά* denotes into the midst of something, then it signifies motion *after, behind*, something; in prose, however, it more frequently means *behind, after* (post) of a state of rest." He then refers to Heb. 9:3, and adds: "In all other passages of the N. T. where it occurs it signifies *after* in regard to time (the opposite of *pro*), even in Matt. 27:63, where the popular expression presents no difficulty." That is just what the phrase ought to mean, if it is to fit our time measure from the beginning of Thursday to the beginning of Sunday. After three days will bring us to this centre. Thayer says of *μετά* and the accusative case: "It denotes (following accompaniment), sequence, i. e., the order in which one thing follows another—order of time, after." It will be seen then, that where *μετά* and the accusative case is used to mark out a time limit, the thing spoken of must take place when the time limit is out. That is, "after three days," will require that three days shall pass and then the thing shall happen, otherwise it would not be after three days. We are told that where such expressions occur in the Greek it will allow that the first day may or may not be full. But the *other two must be full days* before the conditions are fulfilled. This is true when speaking of any number of days. If a period of time begins within the limit of any day, that day, being the *first* of a series, may be counted as one of the days, whether full or not. But all the other days must be full days before the time limit is completed. If, then, we shall allow that Thursday was not exactly a full day, because a few of the earlier minutes of that day were occupied in completing the burial, still it might be properly counted as a day. But Friday and Saturday would have to be full—both come to an end before the three days were completed. So that "after three days," if we begin with the first minutes of Thursday, would require the resurrection to take place after the close of Saturday (the Jewish sabbath). Any one who wishes to test this rule can do so by examining the following passages: Matt. 24:29; Mk. 13:24; Lu. 5:27; Jo. 13:27; Acts 18:1.

The expression "after three days" is fully satisfied when we reach the end of the Jewish sabbath, if we begin, as we have

found we must, in the beginning of Thursday. One day from that point would take us to the same time on Friday. Two days would bring us to the same hour on Saturday. Three days would bring us to the same time on "the first day of the week," our Sunday. Then "after three days" the resurrection would occur. So this radius fits, for this is the time when Matthew says the resurrection did occur. And that is the time Jesus said He would be in the heart of the earth. And Luke makes the hour of the burial to have been in the very beginning of Thursday. Now, let the Friday-Sunday theory try to satisfy the measure "after three days," when they begin on Friday evening and end on Sunday morning. Should they begin on any hour of Friday, and so count Friday as one full day, as they might properly do, where are the other full days that must elapse? They would take them over into Monday, as we count days. After one day would bring the close of Friday. After two days would bring the close of Saturday (the Jewish sabbath), and "after three days" would bring the end of "the first day of the week," our Sunday. So they cannot explain "after three days."

We now give attention to the other time expression, "the third day." This occurs, in connection with the resurrection, at the following places: Matt. 16:21, 17:23, 20:19; Lu. 9:22, 18:23, 24:7, 24:46; Acts 10:40 and 1 Cor. 15:4. The Greek is *τῆ τρίτῃ ἡμέρᾳ*. It is a measure of time which is applied to the time which Jesus spent in the tomb. It must be equal to the expression "after three days," because Matthew uses both when speaking of the resurrection. So Luke and Paul use it. Whether we are able to make it appear so or not, it is equal to the same thing because the Holy Spirit has said so. He says so by having chosen men use both expressions when speaking of the same thing. We have, in more than one way, found that eJesus was "in the heart of the earth three days and three nights." Then this, too, must mean that. We must find a centre so placed that this radius, "the third day," will reach it also. It is the measure of time that is three days long. It may have all the three days full. It points out an event that takes place exactly at the end of the third day. It is the answer to

the question, "when will the resurrection occur?" It will occur "the third day." It is the same as "in three days," and it must be the same as "after three days." Allowing that the burial occurred in the very beginning of Thursday, the first day will bring us to the very beginning of Friday. The second day will bring us to the very beginning of Saturday (the Jewish Sabbath), and "the third day" will bring us to the very beginning of "the first day of the week" (our Sunday). Why may not that be the meaning of it? Turn to Winer, page 218. He says: "Time as the substratum with which all events are connected, is expressed by the dative in answer to the question *when*, whether it denotes space of time, or (more frequently) a point of time, *at* which something takes place—and that, too, in words that directly signify the notion of time or a division of time." As an example he quotes Matt. 20:19: "The third day shall He be raised up." Here we have "a point of time at which something is said to take place." And "it is expressed in words that directly signify the notion of time or a division of time." The third day, then, may bring us to the very end of the third day, or seventy-two hours from the starting point. This is what we need in order to make this radius fit into our circle, and reach from the circumference—the burial—to the centre, the resurrection. Can any exacting critic ask for more? There is just one point at which all these Scriptures can be true. The hour of the resurrection is fixed with more precision than any other event in the Bible. With all that is said about it, it could not occur at any other point of time and satisfy every demand. If one still objects to this theory let him show one which will let every expression have its true meaning. According to every test, the resurrection is found to have occurred at the very beginning of "the first day of the week," our Sunday, which all must remember began at six o'clock on what we call Saturday evening.

One other scripture awaits our study. In Luke 24:21, Cleopas and his companions, when speaking with Jesus, said, according to our translation: "This is the third day since these things came to pass." This was spoken towards the close of the very day when He rose, the first Christian Sabbath. This is the

same day whose glorious morning was so full of joy and astonishment among the disciples, when the women came from the empty tomb, bringing such thrilling reports. They had seen angel after angel, who said: "He has been raised up, He is not here." Mary herself came, saying that she had seen the Lord. But let it be remembered that this is the same day that began last evening when "it began to dawn into the first day of the week," as the two Marys went to see the sepulchre. That was at one end, the beginning, of this glorious day. This is at the other end, the close of the same day. If the Holy Spirit called that "the third day" then may we not so call it still? It is suggested that a literal rendering of the text would read: "But, indeed, besides all these things, to-day brings to a close the third day since all these things happened." They had been speaking of the burial and resurrection of Jesus Christ, and say that this Sabbath brings to a close the third day since they occurred. But allow that the translation, which seems to be idiomatic, is proper, and the difficulty does not seem to be great in understanding this radius to be of the same length as the others. So every expression shows that it was "three days and three nights" from the burial to the resurrection. We know that He rose in the very beginning of "the first day of the week." Then He must have been buried three days earlier. We find that He was buried on Wednesday evening (when reckoning time as we do now), but really in the first minutes of Thursday, reckoning time as the Jews did then. If so, then He must rise in the first minutes of Sunday, as we call the day, but in the evening, just after the close of the Jewish sabbath, when reckoning time as they then reckoned it. Two points of time are fixed, by several tests, and they are seventy-two hours apart, or "three days and three nights."

We submit our plea. Have we not made good our claim? Is not this the correct theory about the burial and resurrection of our Lord? Have we not taken account of all the facts? Cannot this theory answer all proper questions that may be propounded to it? The Savior's claim to be the Son of God is fully vindicated without handling His words so as to make Him speak in such uncertain terms, with meaning so hidden as to awaken doubt where He manifestly intended to settle

doubts. It will still be proper to continue speaking enthusiastically of the morning of the resurrection, when we understand what it means. But "Ash Wednesday" and "Good Friday" must be relegated to the dark shades of tradition whence they came. For they have no place in Scripture. The seventh day sabbath will fall by the same rule, for our Savior rose on the first day of the week, which from that day forward became the Christian Sabbath, and is so recognized in all the after history of Christianity, both in the N. T. and in all history. We have a Scriptural sabbath, the "first day of the week," as it is translated in the N. T.

This calls upon us to say that, in this discussion, we have, for the sake of avoiding confusion in the mind of the reader, forborne to use the word sabbath instead of "the first day of the week." It is always the translation of "sabbath," that is "the first day of the week" is. There have been *three* sabbaths under consideration all through this discussion. The passover sabbath, which always occurred the day after the passover, and in this instance was Thursday; the regular Jewish sabbath, which, as all know, was Saturday; and the new Christian Sabbath, which began then with that "first day of the week." There were two sabbaths that came together, end to end. They met in the tomb of Jesus Christ. They were the last Jewish sabbath and the first Christian Sabbath. The whole system of Jewish sabbaths went down into the grave with Jesus and the new system of Christian Sabbaths came up out of the grave with Him. Our Lord died under the ceremonial law, and fulfilled it. With that He closed the ceremonial sabbaths. But there came up out of the grave with Him the brighter Christian Sabbath when He rose triumphant over death, hell and the grave. Is not this what the prophet Hosca said (2:11): "I will cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn assemblies"? A new order, as pertaining to God and our service to Him, is introduced. And the very first feature of that new order was a new sabbath, with a risen Lord. Whenever we meet, now, on the Sabbath, we are celebrating the resurrection of the Lord and do not need to wait for the annual recurrence of Easter. The blessing of God rest upon His truth. Amen.

BOOK REVIEWS.

I. NEW TESTAMENT.

JESUS AND MODERN RELIGION.

By Edwin A. Rumball. The Open Court Publishing Co. Pages xi., 126. Price 75 cents net.

WHAT WE KNOW ABOUT JESUS.

By Charles F. Dole, D.D. The Open Court Publishing Co. Pages xiii., 89. Price 75 cents net.

LIFE AND MINISTRY OF JESUS.

Translated from the third unaltered edition by W. J. Whitty, D.D. The Open Court Publishing Co. Pages 85. Price 50 cents net.

The three books named above are the principal part of five small books put out under the title, "Christianity of To-day Series." The first of the series is "God—an inquiry into the nature of man's highest ideal," by Paul Carus, and the fifth and last is "Paralipomena. Remains of Gospels and Sayings of Christ," by Bernhard Piek, which presumably deals with the New Testament Apocrypha. The three named above give the thoughts of their respective authors as to the history and place of Jesus.

The temper of Mr. Rumball's work is to be commended. He says in his preface, "I have tried to dispute as little as possible. * * * We are not here to call each other names," and his endeavor has been more successful than that of some who have had similar experiences. At the same time, however, he makes most positive statements of his own views, and of course it cannot be expected that, because he tries not to be offensive, his sayings should fail to be sifted, to be doubted, to be denied by those who differ. To this thinker Jesus has now, in a word, no important place in modern religion. To rearrange several chapter headings, Jesus was "An early Christian Symbol," is still

"A Bygone Leader." He says "It is the purpose here to show some of the reasons for denying to him the leadership of the *modern* good life. It will be seen that Jesus, apart from his not desiring to be the Bread of Life for all ages, is hindered from becoming such by his character, condition and ideals" (p. 14). With Jesus goes also the Bible: "We possess in ourselves all that was ever thus printed and more" (p. 82); with Jesus and the Bible goes, of course, all assurance of immortality: "Immortality is one of our natural dreams. * * * The dream that nearly every one dreams can hardly fail us" (p. 154); and, in short, though ostensibly dealing with "Christianity of To-day," the author very properly gives up all claim to Christianity, saying frankly, "We cease to call ourselves Christians" (p. 60). That this is the standpoint of the author should be remembered in reading this book, so that it may be clearly and constantly appreciated that this book contains, not the confessions of a Christian, but the charges of one who went out from us because he was not of us, and, no less, to those who have dropped the significance and substance of Christianity and yet cling to name and place, Mr. Rumball's candor may well be commended.

Dr. Dole, who was a graduate of Andover in her better days, and whom the reviewer understands to have been a Trinitarian Congregationalist, but who for a generation has been the pastor of a Unitarian church, goes practically as far as does Mr. Rumball in rejection of Christ, though he does not join him in frankly and honestly repudiating the name of Christian. Instead, he assigns an unusual meaning to the name Christ, saying that Christ "has really come to be for millions of people another and more intimate name for God" (p. ix.), and that "This Christ, or God, was doubtless in Jesus, as he is in all true men" (p. x.). He holds that "we have arrived at such a point of uncertainty as to the relative value of different elements in the Synoptic Gospels, that every one may practically take what he likes, both of the narrative and teaching, and reject as unauthentic or improbable whatever seems to him incongruous or unworthy" (p. 8), and that no one can make anything but a vague and merely conjectural narrative of the life of Jesus" (p. 29). He tells us "To be perfectly frank * * * the actual

and historical man Jesus is not and has long ceased to be, the one leader or Master in religious life, or in the progress of mankind" (p. 77), and again, "Use Jesus just as you would use any other grand figure of the distant past, precisely as it happens to impress you" (p. 88). What real right has such a thinker to set forth his views as "Christianity of To-day"?

The third of the books named above is by a German theologian, a Docent of the New Testament in the University of Göttingen. His work, conspicuously scholarly in contrast with that of his fellow authors in this series, may well serve somewhat as an antidote to their teachings. While not accepting the Fourth Gospel as historical, and while declaring that legend finds some place in the other Gospels, he yet finds that a large part of their contents is recognizably and unmistakably historical. From this material he reconstructs a portrait of Jesus which markedly resembles Jesus as seen by the Church in all ages, including "the mysterious gift of healing" and an undefined but positive acceptance of the "Resurrection." Dole says, "Paul had obviously only the slightest acquaintance with his teachings, which he hardly more than quotes once (sic), or of (sic) his historic life which he seems to slight in favor of a somewhat mystical theory of his personality" (p. 3). Otto is scholar enough to recognize that Paul's "references * * * to the life, the words, and the actions of Jesus" "give with certainty the framework and the most general features of the life and the ministry of Jesus, they give us the deepest foundation for the historic image of the Savior" (p. 3). We have from Otto no denial of the sinlessness of Jesus (Dole says "The claim for any absolute perfection of character * * * is quite gratuitous assumption (p. 33), but instead a constant recognition of his moral supremacy. The final conclusion of Dole is that in a democracy there is "no one Master or Leader or Savior" (p. 86), while Otto declares at the end of his work: "Truly the historical image loses none of the reverence which the disciples brought at all times to the Master, * * * it leads * * * to a fundamental and ever-growing 'hero-worship,' which breaks out anew with its freshness and joy into the ancient acclaims and confessions: *Christ our Lord, our Hero, our King.*"

Even the arrogant "liberalism" assumes to have banished our Jesus from the world of religious thought, yet true scholarship with bared head and bent knee presents him again to us.

D. F. ESTES.

A SHORT GRAMMAR OF THE GREEK NEW TESTAMENT.

By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville Ky. A. C. Armstrong & Son, 3-5 West Eighteenth St., New York. Cloth. Pages 240. Price \$1.50.

This volume is calculated to fill a long-felt want in theological seminaries. The books available have been too elementary or too voluminous, or have dealt with only part of the subject. Moreover, for those who have had the privilege of studying under John A. Broadus, none of the existent grammars were quite satisfactory in dealing with certain parts of the subject, e. g., the Genitive case, the Aorist, and conditional sentences.

Professor Robertson recognizes his obligations to that great teacher in begetting within him a passion for the study of comparative grammar and starting him along right lines. The earnest study of the subject for the past twenty years has conditioned him to do thoroughly reliable work.

A few years ago he published a small syllabus and has also been busy on a large grammar of the proportions of Winer. This shorter grammar is intended specially for use in the last year of the college and the first of the seminary course. It might easily be made to do duty for the regular undergraduate course in the seminary. That would serve probably nine-tenths of the men. For specialists and those who enter the post-graduate courses the larger grammar would, of course, be necessary. For those this will form an excellent preparation.

The work is scholarly and up to date. The author is thoroughly conversant with all the recent advances in the field. The bibliography given is a general indication of that fact, but the evidence of it is found on almost every page. There is nothing stale in the book. For a grammar it is remarkably fresh,

interesting, unconventional. From the standpoint of style there may be room for criticism, but one is ready to forgive that when he finds it so easy. Everything is put briefly and suggestively. This will whet the student's appetite for more and make it the more valuable as a text-book from the teacher's standpoint. The book is divided into three parts. Part I. is introductory and deals with the modern method of linguistic study and the general character of the Greek of the New Testament. Part II. condenses much information on Forms into about fifty pages, eight of which are devoted to the principal parts of the most important verbs. Part III. covers Syntax. It is here that the largest contribution is made to the world's knowledge of the subject. Valuable additions to anything to be found in any other grammar may be found here in connection with case, tense and mood. This will make it of service to all teachers of Greek. For any man who desires to get to the roots of a subject the treatment of conditional sentences alone is worth many times the price of the book. A very full table of contents and lists of passages and important Greek words referred to or discussed make it easy to turn to any point on which one may desire to consult it.

In fullness and precision of statement and in the orderly classification and presentation of details to the eye the work is not equal to Burton's *Moods and Tenses*; but partly for that very reason it may form a more useful text-book, a better basis for the professor's work.

I have noted a few misprints: Page 20, line 8, read ν for α line 10, ans for aus ; line 31, $\acute{\omicron}\delta\acute{\omicron}\varsigma$ unspaced; page 58, Δ for Λ in $\lambda\acute{\upsilon}\tau\rho\nu$

There are occasional obscurities: e. g., p. 26, (*d*), where to get the references of "these examples" one has to go back into the previous section. On p. 13, line 10, there seems to be some mistake. Where has this been "previously noted"?

I wish to congratulate Professor Robertson on the success he has here achieved and shall take pleasure in recommending the grammar for my classes next season. J. H. FARMER.

DIE THESSALONISCHERBRIEFE.

Von Lic. Theol. Dr. Gottlb Mayer, Pfarrer in Jterbog. Druck und Verlag von. C. Bertelsmann, Gtersloh, Germany, 1908. S. 264. Price M. 3.60; geb. 4.20.

Pastor Mayer has been true to his promise to present the actual meaning of the Epistles for the spiritual needs of the present day. It is real expository work, full of glow and warmth. One imagines that he has been preaching to his people from these books and has thus tested his exposition on the people. His language is simple and strong and he gives the heart of a passage and turns it to meet modern problems. This book is Volume X. of the Mayer series of practical exposition of the New Testament. It is a wholesome change from mere criticism, however good that often is. A. T. ROBERTSON.

PARILIPOMENA. Remains of Gospels and Sayings of Christ.

By Bernhard Pick, D.D. The Open Court Publishing Co., Chicago, 1908. Pages 158. Price 75 cents net.

Dr. Pick has gathered here in an English translation all the known non-biblical sayings of Christ, including the recent Logia from Egypt. He gives introductory discussions and an extensive bibliography so that the little volume gives in handy and popular form the needed information about these supposed Sayings of Christ. Some interest will always be manifested about them, and this is a good book to go to. A. T. ROBERTSON.

THE TRUTH OF THE GOSPELS DEMONSTRATED BY NEW TESTS. A Challenge to Agnostics and Sceptics.

By Lieut.-Col. G. Mackinlay, late Royal Artillery. Truelove & Bray, West Norwood, S. E., London, England, 1908. Price 2d.

In this brochure Col. Mackinlay sees in the Sermon on the Mount indirect references to the Sabbatical Year and argues from that the writing of the Gospels of Matthew and Luke before the destruction of Jerusalem. There is something in the point though one would not wish to press it too far.

A. T. ROBERTSON.

JUDISCHE APOLOGETIK IM NEUTESTAMENTLICHEN ZEITALTER.

Von Dr. J. Bergmann, Rabbiner in Frankfurt A.O. Druck and Verlag von George Reimer, Berlin, Germany, 1908. S. 168. Price M. 3.50.

Here we have a serious and able piece of work by a Jewish Rabbi to present an exposition of Palestinian Judaism. There are obvious reasons why there is room for this presentation. The world is familiar with the Grecized Judaism of Philo and more or less with the later Palestinian and Babylonian Judaism of the Talmud. A number of books have set forth with ability the oral teaching that lay behind the Talmud, but most of these have come from Christian scholars. One must allow, to be sure, for the standpoint of a modern Jewish scholar, but there is an obvious bond of sympathy between the modern rabbi and Hillel and Shammai. Rabbi Bergmann discusses carefully the bitter conflict that the Jews of Palestine had with the Hellenizers and their partial victory over them. One of the most interesting phases of Jewish history is the issue precipitated by Jason, Menelaus and Antiochus Epiphanes. One result was the hardening process of scribism and the flowering of the Pharisees. Dr. Bergmann gives numerous instances of the rabbinical exegesis of legal points raised by the new issues. The Bible, the Law, Belief, God, Belief in the Resurrection are some of the themes which he treats. The tone is not hostile to Christianity, though he stands up for the modern Jewish interpretation of their history and law.

A. T. ROBERTSON.

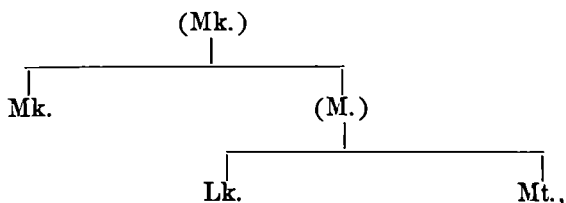
ZUR SYNOPSE. Untersuchung über die Arbeitsweise des Lk. and Mt. und ihre Quellen, namentlich die Spruchquelle, im Anschluss an eine Synopse Mk. Lk. Mt.

Von G. H. Müller, Göttingen. Vanderhök and Ruprecht, Göttingen; Lemcke & Buechner, 11 E. Seventeenth St., New York. Pages 60.

This pamphlet belongs to the series which is being edited by Bousset and Gunkel under the general title "Forschungen zur Religion und Literatur des Alten and Neuen Testaments."

The first forty pages deal with the method in which Luke and Matthew use their sources; the last twenty form an appendix

in which a harmony of the synoptics is given, combined with an indication of sources, the latter in six columns M. Q. S. Lk., S. Mt. Lk. and Mt. M. represents not our Mark, but a sister to it. The relationship would be expressed thus:



the bracketed forms being last. S. Lk. and S. Mk. represent the special sources of Lk. and Mt. and furnish about one-half of the former and about one-third of the latter. Q. roughly corresponds to the Logia. Lk. and Mt. indicate reductions or original compositions. This table is remarkably convenient. Simple devices also indicate sections of related content but different sources, sections from mixed sources, and interpolations. The author contends that in the main Luke follows the order of his sources and that Mt. regularly does the same thing in his use of Mk.

Dr. Müller regards as his most important contribution to the solution of the Synoptic problem the determination of the text-order of Q., of which he gives a table on pp. 29f.

The general discussion is interesting and helpful, and the appendix should prove extremely useful

J. H. FARMER.

THE JOHANNINE WRITINGS.

By Paul W. Schmiedel, Professor of Theology at Zürich; translated by Maurice A. Canney, M.A. London: Adam and Charles Black, 1908. To be had also of the Macmillan Company, 66 Fifth Ave., New York. Cloth. Pages 280. Price \$1.50 net.

The general character of Schmiedel's work is well known. He is usually interesting, sometimes illuminating, and not infrequently provoking. He combines remarkable scepticism with equally remarkable credulity. Doubt about many matters commonly believed among us and dogmatism about matters com-

monly denied, meet together here. A single word is sufficient to prove or disprove a point, as where the use of *ἄμνος* in the Gospel and *ἀρνίον* in Revelation is strong proof of difference of authorship; yet again and again the author feels free to cut out whole verses or passages that do not fit in with his theories. It becomes a tax on patience. Yet the discussions are so breezy, and stimulating, that one goes on reading the smoothly-flowing sentences with pleasure. Of course much is ruled out not exactly as impossible, but as exceedingly improbable, and altogether unproven. That carries with it, naturally enough, the denial of John's authorship of the Gospel. It was written, he supposes, about 135 A. D. by some person—perhaps a disciple of John the Elder—who had a very exalted idea of Jesus and can only think of him as divine. Even such touches as are commonly supposed to be recognitions of his real humanity are introduced in such a manner as to bring out his divine glory the more strikingly.

The gospel cannot be regarded as historical. The incidents are no more real than the grouping of persons in a painting in which an artist seeks to represent some great conception, and if the artist may use his imagination without being censurable, why not an author? Even the Apostle might have done that. But the attitude of Jesus toward the Jews makes Schmiedel feel that the gospel must be dated about the time of Bar-Cochba. By that time legends might have grown up which the author actually believed. Schmiedel gives several illustrations of how such stories may have grown out of words actually spoken by Jesus. Take a simple example: Jesus in Lk. 16 in the parable of Lazarus and Dives, says, "Neither would they be persuaded though one rose from the dead." Now suppose a preacher dealing with that passage should picture in his sermon that possibility and give the rein to his imagination, we may imagine one of his hearers understanding him to declare that Lazarus actually did rise from the dead, and reporting it as a true story of Jesus. Thus it gains currency and within a century is widely believed. Similarly his reference to the new wine in old wine skins gives rise to the Cana story, and that to the bread of life to the stories of feeding the multitudes. In all this Schmiedel is no

more acute and no more successful than Paylus and Strauss were in their day.

The fact is that all such attempts to eliminate the miraculous land one in a greater difficulty than the difficulty of accepting the miraculous. For miracle is a natural accompaniment of Jesus, but how to explain the impression Jesus made on men after striking out as much as Schmiedel does is impossibility indeed.

The reader may be interested to know that Schmiedel dates Luke's gospel, I. and II. Timothy, Titus, Jude, the Epistles of John and Peter all in the second century, II. Peter as late as 153. Parts of Revelation he places about 68, but the completion of the book in the time of Domitian.

II. SERMONIC AND PRACTICAL.

SERMONS THAT WON THE MASSES.

By Madison C. Peters. The Griffith & Rowland Press, Philadelphia, 1908.

THURSDAY MORNINGS AT THE CITY TEMPLE.

By the Rev. R. J. Campbell, M.A., Minister of the City Temple, London. The Macmillan Co., New York, 1908.

A COMFORTABLE FAITH.

By Malcolm James McLeod. Fleimng H. Revell Co., New York and Chicago, 1908.

SUNDAY MORNINGS AT NORWOOD. Twenty-two Sermons and Twenty-two Prayers.

By the Rev. S. H. Tipple. Third edition. H. R. Allenson, London.

OLD EVENTS AND MODERN MEANINGS, AND OTHER SERMONS.

By Charles F. Aked, D.D., Minister of the Fifth-Avenue Baptist Church, New York City.

It may be that the sermon is not a popular form of literature to-day, but volumes of sermons continue to pour from the press. Surely their authors must feel that there is a sermon-reading public sufficiently numerous to justify these many publications.

These five volumes all exemplify a high order of homiletical workmanship, but, of course, not equally high.

Dr. Peters' title would indicate that his collection is composed of tested sermons. They *won the masses*. To be sure, we have only his word for that, and it is possible that he is a somewhat prejudiced witness. A reading of the sermons, however, will tend to substantiate the claim implied in the title. They are brief, "breezy" or "snappy", sensible, practical, popular in diction, and not too weighty in matter to hold the attention of "the masses."

These samples of Mr. Campbell's Thursday morning sermons are thoroughly characteristic. They well exemplify his excellencies and faults. In their views of truth and their interpretation of scripture they are conceived from the standpoint of the New Theology; and they deal largely with the social question from the socialist's angle of vision. But it would be a mistake to suppose that they are deficient in moral earnestness, or lacking in applicability to the needs of present-day social life. Mr. Campbell is a sincere and earnest man and feels that he has a living message for men of to-day; and however one-sided or perverted he may be in his views, his sincerity, candor, intellectual vigor and high ideals of life entitle him to a hearing by those who are discriminating. Mr. Campbell does not seem to have a particularly happy homiletical style. It is clear and vigorous, and you feel the throb of his enthusiasm for his convictions—all excellent qualities—and yet it lacks something of being felicitous.

The felicity which is wanting in Mr. Campbell's style is a very prominent feature of that of Mr. McLeod. Fertile in apt illustration, pleasing in style, rich in spiritual thought, he is a delightful preacher, and as helpful as delightful. All of these sermons bear upon the general idea of the comfort our faith affords, and one could hardly read them without being inwardly strengthened, as the word comfort signifies.

These sermons of Mr. Tipple appear in the third edition. This itself is a rare testimony to their value. Unlike the sermons of Dr. Peters, they were not preached to "the masses," but to a small congregation. It must, however, have been a

select congregation. The style of the sermons is pure, chaste, Addisonian. The thought is strong and scholarly. The theology may not always be acceptable, but in general these sermons not only gratify a fastidious homiletical taste, but have in them an exceptionally fine spiritual flavor and present important truth in a very edifying way.

Dr. Aked's volume teems with the intellectual and spiritual vitality for which he is notable. He is not so chaste in style as Tipple, nor so felicitous in illustration as McLeod; but as you read he arouses in you the sense of a vigorous personality grappling with your own, as neither of the others does. Whether you agree with him or not, and at times you probably would not, you are kindled and stirred by him.

On the whole these five volumes would be a valuable addition to any library, and particularly to every preacher's library. It is rare, indeed, that there come from the press simultaneously so many excellent specimens of homiletical work.

C. S. GARDNER.

JOHN JASPER. The Unmatched Negro Philosopher and Preacher.

By William E. Hatcher, LL.D. Fleming H. Revell Co., New York and Chicago.

Dr. Hatcher has a gift for characterization that amounts to real genius. In John Jasper he has a human phenomenon that is worthy of a gifted pen. The author does not propose to give us a systematically written biography, a consecutive detailing of the events of a life. His aim is rather to place upon canvas for us a most remarkable personality, and his success is so great that one feels, after reading this volume, as if he had been personally acquainted with Jasper and had heard him in those most extraordinary sermons, some of which are reported for us by the author in a negro dialect that recalls "Uncle Remus" or "Marse Chan." One service which the book performs, in behalf of Jasper and in the interest of many readers, is to dispel the notion that the only notable thing that the negro genius ever did was to preach the notorious sermon, "De Sun Do Move."

His other sermons, as reported by Dr. Hatcher, show a sane and vital grasp of truth which he presented with extraordinary power. As one reads the book he falls under the spell of a truly wonderful personality. And the study of it is a healthful homiletical exercise; for while the negro probably never heard of Homiletics he nevertheless exemplified many of the most important principles of Homiletics in a most unconventional way. Dr. Hatcher has done a good service in giving us this book.

C. S. GARDNER.

QUIET TALKS WITH WORLD WINNERS.

By S. D. Gordon, author of *Quiet Talks About Jesus*, *Quiet Talks on Power*, *Quiet Talks on Personal Problems*. A. C. Armstrong & Son, New York, 1908. Pages 280. Price 75 cents net.

Mr. Gordon's "Talks," as those who have heard or read them know, lose nothing by being "quiet." They have the force of sunshine and always reach mind and heart. "World Winners," in a warm, fresh, luminous way, gives a birdseye view of the world as a vast mission field, with the aim of making world-winning the thrilling purpose of every follower of Jesus, to make even the humblest man in the humblest place feel that he can do something, even as he goes about his daily, commonplace rounds, to help bring the world back to God. The book, while addressing itself specially to those interested in missions, is vitally full of material relating to the personal life and the Christian service in general, and, like all Mr. Gordon's "Quiet Talks," will attract and repay a large circle of readers.

GEO. B. EAGER.

ABBA FATHER, or The Religion of Everyday Life.

By William De Witt Hyde. Fleming H. Revell Co., New York, 1908. Pages 71. Price 50 cents net.

Religion itself, not criticism of it, commenting upon it, controversy over it, philosophy about it, or exhortation to it, is what this book offers, "just as one would offer a picture, a story

or a song." It is a choice booklet of essay-meditations, or sermon-prayers, which, the author tells us, are the outcome of a year of enforced rest, when he was cut off from ordinary work on one hand and attendance upon public worship on the other. They were conceived in the gardens and chapels of Oxford, but written, he says, in Switzerland, on Lake Thun. "If they shall reveal to any the simplicity and comprehensiveness, the modesty and grandeur, the peace and power, of the Christian life, my period of life will not have been unfruitful, * * * and Eiger, Monk and Jungfrau will not have reflected to my castle-site the Alpine glow in vain." This reviewer can testify that he has found something beyond the Alpine glow—"a light that ne'er was on land or sea"—reflected in these "sermon-prayers."

GEO. B. EAGER.

TALKS TO THE KING'S CHILDREN.

By Sylvanus Stall, D.D. New edition; silk finished cloth; gold top. Vir Publishing Co., 200-214 N. Fifteenth St., Philadelphia. Price \$1.00 net.

This second series of short object talks to little folks will be welcomed by some grown folks as well, parents and teachers, pastors and Sunday school superintendents. Dr. Stall's method has become well known. He takes familiar objects, a shell, a palm-leaf fan, a smooth pebble or a camera, for instance, and deduces a lesson in a bright, crisp way, suited to the child mind; he approaches through eye-gate *and* ear-gate into the City of Child-Soul. Formerly pastor of the Second English Lutheran Church, Baltimore, he is now a pastor in Philadelphia. His little sermons are always very orthodox, and sometimes rather stiffly expressed, but it seems that they have commanded a most appreciative hearing and a wide reading.

GEO. B. EAGER.

THE FUTURE LEADERSHIP OF THE CHURCH.

By John R. Mott, M.A., General Secretary of the World's Student Christian Federation. New York: Student Department Young Men's Christian Association, 1908.

By the testimony of leaders in all Christian denominations, one of the most pressing problems in the work of the kingdom

of God is the supply of laborers and leaders in sufficient numbers and quality. It was to be expected that Mr. Mott, who has probably had a wider acquaintance with Christian workers in all lands and of all denominations than any other living man, should turn his attention to the solution of this problem. After years of work with young men, as well as with Christian leaders, in all parts of the world, and extensive investigation of the question by reading, correspondence and interviews in the way of special preparation, Mr. Mott last winter delivered several lectures on the subject in Canada and the United States. These lectures, carefully revised, now appear in book form under the above title, and constitute a book well worthy of the attention of Christian men.

Mr. Mott declares that there has been a serious decline in the number of men studying for the ministry among all denominations throughout almost every part of the world. For this decline he assigns many reasons. The chief among these causes are the lack of effort to lead young men into the ministry, the secular and utilitarian spirit of the age, the attraction of secular pursuits together with the increasing opportunities of Christian service offered to laymen in these pursuits, the fact that the scientific and practical trend of early studies unfit young men to take up theological studies in manhood; many other minor causes have weight in the problem (p. 98). The main factors of the solution are a deeper piety in the home and in the churches, a more earnest effort to bring young men into the ministry, and continual importunate prayer to God, who alone can call men into the ministry. Mr. Mott has said little, if anything, that is new, but he has brought material together in a new and striking way.

W. J. MCGLOTHLIN.

PREACHER AND PRAYER.

By E. M. Bounds. Publishing House M. E. Church, South, Nashville, Tenn., 1907. Price 30 cents.

“If you do not pray God will probably lay you aside from your ministry, as he did me, to teach you to pray.” These

words of the saintly Mr. Cheyne, found on the title page, strike the keynote of this rich booklet. "God does not anoint plans, but men—men of prayer." "The Holy Ghost does not flow through methods, but through men." Surely this is a message we all need to give heed to.

Geo. B. EAGER.

III. OLD TESTAMENT.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ECCLESIASTES.

By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York: Charles Scribner's Sons, 1908. Octavo. Pages 212. Price \$2.25 net.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ESTHER.

By Lewis B. Paton, Ph.D., D.D., Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. New York: Charles Scribner's Sons, 1908. Octavo. Pages 339. Price \$2.25 net.

The International Critical Commentary, under the editorship of Drs. Briggs, Driver and Plummer, begins to cover the greater part of the Bible. Practical and homiletical exegesis is expressly omitted from the series. The treatment is severely critical, many of the contributors seeming to take special pleasure in discovering and accentuating discrepancies in the original documents. The worst that can be said against the different authors or compilers of the various books of the Bible finds full and free expression in many volumes of the series. This statement applies to the volumes on the Old Testament oftener than to those on the New Testament books. As the Commentary was "designed chiefly for students and clergymen," it was deemed proper to make it vigorously critical. It certainly seems in no danger of being pronounced conservative or apologetic.

Of the two volumes under review, that by Professor Paton on Esther is far more voluminous, and represents more first-hand study of the text and the versions. Indeed, Professor Paton is to be congratulated on having made the best presentation of the

Textual Criticism of Esther that has yet appeared in print. The student will wish to have, as a companion to the Commentary, Dr. Paton's article, "A Text-Critical Apparatus to the Book of Esther," which is contained in *Old Testament and Semitic Studies in Memory of W. R. Harper* (1908), Vol. II., pp. 1-52. One could not have a better guide than Professor Paton in the study of the text of Esther. The variations in the different versions are given with care and completeness, and the Introduction puts the student in possession of all that is known concerning the early translations of Esther. The author has not been content to glean from the published works of his predecessors, but has made much painstaking original research, and shows himself to be a master of the principles of Textual Criticism.

Professor Barton's treatment of the text of Ecclesiastes indicates little original research, but displays sound judgment in the discussion of questions raised by other investigators in this field.

In the department of Higher Criticism, the Commentary of Professor Paton is more complete than that of Professor Barton, though the latter treats in a sane and scholarly way most of the problems connected with Ecclesiastes. No fault can be found with the outline of the book by Professor Paton, and his identification of Ahasuerus with Xerxes is accepted by almost all modern scholars. "The purpose of the Book of Esther is to commend the observance of the feast of Purim by an account of the way in which the feast originated," says Professor Paton, and all must agree that the author of Esther must have desired that his people should celebrate the feast commemorative of the great deliverance through Queen Esther. He may have had other ends in view in addition to this.

Higher Criticism has cast doubt on the genuineness of no considerable portion of the Hebrew text of Esther. The section at the close of the Book (Esther 9:20—10:3) has been called in question. Paton thinks that the section 9:20—10:1 was quoted by the author of Esther from the Chronicle mentioned in 10:2, from which he also derived the ideas that he has worked up in an independent fashion in the rest of the Book.

As to the age of Esther, opinion varies all the way from Mor-

decai's time to the close of the second century B. C. Dr. Paton thinks that Esther was written "in the period of worldliness and self-complacency that followed the attainment of national independence in 135 B. C." The strongest argument, perhaps, in favor of this view is the silence of the son of Sirach (c. 170 B. C.) as to Esther in the long catalogue of Hebrew worthies named in Ecclesiasticus 44—49. "The absence of Esther and Daniel from this list can be explained in no other way than that the books telling about them were not yet written." But is not the argument from silence exceedingly precarious? Granted that no pre-Christian writer quotes from Esther; shall we conclude that the Book was not in existence then? The New Testament also is silent as to Esther, and yet Dr. Paton believes the Book was in existence long before Paul and John and Luke wrote.

On the question of authorship, Professor Paton remarks: "It is a plausible conjecture that the author was a Persian Jew who had come to live in Judæa, and wished to commend the observance of Purim to the people of that land."

After a complete examination of the arguments for and against the historicity of Esther, the author says: "In view of these facts the conclusion seems inevitable that the Book of Est. is not historical, and that it is doubtful whether even a historical kernel underlies its narrative. It comes from the same age and belongs to the same class of literature as the Jewish romances Daniel, Tobit, Judith, 3 Ezra (1 Esdras) and the story of Ahikar."

Having thus denied the historical character of the narrative on which the feast of Purim rests, the author examines the various theories advanced to explain the origin of Purim among the Jews. His incisive criticism of the views of his critical predecessors leaves him little to stand on, and his lame conclusion is thus expressed: "As a result of the survey of theories just given it appears that, while the feast of Purim is probably borrowed either directly from Babylonia, or indirectly by way of Persia, no certainty has yet been reached as to the precise Babylonian feast from which it is derived."

We do not wonder that an author holding such views as Dr. Paton advances should wish to exclude Esther from the Canon of Scripture. "There is not one noble character in this book." "Morally Est. falls far below the general level of the O. T., and even of the Apocrypha. The verdict of Luther is not too severe: 'I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has too much heathen naughtiness.'" The marvel is that a scholar holding Esther in such contempt should have spent so much labor in the preparation of a truly great Commentary on the Book. In ages to come it will be perfectly clear that the admirable work of a ripe and reverent Christian scholar fell into the hands of a hypercritical glossator who despised Esther, and owing to the interpolation and emendation of this editor a great Commentary has been marred and perverted.

The notes on Hebrew words and phrases show that the author is a ripe scholar. He has read widely in the copious Jewish and Christian literature on Esther, and has put into good English almost everything that has been written in Hebrew, Aramaic, Greek, Latin, German, Dutch and French on Esther. It would be a privilege to read a Commentary on some portion of Scripture in which the author really believed.

Professor Barton, in his briefer treatment of Ecclesiastes, has put much that is valuable and helpful. He can not follow the extreme analytic critics, though he takes away from the original Book a good deal that conservative scholars will continue to regard as genuine. He rejects many vagaries of modern critics, but accepts views that do not commend themselves to more conservative students. He is firmly convinced that Ecclesiastes was in the hands of Ben Sira, the author of Ecclesiasticus. Hence Ecclesiastes must have been composed not later than the early years of the second century B. C. He rejects the notion that the author was largely influenced by the Stoics and the Epicureans. He cannot believe that the author encouraged sensuality. He was a theistic agnostic who taught men to enjoy the pleasures of life in a sane manner. Dr. Barton agrees with most mod-

ern critics in rejecting many short passages as interpolations. The closing verses of Ecclesiastes are regarded as a later addition to the Book.

JOHN R. SAMPEY.

LIGHT FROM EGYPTIAN POPYRI ON JEWISH HISTORY BEFORE CHRIST.

By the Rev. Charles H. H. Wright, D.D. Williams & Norgate, London, 1908. Pages 123. Price 3 shillings net.

Professor Wright has been unable to follow modern radical critics in their theory that the Book of Daniel was composed during the early years of the Maccabean revolt against the religious liberalism championed by Antiochus Epiphanes. He has presented his own views in two valuable books—*Daniel and His Prophecies*, and *Daniel and Its Critics*. Those who have read these volumes will find the book under review interesting for the additional light on Jewish history from the days of Nehemiah to the close of the interbiblical period.

It has been said by critics arguing for a late date for Daniel, that the Aramaic found in Daniel could not have been used in Babylon in the period of the Babylonian Exile. The Aramaic papyri recently discovered in Egypt, emanating from 471 B. C. to 411 B. C., prove that a type of Aramaic substantially identical with the Aramaic of Daniel and Ezra was already in use in the fifth century B. C.

Professor Wright presents the translation of three Aramaic documents concerning the burning of the temple of Yahu (Jehovah) at Yeb (Elephantine) in Upper Egypt. In this temple Jews worshipped and offered sacrifices prior to its destruction in 411 B. C.

The greater part of Dr. Wright's book is devoted to topics connected with the date of Daniel. It is gratifying that the learned author has published so much in favor of a book that is now almost everywhere spoken against by modern critics.

JOHN R. SAMPEY.

IV. MISSIONS.

THE WHY AND HOW OF FOREIGN MISSIONS.

By Arthur Judson Brown, author of *The New Era in the Philippines*, *New Forces in Old China*, *The Foreign Missionary*. Pages xii.—286. Illustrated.

SUGGESTIONS TO LEADERS OF CLASSES IN THE WHY AND HOW OF FOREIGN MISSIONS.

Pamphlet.

THE UPLIFT OF CHINA.

By Arthur H. Smith, thirty-five years a missionary in China. Seventy-sixth thousand. Pages xv.—274. Illustrations and maps.

SUGGESTIONS TO LEADERS FOR THE CLASS SESSION ON THE UPLIFT OF CHINA.

Pamphlet. Pages 57.

SOUTHERN BAPTIST MISSIONS IN CHINA.

By S. J. Porter. Pamphlet. Pages 64.

DAYBREAK IN THE DARK CONTINENT.

By Wilson S. Naylor, Beach Professor of Biblical Literature Laurence University. Pages xiv.—315. Illustrations and maps.

SUGGESTIONS FOR THE CLASS HOUR ON DAYBREAK IN THE DARK CONTINENT.

Pamphlet. Pages 32.

THE MOSLEM WORLD.

By Samuel M. Zwemer, F.R.G.S. Sixteen years a missionary in Arabia. Pages xlii.—239. Illustrations and map.

ALIENS OR AMERICANS?

By Howard B. Grose, with introduction by Josiah Strong. Pages 337. Illustrations, maps and charts.

THE CHALLENGE OF THE CITY.

By Josiah Strong. Twenty-eighth thousand. Pages xiv—300. Chart and illustrations.

MISSION STUDY CLASS MANUAL. How to Organize and Conduct a Class.

By B. Carter Milliken. Paper. Pages 34.

These volumes and the pamphlets that accompany them constitute the text-books for Mission Study Classes under the auspices of the Foreign Mission Board of the Southern Baptist Convention. The volumes are all selected from the longer list of "Forward Mission Study Courses prepared under the direction of the Young People's Missionary Movement of the United States and Canada." They are "published by mutual agreement among the home and foreign mission boards, to whom all orders should be addressed. They are bound uniformly, and sold for 50 cents in cloth, and 35 cents in paper, postage extra."

They are remarkably cheap at the prices charged, as is fitting where the end is not at all to make money, but to promote study of the great cause of missions.

Southern Baptists came tardily to participation in this new "movement" for mission study, but have made truly remarkable and gratifying progress in the period of less than two years since it was undertaken under the direction of Dr. T. B. Ray as Educational Secretary of the Foreign Mission Board. He has brought to the work a skill in method, an energy in execution, and an enthusiasm in propaganda that have produced results beyond the expectations of the friends of the undertaking. Thus far only half the twelve text-books have been needed for the work under Dr. Ray's superintendence. Some supplemental lessons are needed for setting forth the position and work of our own boards, as is the case with other boards. This need is supplied in one case by the supplemental pamphlet by Secretary S. J. Porter on Southern Baptist Missions in China. Other similar booklets will be prepared. The ideal method here would be an edition for each board, with a chapter or chapters added to the main body of the volume. This is in contemplation.

It is to be observed that the whole field of missions is to be studied and not alone the foreign fields. Of the six books now in the course of this board two are home mission volumes. The aim is to provide in all our churches as speedily as possible a few people who have an intelligent and informed interest in this greatest of all enterprises. These few are to be the basis of a progressive extension of missionary education to include

all the members of the churches. The work of missions is too great and too manifold longer to rest on the foundations of holy sentiment or spasmodic enthusiasm. There must be a grappling with the task as a great business, and for this education is essential. Pastors should everywhere hail this opportunity, and every church should speedily have one or more classes in this subject. It is not necessary that the classes should be large. They would better be small. Even where no class can be formed at once a single person may pursue the course and prepare for teaching. The aim has been kept steadily and insistently in view that these courses shall be put within the range of the students who know least but want to learn much. The helps and instructions have been made so direct and clear as to make the classes independent of superior skill in a teacher. It is emphatically to be urged that an effective class may be conducted in the most difficult and unpropitious place. The reviewer urges this because it is known to be the mind of those in charge of the work, and because he himself deeply feels the need and value of such work. No community with an interested Christian need hesitate to undertake the study, and the Secretary, Richmond, Va., stands ready to answer all inquiries. One of the most fruitful fields for such class study is, of course, in the colleges and secondary schools.

Of the works themselves there is little space and little need to speak. The writers have been chosen with the utmost care. The works are prepared by those best qualified in each case so far as this could be known and secured, and they have been prepared for this specific purpose. Pedagogical principles have guided the committee in editing and publishing, as well as the authors in producing the books. The names of the authors will not all be known at once to all prospective students, but all experienced students of the mission work and fields will immediately recognize that the name is a guarantee of the highest excellence in each case.

The class of students in view and the ends sought are met in the best possible selections. If the pastors and leaders will but take advantage of the opportunity now presented and urged, in a few years the whole enterprise of missions will be upon a new basis.

W. O. CARVER.

MISSIONARY ACHIEVEMENT. A Survey of World-wide Evangelization, Based on the Gay Lectures, 1907.

By W. T. Whitley, M.A., LL.D., F. R. Hist. S. New York: Fleming H. Revell Co., 1908. Pages xvi.-1-248. Price \$1.00 net.

In 1907 Dr. Whitley delivered in the Southern Baptist Theological Seminary the Gay Lectures under the title "The Story of Missions in Five Continents." The lectures, carefully revised, are now presented under the above title. The titles for the individual lectures remain practically unchanged and will indicate well the plan and scope of the work: I. Failure in Asia; II. Success in Europe; III. The Struggle for Africa; IV. Expansion in America; V. Replanting in Asia. It is in the last chapter that the greatest changes and the most new material are found. These lectures do not constitute a history of missions. That would be impossible in so brief a space. Nor do they constitute at all a definite and full outline of missions. That might be possible, but was not the aim of the author. Rather has he undertaken a study of the results of Christianity as it was planted in the different soils of varying environment, from which studies he undertakes to discover and expose the causes of success or failure or partial success and failure. These causes are sought in the character and history of the peoples to whom the Gospel was brought and in the methods and contents of the Gospel as it was introduced into various lands. Such a study should be of marked value in defining the method of modern missionary conquest when most Christians think the final campaign is on for making Christianity the faith of the world.

Of course the study is historical, but it is more. It is an interpretation of history for the sake of determining destiny. One need not always approve the selection of historical facts, nor fully agree with their interpretation in order to see and appropriate the value of such studies. For the most part the author will be found to have exercised great care and sound judgment in his use of materials and his deductions and inductions. It is likely that he has been a bit too credulous of some traditions concerning the early conquests of Christianity in Asia. Nor are we to understand that Asia was wholly lost to Christianity

any more than was Africa, and "the struggle for Africa" has certainly not been more persistent or successful than for Asia. While organized, orthodox, "Protestant" Christianity failed in Asia, so it did also in Africa, while the social and sociological influence of Christianity was far more pervasive and permanent in Asia than in Africa through the period of "failure" in both continents. This our author does not fail to see, even though his lecture titles might indicate that he did.

Dr. Whitley is a scholar and student with a penchant for details and an unlimited capacity for taking pains, but withal so practical and so much alive to all the life of man and of God in man that he can never lose himself in details nor be a mere investigator. He has made a book of fascinating interest and of high value. He has done the sort of work of which we need much at a time when Christian men are beginning to take seriously the task of evangelizing the world and making the faith of Jesus universal. We commend the work to every student of the missionary enterprise.

W. O. CARVER.

THE LITTLE BROWN BROTHER.

By Stanley Portal Hyatt. New York: Henry Holt & Co., 1908. Pages ix.-1-329.

The author is an Englishman who fought in the Philippines during the American war there, and whose brother died from the effects of exposure during that war. He assures us in a prefatory note "to the American people" that no political or ulterior motive is behind the book and that in the main it is historical. One wonders whether the real cause of the writing is not suggested in a pledge made by the hero of the story to the heroine to write a book setting forth certain objectionable features of the American management in the islands. Whatever may have been the author's motive, the book is a propagandist novel bristling with hate for "the little brown brother" and all men with colored skin; speaking with contempt of American politics and policies and voicing a bitter quarrel of soldiers against civilians in the Philippines. If the author draws true pictures and tells a true story several Americans who

now hold high positions in our country ought to be dangling from the limbs of some of the forests of the Philippines; even our newly-chosen President ought to be in an asylum for feeble-minded folk or else to have been slain long ago for base sacrifice of men and women to political party ends.

One can hardly agree with all the ideas of this soldier of fortune writer, who is very manly with all his prejudices, but one must sympathize with him in what he has suffered at the hands of our benevolently assimilated Eastern subjects. He certainly knows the weaknesses of our political system and of our colonial policy, but it is equally certain that he has very inadequate information concerning our people.

In any case he has written a thrilling story that makes very vivid and real for the reader some phases of the Philippine situation and country and that stirs deeply the soul over the romance that dominates the story. In spite of inconsistencies and prejudices the book is a strong one.

W. O. CARVER.

THE KINGDOM IN INDIA: ITS PROGRESS AND ITS PROMISE.

By Jacob Chamberlain, author of "In the Tiger Jungle," "The Cobra's Den," etc., with a Biographical Sketch by Henry Mitchell Cobb. Fleming H. Revell Co., New York, 1908. Pages 1.-301. Fifteen illustrations. Price \$1.50 net.

Dr. Chamberlain has long been known in the first rank of missionaries to India, and no writer on India has been more popular and few more useful. His recent death closed a long career of faithful, efficient and hopeful service.

"This volume," as he tells us in his preface, "consists of addresses, sketches and stories, * * * all gathering about the theme: The Religions of the Orient: Can and Will They Be Supplanted? They constitute a progressive treatment of this theme, illustrating the process, the obstacles, the encouragements and the signs of victory in the attempt to supplant the Vedas with the Bible, and Hinduism by Christianity throughout the Land of the Vedas."

In eighteen chapters the author deals in his striking way with the various phases of the Christian effort at the conquest

of India; the defects and the beauties of the religions of India are set forth; the testing of the Bible in India is shown, the method and success in presenting Christ to Hindus is outlined; medical missions, women's work and educational successes are discussed; the hindrances to winning converts are shown; the proofs of the power of Christianity in India are adduced from many sources. It is an optimistic picture of missionary work with faithful seeing and presenting of actual situations.

The biographical sketch, all too brief, is a fine presentation of an unostentatious hero of the great cause of human redemption. It will inspire every sympathetic reader and quicken his purpose to share in the work.

Dr. Chamberlain was a clear, profound student of conditions and the master of a most effective style in presenting his subject. This book will help very many to more distinct knowledge of India and the progress of Christ's work in that land.

W. O. CARVER.

THE SIFTING OF PHILIP.

By Everett T. Tomlinson. Philadelphia: The Griffith & Rowland Press, 1908. Pages 297. Price \$1.25.

This is a story of home mission life in the Northwestern States, such as Dr. Tomlinson has written for various phases of religious work. It is vigorous, full of action, sometimes intense in interest. It presents well the normal life of a frontier missionary in the earlier days of the development of any section. The struggles, the manly devotion, the effective service of the missionary and the experiences of his family are faithfully presented. There is also the cowboy, the health seeker, the life of the plains, with the man running away from an undesirable past. And there is the necessary love story. Such works can seldom rise to the first rank as literature, and must always sacrifice something of accuracy for the sake of the romantic element. But many will read such a story of the spiritual "winning of the West" who would not give time for the more direct narrative. This is a good book.

W. O. CARVER.

THE LIFE OF JOHN WILKINSON, The Jewish Missionary.

By his youngest son, Samuel Hinds Wilkinson. London: Morgan & Scott, Ltd., 1908. Pages xi—355. Price 6 shillings.

Every lover of heroic sacrifice, every student of Jewish missions, every lover of Israel, every lover of a noble life, will want to know John Wilkinson, the great London missionary to the Jews. The Mildmay Mission to the Jews has long been known as one of the truly important movements of this sort. No fitter biographer could be imagined than this son, who is at once the affectionate son, the efficient successor, and the powerful extender of the father's work.

The biography is made up of narrative, letters and extracts from letters and diaries. The subject is presented to view, rather than discussed. This means that we have a vital biography, the sort you sit up with and that stirs the blood and quickens the impulse. It will serve a great purpose, too, to the student of work among the Jews.

The son is himself a great personality, admirable and lovable for his own sake and for his widely extended work.

A number of illustrations add to the value of the book.

W. O. CARVER.

MISSIONS STRIKING HOME. A Group of Addresses on a Phase of the Missionary Enterprise.

By Joseph Ernest McAfee. New York: The Fleming H. Revell Co., 1908. Pages 127.

Here are seven addresses that are fresh, original, vigorous, thrilling. The author has succeeded in most unusual degree in bringing into the printed page the style, the inspiration, the charm of spoken address; and that, too, of a speaker who must be most engaging and fascinating. Moreover, the lectures constitute a vigorous and timely message to American Christians. The subjects are "The Call of the Homeland," "The Spiritual Conquest of the West," "The Latest in the Immigration Business," "The Gospel for an Age of Prosperity," "The Home Principle in Missions," "The Reflex of Missions," "The Amer-

ican 'E Pluribus Unum' of Grace." The general theme is the Christianizing of America, and it is presented in these lectures in compelling fashion. The work will be a rich source of suggestion to home mission secretaries, general and state, and would prove of great value to any earnest pastor. The style is terse, epigrammatic, brilliant.

W. O. CARVER.

V. CHURCH HISTORY.

ATLAS DE GEOGRAPHIE MODERNE.

Par F. Schrader, F. Prudent et E. Antoine. Nouvelle Edition Corrigee et mise a Jour. Paris: Librairie Hachette et Cie., 1908.

This splendid atlas of modern geography is the work of the above editors, assisted by twenty-six other eminent collaborators. It has sixty-four large, accurate and beautifully colored double-page maps, and about six hundred detail maps of small territories, plans of cities, charts showing the rainfall, density of population, character of the earth's surface, geological formations, size and character of lakes, etc. These maps and charts are accompanied by a mass of the most interesting and important information concerning each country, expressed in the briefest and most compact form possible. It includes such subjects as the location of the country, its surface, geological formation, rainfall, temperature, fertility, productions, etc.; races and density of population, form of government and administration, the literacy or illiteracy of the people, schools, religion, etc. It is truly remarkable how much information is packed into this one volume, and most of it is brought down almost to the date of publication.

If a criticism can be made upon so excellent a work it is that the maps contain too much, making it somewhat trying on the eyes to discover the object sought. Even in this respect the labor is relieved, however, by an index containing about 50,000 names. We have in English some very good modern atlases, notably the atlas volume of the Century Dictionary. But we have nothing that compares with the present work in the extent and volume of the information presented. Having once used it one can not do without it.

W. J. MCGLOTHLIN.

ATLAS DE GEOGRAPHIE HISTORIQUE.

Par une Reunion de Professeurs et de Savants sous la Direction Géographique de F. Schrader. Nouvelle Edition Revue, Paris. Librairie Hachette et Cie., 1907.

We are still without any adequate historical atlas in English. It is a reproach to English and American scholarship that students acquainted with the English language only are almost wholly deprived of the use of these invaluable aids to the study of history. It is remarkable that no publisher has undertaken to supply this demand, which is felt in colleges, universities and seminaries alike. Our great want is emphasized by the excellent works of this kind which we have in both French and German.

The work under review is provided with fifty large double-page charts and a great number of smaller and more detailed maps, figures and diagrams, illustrating in colors the progress of the world's history. Numerous plans of cities, battlefields and small regions of great historical moment make detailed study of important themes possible. The whole is accompanied by a carefully prepared text, brief, but clear and full, serving admirably as an outline history of the world. The maps are accurate and beautifully colored. Possibly the authors attempted to show too much, as some of the maps are somewhat crowded with color, rendering it a little difficult to find names that are sought. The maps are not altogether as clear as Droysen's great work, for example, but they are more complete. Nor do they give so much space to France as Droysen gives to Germany. Space is much more justly distributed. The work is provided with an index of some 30,000 names, which greatly adds to its value as a tool of the study. One does not need to strain the eyes searching for some place whose location is not well known. The index locates every name within very narrow limits. The work has been done by some twenty collaborators and represents the best historic and geographic scholarship of France. It is, all things considered, the most satisfactory historical atlas with which the reviewer is acquainted. W. J. MCGLOTHLIN.

THE ROMAN EMPIRE B. C. 29—A. D. 476.

By H. Stuart Jones, M.A. New York: G. P. Putnam's Sons, 1908. Pages 476. Price \$1.50.

The series of brief popular histories known as "The Story of the Nations" has been known to the public through some of its volumes for two or three years. The present volume belongs to that series and is marked by the general characteristics of the other volumes. The effort has been made to set forth in story form the leading events, characteristics and tendencies of imperial Rome from its rise to its downfall in the West in 476 A. D. The volume is, of course, inadequate for any thorough knowledge of the empire's history. In the last half century some of the world's greatest minds have labored upon periods or departments of the subject without feeling that they had exhausted the field. Nor is the object of this volume to give detailed information. But for the purpose of acquiring a vivid, life-like conception of the emperors and other men who led, and of the life of the masses of the people, this work is admirable. The author has made use of the special studies of the great masters. He has a clear and interesting style, he treats all phases of the life of the people and of the state. Numerous excellent cuts of statues, reliefs, public buildings and other objects of interest to the story assist through the eye to a better understanding of the subject. The volume is also provided with some clear and good historical maps, some genealogical and chronological tables and a satisfactory index which materially increases its value.

W. J. MCGLOTHLIN.

A GUIDE TO THE STUDY OF CHURCH HISTORY.

By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. Baptist World Publishing Co., 1908. Pages 264.

If this book is to be judged according to its author's purpose, it must be pronounced admirable. It does not profess to be a History of the Christian Church, but a "guide" to the study of Christian history. And a guide is what a student needs above all things, for most books give him very inadequate help to-

wards the appreciation of the relative values of things. To get the true historical perspective is the most difficult, as it is the most important, thing for the beginner; and that is exactly what this Guide will enable him to do. While it is an outline, it is much more than an outline; for the facts are so grouped and interpreted as to make their significance much clearer than is usually done in much more extensive and elaborate works. It is indeed a marvel that Dr. McGlothlin has been able to compress so much into so small a compass; many a more pretentious manual tells three times more without telling half so much. The philosophic insight into the meaning of events, shown by their grouping and hinted interpretation—often of necessity no more than a hint could be given; the candor with which facts are told and the fairness of the deductions drawn; the clearness of statement in spite of extreme brevity and condensation—these are conspicuous features of the book. Intended primarily for students of theological seminaries, as an introduction to the literature and a basis for lectures, the Guide will be a helpful book to many others, ministers and laymen, who would like to make some acquaintance with Christian history, but have not known how to begin.

The author has wisely avoided in such a book the introduction of controverted matters, and the expression of his own opinion about things in doubt. Hence there is hardly anything to which exception is likely to be taken by a reader or student. The one defect of the book—if one may so name a feature that it shares with every manual on the subject—is the inadequate treatment of the last century, the most wonderful century in the history of Christianity since the first. But it must be admitted that it is far easier to point this out than it would be to provide a cure; the difficulties in the way of adequate treatment of this part of the subject are well-nigh insuperable.

HENRY C. VEDDER.

INNOCENT III., LES ROYAUTES VASSALES DU SAINT-SIEGE.

Par Achille Luchaire, Membre de L'Institute. Paris: Librairie Hachette et Cie., 1908. Pages 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume continues and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III. and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I. is devoted to the states of the Spanish peninsula, Chapter II. to the Magyars and the Slavs, among whom Innocent played a great role. The next two chapters treat of the Catholic Church in England, Chapter III. dealing with the Church of England and Richard Cœur de Lion, and Chapter IV. with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. MCGLOTHLIN.

SOUTH AMERICA ON THE EVE OF EMANCIPATION.

The Southern Spanish Colonies in the Last Half-Century of Their Dependence.

By Bernard Moses, Ph.D., LL.D., Professor in the University of California. G. P. Putnam's Sons, New York, 1908.

We are poorly informed concerning the history of our sister republics of South America. They are almost a *terra incognita*. We have come in contact with Mexico and know something of its history and present conditions, but south of it we know little more than names. This is due to the fact that these countries have not made much history, and what they have made is told

almost exclusively by Spanish and Portuguese historians. There have appeared few books for English readers. More recently this has been changed. Closer political and commercial relations with these countries is awakening among us an interest which is showing itself, among other ways, by an increasing number of books on the history and condition of South America. In 1898 there appeared from the pen of Professor Moses a volume on *The Establishment of Spanish Rule in America*. The present volume is in a way a continuation of that work. It deals with the political, social, economic, commercial and religious history of the more southern colonies just before their freedom from Spanish rule. It contains a great deal of interesting and valuable information, especially in its treatment of the social, religious and economic conditions. But the style is not particularly lucid, and the whole book makes no definite and consistent impression. The author leans heavily upon Spanish and other historians, from whom he quotes frequently and copiously. The material has not been well digested. The touch of a master's hand is absent. It is rather a compilation than an independent history. But even thus it is quite readable and very useful.

W. J. MCGLOTHLIN.

THE CHRISTMAS BOOK.

By Jane A. Stewart. The Griffith & Rowland Press, Philadelphia, 1908. Price 75 cents.

This is an excellent book for old and young. Along with the origin and history of Christmas customs in many lands, told in a most interesting way, there are suggestions and instructions for Christmas games and entertainments, for dressing the Christmas tree and doing many other things to make the day happy and gay. The possession and use of this book would keep Christmas from being dull on the one side and from being a season of debauchery and revelling on the other. It can be recommended heartily.

W. J. M.

THE MEN OF THE KINGDOM.

Published by Jennings & Graham, Cincinnati. Price \$1.00 per volume.

JOHN CALVIN, THE STATESMAN, by R. T. Stevenson.

FENELON, THE MYSTIC, by James Mudge.

WYCLIFFE, THE MORNING STAR, by George S. Innis.

LUTHER, THE LEADER, by John Louis Nuelsen.

AUGUSTINE, THE THINKER, by George W. Osman.

PETER, THE HERMIT, by Daniel A. Goodsell.

ATHANASIUS, THE HERO, by Lynn Harold Hough.

CHRYSOSTOM, THE ORATOR, by John Heston Willey.

JOHN HUSS, THE WITNESS, by Oscar Kuhns.

JOHN KNOX, THE REFORMER, by Isaac Crook.

SAVONAROLA, THE PROPHET, by W. H. Crawford.

This series of popular biographies, some of which have already been reviewed in these columns, are not intended primarily for scholars and clergymen, but for busy men, preachers and laymen who have but little time to devote to biography and at the same time desire to get some conception of the life, times and work of some of the leading "Men of the Kingdom." The underlying principle upon which the selection of subjects was made does not appear, but all the characters treated were men of note and influence. The biographies are all brief, varying from 100 to about 260 rather open pages. The distribution of space would seem to be defective, since 260 pages are given to Savonarola and his abortive attempt to reform Florence, while only 255 pages are assigned to Luther and 203 to Calvin, founders of great Protestant churches and types of theology and Christian life. It would seem that even the exigencies of a series could have been made to yield a better result. The various volumes were written by different Methodist scholars and divines, and the length and character of the treatment, it would seem, were left largely to the predilections of the individual. It is difficult to see the reason for the sub-titles of some of the volumes. For example, why should we have "Calvin: the Statesman," "Luther: the Leader," and "John Knox: the Reformer"? Luther was pre-eminently the reformer, and *leader* is absolutely colorless. But according to the plan there must be sub-titles, and of course these must differ. This illustrates some of the limitations and difficulties of any series. And for the purpose of this series it matters little.

The volumes naturally differ in value, judged from every

standpoint, but a somewhat cursory examination leaves the impression that all of them possess decided interest and value as a popular presentation of the lives of some of God's great men. The volume on Calvin deals only with the disciplinary and administrative side of his work, almost entirely omitting his great contribution to the history of theology. It must be said, however, that the statesmanship side of Calvin's career is well handled. The volume on Luther is excellent, treating the subject under the three general heads, "The Making of the Leader," "Pulling Down the Old" and "Building Up the New." The author is himself a German by birth and cherishes an enthusiasm for Luther and an insight into his aims, ideals, difficulties and achievements that is difficult, if not impossible, for a foreigner. This fact has enabled him to write a very interesting and instructive popular life of Luther. The volume on Wycliffe is valuable not only for the life of the man, but also for the vivid picture of England in the later Middle Ages. Other important volumes are those on Augustine, Savonarola and Huss, but there is no space to notice these and the others in detail. Pastors will find this a valuable and helpful series of biographies.

W. J. MCGLOTHLIN.

VI. PALESTINE GEOGRAPHY.

JERUSALEM: The Topography, Economics and History from the Earliest Times to A. D. 70.

By George Adam Smith, author of "Historical Geography of the Holy Land," etc. A. C. Armstrong & Son, New York, 1908. Two vols., royal octavo. Price \$7.50 net.

ANCIENT JERUSALEM.

By Selah Merrill, for sixteen years American Consul at Jerusalem. Fleming H. Revell Co., New York, 1908. Pages 419. Price \$6.00 net.

JERUSALEM IN BIBLE TIMES.

By Lewis B. Paton, Ph.D., D.D., Director of American School of Oriental Study of Research in Palestine, 1903-04. The University of Chicago Press, 1908. Pages 167. Price \$1.09 net, postpaid.

These books mark a new epoch in research and book production on the great subject with which they deal. Let us consider

them in the order of their appearance and importance. Among English writers who deal with this order of subjects George Adam Smith is easily first. No other has so luminously and convincingly exhibited the interdependence of Palestinian history and Syrian geography as he has in his world-famous work, "The Historical Geography of the Holy Land," now in its thirteenth edition. Indeed, as a critic of criticism, as a synoptist of the historians, as a summarist of the works of geographers, and as a literary exponent of the comparative opinions of the leading explorers among mounds, tombs, foundations, rocks, walls, and monuments, it has well been said, this Scottish preacher and professor is without a peer, and is exercising immense and valuable influence over the student mind of the age. This monumental work will cause him to stand in relation to the Holy City as Belzoni does to the Pyramids, Layard to Nineveh, Flinders Petrie to Sinai, and Sayce to Hittite Land. It will take a high and permanent place in that vast literature which constitutes Palestinian bibliography. At one and the same time he stimulates and gratifies by his graphic style, and begets and sustains confidence by his ample learning and his critical caution. He has never been accused of erring on the side of critical conversatism; his articles in the *Encyclopaedia Biblica* have been cited as favorable to the radical side. The equilibrium of judgment exhibited throughout these volumes, therefore, will all the more favorably impress the serious student. Certainly he becomes here one of the safest guides in a region that bristles with controversial problems—the topography of Jerusalem. Where he feels called upon to make a decision or expound an opinion, he never fails to support his plea with all the power which exact scholarship gives him. To this reviewer no part of the work has proved more attractive than the introductory section entitled, "The Essential City." Nowhere else do his powers of condensation and vivid word-painting show themselves more strikingly. A splendid example of his power of description and interpretation is seen when he paints the varying views of the city as seen from hillside and housetop by starlight, by moonlight, and by the light of breaking day. We

are impressed not only with the beauty of the author's style, but also with his originality. He breaks fresh ground in an elaborate delineation of ancient Jerusalem in relation to industry, trade, commerce and natural resources. He makes the city and its environment live before us, teeming with a strenuous population, whose economic conditions we are made to realize as under the spell of a magician. Dr. Smith takes up the debated points of topography in such a way that the reader feels that each one is treated exhaustively. If he is not convinced in every case that the author is right, he is sure that he has a reason for the faith that is in him. For instance, he seeks to settle the question of the identification of the situation of Zion. He finally arrives at the decision that Zion was located, not as tradition so long had it, on the western hill, but on the eastern. Equally important, if not so conclusive, is the consideration devoted to the site of the City of David. Though admitting some uncertainty here, he is quite disposed to locate the City of David also on the eastern hill, to the south of the Temple Mount, just above Gihon. As to the temple area, while perplexed like others by certain discrepancies between Josephus and the Bible, he is convinced that the rock Es-Sakra, under the dome of the Mosque of Omar, marks the site of the ancient altar of burnt offering.

His caution comes out strongly in the discussion of the ancient walls. His conclusion in one respect will disappoint many. "We do not know," he says, "how the second wall ran from the first to the Tyropæon; we do not know whether it ran inside or outside the site of the Church of the Holy Sepulcher." Our appetite is both whetted and disappointed to find Dr. Smith ending his labors in this field abruptly with the Jerusalem of the Gospels. He leads one up to within four decades of the great tragedy, the destruction of the city, so lamentingly predicted by Jesus, but here he halts. Surely it will be the devout wish of the student world that Dr. Smith resume his work here so as to depict with equal fidelity and graphic power the fortunes of the Holy City during the Christian era.

Dr. Smith's second volume is entirely historical—a history of Jerusalem from the earliest times down to its destruction by

Titus. He illustrates here splendidly what true history is; he essays to give the philosophy of the history of the chosen people. It is hardly too much to say that this is one of the most complete and satisfying critical histories of the Kingdom of Judah that has ever been written. The chapter entitled, "The Ideal City and the Real" affords an excellent sample of his treatment. Here an attempt is made to realize the point of view of the prophets after the exile—to show how the prophetic pictures with regard to the city are double and contradictory, and this dualism is accounted for after a manner which every preacher will do well to study. Especially suggestive, too, are the dissertations, filling nearly eight chapters, on "The Jew and the Greek"—a veritable gold mine to the preacher. Not the preacher only, but the student of politics and society as well may find much to stimulate and repay special study in what Dr. Smith has given us in his treatment of the democratic element in the Jewish community. The concluding chapters on Jerusalem in the time of Christ are of kindling interest, from both the literary and the historical point of view. Here the author surpasses himself in the vividness and beauty of his word-pictures. Everywhere he shows himself master of the literature of the subject, ancient and modern, and handles his ample and multiform material with the soundness of scholarship and the keenness of critical judgment for which his earlier writings have made him famous.

Dr. Selah Merrill, the author of the second book of this series, widely known as author of "Explorations East of the Jordan," "Galilee in the Time of Christ," etc., American Consul in Jerusalem, and representative of the American Palestine Exploration Society, will henceforth enjoy as his chief distinction the honor of being author of this scholarly and comprehensive work on Ancient Jerusalem. In many respects it is worthy to be put along side of the works of Burckhardt, Stanley, Barclay, Thomson, Porter, Ritter, Conder and George Adam Smith. Taking 70 A. D., the year of the Siege of Titus, as a starting point, and Josephus as chief guide, he has searched the ruins and excavated the grounds so as to lay before us here as the result of over

thirty-five years of exploration and study about all that may be known about the site and arrangement of the Ancient City. His collection of Palestinian coins, utensils, birds, mammals, etc., is exceptionally rich. He supplements George Adam Smith at many points. For instance he claims to have discovered and excavated the Second Wall, and to have shown that it was outside of this that Christ was crucified. He omits, what fortunately the other two authors supply, bibliographical details. He claims, however, to have carefully examined everything of real value in the literature of the subject, and to have maintained close and helpful relations with excavators and engineers whose labors have added materially to our knowledge of Ancient Jerusalem. It is not the most hopeful sign to find a writer avowing that he has done everything in his power to avoid giving offense to the reader (bibliographical details are omitted because they would necessitate the expression of opinions—not always a pleasant task), but it is reassuring to find he has done everything to insure accuracy of statement and detail. Surely he has given us additional reason to be thankful for what has been accomplished in the "recovery of Jerusalem," that so much progress has been made in the solution of problems that once seemed to baffle the insight and skill of scholars and archæologists. We reserve for a future article the comparison of these masterpieces in detail.

The admirable handbook, "Jerusalem in Bible Times," by Dr. Lewis Bayles Paton, Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, is a capital supplement to these very elaborate and costly books—bringing the assured results of the latest archæological researches in easy reach of the ordinary student or tourist. Of this, too, more at another time.

GEORGE B. EAGER.

DIS AUSGRABUNGEN IN PALAESTINA UND DAS ALTE TESTAMENT.

Von Professor Lic. Dr. Hugo Gressman. J. C. B. Mohr, Tübingen, 1908. Pages 48. Price in paper, 70 pfgs.; bound, 1 m.

A very interesting and informing pamphlet. Full account of the discoveries of tablets and other ancient inscriptions brought to light in recent years in Palestine. J. R. SAMPEY.

VII. PHILOSOPHY AND RELIGION.

THE PSYCHOLOGY OF JESUS. A Study of the Development of His Self-Consciousness.

By Albert Wellman Hitchcock, Ph.D. Boston and Chicago: The Pilgrim Press. Pages xvii.—279.

This is a thoroughly modern work on a most fascinating subject. The spirit is reverent, the attitude critical, the style vigorous, but epigrammatic and decidedly marked by all the faults of such a style. The author is fond of contrasts, and in order to make the most striking it is necessary sometimes partially to misstate one or both sides in the contrast. Epigram is always to be observed closely lest it be a half-statement of truth or fact. The author has also numerous examples of a statement of truth striking and even shocking, a pedagogical method in which the Lord Jesus himself was a master. Altogether the style is highly attractive and engaging. The matter is the main thing, and here again we find it very fine with serious faults. Part I. presents in four chapters the environment of Jesus, a field in which there is little new to be said, but in which our author has made an excellent summary in an independent way. One can hardly give him credit for close discrimination or just perspective in his use of the Apocryphal writings. He makes entirely too much of these as an element in the influencing environment of Jesus, and he does not sufficiently guard against treating some of the post-Christian writings as if belonging to the environment of Jesus. This apocryphal field is so fascinating that it seems a common fault of those who use it to overdo it.

Part II. gives us in eight chapters the study of Jesus in his soul development. Nothing more incisive, more sympathetic, and more calculated to assist in understanding Jesus' inner life has appeared, provided it be read with care, for it is only fair to say that the work is intensely subjective. Any work of this nature must be subjective, but there are safeguards against the errors of this method. Like so many others of to-day, the author deals with the history in a thoroughly free, subjective manner. What appeals to him as veracious he accepts; what appeals to him as literal is taken so, and what seems to him fig-

urative, or mythical, or spurious, or exaggerated, is accepted and stated so without hesitation and with utter disregard of evidence. It modifies the results, but does not justify the method, that this author accepts as historical the main features of the Synoptic Narrative and the Evangelists' records. It cannot escape us, however, that such subjective dealing with history will not likely leave two men with the same facts of history, nor the same man at two stages of his thinking, with the same facts of history. No doubt our author would readily have owned this charge against his method and accepted its consequences cheerfully. Yet there ought to be at least some tests for historicity that lie outside the man who deals with the facts of history.

One assumption of the author (Preface X.) is a common plea of many writers who deal freely with Jesus in his relation to modern critical notions. "He would not acquire knowledge otherwise than as his fellows do, nor would he become an authority upon matters he never studied." So we read and agree, but the inference drawn, and drawn upon constantly, by writers is that outside the sphere, or spheres, in which Jesus was a "specialist," or an "expert," the modern critic is free to detect and correct the mistakes of the Master. It needs hardly to be pointed out that there is no definite agreement as to the field in which Jesus may be allowed to be the chief expert, and so of the matters where he may speak with authority. It must be a serious question, too, what we shall think of Jesus if we must admit either that he did not know his limitations, or that knowing them he dared speak outside his limitations; and that in either case he fell into the fault common to any other man. Our author adds, in his next sentence, that "His mind would be keen, and his intuitions acute and accurate," etc.

In dealing with the Youth of Jesus the author says (p. 92): "In accordance with what I take to be the widest and earliest tradition, then, I assume that Jesus was born of a mother named Mary, in the home of Joseph, the carpenter of Nazareth, his father, who died while Jesus was still young." He does not begin with this assumption, however, until after three pages of argument against "the Virgin Birth," in which he handles the material with remarkable lack of logical insight. Of the inci-

dent recorded of Jesus at the age of twelve we read: "The normal, universal change which we call conversion had come to him, and with fullest effect, because it was in no way hampered or resisted." What he means by this may be true enough, but is in no way made clear.

After laying a thoroughly sound and complete basis for the miracles of Jesus the author proceeds to explain the miracles so that none are left. The Resurrection is treated very unsatisfactorily, and there seems to be a multiplication of words without knowledge. His own position is not at all apparent. In an introduction to the work by Dr. G. Stanley Hall we read: "The historicity of the three resurrections which the Gospels report Jesus to have effected, the author could possibly resign with no sense of essential loss," and so far as we can gather the statement would apply equally to the bodily resurrection of the Lord himself.

In the last chapter, "The Psychological Approach to Jesus," the author begins by saying, "Unless our study has brought us to a new and richer appreciation of Jesus Christ, it has failed in its purpose and its possibilities." There speaks a noble lover of the Son of Man and truly does he help us to appreciate Jesus as also the Son of God, for in spite of a critical attitude that logically would leave Jesus far less than the author found him, like so many others he evidently knew Jesus first and approached him from a false, critical attitude afterward.

Although "suddenly removed by an untimely death," the author may in this volume speak helpful words to many who would see Jesus and to more who are held back by current scientific doubts. The discussion of "the Messianic titles as used by Jesus" is particularly helpful and gratifying at a time when so much nonsense is being written on this subject under the guise of learned investigation. The ignorance of much of the current argument on this point is keenly exposed here. The author knew Jesus well, however faulty may be his explanations of our Lord's relation to God.

W. O. CARVER.

GOD. An Enquiry Into the Nature of Man's Highest Ideal and a Solution of the Problem from the Standpoint of Science.

By Paul Carus. Chicago: The Open Court Publishing Co. Pages 249. Price \$1.00 net.

This author is always entertaining, and he has here undertaken the highest task, viz., to tell us what God is. He does not propose to tell us what we may believe about him, but what he actually is in his ultimate nature in the final deliverance of perfect knowledge. "I do not believe, I know. Belief of any kind is excluded from this scientific formulation of the God idea." There are three chapters, called "Parts": I. A New Conception of God; II. Theology as a Science; III. Further Elucidation in Discussion and Controversy.

Not the least interesting thing in this work is its declaration of the author's personal history in religion and the attitude it assumes toward orthodox faith. He has been known as a rather vigorous opponent of, at times supercilious scoffer at, all that presented itself to his mind as orthodox Christianity. In this volume his attitude is as friendly as can be conceived in a man of Dr. Carus's temperament. Indeed he has come to the point where he is ready, even rather anxious it would seem, to employ as far as possible the phraseology of orthodoxy and to treat with Christian theologians. To be sure he has gone a good way in advance of these laggards lingering still over stupid materialistic concepts of spiritual matters, men "still in the period of mental infancy for which the milk of mythology is alone the proper food," since they "cannot yet digest the meat or scientific accuracy." But on the whole his spirit is now decidedly irenic. This marks his transition from the stage of violent antagonism to that of teacher of mankind. He will now invite the orthodox to become his pupils and learn the higher wisdom, and he can now see how all our "symbolical" thinking has been good and true relatively and needs only that we shall sit at the feet of exact science until she can deliver us from all the folly of the notion of substantial reality. In all this he himself is the accomplished interpreter for Madam Exact Science. In it all, however, one is not quite able ever to feel that the author is not

finding the struggle a bit strenuous to keep himself deceived with the notion that abstractions are the only realities. The "super-real" and the "super-personal" require a deal of dogmatic affirmation to keep them standing upright in the chambers of actuality. "In one sense," or "in some sense," or in "a sense," the author finds it possible and desirable to agree with the creeds and definitions of orthodoxy.

There is interest, too, in seeing how Agnosticism, Buddhism, and Positivism, all of which have engaged the author's attention at various times, enter into the process by which he now comes out into the clear light of exact knowledge. He goes too far in generalizing his own experience when he affirms that "honest atheism and honest doubt" "are the indispensable stepping stones to a clear and scientific comprehension of the truth." He might well enough omit "*the indispensable.*"

But what is the "New Conception of God"? As nearly as one can state it in a sentence it is that God is the unity and uniformity of the entire world order in all its forms and phases, conceived of as logically prior to, and nominative of, all the concrete manifestations of the universe. Only we must be persistently careful not to think into this generalization of all names of existence any *substantial essence* at all. God is abstract, wholly and necessarily so. If this seems difficult to comprehend and a bit vague we are told that there must be in religion an esoteric and an exoteric element, the former for those who are able to think without "allegorical" and "mythical" symbolizing and the latter for the babes who must have *material* notions for building up their thoughts. Thus it is that atheism leaves us all we need for building up our true God conception which will satisfy even all the orthodox so soon as they learn how to think. Our author will thus "construct a conception of God which rests on an irreversible foundation, on the rock of ages. It will prove tenable not only before the most critical tribunal of science, but even the atheist will be unable to refute or reject it." If we can really get such a conception of God it is mightily worth while. Sooth to say we are unable to find in the conception presented to us here anything new or anything different from what the theologians are teaching us save only that

we are called to take up again the old Aristotelian and Platonic controversy concerning the actuality of "ideas" and "categories." If this actuality is actual then the author's denial of personality in God and "ego-existence" in God, or in man permanently, is unnecessary. One really wonders what theologians Dr. Carus is familiar with when he undertakes to tell us what they teach about the material quality of God.

When the author undertakes from Buddhism to show the possibility of a religion without a personal God he forgets that the Buddha had no God, while Buddhism speedily made itself Gods by personifying in the ordinary sense, too, the Buddha, the Law and the Order, and that this process has subsequently been extended indefinitely.

There is in the work much that may be very valuable in clarifying the conception of God. The work is all highly interesting. But we are bound to say that the author's God is, in spite of all his asseveration, only the Apotheosis of an abstraction. Once he rights himself on "the reality of the Ideal," Dr. Carus will have made the whole journey from childish faith through deepest doubt into assured belief.

W. O. CARVER.

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LITERATURE AND THE MORAL LAW.

BY PROFESSOR JOHN CALVIN METCALF, PH.D.,
RICHMOND COLLEGE, VA.

The proper approach to the central theme of these three lectures, *The Preacher and Literature*, is, as I conceive it, through a preliminary consideration of the relation between literature and morals. The connection between literature and any one vocation, no matter how sacred that vocation may be, is, of course, not an immediate connection. Nor is the connection between literature and religion a direct one. Too often, indeed, the definition of the word 'religion' is confusing: so far as it is understood to mean the acceptance of a definite set of dogmas it tends towards the scientific and impersonal, and with the impersonal great literature has little or no concern; so far as it is interpreted to mean a life of godliness, faith, and aspiration, it is personal and so appeals to literature. Before looking into this appeal, however, the more general matter of the relationship of literature and the moral law—by which I mean the central principle of right conduct—needs to be discussed.

What is Literature, anyhow? Somebody has defined art as "a bit of nature seen through a personality," and that is almost a loose definition of a good piece of description or narration

whether in a poem or in a novel. But, like most definitions of artistic or spiritual entities, it is not satisfactory. Indeed, I have almost come to the conclusion that nothing worth defining can be defined. No man can by taking thought measure in words either his deeper feelings or his higher fancy. The heart knows, but it cannot tell; the soul affirms, but there is no speech nor language—its voice is not heard. Many have tried to define literature, and the definitions generally succeed in telling us what it is not, and the end of the effort is mostly vanity. A campaign document, no matter how filled with imagination, is not literature; a newspaper article seldom turns out to be literature; a political or theological pamphlet is not literature; an almanac is not literature, though some diaries have turned up later among the permanent books, and the preface to Poor Richard's Almanac is an American classic. What, then, is literature?

A practical and at the same time literary. Englishman, John Morley, now Lord Morley, has given a more satisfactory answer to the question than most of the makers of literature themselves. "Literature," says Lord Morley, "consists of all the books—and they are not many—where moral truth and human passion are touched with a certain largeness, sanity and attraction of form." Note particularly those keynote words, "moral truth and human passion." That is surely an ethical definition. The French critic, Sainte-Beuve, in his well-known definition of a classic asserts that only that author may be so called "who has discovered some unequivocal moral truth or penetrated to some eternal passion in that heart of man where it seemed as though all were known and explored." That, too, takes into account the ethical element. Coming at the matter more directly, I venture to lay down this rather simple criterion of literature: *Any poem or story or essay which makes a permanent appeal to the emotions is real literature.*

In the long run no painting or sculpture or poem or story will interest men and women unless it has more than an intellectual quality. This is the basis for DeQuincey's famous two-fold division of books into the literature of power and the literature of knowledge. The literature of power moves men;

the literature of knowledge simply enlightens them. The parting of Hector and Andromache, as Homer tells it, is as fresh today as it was nearly three thousand years ago; and so is the meeting of shipwrecked Ulysses with the clothes-washing Princess Nausicaa and her maidens by the riverside. Homer's science is all very antiquated and very childish, but his men and women and the passions that moved them are not. Men's thoughts change, but their general emotions do not. It is an emotional, not a mental, touch that makes the whole world kin and all the ages kin. Men's motives are the lasting things in a world of changes; their thoughts vary with the process of the suns. The real issues, too, of life, as a wise man said long ago, are out of the heart, not out of the head. How profoundly the old Hebrew literature illustrates this! I cannot read without tears, even in this far-off time, the simple words of Joseph making himself known to his brethren; or the lament of David over Jonathan; or the farewell words of Paul to the elders of Ephesus. They are all intensely personal words which go straight to the heart. Was there ever love-story more appealingly told than the idyllic tale of Ruth, homesick, standing "in tears amid the alien corn," and of the same Ruth a little later, love-crowned maiden, apt pupil of Naomi, wise reader of the mystic language of the heart?

The humor and the pathos of life show most clearly in the men who live near the heart of things, who experience most widely. Humor, indeed, is the pleasing shock which comes from an emotional incongruity, while wit is the shock from an intellectual incongruity; and humor is of higher literary quality than wit. Falstaff's humor is less intellectual than Benedick's wit, but Falstaff, with all his weaknesses, has more ethical value, one way or another, than Benedick, because he touches human life more closely. He lives nearer the heart of life. Pathos itself is but humor purified and heightened by the sense of tears in mortal things. It is only the reverse of the shield, the other side next to the heart. Pathos and humor are dark and golden threads running through the magic web of sympathy. When Falstaff, grown old, shrinks back chagrined and dumb before the stinging rebuke of his old boon companion, Prince Hal, now become King Henry V.—

“Fall to thy prayers, old man ;

How ill white hairs become a fool and jester”—

the pathos of the scene dries up the springs of laughter, and the moral law of retribution is written across the pages.

We need to be reminded again and again that ‘emotion’ and ‘motive’ are etymologically the same word. Emotions affect the will and so decide the issues of life. The currents of our lives are not directed mainly by outward circumstance, as old Omar would have us believe: we are not playthings of Fortune, ‘instruments for Fortune’s finger to play what stop she pleases:’ the deeper currents of our lives ebb and flow not in rhythm to the plastic power of circumstance, nor in responsiveness to thought or speculation, but in harmony with the emotions, those monitors of human destiny. I have ventured, therefore, to assert that in general what makes a book permanently vital is the power of its appeal to the emotions.

It must not, however, be inferred from this that great literature is simply emotional. We must have form and substance to give ballast to our enchanted boat. Crooked thinking may be immoral; in the end it is certainly unmoral. The poet, although not primarily a thinker, must think straight when he does think, or we will none of him. And so must the novelist. The late Professor Masson wisely said: “Every artist is a thinker, whether he knows it or not; and ultimately no artist will be found greater as an artist than he was as a thinker.” That is, of course, equivalent to saying that no emotion can be permanent unless it be based on justifiable grounds. Great literature always has to do with some profound truth and in the end makes men wise. Poetry reflects more than any other form of writing the spirit of an age and the vital thought of an age, and the greatest poetry is written in the epochs most given to action. Periods of the most lively industrialism are often periods of the most vital poetry and prose fiction. The poet who would sit in his study all day long could write little worth reading. Experience is in literature, as in human life generally, the wellspring of resourcefulness and variety, for experience is the personal test of life. The men who have told us most about life are the men who have loved

much, failed often, aspired more, wrestled most. The best text-book in the world on the philosophy of suffering is the Book of Job, not because it settles the problem, but because it disproves a traditional theory smilingly memorized and glibly repeated. The mystery of suffering is as deep as ever, but this at least has been proved—that one live righteous man is worth all your cemeteries full of dead traditions. So, great poetry goes down into the depths of things and finds adequate grounds for its emotion, esteeming principles as more sacred than rules and the experience of one heart more precious than much fine gold.

A great piece of literature will not only touch the emotions and be intellectually justifiable, but it will appeal to the imagination. Just here much modern realism fails of being true art; it reproduces too slavishly the facts of life rather than the larger realities of life. What the inner spiritual eye of the artist sees he must make us see, if he would interpret for us the little we actually see into the vast infinite we may feel. And thus the artist, the poet, the novelist may transfigure for us the world by giving us a rapid vision of possibilities. But, first of all, he must himself feel deeply, think clearly, and see into the life of things. It takes genuine passion in a poem to give it moral value, and real passion is only another name for sincerity, and there is no sincerity apart from some sort of experience, whether it be direct or vicarious. The real poet speaks for man as the old prophets spoke for God. Both poet and prophet see a new heaven and new earth, the one through the imagination, the other through faith, and the two faculties are closely akin.

Sometimes a very simple incident reveals as by a flash the fundamental oneness of life and art. A lady asked a little Parisian girl the price of some trinkets she had for sale: "Judge for yourself, madam; I have tasted no food since yesterday," said the child. The reply, as Mr. Burroughs, who reports the incident, remarks, is a piece of consummate art. "If she had said simply, 'Whatever your ladyship pleases to give,' her reply would have been graceful, but commonplace. By the personal turn which she gave it, she added almost a lyrical touch."

To exalt the emotions, to disclose to the inner eye the un-

suspected richness of common things, to reveal the flavor of character by playing upon the facts of life and nature—all this great literature does.

A bit of literature is, above everything else, the reflection of a personality. Indeed the more saturated with personality a poem or a story is, the more we love it. We sometimes talk loftily about reading a book for the style: well, if we do, it is because the style is the man; we are under the spell of the man and not of his subject. It doesn't greatly matter about the subject, but it does matter who holds the pen.

Literature has grown more personal through the years, more the reflection of an individual than of a type, as we come to modern times. The older literatures were more or less detached from common life. They were aristocratic. Kings and Queens and Princes and nobles fill the books. The two permanent types in literature, the warrior and the wanderer, are royal personages because the old conception of tragedy was a struggle between a man of highest social state and the inexorable law of Fate. It was Prometheus fighting against the tyrant Titans; it was the restless Ulysses sailing beyond the Pillars of Hercules; it was Beowulf and St. George slaying the dragon; it was Charlemagne and his Peers stemming the Saracen tide of conquest; it was Arthur and the knightly tournaments and quests; it was the lords and ladies of English castles faintly reflected in the popular conception of colonial days in the South.

Democracy was late in displacing Feudalism in literature; from the man with the scepter and the shield to the man with the hoe is a far cry. The peasant, indeed, is a late comer into Literature; until the days of Wordsworth he had scant recognition in our English poetry. In the older literatures of the world he was either a conventionalized pastoral figure, a Daphnis wooing Chloe in an impossible sheep-pasture, or an object of scorn and satire, the ridiculous or pestiferous member of a mob clamoring for civic or social recognition. Childhood, too, fared badly in the older literature. Proceeding, no doubt, upon the in many respects excellent theory that children should be seen and not heard, our literary ancestors sent the young hopefuls

to the kitchen or to bed, and they were neither seen nor heard. Not until George Eliot created Maggie and Tom Tulliver, did a perfectly natural child, bad with symptoms of goodness, or good with fits of badness, get fair play in our English fiction; for the children of Dickens are hardly average healthy youngsters. The lower animals were also late in breaking out of the jungles or cages or conventional kennels and coops and breaking into literature. We hear of the nature-fakir, as if he were a new species; as a matter of fact he is the standard literary type: it is only because we have become so scientific and humane, with out pets and our poodles and our anti-vivisection sentiments and our societies for the exclusion of birds' wings from millinery shops,—it is only because we have changed our attitude that we insist on having real bears and wolves and cats and dogs in the books. And so it is, too, with the trees and the fields and the flowers and the mountains. Nature-harmony has steadily grown from the box-tree, angular regularity of the older settings to the infinite irregularity and atmospheric suggestiveness of Hardy's Wessex downs and Turner's and Corot's mistclad seas and landscapes.

Of the older forms of literature the Drama was the most democratic, because it was concerned primarily with action and appealed for its support directly to the people. An Elizabethan play, for instance, which did not receive popular approval had a poor show of winning the applause of posterity. Shakespeare would not have agreed with Charles Lamb who exclaimed: "Hang posterity! I'll write for antiquity," for Shakespeare made no conscious appeal to either; he wrote at the crowd in a London theatre, and it so happened that he wrote partly beyond them. The combination makes him a contemporary with all ages. The Epic was, after the first epics of the folk-lore type, not as a whole a democratic kind of literature, reflecting actual life only in spots. The lyric was at its best intensely personal and always made the most direct emotional appeal; but until the birth of the modern novel in the eighteenth century, the successor of the drama, there was no form of literature which represented all sorts and conditions of men in a genuinely realistic sense. Not until the nineteenth cen-

ture did literature come so intimately close to life as to voice its complex social experiences, its infinite moral problems, and its varied spiritual aspirations. I do not forget, of course, that the lyrics of Hebrew literature voice these spiritual yearnings, but they are not primarily literary—only, indeed, incidentally so—, while such a poem as *In Memoriam*, though not primarily religious, discloses all the depths of a troubled soul feeling after God through darkened ways and finding him at last in the law of Love and Faith which keeps the world.

In all genuine literature, as in art in the broadest sense, indeed, and in real life, three types of men figure: those who accept without question things as they find them, contented to keep the established order, living in the circle of tradition, glad to let well enough alone. These are the conservatives, the classicists, glorifying the old and suspicious of the new. Another class is made up of those who rebel, the revolutionists, the anarchists, the radical socialists, who, dissatisfied with the past and the present, fight against the old order like heaven-storming Titans, without any definite program for a new—agitators, restless spirits in epochs of transition. Still a third class persists—those who struggle, the constructive social, moral, and spiritual heroes of the world—the inventors, the discoverers, the reformers of the race. Modern literature is pre-eminently concerned with those who struggle, and the keynote word of nineteenth century art is aspiration. The past century was noted for various kinds of emancipation: the physical release of the serf and the slave, the extension of the elective franchise, scientific reconstruction, efforts at social regeneration, a general shifting of emphasis in political, religious and social creeds. The literature of the first third of the century was vision literature, rapturous glimpses into a new world by the Romantic poets, Shelley, Wordsworth, Victor Hugo, all conscious reformers. Then came the problem literature—the poets like Tennyson and Matthew Arnold and Browning, the critics and novelists like Ruskin and Carlyle and Kingsley and Eliot, all burdened with the weight of “the mystery of all this unintelligible world;” and there has come at last to this generation the increasing mass of the literature of experiment wherein the re-

forms suggested and vaguely hinted at in other decades are pressing for solution in a great sociological laboratory. Guesses at the riddle of existence do not afflict the literature of our time as much as in the early days of Carlyle and Tennyson; doubtless the sense of awe and wonder is not less deep, but we have grown weary of merely posing problems, and we now propose solutions. Literature has gone into the workshop, has come in the contemporary novel to reflect as in no other period of the world the infinite complexity of human affairs.

So much in a general way for the characteristics of great literature as a heightened transcript of life, characteristics which caused the ancient classics to be called the humanities, although the older literatures are far less human than the modern. It is now time to try to answer the question, "What has literature to do with Morality?"

Ruskin, you will recall, in a famous passage in his lecture on *Art and Morals*, gives an eloquent account of the steadfast devotion of the Italian painter, Paul Veronese to his art—the muscular precision in the hourly and daily movements of the hand, the intellectual strain of prolonged and intense concentration on the minutest lines for years and years, and all this in the spirit of perfect joy and with increase of power even to extreme old age. "Consider," says Ruskin, "what sort of an ethical state of body and mind that means!—ethic through ages past! What fineness of race there must be to get it, what exquisite balance and symmetry of the vital powers! And then, finally, determine for yourselves whether a manhood like that is consistent with any viciousness of soul." Ruskin means, of course, that a task conscientiously undertaken and patiently executed with steady devotion and high seriousness, is in itself a piece of morality. This is illustrated in works which of themselves have no special moral value. Recall the painstaking devotion of Herbert Spencer, for example, to the task of developing his system of synthetic philosophy, painfully writing a few hundred words every day; or the consecration of Francis Parkman to his life-work of writing an accurate account of the French and Indian struggles in the West and in Canada—almost blind, shattered in body from exposure on the plains

and in Indian camps, laboriously turning out a few pages every morning of what is the most fascinating historical narrative of the nineteenth century; or the loving labor of a lifetime of the late Charles Eliot Norton interpreting Dante to this and coming generations. These men had the motives of Browning's dead grammarian—

“Others mistrust and say, ‘But time escapes:

Live now or never!’

He said, ‘What's time? Leave Now for dogs and apes!

Man has Forever.’”

There is, of course, a moral value in all devoted labor, even though the purpose be not specifically ethical; for in all genuine work which in any way touches men's ideals the old Latin proverb, “*Laborare est orare*”—to labor is to pray—finds application.

But all this is simply a broad generalization about life and art. Let us be still more specific. Does defective moral organization in an artist count against his work? It depends, of course, very largely upon whether one is concerned with the spirit of a piece of art or simply with the technique. Doubtless the technique would not necessarily suffer from an artist's moral weakness except in so far as it might manifest itself in unsteadiness of hand. Andrea del Sarto was the “faultless painter” in spite of his sins; but his paintings lack soul, lack reach, as Browning assures us, because he had not spiritual perception and because he had grievously sinned. No artist, remarks a recent writer, can interpret to the world what he himself cannot spiritually comprehend, and sin is the one thing in life which deadens a man's capacity to comprehend, for sin is itself the negation of personality. That was one trouble with the great German, Goethe:—he lacked spiritual sense, and no matter how exquisite his art, æsthetically considered, the serious reader of today instinctively feels that there is a moral and spiritual defect in the man back of those highly finished plays and poems. They do not grip the soul. A painting or a piece of sculpture is almost non-moral as compared with a poem or a novel, and the Olympian Goethe carried into literature the characteristics of the plastic arts. Even his wonderful drama,

Faust, is strangely out of tune with the vital thought of this generation. How much more modern is the flavor of the Book of Job, for instance, than Goethe's Faust; for in each serious soul the mental and spiritual agonies of the man of Uz repeat themselves, beside which the problems of Faust, the philosophic voluptuary, seem almost academic.

The Roman rhetorician Quintilian argued long ago that a good orator must be a good man; and a little later the critic Longinus declared in his "Treatise on the Sublime:" "It is impossible for those who have grovelling and servile ideas or are engaged in sordid pursuits all their lives to produce anything worthy of admiration and the praise of all posterity." Oratory, it is evident, more directly exposes the personality of the man behind the guns, so to speak, than other forms of impassioned literature, and certainly a bad man cannot be a good orator. The successful demagogue need not be considered, for he is only a passing figure. Neither can a bad man write a good novel, or a very great poem. A bad man might write a clever short-story, but when it comes to a long one, he will give himself away and the whirligig of time will demolish him. There are, it is readily admitted, great novels and plays and poems disfigured by immoral spots, but they are great in spite of occasional indecencies which in general more directly indict the age than the author. Besides, books which primarily reflect human nature in action, dramas and novels like the Elizabethan and the eighteenth century realists, depict life in epochs far less refined than ours, and their very frankness in calling a spade a spade is less objectionable than the innuendo method of some later literature. It is comforting to our sense of moral sanity that the unclean drama of the latter half of the seventeenth century, reflecting the licentious thoughts of the degenerate courtiers and literary dependants of Charles II.'s rotten reign of epicurism and lust, is no longer generally read. The men behind that literature were men of unclean hearts; and nowhere else in English literature is George Eliot's dictum that "A filthy mind makes filthy art" more depressingly illustrated. In literature, as in actual life, more depends on how a subject is handled and on who handles it than on the

subject itself. No one, I fancy, would class *The Scarlet Letter* among unmoral or immoral books, for in the hands of a profound moralist like Hawthorne, man of Puritan ideals and spiritual vision, literary art is solemnized through this masterful study of the wages of sin. Only a wholesome personality, touched with a sense of sorrow for human frailties, may properly concern itself with great moral crises in men's lives—subjects in the treatment of which art must suffer a moral consecration and considerations of mere aesthetic excellence be outweighed by obedience to the higher law of service.

There is a good deal of talk by the people who quote the expression, "Art for Art's sake" as if it were an axiomatic truth, to the effect that all high art exists solely for itself. Does it, indeed? Viewed even in the most elementary way, art has no reason for existence except to minister to the pleasure of man. The higher the pleasure the greater the art, and all high pleasure has in it an ethical element. Licentious art, in behalf of which one often hears the cry of "Art for Art's sake," has no enduring quality because it appeals to depraved taste, which is only another way of saying that it appeals to the lower emotions. Now, moral emotion, or emotion excited by ethical qualities in things, has far more literary value than sensuous or aesthetic emotion, suggested by mere loveliness, for instance. Heroic actions, noble endurance, a sublime hope, a great sorrow—these arouse admiration and sympathy, these affect the conduct of life with which the moral law is mainly concerned, these touch the affections and the conscience, and these form the inspiration of all great literature. There may be exquisite poems, such as Poe's, for example, exquisite prose-poems, such as Poe's atmospheric short-stories, which have no moral value in that they have nothing to do with the conduct of life; but they do not disprove the general test of a great piece of literature, namely, that it must make us sympathetic with the deeper things of life. That is very different, indeed, from saying that literature should be didactic: it is merely claiming that great literature is fundamentally ethical. The great poets and dramatists and novelists and essayists do not preach, but they are true to the moral and spiritual instincts necessary for the preserva-

tion of the race, and the lessons which they teach may be understood by those who have ears to hear. The mighty masters of literature will, in the long run, be found either directly or indirectly concerned with the question how to live as summed up so simply and yet almost devoutly in these noble lines of Milton:

“Nor love thy life nor hate; but what thou liv’st
Live well; how long or short, permit to heaven.”

The demands of the Moral Law upon Literature are, after all, very plain; and they are just the demands which public opinion in any enlightened community would make of a peculiarly gifted citizen of the community whose utterances had come to be regarded as oracular. His fellow-citizens would, first of all, demand that he should say nothing likely to debase the emotions of his hearers. To seek to please by an appeal directly to the animal instincts of men is a violation of the moral law in letters as it is in life. Nay, more: to seek to please by an appeal to the lower senses subtly clothed in beauty of phrase and imagery is slow murder by the dark Italian method of innuendo. It is poisoning the spring of life. When a book makes evil seductive by investing it with the tinted garment of animalism, it is no longer literary but pathological, and belongs in the catalogue of what Dr. Oliver Wendell Holmes used to call “medicated novels.” About such books there is an odor of decay, miasmatic vapors from the valleys of dead ideals. In them man has returned to the beast; he is passion’s slave; the reeling faun, the sensual feast have frightened the angel from this human temple. Such literature may have artistic qualities, more’s the pity. In reading some French or Italian or German or Russian stories of exquisite finish and well-nigh perfect style, one feels that the writers have sinned against morality by making desire triumph over the higher emotions through a subtle stimulation of the senses. There is an appeal to powerful but degrading passions which acts as a narcotic to the nobler impulses of the soul. This too naturalistic treatment of the passion of love, for instance, fascinates by a refined and sublimated eroticism. Many of these stories reduce great moral crises to the level of erotic, neurotic, and, as somebody has said, tommyrotic sensation, until the whole performance ends in a mental and moral debauch.

But thanks to the Anglo-Saxon sense of restraint and practical sanity of the emotions, the majority of English novels and a greater majority of American novels and short-stories avoid such a prostitution of the Muse of Literature in making pictures of sin alluring; and however commonplace the treatment of normal passion, good and bad, may sometimes be, they keep, for the most part, to the side of good taste in morals; and "taste is always on the side of the angels."

What, then, it may be asked, is the touchstone of judgment as to whether a given piece of literature tends to debase the emotions? It is simply this: the desire of the reader to imitate a bad character or to actualize an alluring picture of evil. I can never forget the almost violent righteous indignation of a pupil of mine, who belonged to an oriental nationality, at the villiany of Iago. He would fain have thrust a dagger through the inhuman Italian traducer of the gentle Desdemona, he said; and indeed he could scarcely be restrained from doing bodily injury to a colleague who more in jest than in earnest defended Othello's ancient. That was no alluring picture of wrong to my young student of Shakespeare. His righteous impulse was a credit to his own heart and a tribute to the great dramatist. Artistic appreciation of a character, even artistic admiration of a character, does not prevent moral condemnation of that character. To produce in the soul of the reader both emotions is a sign of high literary genius. That is the way Shakespeare analyzed human passion, without degrading the emotions and without distorting the crucial realities of life. He is in his tragedies in particular profoundly ethical, and yet he nowhere attempts a definition of life. He likens it to many things—"a walking shadow," "a shuttle," "a flower," "a fitful fever"—; and, indeed, he gives us a far more concrete notion of what it is than the scientists and philosophers, who after all the ages and ages of their thinking have finally assured us, with all due gravity, that "Life is a Permanent Possibility of Sensation"! "Truly a fine result!" exclaims Robert Louis Stevenson. "A man may very well love beef, or hunting, or a woman; but surely, surely, not a Permanent Possibility of Sensation!" The truth is, we get a clearer idea of life from litera-

ture than from all the metaphysical phrases of all the philosophers, so long as the depictions of any phases of human activity do not arouse unpleasant, repulsive, or degrading emotions; for with these real literature has nothing to do. Books that appeal to such emotions will not live except as semi-scientific studies in social pathology. There are sick books as there are sick people, but it is the healthy book, full of courage and hope and good cheer, that like a wholesome human personality is a moral tonic to the emotions, making "goodness as natural as flowers and as unconscious as the charm of childhood."

The moral law makes a second emphatic demand upon literature, namely, that it shall not deaden the conscience. A keen sense of duty is the supreme requisite in the conduct of life. Character, after all, is the byproduct of constantly doing one's nearest duty. We do not consciously set about developing our characters: we just go ahead from day to day doing our duty, doing right as God gives us to see the right, and the result is character. Now, then, it is important that the art we see, the poetry and fiction we read should quicken the conscience to translate emotion and knowledge into active Duty. Real literature will not be false to the nature of sin and its effects. If the moral be not stated—and it seldom is—it will at least be in solution in the poem, in the drama, in the story, and you, to speak chemically, may precipitate it. The book may deal with bad men or bad women and be a good book; it might be filled with saints and be a silly book. It is not expedient that the youth read some standard books, but it is essential that they read books which deal sanely with human life, illustrating the fundamental moral obligations of man and the ruin which attends the neglect of them. The spirit of such literature finds expression in the lives of serious readers, especially of young readers, those of whom Emerson was thinking when he wrote the clarion lines:

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low "Thou must!"
The youth replies, "I can!" "

Cynicism is the bane of some of our contemporary literature

—cynicism, that supposedly cultured contempt for the virtues or generous sentiments of others. The earliest cynic in literature is Satan in the Book of Job, and his posterity is numerous; but no really great writer has let the cynical element predominate.

Over against the conscience-drugging of the decadent novel or play consider the sacred hymn to duty which Wordsworth chants, wherein we find the "stern Daughter of the voice of God" transformed into the smiling angel of a new Puritanism, no longer the sombre goddess of Miltonian vision:

"Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are fresh and strong."

The third imperative demand which the Moral Law makes of Literature is that it shall not make the will flabby. That old seventeenth century preacher and moralist, Joseph Glanvil, living in dissolute times when the reaction from the rigors of Puritanism was degenerating into social license and spiritual decay, uttered these high and solemn words about the will: "And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great Will pervading all things by nature of its intentness. Man doth not yield himself to the angels, nor unto death utterly, save only through the weakness of his feeble will." The masters of literature have recognized that in the action of the will are revealed both the dignity and the baseness of man. "Every hurtful passion," exclaims Amiel, the Genevan recluse, "draws us to it, as an abyss does, by a kind of vertigo. Feebleness of will brings about weakness of head, and the abyss, in spite of its horror, comes to fascinate us, as though it were a place of refuge. Terrible danger! For this abyss is within us."

The struggles revealed in art and literature are mainly struggles to preserve personality against the paralysis of will-weakness. Even the dauntless courage of Satan—

"———— th' unconquerable will

And study of revenge, immortal hate"—
 has made the fallen arch-angel the hero of the first part of *Paradise Lost*. The agonies of Prometheus symbolize the pioneer triumphs of discoverers and inventors whose mighty wills dared oppose the outworn customs of their day to herald the coming of a new order. Strong literature is will-literature, from battle-song like "Scots wha hae wi' Wallace bled" with its trumpet-call "to do or die" for Scotland, to Tennyson's impassioned prayer—

"O living will that shalt endure
 When all that seems shall suffer shock,
 Rise in the spiritual rock,
 Flow through our deeds and make them pure."

And when these three demands of the Moral Law upon Literature—that it shall not debase the emotions or deaden the conscience or weaken the will—are realized in poet and novelist, they speak to us with compelling power. They are like the voices of our own souls, heard in the calm of thought; and they are ever hopeful voices. He who robs me of my ideals gets no enrichment himself, but he bankrupts me. The effect of the great books is to give life more abundantly. He who drugs my will with the narcotics of fatalism is a murderer, no matter how refined his manner or how fragrant the fumes from his censer. He is sacrificing to the demons of darkness, and to these great literature pours no libations; for even if we are made to pass through an Inferno, we are cheered by the knowledge that the sentinel stars are keeping watch beyond the shadows and into their light we shall emerge. Great literature wears, as it were, the scar of suffering as a memorial of darker hours, like the veteran of many battles, but it talks not of scars, but of triumphs. Great literature is incurably optimistic.

And so we rightly expect in great literature a dignity, an elevation, and a certain power of uplift, because it touches and interprets the deeper emotions and energizes the human will. No time, indeed, has had a more real need for lessons out of the great books of the race, ancient and modern, than ours. They teach us that there are certain fountains in our lives "deeper than ever plummet sounded," from which, after all, the abiding

power to achieve more than the day's work must come. One of these fountains is Religion, another is Human Fellowship, another is Art in its broadest sense. Out of them flow the streams that bring richness, freshness, faith and youth again. They are like the rivers of Dante's vision, Lethe and Eunoe, wherein the passing spirits forever forgot their sorrows and fixed forever the blessed memories of their dreams.

Every master of literature has a philosophy of life, not always definitely formulated, but discoverable by discerning spirits. The basis of it all is an unfaltering devotion to the truth. Detect a note of insincerity in a writer and his fine talk counts for little. Let a man plant himself squarely on his instincts, Emerson once said, and the world will come round to him. But when there is a note of self-exploitation, as in Byron for instance, at the expense of consistent regard for truth, moral discord spoils the harmony of the song. It is in literature, in the long run, as it is in life: to him who pursues truth the people will be true and they will follow his ideals, with wisdom in the scorn of consequence.

It is interesting to note how much is made of failure in great literature and how little, relatively, is made of success. What are the stories which have most moved men's hearts? Not always the triumphs of victorious causes, though the sacrifices and the unwavering devotion to ideals had in them the earnest of ultimate victory, victory of personal character or victory in the righteousness which exalts a nation. The themes which great poetry and fiction most love are stories of action, deeds of daring, where the risk is far greater than the probability of practical results. Hopeless bravery, as in the charge of the Light Brigade or in the struggle for Greek freedom against the Turk, or in the contest of high souls in Shakespearean tragedy against low and perverse environment is a frequent theme in literature. It is customary to call Hamlet a tragedy of failure. But is it? The melancholy Dane simply died to win; he accomplished what he set out to do; he avenged his father's death. I say "simply died"; well, death is of small consequence where a point of honor is at stake.

Ladies and gentlemen, when we are brought face to face with

the really heroic struggles of life, we come to realize how greatly in error we are when we value things simply by practical results. And the final teaching of literature as of all history is this: "It is the doing that makes the deed worthy of record, not the material outcome." The successes of some men are infinitely worse than the failures of others. "The successes of Napoleon left him each year smaller," says a recent writer; "he had a character which gave the promise of heroism; but its climax is at the beginning, not at the end." There is no moral heroism in this man. His career appeals to the imagination, but I find less interest in it now than when I was a boy and worshipped physical prowess. And literature, as the years go on, will take less and less account of Napoleon, and more and more of less brilliant but more unselfish men, whose very failures are virtues because they loved much. Some men's failures leave them larger. The man who is looking out for himself we do not honor; the man who forgets himself in looking out for others, we do honor, even though he may be a visionary and his ideas chimerical. And so does literature honor him. He is the one, to use Dante's expression, that teaches us how man eternizes himself. Literature is the inner record of how man eternizes himself. It gets its material from legend, and history, and daily life, and it cares for men of ideals.

Out of the immense convulsion of our civil war two men have emerged supreme above the rest. They were very different men. One was the child of the western frontier; the other was the product of colonial aristocracy. Each man counted his cause as everything and himself as nothing. One died just as his cause was triumphant; the other accepted defeat with sublime heroism and spent his few remaining years in the healing of wounds and in building up a shattered commonwealth. Because Lincoln and Lee were men of moral ideal^s they will loom larger upon our national life as the years go on, and future writers will find in them an appeal through the creative imagination to the emotions and conscience of our country. It is of such material as this, I repeat, that poem and story and drama are made; and when we come down to the last analysis of any national literature, we shall find its warp and woof wrought out

of the strong moral fibre of a people's traditions around which the poet and novelist have woven the varied colors of each epoch's emotions, thoughts, and fancies. But the soil under this cloth of gold is rich with the blood of heroes, saints and martyrs, redolent of high princely deeds of courtesy which live again in pulses stirred to generosity, and veined with the golden ore of human fellowship and human brotherhood.

MILTON, THE TYPICAL PURITAN.

BY DR. JOHN CLIFFORD, M.A.

Puritanism is one, and only one, phase of the many-sided and richly-gifted life of John Milton; but it is the phase which brings him before us, "in his habit as he lived," and brings the inner spirit of him more comprehensively and actually to view than any other.

He is chiefly known as a poet, whose verse

"Majestically moulded—

Steaming irresistible;

Moves like armed and bannered hosts,"

and it is confessed that, if he does not rank highest in the world of song, he is certainly one of the first four whose fame the world "will not willingly let die;" Homer, Dante and Shakespeare being the other three.

He is a prose writer, matchless in the majesty and overwhelming force of his style, and cogent and invincible in his thought.

He is a statesman of keenest insight, dauntless courage, breathing a patriotic fervour that is transfigured by divine humanitarianism,

Nor can it be forgotten that he was a skilled musician, a perfect master of the harmonies of sound; a seer of rapt vision, extraordinary vividness of conception and far-reaching wisdom; and a saint of stainless purity and sublime spiritual elevation; but he is in all, and over all, and throughout all, a Puritan, and in fact, to adopt the language of the historian Green he is "not only the highest, but the completest type of Puritanism."

In saying this, I am not forgetting Cromwell and Owen, Vane and Baxter, Milton's contemporaries. They, too, were Puritans, filled with the deepest awe for the authority of God, fired with glowing moral ardour, profoundly reverent to the truth, resolutely set on securing the indestructible rights of the indi-

vidual soul, and eager to build their fatherland into greatness and strength. But Milton transcends them all. In him we see the indomitable courage of the victory of Marston Moor, wedded to the wonder-working imagination of

“Sweetest Shakespeare, Fancy’s child,
Warbling his native wood-notes wild.”

To the austere gravity of Richard Baxter and the dominating sense of the seriousness of life of John Owen, Milton adds a generous welcome to all that increases the charm and multiplies the delights of life, writing his “Comus,” and going

“To the well-trod stage anon
If Jonson’s learned sock be on.”

Like Sir Harry Vane, he is an apostle of liberty, but his teaching that “man is his own dungeon,” and that the kingdom of the earth like the kingdom of heaven is within, lifts his doctrine of liberty to the highest plane, and shows the Puritan idea of freedom, in its most perfect setting. Other Puritans were great, for it was, and is the mark of Puritanism to make virile men; but the full-orbed revelation of the ideas and spirit, aims and issues of that wonderful world-movement is given in London’s most distinguished citizen.

But is it fair to treat John Milton in this way? Is not Professor Green’s claim that Milton was “the completest type of Puritanism” altogether invalid? Why not take Praise-God Barebones, or Hezekiah Mucklethwaite as your pattern Puritan?

Simply because that would be flagrantly unhistoric and unscientific. This is the age of evolution; and we have reached that stage in its exposition, where we no longer go down to the depths of savagery for the typical man, but rather follow man in his fullest development, and ascend to the summits of civilization, in order to know him and his achievements and possibilities; therefore, we have in the seer Isaiah the complete type of Prophetism; in Paul, the pattern of Christianity; and in Milton the embodiment of the qualities and characteristics of Puritanism.

Amongst those “qualities and characteristics,” let me place first its *radiant joyousness*. It is customary to figure the Puritan as sour and morose, ascetic and acrid, of vinegar aspect,

frowning on innocent pleasure, incapable of mirth and jollity, and averse to human delights. But Milton was as genial as his muse was sublime. The felicities of his poetry are an imperishable treasure, and not three hundred years will exhaust their charm. The incomparable music, extraordinary vivid pictures and lilting verse of *L'Allegro* will link his name with the joys of nature and life as long as the English language is spoken, and if it were to cease from the speech of men, students would, perforce, learn the dead tongue, so that they might quaff the joys of his song. Why, even his Melancholy is a blithe goddess, free from scepticism and without a touch of despair, and chiefly given to healthy reflection on the experience of life. No doubt he was, like his Samson,

"A person separate to God,

Designed for great exploits,"

and had the Puritan inability to look at the world, except from a moral point of view. To him, as to Emerson, "all things were moral, and therefore he was the foe of the debasing pleasures of a "lubricious and adulterous age," and rigidly held himself from everything that corrupts as it pleases, and degrades as it charms; but every reader of his poems knows that he saw the world through "magic casements," as the gardens of Hesperus where

"Eternal summer dwells

And west winds with busky wing

About the cedarn alleys fling

Nard and cassia's balmy smells."

Never forget, when you hear men sneer at Puritanism, that John Milton was a man of gaiety of heart; no foe to wit or humor or of any pure human enjoyment. He delighted in—

Quips, and cranks, and wanton wiles,

Nods, and becks, and wreathed smiles,

Such as hang on Hebe's cheek,

And love to live in dimple sleek;

Sport that wrinkled Care derides,

And Laughter holding both his sides."

Life is, in his thought, made for joy, as the sparks fly upward; but joy is the fruit of virtue and reason, of the wise use

of the will in obedience to the highest and best. Milton is ever a man of the dawn, one of God's singing men, clad in the garments of praise, delighting in the works of the Lord and the just ways of men.

Akin to this, and springing from the same causes, came his conquering optimism. Milton was a prophet. He saw. He saw God and life: God in all, and over all, and through all; and, seeing God, he saw into the heart of life, its sovereign purpose, its subjection to law; its certain course, its final issues. God fills his universe and makes the world his sanctuary, and life itself, a God-given opportunity of service in which, whether by patient waiting or strenuous fighting, the result is, and must of necessity be, blessed for him who serves. Therefore, he sang and taught and fought and endured, as one who saw the invisible. In his early days he wrought at his self-training as one who felt that he was destined to immortality, and quite early in life he purposed to leave behind him that which subsequent generations would appreciate. His dreams were of the future. His faith in God gave reality to them, and placed the stamp of eternity upon his activities.

Life had its severe tasks, its dark days, and its accumulated defeats; but he was sure that

"Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk."

He rejoiced in the struggle for purity and freedom and goodness, and set apart as a precious pearl a sentence he found in a Latin homily, in which his invincible faith in the final victory is revealed. "A good man seems in a certain sense even to surpass the angels, in so far as, enwrapped in a weak and mortal body, he is engaged in a perpetual strife with the lusts of the flesh, yet aspires to lead a life resembling that of the celestials."

And though he fought on unfearingly, and was doomed to see his political ideals recede further into the dim distance, still he did not surrender them.

He was defeated, but he did not go over to the enemy. His prophetic spirit seized the vision of the kingdom that cannot be moved; the kingdom of righteousness and peace and joy in the

Holy Ghost, which God is surely establishing through all the mutations of time; and he faltered not. He wrought as one who knew that his work would last—and even when sight was gone, and the glories of the commonwealth were turned to dust, yet in the soul of him, he was still the warrior drilled and disciplined, with loins girt and lamp burning, ready for the battle on behalf of truth and righteousness, and against fraud and avarice, foul living and effeminacy. And so we turn with affection as well as reverence to the conquering saint as he chants his triumphant strains seated by the side of his daughter, and whilst we rejoice in his undying faith, and unflinching fortitude, we welcome the tender, trustful love that sings:

“I argue not

Against heaven’s hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.”

Further, in Milton we see the Puritan as the rightful heir of the Reformation and of the Renaissance more vividly than anywhere else. The two great forces that make modern Europe and the world meet in him. He has the heroism of the man who burns the Pope’s Bull, and the love of learning of the student who gave to Europe its New Testament in Greek. In the genealogy of souls the Puritan Milton is descended from Martin Luther and Erasmus. They both join in him, and are at home with each other, as they never were anywhere else. There is the quickening vision of God with its resultant awe and peace, joined with the restless and passionate pursuit of knowledge for the sake of truth, and of truth for the sake of character-building. Puritanism is the new name for the two broad and deep streams of the Revival of Learning in Reuchlin, von Hutten and Erasmus on the one hand, and of the Revival of the Gospel of Paul in Luther and Melancthon on the other.

Milton was a paragon of learning. As a boy he sought it with eagerness and even to the injury of his eyes. Throughout his life, he rejoiced in it more than in his necessary food. The influence of classical antiquity had a clear and welcome course through his nature. The lore of the prophets and psalmists and apostles was as familiar to him as his own features. Greece

and Rome, Italy and Palestine spread their vast literary treasures at his feet, and he could use them as a banker his gold. Human culture—"all-round culture," has no finer specimen. He has the exploring mind that goes in quest of knowledge and truth until he finds it. He is resolutely accurate, and insists on intellectual honesty with the energy of Huxley; "Let truth and error grapple," is his word. Make a ring for them. Let them fight it out. Open the doors and windows of the soul to all the new knowledge. Away with falsehood and fraud in the name of religion, and in the vain attempt to save the Church.

Hence he always handles life in a large way. His outlook is broad and impartial. The sweep of his mind is regal and divine. He has the universality which marks the highest order of intellect and soul, and the width and profundity of his learning is only matched by its accuracy. He was the most accomplished citizen, not only of London but of the world in his day, and it would be difficult in the centuries since to discover a more complete type of culture than this Puritan.

And yet the man was directed and sustained in putting all this intellectual energy and wealth to the highest uses by his "Reformation" faith. He believed in God; just and ruling; living and actual; revealed in the Son as the Redeemer and Renewer of men, visiting men in their sins, and recovering for them more than their lost Paradise. He held that "there is but one sacrifice and it is over; one Priest and He is invisible;" that religion is spiritual, and the soul must be free from the tyranny of priests and prelates and churches, so that it may realize itself according to the plan and purpose of Him who made it.

Next, I remind you that this Puritan saint and scholar stood for freedom, and that in the words of George Meredith—

"Nor has fair Liberty a champion armed
To meet on heights or plains, the Sophister
Throughout the ages, equal to this man."

It is a fact. It is his outstanding merit, that he is at once the foremost interpreter and leading apostle of freedom. He spoke and wrote for liberty of conscience, for liberty to know and to

think, to publish and to live. It was the duty of every man to secure for his fellow this fundamental right to freedom. The "Areopagitica" is Milton's free soul in majestic and mighty speech. He fought against the prelacy, because it bred tyranny; against subscription, because it fettered and corrupted the soul; against priests because they usurped the work the independent spirit of man should undertake for itself; against the State whenever it sought to rule in realms to which it was alien, and out of which it ought always to be kept, the realms of conscience and of the Christian society.

Nor could Milton be in anything a mere theorist. Knowledge supplied material for conduct. Ideas had to be incarnated in action. He was a worker for freedom as well as its advocate. Hence the rapidity with which he returned to England from Italy in 1639. He was in search of perfect equipment for his work; but the news reached him that the struggle between Charles and the priests on the one side, and the people on the other, was becoming desperate, and he said: "I considered it dishonorable to be enjoying myself at my ease in foreign lands while my countrymen were striking a blow for freedom."

He, too, must strike his blow for freedom, and therefore, he doffs his singing robes at a moment's notice, and takes his place amongst the warriors for English liberty. Do you ask, was it altogether wise for him to descend from the lofty heights of divine poesy and "embark on the troubled sea of noises and hoarse disputes," his answer is ready. "Were it," he says, "the meanest under service, if God by His Secretary Conscience enjoin it, it were sad for me if I should draw back." He could not be disobedient to the heavenly vision. He must speak and act for freedom or die.

But it is in his conception of the meaning, and conditions and ends of human freedom, that he shows his mighty intellect, his fine judgment. He saw that it was, and must be, personal; that it has to be won inwardly by each individual in order to secure and maintain the freedoms that are without. "Liberty dwells twinned with right reason and from her hath no dividual," or separate "being." "Love virtue," he says in *Comus*, "She alone is free." Liberty is for the sake of virtue—that is, that man

may obey his God and be perfectly loyal to the laws of the divine order; free to follow the dictates of his conscience, free from the tyranny of kings and priests, so that he may strive to reach the loftiest ideal of life for himself, his home and his commonwealth.

But the outer freedom hinges on the inner. Abraham Lincoln does well to set free four millions of slaves in the States; it is both necessary and right. It is a first duty to deliver them from political despotism, but Booker T. Washington must complete Lincoln's work by helping the slave to emancipate himself from his ignorance and appetites and passions, by education, right reason and virtue. For

"Sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice and some fatal curse annexed
Deprives them of their *outward* liberty,
Their *inward* lost."

Milton's Puritanism was a fount of exhaustless *philanthropy*. He was a patriot, but he was more. He loved freedom, and loved it for all his race. His chief delights were in literature, but as soon as the call of public duty sounds, he puts aside his harp, and strains his eyes to the verge of blindness in the service, not only of the State, but, through the State, to the oppressed everywhere.

True, "his soul was like a star and dwelt apart," as Wordsworth says: but as Moses ascended the heights to commune with God, and then came down with the divine imperatives for Israel, and as Christ descended from the Mount of Transfiguration to the valley, and then cast out the evil spirits; so Milton dwelt apart with God in habitual fellowship, but came forth to win an ordered and free State, a perfected Commonwealth in England; and through "God's Englishmen" a free world. Milton, such was his conception of the dignity and greatness of man, that he saw in every man a possible theologian, a possible priest of God, a possible king; for he said, "he who reigns within himself, and rules passions, desires and fears, is more than a king."

For lover as he was of England, his love was always pure and

unselfish, and more akin to the broad humanitarianism of the Gospel than to the narrow jingoism that mistakes greed for patriotism, and mere bigness for power. His hatred of Rome was due to his love of freedom for all men, and his resolute efforts to deliver the persecuted Vaudois, whose extermination the Jesuits were seeking, were inspired by an ardent devotion to liberty and humanity.

Such are some of the qualities of Milton's Puritanism. In the eager and thirsting time of youth he had the courage to accept and adopt a high and exacting ideal of life, to seek communion with, and obedience to, the Eternal Will, and throughout his long course, in stress and storm, through defeats and victories, he held on his way, never taking his hand from his work, but working "as ever in the great Task-master's eye," so that he might enjoy and promote truth and freedom, righteousness and joy.

And still our England needs that Puritanism, and needs it sorely. Meredith truly says:

"We need him now,
This latest Age in repetition cries:
For Belial, the adroit, is in our midst;
Mammon, more swoln to squeeze the slavish sweat
From hopeless toil: and overshadowingly
(Aggrandized, monstrous in his grinning mask
Of hypocritical Peace), inveterate Moloch
Remains the great example."

It is so. Let us therefore celebrate his genius and gifts, first by praising the God who gave him to our nation and the world, and next by imitating his example, proclaiming his principles and perfecting his work.

SOUTH CAROLINA'S EARLY GIFTS TO THE
SEMINARY.*

BY REV. A. J. S. THOMAS, D.D., GREENVILLE, S. C.

The people of South Carolina have never ceased to appreciate the high honor conferred upon them, and the confidence reposed in them, when the Seminary was located in their State. They have long recognized that it was a lasting blessing upon them and their churches that this Institution lived in their midst for eighteen years; and is it not equally true, that it was a fine thing for the Seminary that it first found a home among a people sound in the faith, loyal to Baptist principles, and in full sympathy with the denominational interests of the day?

Every great and worthy enterprise must have friends in its inception, establishment, and early days. The Seminary was no exception. It did not lack friends, strong and true, in the beginning. A sentiment in favor of theological education had grown up very early in South Carolina. There had been a seed-sowing for over half a century before the opening of the Seminary in Greenville. The old Charleston Association had been a theological school on wheels. One of the leading objects of that venerable body was the training of young men for the ministry. The first session of the South Carolina State Convention was held in Columbia, in 1821. Richard Furman, patriot and preacher, pastor of the First church in Charleston, and first President of the Baptist Triennial Convention, was President. Theological education was one of the prime objects of the Convention that met in Columbia, as stated in the first draft of their Constitution, which said: "In what relates to education, the organization and support of a seminary of learning in this State for the gratuitous education of indigent, pious young men, for the gospel ministry, shall be considered by this body as an object of primary importance." It would be a large stretch of the imagination to suppose that the men who framed

that first Constitution even dreamed of this we see here today, but knowing something of the character and the work of those men we are persuaded that they had larger ideas than appear on the surface of the written words. They were laying a foundation, and they knew at least that.

This also is evident, these men were friendly to the idea of theological education, and that meant much. They were to become the supporters of the efforts to establish a school for that purpose, and they were to bring forth and prepare a people who in point of culture, character, sympathy, and doctrinal bent, would be ready to take the school in its infancy, give it a home, and help it to grow and develop into something large. This sympathy with theological training and this desire for a school where the young preachers would be trained, grew up among South Carolina Baptists at a most fortunate time, and while the need of preachers was most keenly felt in the country districts where our people were already numerically strong, yet the necessity for an educated ministry was generally recognized, for many of our churches were made up of the leading people in their respective communities. In those days the Baptists, in middle and lower South Carolina especially, were numbered among the most influential of the people, and their homes were cultured, refined, intelligent and wealthy, as well as religious, and these were the people who fell in with the ideas of Richard Furman and his Charleston church.

It was worth something, then, that in the very beginning the idea of a trained ministry, not only had distinguished and influential advocates in South Carolina, but that these in turn had a people, a Baptist constituency, who could appreciate the idea, who were in sympathy with the suggestion, and who were also willing to follow in a wise and progressive leadership. The very idea found friends in South Carolina. That is, South Carolina furnished a soil and an atmosphere in which this particular seed could and did germinate, and also a people already prepared for the subsequent task, that of nourishing and cultivating this new and tender life. I rejoice that the old commonwealth, under the guiding hand of a kind Providence, could furnish conditions and an environment so favorable, even before the founda-

tions were laid for that which we see here today. Whatever may be said of other conditions then in other places upon which the sun was shining, and among other people upon whom God was smiling, whatever might have been done in other places, this is true, and let it go down into history, that in South Carolina there was a condition favorable and a people ready to undertake the kind of work that filled the heart and occupied the thoughts of Richard Furman and others of his day.

Then there came a day when it seemed desirable to do more than create sentiment in favor of theological training, and in favor of theological departments in Baptist colleges. There was a growing sentiment in favor of a general theological institution for the Baptists of the South. This larger idea found many friends in South Carolina, friends among the people at large as well as among the more prominent and influential brethren. That State furnished some of the strongest supporters of this plan. Of course the formation and the organization of the Southern Baptist Convention in 1845 furnished the occasion for the discussion of this plan, and some of the pastors of that day, and among them some of South Carolina's strongest men, took up the matter and inaugurated a movement in the direction of a general theological institution. There could be little concert of action, for after the meeting of the Southern Baptist Convention in 1846 it did not meet again till May, 1849. For the first three meetings of that Convention, Dr. W. B. Johnson, of South Carolina, was President, and he was thoroughly in sympathy with the general theological school idea. Still, little was done except to create sentiment.

About that time, in November, 1848, the editorial management of the Southern Baptist, a paper published in Charleston, passed into the hands of a young man in the twenty-second year of his age. The new editor was James P. Boyce. In the issue of that paper dated March 28, 1849, there appeared an editorial entitled, "Central Theological Institution." A copy of that paper with its editorial may be found in a bound volume in the library of Furman University. Recently I read it, and I have made some extracts. Let us see what the young man of twenty-one was thinking about sixty years ago. The editor,

after brushing away the objections that had been advanced in some of the papers in other States, adds:

"We regret to see that they entertain so unfavorable an estimate of the plan proposed, that of combining the funds held by Baptist colleges for theological departments into one common fund for a central theological institution. We regret this the more since we have long wished for so happy a consummation and until the present period have been sanguine of success. The present aspect, however, is far from favorable." After showing in what particular respects the situation in some of the other States is specially discouraging, he continues: "We confess the aspect of affairs is exceedingly dark, yet we cannot but hope, even though it be against hope, that brighter prospects may yet cheer us, and that the object may be accomplished. In spite of these discouragements we are yet forced to believe that there ought to be such an institution, a central theological institution for the South. It seems to us that it is by no means an unimportant matter to condense the funds gathered for theological purposes. By this means less would be needed for these purposes, and more would be left for other calls which are made upon us. A permanent and sufficient fund for the education of beneficiary students would be insured, and there need be no excuse arising from want of means for procuring a thorough theological education. Besides, were the funds of all the Southern Baptists collected together an institution worthy of the denomination and of its objects might be procured. Salaries could be given which would secure for this purpose the first scholars of the country. No longer would our theological students be compelled to study theology as best they may, but men of experience and talent, men of piety and intellect, could be easily secured, and our young men supplied with the requisite means, and educated under these teachers would themselves be mighty in the Scriptures, conversant with the doctrines of the Bible, and able expositors of its sacred truths. Who does not long for the coming of a day when such shall be the case with our ministering brethren. Who does not already regret, that so many among us, who, could they but have had the opportunity for improvement, might have been able aids to the cause of God,

but are now weakened by the lack of knowledge which they had not the means to procure. But let such a seminary be established, let such professors be procured, and let the funds for the education of young men be raised and invested, and who shall say what will be the result? Our institution would occupy a deservedly high position, able to compete with all in its means for instruction, and working out such results for the cause of Christ as shall tend soon to spread his kingdom throughout the world." What a prophet he was! He concludes: "The question now arises, are we to have such an institution? We have argued its merits, as condensing the funds for theological purposes, as at the same time enabling us to apply so much to this purpose as may secure for us the first talent of the country and by this means establishing an institution of high standing throughout the country. It remains for the denomination to say whether or not we shall have such an institution. There surely can be no necessity for urging a point like this."

You may be sure the editorial produced a profound impression in South Carolina and elsewhere. It was a bugle blast, and, thank God, we shall never hear the last of it. The editorial was followed by prompt and important action on the part of the Baptists of South Carolina. A special meeting, an extra session of their State Convention was held soon after, the last week in April, 1848, in the town of Aiken. It was not largely attended, but some of the most prominent and influential men of the State were present. Dr. W. B. Johnson was President and delivered an address to the Convention, "setting forth his views at large," it is said, touching the establishment of a General Theological Seminary for the South. A resolution was passed expressing it as the sense of the Convention that such an institution should be established, and recommended: "That the delegates to the Southern Baptist Convention, soon to meet in Charleston, be informed that they are authorized to enter into any conference on the subject, in any body of brethren that may be convened for the purpose of consultation on the matter." No doubt of it, the editorial was bearing fruit.

The State Convention met again that year in the town of Edgefield and the following was adopted: "That this Conven-

tion will unite with our brethren of other States in the founding of a theological institution to be located at such place as may be determined by a convention of all the States willing to cooperate in the enterprise." The editorial had not been forgotten.

The movement for the establishment of a central theological institution was fast gaining friends in South Carolina. It seems to have met with little opposition. Suppose W. B. Johnson, J. C. Furman, Richard Furman, J. O. B. Dargan, Thomas Curtis, E. T. Winkler, James P. Boyce, John Culpeper, J. H. Cuthbert, and such laymen as the Lawtons, Lides, Mendenhalls, Tupper, Scott, O'Neal, and others, had opposed or even stood in the way of the movement? For at least a generation South Carolina certainly would have withheld active support, and what would that have meant for the enterprise? The question answers itself; the conduct of those men makes the question almost impossible. The large ideas and the aggressive sentiment and the healthful teaching of Richard Furman, the Senior, and others of his day, were now being felt, and the seed then sown had not only sprung into life, but had almost reached the fruit-bearing age, and South Carolina was ready to give the proposed Seminary scores and hundreds of friends, of both preachers and laymen, in what was then the golden age of the State. With the Baptists of the noble little State the fullness of the time had come for them boldly to challenge the Baptists of all the Southern States. And, bless God that was done.

The new enterprise would need money as well as friends. Naturally enough the State that could furnish so many friends would be expected to furnish money also. South Carolina had both, and could give both, and did give both, and was the first State to give money for the endowment of the new institution. Some State had to make a beginning in this very thing. The conferences held up to this time had not resulted in anything definite. The plan to combine the funds of the theological departments of the several Baptist schools in the South into one common fund as an endowment for the proposed General Theological Institution, had failed. Something else must be done, and South Carolina was ready to make a new and an independent proposition, and for this the way was opened. At

the session of the Southern Baptist Convention held in Montgomery in 1855, a conference of brethren was held and arranged for a subsequent meeting to be held in Augusta, Ga., in May, 1856, to take into consideration the establishment of a Central Theological Institution for the South. At the meeting of the South Carolina State Baptist Convention, held in Newberry, July, 1855, Dr. James P. Boyce introduced resolutions appointing ten delegates to attend the Augusta conference. It is interesting to note the character of that delegation, men famous in the religious, social and business life of the State: James P. Boyce, B. C. Pressley, E. T. Winkler, H. A. Duncan, J. R. Kendrick, I. L. Brooks, J. O. B. Dargan, J. P. Tustin, Richard Furman, Thomas Curtis. The Augusta Conference was held. Evidently the South Carolina delegates submitted a clear-cut, although conditional proposition. After a consideration of this proposition, Dr. Winkler was appointed to bring the subject before the next South Carolina Convention to be held in Greenville, July, 1856. This he did. His report was submitted to a committee consisting of Judge J. B. O'Neal, J. C. Furman, and James P. Boyce. A minority report was substituted, and this minority report was referred to Dr. Boyce, who subsequently made a report which was adopted. That report said: "The funds for theological purposes in South Carolina are no longer in the hands of the State Convention, but have been transferred to the Board of Trustees of Furman University. We believe that the Board will transfer these funds, \$30,000, to the trustees of the common Institution upon the same condition which we annex to our offer for a location in Greenville: That we will try to raise an amount which conjointly with those funds shall secure to such an institution from this State, South Carolina, the sum of \$100,000, provided that these donations are made upon the condition that the institution shall be located in Greenville, South Carolina. That the said institution shall be further endowed with an additional sum of \$100,000, and that should an institution thus endowed not be kept up at that place, the funds given by the Board of Trustees of Furman University, or raised by this Convention, shall inure to Furman University for theological purposes in

South Carolina: That measures be taken by this Convention at once to find out what amount of funds can be collected for this purpose, and how far our delegates to the Conference to be held in Louisville can say positively that the amount has been raised." A committee consisting of I. L. Brooks, J. C. Furman, J. P. Boyce, J. G. Landrum, and J. A. Lawton, was appointed to meet a conference of brethren from all the States to meet in Louisville and to convey this proposition of the South Carolina Convention.

All this meant business. The Conference at Louisville had before them a definite, clear-cut, practicable offer to consider, and like wise men they accepted substantially the South Carolina proposition. The Louisville Conference sent a report to the next South Carolina Convention, agreeing to the action of the former Convention, and the plans then proposed. This communication from the Conference at Louisville was submitted by Dr. Boyce to the very next South Carolina Convention, at Greenwood. Following that report Dr. Boyce added: "From the above report it will be apparent that a noble opportunity is presented to the Baptists of South Carolina to secure for the Baptists of the South a complete theological school. The cordiality with which this offer has been made and the entire unanimity manifested in the vote of the Louisville Conference by which it was adopted, are strong inducements to this Convention to use every possible effort to carry out the object in view. But, when it is realized that thus an end is to be secured which the Baptist churches of the South have for years so earnestly desired; an end from which will result so much good to the cause of the ministry, and the general cause of the Redeemer, and, that **THIS HAS RESULTED FROM THE OFFER MADE BY OUR LAST CONVENTION**, it appears to be the imperative duty of this body to secure this object. Your committee therefore present for the adoption of this meeting the following resolutions:

That this Convention accept the modifications of our offer made by the Conference at Louisville; That we will use our best efforts to meet the conditions required; That an efficient agent be put at once in the field with the object of securing the bal-

ance of the \$100,000, and that a committee of five be appointed at once to nominate and secure such an agent; That this Convention appoint a delegation of twenty members to represent this body at the Theological Convention at Greenville, on Friday before the first Sabbath in May, 1858, called for the purpose of organizing the Seminary." Of course they were appointed and they were present at that meeting, which continued for five days, perfecting the plans for the organization and opening of the Seminary. The South Carolina Convention had no fears of a failure of the plans. That committee to nominate an agent was also appointed, consisting of B. Manly, Sr., I. D. Wilson, C. H. Judson, J. O. B. Dargan, and R. Furman, a great committee it was. The report of that committee is signed by B. Manly only and reads thus, and only these words: "The Committee beg leave to nominate Rev. J. P. Boyce as agent." Of course, what else could they do, and yet did five men ever recommend a wiser thing, or make a greater and more far-reaching report?

Another important resolution was adopted by the Convention that elected Dr. Boyce special agent. Dr. Richard Furman, then pastor at Greenville, offered the following: "Whereas this Convention has transferred to the Board of Trustees of Furman University the theological funds originally held by this body, and whereas the question of transference of said funds by said Board to the General Theological Seminary proposed to be established has arisen, Resolved, That in case the Board of Trustees shall make the transfer, such act will meet with the entire approval of this Convention." That is clear, explicit, concise, just as he usually spoke. It appears to have been adopted without discussion or division, although it involved a matter of \$30,000, and the committing of a large body of Christians to a new and untried enterprise. That was the first large gift of money to this Seminary, but it came from a people of large ideas and great faith, and a people who believed in theological education, and who were to play no small part in shaping the policy and moulding the character of the teaching of the new institution.

Dr. Boyce entered at once actively upon the arduous duties

and task of raising the balance of the first \$100,000, seventy thousand dollars he must raise in South Carolina. There were few railroads, the churches were scattered from the mountains to the sea; nearly all of the wealthiest Baptists were living in the country. In his own private conveyance he must visit the churches and the homes of the people. He did that, and when the Baptist State Convention met in Greenville in July, 1858, he reported that he was "for the most part cordially received, and the amount of money, \$70,000, was nearly made up. In various ways a sum amounting to within \$5,000 of the amount needed was raised." The Convention passed the following: "That the thanks of this body are hereby tendered to the Rev. J. P. Boyce for the prudence with which he has managed, and the untiring energy with which he has prosecuted the work to which he was appointed as their agent by this Convention at its last meeting." This shows that a very remarkable work was accomplished in one year, reflecting great credit on the high qualities of the agent and showing also that he met an uncommonly generous people. The Convention took steps to raise immediately the balance, \$5,000, and the records show that the canvass was completed and the entire amount secured in cash and bonds which were recognized then as good as gold. It would be interesting to have the names of the contributors of that first endowment fund. In that long and honorable roll no doubt there will be found the names of the fathers of many of the givers of the present generation.

We have seen that South Carolina furnished a strong sentiment in favor of the Seminary, a people prepared to establish it, a favorable environment and atmosphere, and the first considerable sum of money for its endowment. But, the greatest gift South Carolina made to the Seminary, was her beloved son, James Petigru Boyce. Thank God there was a State in the South that could make such a rich gift. It was a great day when John Boyce, the grandfather, moved from old Rutherford in North Carolina, to Newberry District in South Carolina. It meant much for the old Palmetto State, and it meant much for the Baptists, and for theological education, and for this

Seminary it meant far more than we can tell, or even comprehend. South Carolina gave him a great father and a good mother. The parents of the child, and the child himself, enjoyed rare religious privileges, the teaching of the elder Basil Manly, at that time pastor of the most influential church in the South, the old First in Charleston. This young man came in touch there with the leaders of Baptist thought and activity. South Carolina gave him opportunity and early training in Baptist work. His first and only real pastorate was in that State, in its capital city, and while pastor there he learned to do agency work, for he traveled and collected funds to help erect the present stately edifice of the First Baptist Church in Columbia. South Carolina early called him to the work of teaching, and teaching young men who were studying for the ministry, for he was Professor of Theology in Furman University when he was called into the first agency work for the Seminary, and the trustees of Furman University magnanimously turned over to the new Seminary, not only the first gift of money, but also the first person ever employed in its service, who was destined to be a member of its faculty, and finally its first President. Let it be written down, never to be forgotten, that among the early gifts to the Seminary, South Carolina not only gave the first large sum of money, but that the richest gift she made, the richest that could be made, was the incomparable, and unconquerable Boyce.

It is not my purpose to give in any degree a sketch of Dr. Boyce, nor to follow his course in his connection with the Seminary. That has been done, ably done by his beloved colleague, Dr. Broadus; in passing let me say, that every student who comes here to study ought to read that book, and no man ought to be given a diploma till he has read it, for to read that memoir is to read much of the history of the Seminary, and every student should know something of the early conditions that gave rise to the Seminary, the story of its establishment, its later struggles, and its more recent growth and achievements. And, as this story is read, I verily believe that the conviction will be forced upon the reader's mind, that if it had not been for James P. Boyce the Seminary could not have

opened in 1859, and if not then when? And, if it had not been for him, and other friends he found, could it have survived the years from 1870 to 1885?

It is altogether questionable whether it could have opened in 1859 if there had not been the heroic determination of Dr. Boyce. Two of the first professors chosen in 1858 declined, and the decision of still another very largely hinged upon the decision of one of those two. It took the firmness and the earnest persuasiveness of Dr. Boyce to bring about a reconsideration, and thus he saved the day, at a most critical moment, and that too after the years of preliminary work, and after he had so well marshalled the forces. After his election, Dr. Broadus wrote to Dr. Boyce, May 13, 1858, "After more anxiety and difficulty than I have ever before experienced, I have at length decided that I cannot leave here (the Charlottesville pastorate). If anything I can conceive could make me feel right to leave this post, it would be the Seminary; but I could not dare to go away." That was a dark day for Dr. Boyce. Hearing of this, Dr. B. Manly, Jr., wrote Dr. Broadus that he could not make up his mind to accept since Dr. Broadus had declined. He said: "There has been no opportunity, since I knew anything about the Baptists, when there was so fair an opportunity for a theological Seminary as this. There will not probably be another for twenty-five years to come if this fails. As I now view the matter, it is already *de facto* a failure so soon as your decision and its results are known." Not so. The good man was mistaken. The enterprise did not fail. Dr. Manly had not figured on the resourcefulness of the intrepid leader. It remained for a Boyce to write the following to a Broadus, under date of March 29, 1859: "Have not circumstances so changed since your refusal last year as already to point this out as your duty now?" And again, April 11, 1859: "Ought you not to make this sacrifice, are you not called of God to enter upon this work?" These are only sentences taken from his letters. What other influences were brought to bear upon this prince of preachers and this peerless teacher, we do not know, but we are told in his own words what happened after he received Dr. Boyce's letters: He wrote to Dr.

Boyce, April 21, 1859, "With much difficulty and much distress, I have at length reached a decision. I tremble at the responsibility of the thing either way, and hesitate to write words which must be irrevocable. But . . . if elected, I am willing to go. May God graciously direct and bless, and, if I have erred in judgment, may he overrule to the glory of his name." Oh, if Dr. Boyce had been less persistent and determined, who can tell what might have happened, and what we might have lost for this institution. In the light of these facts, and of all that preceded, from 1848 to 1859, is it probable that the Seminary would have opened in Greenville in the autumn of 1859, if James P. Boyce had not been planning and leading through the years? And, in the light of all this, did South Carolina ever make to the Seminary and to the cause at large, a greater gift than the noble man whose day we now celebrate?

In bringing these remarks to a close, Mr. President, permit me to bear you and all who hear me this day the cordial greetings of South Carolina, the mother of the Seminary. Our people rejoice in the prosperity that has come to this beloved institution. We pray that yet greater things may be in store for this school our fathers helped to establish, so tenderly watched over, and which became so dear to all our people. We stand ready to help in every effort for the enlarged usefulness of the Seminary. We pledge that South Carolina will continue to furnish you friends; we will continue also to give you money; and we will continue to send you students. But, shall we ever give you another James P. Boyce? We would gladly do that if we could.

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HOMILETICAL HINTS FROM THE SERMON ON THE MOUNT.*

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It would be a sad oversight for a Christian preacher to omit the study of Christ's great sermon, as a sermon. It is not enough to take the substance of his teaching. The truth was, indeed, most important: and, coming from his personality, it was charged with a power unusual in religious discourse. But, after admitting his divinity, after granting it was truth that he uttered, we have yet to consider its intellectual form.

Only those who saw and heard him could, in full measure, feel the magnetic force of his personality. Imagination may help; it cannot reproduce the personal presence. But, next to that, we do have a wide range of choices as to the elements and qualities of speech through which he sought to make impression on his hearers.

The joining of words is a disclosure of purpose and method: much more so, the dovetailing of sentences, the relative use of reason, imagination and plain statement, the balancing of appeal to acknowledged authority and to conscience, the proportion and blending of light and dark shading of thought, the degree of emotional stir pulsing through the whole, the variety of treatment marked on the one side by reaching down to the familiar objects of every-day life, and on the other by a soaring away to the ideal.

These reveal rhetorical choices of a Master Speaker, pre-eminently our Master.

Before considering these choices, I wish to notice three objections which may be urged against such a treatment of the Sermon on the Mount.

1. It is said that this is not one sermon, but a collection of striking sentences from many.

Matthew represents it as one. At the beginning, we read: "he went up into the mountain, and, when he had sat down, he opened his mouth and taught them, saying ——." At the close, we read: "when Jesus had ended these words, the multitudes were astonished at his teaching."

Evidently we have not the whole discourse, but a faithful sketch of it. We have the various elements which combined to produce the vivid impression made on Matthew's mind.

It need not be claimed that all homiletical elements are found here any more than it need be insisted upon that this sermon contains all there is in the Gospel. That would be far from the truth. And, yet, fragment though it may be, in Christian preaching it should have all the inspirational value of a torso of a fine Greek statue in the realm of art. Suggestively it reveals the living principles of the realm.

2. It may be further urged that Christ spoke nineteen centuries ago; that his audience was in Asia, not America; and he who forgets the difference between the eastern and the western mind lacks the very first qualification of an intelligent critic.

To this it may be replied that, while Christ was the Child of the Nazarene Mary, he grew to show himself, not exclusively a Jew, but preeminently the Son of Man. He incarnated himself in human nature. The light that he brought with him was that which lighteth every man that cometh into the world, whether in the western or the eastern continent. He came with a love of the race in his heart, with an idea of the race in his mind. And it is to be remembered that heart and mind, working through personality in the act of expression, determine a man's style. It is not shut up to mere external, linguistic accidents or grammatical technicalities. "The style is the man." Christ's style was the style of the Son of Man, revealing the fundamental, everlasting qualities which belong to human discourse. In conduct, he was an example. Why not in public address?

After all, there is not the difference between men in different ages and climes that we sometimes think. No two are precisely alike in the same town: and no two, separated by a continent or a thousand years, are essentially unlike. All

deep minds find their thinking coming up from a common human nature. Homer, Dante, Shakespeare, belong to one brotherhood: David, Isaiah, Ezekiel, Job, belong there also. They all go deep enough to find thought musical and their poetry goes singing through the ages. Surely Jesus is no less cosmopolitan. John takes pains to tell us in one place that Christ knew all men, and needed not that any should testify of man, for he knew what was in man. Beneath the Jewish countenance he saw the human soul. "Hath not a Jew eyes? hath not a Jew senses, affections, passions? fed with the same food, warmed and cooled by the same winter and summer as the Christian is?" Jesus spoke to the deeper nature of his Jewish audience and, therefore, to the ages.

3. Again, it may be said, this is only one sermon: there were many others: and they may be very unlike this. Indeed, this seems to be a general, introductory address on "the nature and requirements of the Messianic reign." It is so inclusive as to be rather exceptional than a model.

Granted that it is general, introductory, and one among a multitude which differ from it in certain particulars: still, the fact remains that this is one of the two or three sermons given to us in anything like an approach to completeness. These are what the Bible furnishes. Every individual masterpiece reveals method and quality, and therefore calls for closest scrutiny. To master one of the longer poems of Tennyson is to get into the rhythmic sweep of his orbit.

Let us now try to get into the homiletical sweep of the Sermon on the Mount.

I. One does not read far before he feels himself in a spiritual atmosphere. The intellectual activity, expressed in the sentences, is not all. It is activity serving truth so utterly for the good of souls, and feeling the Divine presence so vividly that it brings with it the atmosphere in which the thinking was wrought.

There is such a thing as atmosphere in homiletical work. It is antecedent to all: it envelops and conditions every minutest growth: gives fashion, tone and color to sentence, word and metaphor as climate does to forest, field and meadow. A ser-

mon is to be not simply an oration dealing with a religious theme. It is to be the utterance of a man who comes before his fellow-men, not with God's truth upon his lips as a rehearser, but with God's breath blowing upon his soul as his prophet. No minor tones or cant phrases or frequent interspersing of ejaculatory prayer or pious pantomime can take the place. These are tricks. The preacher must realize that he has been standing in the midst of eternal truth: that he has visions of the actual state of man, his dangers and possibilities, his Yosemite heights and his Yosemite gorges: that he stands where he does, with a message, because he has been near enough to God to hear him say, "Preach the preaching that I bid thee." A preacher who lives and works in that atmosphere will take it with him to the pulpit.

II. The Sermon opens with beatitude and promise.

There were dark things to come: deep thrusts, sorrowful unveilings, a merciless disentangling of motives, pictures of catastrophe; but when he opened his lips first to announce himself, it was like the opening of heaven at his advent. Then an angel chorus sang of glory, peace, good will. And, so, when he struck the key-note of his message to the race, it was this: "Blessed." Ownership in the kingdom offered to the humble. Comfort standing at the threshold of the mourner. Fulness for the soul's hunger and thirst: a vision of God lifting itself before purity of heart.

There is health and hopefulness of mind in all this magnificently fitting. Christ comes before his hearers, not with the quiver and fear of a temporary agitation, but with the calmness of a soul that has looked both deep and far. He has a clear view of fundamentals, essentials, ultimate issues.

In the midst of all the medley, contradictory, changing phenomena of society, he triumphantly believes that spiritual laws have an eternal right of way. Where final victory shall rest is foregone conclusion. While persecution, even, is venting its malice, he speaks his same calm, hopeful word of blessing. He does not ignore the dark; but he will not allow himself to be overwhelmed by it. He came to bring the dark world light.

That, preeminently, is the preacher's mission. His message is a Gospel. He should, therefore, have that splendid poise of soul in which, no matter what is to follow, his serene calmness can utter its beatitude. Not every sermon should begin in just this fashion, but that spirit should be in the preacher and make itself felt. In some recognizable way he should bring good cheer into his pulpit work, face the people with a promise, strike the sorrowing world joy-foremost. Then, however faithful he is in portraiture of conduct, however keen-edged his sentences are in feeling for the heart, his severity will never take on a morbid tinge nor betray the lurking of despair.

Paul caught this spirit. The Roman prison could not drive it out of him. With chains clanking on his limbs he wrote words that were "half-battles" for the struggling church outside. This fact meets the ghostly demurrer rising in some mind, that Christ was divine, and therefore could speak from larger outlook and with more masterful composure than mere human preachers. The plea, here, is not for excellency in extreme but in high degree. Did not Christ say unto the disciples: "My peace I give upon you: my joy remain in you: your joy be full"?

III. The Sermon grounds itself in fundamental principles.

It faces the actual conditions in the midst of which the listeners are living, but reaches back, for solid ground, to primal laws. Revolutionary as his purpose was, Christ came not to destroy the law or make less of it than the prophets did, but even more: he came to fulfil it. He came to fill it full with his own obedient life, and, in his teaching, to reveal it in its fulness of meaning.

Righteousness is rightness of personal life in the sight of God. The so-called righteousness of the Scribes and Pharisees was simply a tallying of conduct with the Rabbinic glossary. Christ said there is a law of righteousness which shall stand till heaven and earth pass away. He brought out this eternal law and laid it along side the Pharisee's life and teaching.

There is, therefore, nothing of expediency in the sermon: no mere superficial attempt to formulate external rules and regulations. There is a reaching down to the deepest laws of life. "Only a good tree can bear good fruit."

Old laws are, as it were, dug out and shown to have larger ethical capacity and therefore a wider manifoldness of application. "Thou shalt not kill" has reference not simply to the mortal blow but to murderous anger in the heart, and "Raca" contemptuously spit out from between the lips. Law against adultery is broad enough to reach the question of divorce and sufficiently suggestive in its search for springs of action to find a clew in the lustful eye.

And here is where all true preaching gets its mighty power. It builds on fundamentals; leans back on the ethical substructure of the ages. Eternal law is the dynamic coefficient of this particular man speaking for God at this particular moment. In his sentences there is not only the weight of his individual thinking, but the pressure of the energy of God stored up in the law.

The Christian preacher should cultivate, to the last degree, this power of intuition. And there is need here of intellectual as well as moral insight. They go together. He need not become a reputed metaphysician, a psychologist: indeed, his sermons will fail in power in proportion as they become over-subtle, involved and refined in their handling of themes. But he must have the penetrative glance, a passion for diving into the deeps of truth.

Christ got behind the "least" and the "greatest" commandments to the one, great, living fact of God commanding. He saw it clear as sunlight: "least" and "greatest" both, alike, front man and put him to the test. Has he the spirit of obedience? To him, also, light in the natural world and light in the spiritual reach back to a primal law in which they find their unity. Indeed, the Old Testament and nature are the two volumes from which he is continually citing to which he makes appeal, as they are, both of them, the acknowledged manifestation of God's will, the one throwing light upon the other. In nature he is keen to detect the spiritual thought hidden within the material drapery.

It is not strange, therefore, that his preaching gave to the people a progressive understanding of the truth. He brought forth things both new and old from his treasury: the old, old laws in ever fresh and new applications.

And the preacher of today, knowing the truth in its profundity, will the more readily discover the fact that many separate appearances on the surface come within the scope of one deep law underneath. His preaching will have a searching power against which no heart is proof and a closeness of fit from which there is no appeal.

This leads very naturally to a consideration of the

IV. The Sermon has a personal assertiveness and a directness of personal appeal.

"Verily, I say unto you." One man is speaking to a number of other men. It is personality grappling with other personalities, face to face, in public address.

Insight imparts power. Undoubtedly Christ spoke with a commanding authority peculiar to himself. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies." His divine insight gave him the supreme place. "Never man spake like this man." But his manner of interpreting the old laws threw a flood of light on the method of interpretation. The disciples and all preachers afterward are to walk in that light, and see the truth in the new illumination. Indeed, he made the special promise that the Spirit of truth should come and continue this enlightenment, taking things about which he had begun to speak and showing them more perfectly. Paul afterward declared this to be the case: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

When the preacher has this penetrative, spiritual insight into fundamentals, his own assurance will enter as a personal, additional value into his sentences. There will not only be the thrill and glow of personal experience, but straight-forward, bold, unflinching, positive assertion. He believes and therefore speaks. He sees a vision and tells just how it looks to him. He hears a message and he gives it. He deals in argument; but not all the time. Often, surcharged with a conviction of the truth, he will strike out from his own personality, repeating the pivotal phrase of Christ himself, "you have heard it spoken in this way, BUT I SAY unto you, it is the reverse." So confident is

he of his truth, that, to his mind, the truth and his personality giving it expression are, at the moment, practically identified as body and spirit.

And, then, there is directness of personal appeal.

Christ said to them: "Ye are the light of the world"; "Take heed that ye do not your alms before men": "If God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" He talked to them to win them. Every principle he took up he applied to them. From first to last it was the fitting of the truth to the man. Christ kept his feet firmly planted on the conversational level. His mind soared; but he never lost his standing-place among his hearers. Indeed, there is a comradeship in the relation he holds to them. He brings lofty truth down to their common life: makes them feel it in heart, in home, in society, in their fasting and praying, in their work-day anxiety, in their enduring of opposition: all the while he stands in the midst of them, heart loving them as well as mind thinking for them.

In this sermon, truth is not presented with a view to logical completeness of the treatment, getting the law of its unfolding from itself. It is not a system nor the segment of a system, but an address. There is logic in it, but it is logic serving the present, definite purpose of living discourse. The mind of the preacher, then and there, seeks to get a clinch upon the mind of the listener. That fact, in numberless and nameless ways, gives fashioning touches to the whole sermon.

Thought may be treated as having universal value: it may be considered in and by itself. It may be carved like a statue, painted like a picture, or written into the rhythm of poetry. As such, it may be held off and looked at with critical eye, admired or condemned. It is outside ourselves for external consideration. It has a certain relation to our thinking; but it is thought, pure and simple, disassociated from the life that wrought it. It has attained to independent existence. That is one of the possibilities of thought. There are purposes to serve along this line, of immense value; but it is one remove from the straight line along which life rushes with eager desire

to influence another life through personal presence and the living voice.

When a preacher become so absorbed in his thought, or so engrossed in his own feelings, that his sermon projects itself, not into the pierced heart of the listener, but out into the air, where it can be looked at, as a thing by itself, a theory or a soliloquy, it loses the momentum of directness, the clinch and grapple of life charging life. The process is triangular. The preacher, in one angle, projects his thought into a second angle, while the listener is simply near enough in the third angle to consider the thought in the second, if he cares to. Whereas, speaking is the coming down of one life upon another life through the animated expression of the first life's feeling, thought and will. Such action travels along straight lines.

Life is first. Thought does not think. Life thinks. A true life thinks truth. The truth in its largeness is God's thought. Truth apprehended by man is the thought of God in fragment. Whether in God or man, primarily, truth belongs to life, not life to truth. Therefore truth is always more expressive, has more power, when it is nearest life. A life speaking has the advantage of a book which must be read. I know a genius has that marvelous power by which he seems to communicate something of his personality to his work. Admit the force of this. Still, a preacher should preach like a preacher, and not like a book. He should know, at least in kind, if not in degree, that experience, which Tennyson describes in "The Holy Grail," where Percivale's sister speaks to Galahad:

". . . . and as she spoke

She sent the deathless passion in her eyes

Through him, and made him hers, and laid her mind

On him, and he believed in her belief."

V. The Sermon is marked by a wealth of figurative language.

Illustrations abound. At the very beginning he brings in a lighted candle from the home life: midway he introduces the beautiful lily in comparison with Solomon in all his kingly glory: and, at the last, he builds two houses, then sends a storm upon them and leaves the listeners looking on the stability of the one and the wreck of the other. The sermon is charged through

and through with this illustrative tendency. Arguments are mostly arguments from analogy. The figures used are not for ornamentation. He convinces you at every step that he has a definite, serious, moral purpose. There is a simplicity, a straight-forwardness in all his movement; but, as he presses on, he reaches out on right and left, seizes upon common, every-day objects and events and leads them captive in a glad service of symbolism. Victor Hugo divined this secret of the Master Teacher when he portrays the good bishop in "Les Miserables" as "going straight to his object, with few phrases and many images, which, he says, was the very eloquence of Jesus Christ, convincing and persuasive."

As one studies the Sermon on the Mount to find the actual proportion of this rhetorical element, he is surprised, even though he had a generous judgment before. It prevails. It dominates.

Underlying the entire variety of illustration is the evident purpose to deal in the concrete and specific. In the language of Henry Rogers there is a "graphic suppression of needless generality." To emphasize this statement, let me hurriedly run through with a list of particular things referred to: Candle, candle-stick, bushel, gate: bread, oven, raiment, meat: treasure, trumpet: darkness, double sight, light: hunger, thirst, sow, reap, spin, knock: lily, grapes, figs, thistle, tree, grass: fish, fowl, dog, swine, sheep, wolves, serpent: moth, rust, flood, wind, rain, sun: body, face, hair, hand, eye, foot, tooth: city, prison, officer. Think of this variety of material things and every-day actions as brought into a religious discourse and wrought into rhetorical strength, beauty, effectiveness. Indeed, this choice and method of Christ give to us his idea of how to present thought so as to catch the attention of the hearer and lodge the truth in his mind.

We are not to count up Christ's words and our own words and introduce a mathematical proportion of figurative speech in concrete examples; but we are to see the luminous pathway along which this Master Preacher trod, and in the light of it learn a life-long, life-moulding lesson. It was no accident or incident in Christ's case. It was conformity to law. Definite-

ness and vividness of conception depend upon specialty of language. The great preachers, as a rule, have known this law well. The supreme masters, like Spurgeon and Beecher, have thoroughly obeyed it.

Let us briefly consider the different figures used.

Metaphor takes the lead. It is bold, strong, condensed. It does not declare, as the simile does, that there is a likeness, but assumes it. "Ye are the salt of the earth." "Beware of false prophets which come to you in sheep's clothing: inwardly they are ravening wolves." "Knock, and it shall be opened unto you." This is the figure of clear insight, strong emotion, deep conviction, intensity of purpose. It has the condensation of long argument packed away in a well selected term. And, where it is denied that "a metaphor is an argument," as in the case of James Russell Lowell, yet even he admits that it may be "sometimes the gunpowder to drive one home and imbed it in the memory."

Argument from resemblance, in the Sermon on the Mount, is like the darting of the woof back and forth through the web of the discourse.

And, then, it is somewhat remarkable how large a place is taken by interrogation. There are one hundred and nine verses in the sermon, and twenty-one interrogative sentences: almost one in five. This shows, in a convincing way, that Christ made his preaching a personal matter. He spoke to the individual heart and sought its co-operation in making the truth do its work. A question that does not expect an answer may have all the awakening power of one that does. Hear Christ ask questions: "If the salt have lost his savour, wherewith shall it be salted?" "Is not the life more than meat and the body than raiment?" "What man is there of you, whom if his son ask bread, will he give him a stone?" An appeal to home scenes and the paternal instinct. "Do men gather grapes of thorns, or figs of thistles?" This last question, for an audience of common people (and when a clear-headed speaker interests the ordinary mind, he catches all others) is worth pages of dry, ethical, metaphysical ratiocination. A question like that will flash like lightning, startle from slug-

gishness, give at least a momentary glimpse of the situation and help clarify the whole atmosphere.

Hyperbole is another characteristic of Christ's discourse. He does not announce that he is going to exaggerate, or apologize for it afterward. He gives natural expression to his vehemence of feeling and counts on the sane judgment of the average man to interpret his meaning. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt . . . lay up treasures in heaven." "If thy right hand offend thee, cut it off: cast it from thee: it is more profitable that one of the members should perish and not that thy whole body should be cast into hell." He said *that*, even though some shallow brain might afterward argue that to cut and gash the body was a good way to cure the soul. Christ uses human language, as he used the human body, by conforming to its laws. And one of the laws of mundane speech is that, at rare intervals, it may overleap itself to drive a strong thought home. A preacher who has not the nerve and passion, the capacity for indignant protest, the abandon which will, at times, throw itself into apparently reckless, daring hyperbole stops far short of powerful discourse. Prophets, poets, apostles, all use hyperbole. What else can we call that sentence of Paul: "I could wish that myself were accursed from Christ for my kinsmen according to the flesh."

Then, there is exclamation. "If the light that is in thee be darkness, how great is that darkness!" "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good gifts to them that ask him!" Christ had sympathy: he entered into the condition of others. He felt for them: wept with them. The tears were not always in his eyes. They were more frequently in his voice and sentences. His great heart was ready to burst forth with joyful announcement. In imagination I can see him, as with divine instinct, and human instinct, too, he suffers a little space of silence before some of his short sentences, and, then, lets them come forth travailing in language after a completeness of love's expression.

In addition to these, there are three other rhetorical forms which call for special attention.

Christ had a fondness for antithesis. "When thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corner of the streets, that they may be seen of men; but, thou, when thou prayest, enter into thy closet, shut thy door, pray to thy Father which is in secret." "Bless them which curse you." "No man can serve two masters: either he will hate the one and love the other or he will hold to the one and despise the other." "If a man's son ask a fish will he give him a serpent?" "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Contrasts like these strike home. They give keenness to the thrust and brilliancy where the thought is glowing.

Christ also delights in the proverbial sentence with its "pregnant brevity." "Where your treasure is, there will your heart be also." "By their fruits ye shall know them." "Sufficient unto the day is the evil thereof." "Whatsoever ye would that men should do to you, do ye even so to them." In the sentence, "Let not thy left hand know what thy right hand doeth," we have metaphor, hyperbole, antithesis, proverb, all in one. These are what Emerson calls "lyric glimpses." They are ever found in the penetrative mind that looks for the germinal idea, the nucleus thought, the ball-and-socket joining of things held in relation. There is nothing in which a preacher can help himself to greater effectiveness than the cultivation of this faculty: susceptibility to a flash of thought, alertness of mind to seize upon the faintest inkling and make it serve as guide to some gleaming treasure. Even the ordinary mind has rare days of intuition. First, know their priceless value: then pray with Joshua's fervor that the sun delay his going down. Another day, a duplicate will come the sooner. Browning tells us, the

" . . . German Boehme never cared for plants,
Until it happened, a-walking in the fields,
He noticed all at once that plants could speak,
Nay, turned with loosened tongue to talk with him.
That day the daisy had an eye indeed."

Minutest life has revelations for the loving, lingering eye. Looking at this thought intently, to my mind it seems to fashion itself into a portal: and, as I look, behold! on the threshold steps the seer. There must be something of the prophet, with clear, deep, inner seeing power in the modern preacher. This means more than cultivating the epigrammatic style. There can be no doubt, however, that the breaking up of long, involved sentences into briefer ones, mechanical and superficial as that may seem, would be, first, an added gain to style, and, by reaction on the mind, conducive to the penetrative glance.

Christ, also, threw in here and there a little cluster of bright, brief sentences, gem-like pictures, cameos cut in translucent onyx. What could be more exquisite than that little picture he holds before the mind worried about meat and drink: "Consider the lilies of the field, how they grow: they toil not, neither do they spin": "Behold the fowls of the air: they sow not, neither do they reap nor gather into barns: yet, your heavenly Father feedeth them. Are ye not much better than they?" Beauty no mission in the sermon! because it deals with stern truth and with men who know the world's hard, grinding facts!! Christ thought otherwise. So did Nathan when he went into David's presence with that beautiful, tender, pathetic parable of the little ewe lamb, and then stabbed his conscience with the sentence, "Thou art the man."

Jesus never allows the listener to get the impression that he is picturing beauty for beauty's sake. Fidelity to truth is first. Energy is before beauty. He speaks many plain sentences. He can even indulge in satire: "If ye love them that love you, what reward have you? Do not even the publicans the same?" He even reaches over toward the homely and the coarse. He calls the adulterer, the fornicator, the hypocrite by their strong, right names. He has a use for the serpent, the dog, the swine. He has no use for a dainty style that draws its robes of elegance about it and hesitates to walk the dusty roads of earth.

Thus do we see into what an amplitude of rhetorical expression our Master reaches: metaphor, interrogation, hyperbole, exclamation, antithesis, proverb, gem-picture, satire, plain state-

ment, bold challenge, homely thrust. He appeals to nature lying all about them as an open book, interpreting in its symbolic way the spiritual thought of his message. He will not permit himself to make an abstract statement of high truth and leave it in its glittering generality. He ushers in a humble, concrete fact from common life and makes the palace of his thought the living, home-like habitation of the poor. Though always speaking in prose, he shows the poet's instinct to "drape" his thoughts "in sights and sounds."

VI. The Sermon makes a strong appeal to the Heroic in men.

One exalted standard is presented for every phase of life: Rightness in God's sight. He calls for a struggle up to that standard.

Men had lowered it to favor various forms of selfishness; but, now, anger, lust, retaliation, pride are brought out, in their deformity, into the blazing light. The appeal is made to the heroic, because, while sin drags men down, there is still an interior kinship to the divine, a vestige yet remaining of the divine image, in human nature which makes it susceptible to such appeal.

Fifteen times, in this sermon, God is spoken of as Father. Men are addressed as his children who ought to live worthy of such parentage. For example, "Do good to them that hate you, pray for them that despitefully use you, that ye may be, indeed, the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good. . . . If ye salute your brethren, only, what do ye more than others? Be ye, therefore, perfect, even as your Father which is in heaven is perfect": that is, let your "beneficence have an all-inclusive completeness": let love sweep round the radiant circle of moral attributes.

This is the standard Christ exalts. This is the lofty ideal seen drifting through the sermon from first to last. He believes there is a heroic element in man, a conscience and a will, which, in alliance, make a mighty power. Truth fits into conscience. With the truth he seeks to arouse the soul's life to its noblest possibilities.

He was not all the while trying to win them by concessions. He put daring into his sentences and challenged them. Seek first the kingdom of God and his righteousness: strait is the gate into that kingdom: narrow the way: few there be that find it; but enter that gate: tread that way: dare to be with the minority. Art thou eager to cast out the mote out of thy brother's eye? Thou dost not begin at the right place: first, cast out the beam out of thine own eye. Clearness of vision demands it. Let the surgery of righteousness always begin in thine own person: and let there be heroic treatment, when called for: If thy right eye offend thee, pluck it out and cast it from thee. In thyself be right. Let thy conscience bind thee fast to God. Then, thou canst rejoice even amid the sharpening of tongues against thee. In thy soul resolve that thou wilt belong with the elect of the ages, having fellowship with prophets on earth and assurance of great reward in heaven.

He appealed to men as those who, in his presence, could will to go toward hell or heaven. They were before him, living personalities to be stirred into action, not psychological problems to be studied through subtle analysis.

Here is where the preacher of today should more frequently and powerfully imitate his Master. He should say to men: While God's air is in your lungs, while God's Spirit is breathing in your soul, will to do these heroic things and you can. Men will to do it, and they bore a railway passage through rocky mountains. Men will to do it, and they float palaces across the stormy Atlantic, and turn its fathomless deeps into a whisper gallery for Europe and America. Men will to do it, and they face the cannon's mouth, inviting eternity to throw back its mysterious doors.

Christ spoke to this will-power of man in religion as men speak to their fellows in practical affairs. There must not be any reserve of thought at this point, arising from a metaphysical balancing of probabilities. But the will of the speaker, that is, the preacher in action, charged with truth and love, must hurl his living, quivering self against the innermost life of the hearer, and move his will, if he can, as Christ caused the palsied man to stretch forth his withered hand. What if there be

mystery here? The farmer drops his corn into mystery, as well as into soil.

Such intensity of purpose will find itself moving toward the end with accelerating cumulation. At the last it will not be satisfied except there is a real grapple of soul with soul, and the man who listens is made to feel the grip of responsibility, the everlasting urgency of the issues involved.

Can you not almost hear Christ speak those last few words of tragedy? He spoke, but he painted. More than that: he spoke, and a vision of the two houses stood before them, as real as life itself: sand under one: rock under the other: down upon the two came rain and flood and wind: and, after the fury of the storm, behold! the house founded upon the rock fell not; but the house built upon the sand fell, and great was the fall of it.

Thus have we seen, that when Christ came before men to address them, he brought with him the spiritual atmosphere of his previous thinking. He opened his lips: beatitude and promise were swift to announce themselves. In all his teaching he dug down to the rock-bed solidity of primal moral law. But it was wide of his purpose to unfold truth as a system: he was preeminently a preacher, personality grappling with other personality, face to face, in public discourse. To gain attention, make clear his thought and send it home to mind, heart, conscience, he reached out into the realms of nature and common life, seized upon concrete, symbolic values and then scattered them with a lavish hand. He saw the divine image in the human soul, however bruised and blurred: he saw "the thing we ought to be beating beneath the thing we are," and he appealed to it with a voice that bids the heroic come forth like Lazarus from his enswathement.

No wonder it is recorded, when Jesus had ended these sayings, the people were astonished at his teaching: for he taught them as one having authority. God was in him reconciling the world unto himself, declaring, interpreting, illustrating, persuading, convicting.

And the nearer the Christian preacher gets to his Master, in spirit and method, the more his life is hid with Christ in

God, the more will he be able to speak with a prophet's living authority. No good man does his very best, his highest, noblest, holiest, in preaching truth to men, who does not, now and then, force this confession to the hearer's lips, "The preacher outdid himself today: this is no ordinary preaching: he seemed inspired: the pastor spoke from God this morning."

*It is expected that this will be later issued with other kindred addresses in book form.

BAPTIST PIONEERS IN LIBERTY OF CONSCIENCE.*

BY PROFESSOR A. H. NEWMAN, D.D., LL.D., WACO, TEXAS.

Brethren honored and beloved, of many lands and many tongues:—

Coming as I do from a land in which liberty of conscience was embodied by Baptist influence in a civil constitution nearly three hundred years ago, and where for more than a century it has stood embodied through Baptist influence in the federal constitution, and has with very slight exceptions universally prevailed in its most absolute sense: where there are at the present time more than 5,000,000 who have made a personal profession of our faith and have entered into the fellowship of our churches through believers' baptism; from a State in which over 400,000 of the 4,000,000 inhabitants are members of Baptist churches and about a third of the population are Baptist adherents, in which the university of the Baptists, founded when the State was an independent republic, antedates all other higher institutions of learning and numbers among its alumni many of the most eminent citizens in all the walks of life, I feel that I am somewhat at a disadvantage in standing before a gathering of brethren who are still in the midst of the struggle for liberty of conscience and some of whom bear in their bodies the marks of the Lord Jesus, having endured imprisonment and stripes and the spoiling of their goods as well as poverty, social ostracism, and agony of soul in their efforts to propagate a pure gospel and to secure for all the soul liberty that is so dear to us all. To many of you soul oppression is a horrible reality. To me it is a matter of history and of current report, and only by sympathetic imagination can I appreciate your sufferings or the urgency of the need of concerted effort by the Baptists of the world for liberty of conscience wherever it is still

*This address was delivered at the meeting of the European section of the Baptist World Alliance in Berlin in 1908.

wanting. And yet I do profoundly sympathize with all men everywhere, whatever may be their creed, who are denied the priceless boon of being free to worship God as their consciences may dictate and who are put at any disadvantage as men and citizens because of their religious convictions. While we in America are already in full fruition of the liberty for which you are still longing and striving, I am not quite sure that we ought not to envy you the privilege of contending courageously and suffering heroically in a glorious cause in which triumphs are being continually won and in which complete victory seems assured. There are doubtless joys in spending and being spent in a noble cause which those for whom everything has been achieved in a somewhat remote past can never possess; and there are heights of religious experience which those only can attain whose privilege it is to suffer with Christ and for Christ and humanity. As a representative of the great Baptist brotherhood of North America, nay of all America (for I spent twenty of my best years with the Baptists of Canada, and the scattered Baptists of Mexico, Central America and South America, and those of Cuba and Porto Rico are fostered by those of the United States), I bring cordial greeting to the brethren of Europe: English, Welsh, Irish, Scotch, French, Italian, Dutch, German, Austrian, Hungarian, Swiss, Roumanian, Swede, Dane, Norwegian, Lithuanian, Lettish, Bohemian, Polish, Bulgarian, Russian, Esthonian, Finnish,—we greet you all in the name of the Lord Jesus, we wish for you rapid increase in numbers and efficiency in the Lord's service and in every Christian gift and grace; we crave for you that complete liberty of conscience that we have so long enjoyed. The great Baptist brotherhood of America are deeply interested in your work for Christ and humanity and are deeply sympathetic with your struggles and sufferings; and they are ready, I believe, to co-operate with you in all practicable ways for the extension of the Master's kingdom.

Almost every region represented by members of this Congress had in the Middle Ages its struggling groups of evangelical dissenters, who had much in common with us who are here today. Being in a hopeless minority and looking upon

civil government as irretrievably committed to the maintenance of the established form of religion and the persecution of dissent, they denied the possibility of the existence of a real Christian state (if all were true Christians—a thing inconceivable—there would be no need of civil government), denied the possibility of a Christian man exercising magistracy or sitting in judgment, declared oaths, warfare, and capital punishment absolutely opposed to the spirit of Christianity, and supposed that the only thing possible for true Christians was to live their Christian lives and do their Christian work, and to be ready to offer passive resistance even unto death to any efforts to force them to violate their conscience. Naturally they laid chief stress on the direct teaching and example of the Lord Jesus, whose kingdom he declares to be not of this world, who forbade oaths, refused to exercise judgment in secular matters, prohibited retaliation even to the extent of advising invitation to the repetition of the injury suffered, and who declared himself to be meek and lowly; and they found little use for the Old Testament which had been preempted by their mighty opponents as an arsenal for the justification of union of church and state, theocratic government, the persecution and destruction of dissenting forms of religion, warfare, retaliation, and vengeance. They believed with all their hearts in absolute liberty of conscience for themselves and for all; but the opposing forces were so overwhelming and the possibility of winning the great ungodly masses with the firmly entrenched privileged classes, seemed so remote that they were utterly hopeless of securing their rights by the use of human means, and only when aroused to fanaticism did they suppose themselves prompted by God's Spirit to smite the ungodly with the sword of Gideon, and to become thus God's instruments for the setting up of the kingdom of God on earth.

The Anabaptists of the sixteenth century were similarly disqualified for carrying into effect their exalted ideas of the spirituality of religion and the separation of church and state. As a persecuted minority they were not in a position effectually to influence the civil governments of the time and their disposition to hold themselves aloof from all the functions of civil

government caused them to be regarded as dangerous enemies of the state no less than of the state-church. The nearest approach to our own position is to be found in Balthasar Hubmaier, born near Augsburg about 1480, educated at Freiburg and Ingolstadt under the patronage of John Eck, doctor of theology and university preacher at Ingolstadt, cathedral preacher in Regensburg, leader of the reformation in Waldshut (1521-26), where he adopted antipedobaptist views. In 1524 during a temporary banishment from Waldshut he wrote in Schaffhausen his tract on "Heretics and Their Burners." He declares that they are heretics who perversely misinterpret the Scriptures. The inquisitors are the greatest of all heretics in that they, against Christ's teaching and example, condemn heretics to the fire, and before the time of the harvest uproot the wheat together with the tares. For Christ did not come in order that he might butcher, murder, burn, but that those who live may live more abundantly. One should pray and hope for repentance as long as the man lives in this world. But a Turk or a heretic is not convinced with sword or fire, but with patience and crying; and so with patience we await the judgment of God. If we should proceed otherwise God would treat our sword as stubble and the burning fire as an object of derision. For each Christian has indeed a sword against the godless, which is the word of God, but not a sword against evil-doers. The worldly power fittingly and rightly puts to death evil-doers who inflict bodily injury upon the defenseless, but the enemy of God may injure no one unless one wills not otherwise and forsakes the Gospel, as Christ has clearly shown, saying: "Fear not them that kill the body." He declares that the godless who can injure neither body nor soul "are rather useful since God in his wisdom can draw good out of evil, for faith which flows forth from gospel sources lives only in conflicts and is so much the greater the more violent the conflicts are. . . . If now to destroy a heretic is so great a crime, how much greater then will it be to burn to ashes without convicting them or trying them with the truth the true preachers of the word of God. . . . Now it is manifest to everyone, even to the blind, that the law for the burning of

heretics is an invention of the devil." This learned, godly man, when, stripped of his possessions and wasted by sickness, he escaped from the Austrians who had besieged Waldhut on his account and took refuge at Zurich, was thrown, at the instance of Zwingli, into a foul and crowded prison and tortured into a temporary withdrawal of his statements against infant baptism. Making his way to Nikolsburg in Moravia he won to his views the lords of Lichtenstein who had vast landed possessions and who supplied him with a printing press for the publication of his books, and so fostered his work that within a few weeks several thousand antipedobaptists had been gathered into a great church, two bishops and several evangelical preachers converted to his views, and several other noblemen had begun to take a friendly interest in his cause. He seems at one time to have hoped that Moravia would come to be a refuge for the persecuted and a basis for the widespread proclamation of liberty of conscience and a pure gospel. But the Austrian authorities seized him in 1528 and he fell a victim to the burners of heretics against whom he had inveighed. Except in his failure to realize the importance of immersion as believers' baptism, Hubmaier comes very near measuring up to the modern Baptist standard.

My second representative pioneer of liberty of conscience and hero of the faith shall be John Smyth, a very common name but a very uncommon man. A graduate of the University of Cambridge and until 1606 a minister of the established church, he organized about the beginning of that year a Separatist congregation at Gainsborough, which, early in 1607, removed to Amsterdam in order to enjoy a measure of liberty of conscience denied them at home. He soon came into controversy with the brethren of the separation who had preceded him in settling in Amsterdam on a number of matters that seem to us of minor importance, objecting to the use of translated Scriptures in time of prophesying and of psalm singing, to the "triformed presbytery (pastors, teachers, and rulers), and insisting upon a "separation from them that are without" in "contributing to the church treasury." He had reached a position of remarkable scrupulosity which demanded clear Scripture authority for

every religious act, and he had made the impression upon his contemporaries that he was restless and unstable. About the beginning of 1609 it was borne in upon him with irresistible force that, if the Church of England was apostate (as all the Separatist brethren professed to believe) its ordinances were invalid. Moreover he had discovered that the baptism of infants is wholly without Scriptural precept or example, and that it is a distinct perversion of an ordinance of Christ. With him and his congregation conviction meant prompt action. They repudiated their baptism and Smyth his ordination, dissolved their church as having been constituted of unbaptized persons and resolved to introduce believers' baptism anew and to reorganize a church of baptized believers. Smyth seems to have taken the initiative and to have administered upon himself what he regarded as baptism and then to have administered the rite to his followers. Unfortunately they do not seem to have reached the conviction that immersion alone is baptism. Smyth soon repented of his act in introducing believers' baptism independently, having become convinced that he should have sought it at the hands of the Mennonites with whom he was in almost entire agreement. Several of his brethren defended the new introduction of baptism, and led by Helwys and Murton, excommunicated Smyth and those that with him sought the fellowship of the Mennonites. Helwys, Murton, and those that held with them returned to England in 1611, having become convinced that duty required them to brave persecution at home in efforts to preach a pure gospel and establish true churches. Smyth and his party applied for membership in a Mennonite church, which was not readily accorded, and Smyth died in 1612 before final action had been taken.

In an elaborate confession of faith drawn up by Smyth in 1611 we have the following noble declaration on liberty of conscience: "That the magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force or compel men to this or that form of religion or doctrine, but to leave Christian religion free to every man's conscience. . . . That if the magistrate will follow Christ and be his

disciple, he must deny himself, take up his cross, and follow Christ: he must love his enemies and not kill them, he must pray for them and not punish them, he must feed them and give them drink, not imprison them, banish them, dismember them, and spoil their goods." Going to law before civil magistrates, marriage with unbelievers, and the taking of oaths are declared to be forbidden to Christians.

Smyth's position was less in accord with the modern Baptist and more in accord with the mediæval than was Hubmaier's. The Helwys-Murton party that returned to England and planted congregations out of which grew the General Baptists gradually worked itself free from the mediæval quietistic conception that made effective efforts for liberty of conscience impracticable and published a series of tracts on liberty of conscience that approximated our present conceptions of religious liberty and equality.

From the first of these "Religion's Peace: or A Plea for Liberty of Conscience," presented to King James in 1614, and attributed in the edition of 1646 to Leonard Busher, citizen of London, I present some extracts. Unfortunately little or nothing is known of Busher save that he was in 1614 a citizen of London and that he addressed this apology to the king and had it printed. The preface is an appeal to the king against the persecuting bishops who are evidently regarded as chiefly to blame for the violation of consciences. Referring to the fact that Jews and Christians are tolerated by the Mohammedan Turkish emperor, and that all those of the three religions live peaceably together, he remarks: "How much more ought Christians to tolerate Christians, whereas the Turks do tolerate them. Shall we be less merciful than the Turks? Or shall we learn the Turks to persecute Christians? It is not only unmerciful but unnatural and abominable; yea, monstrous for one Christian to vex and destroy another for difference and questions of religion. And though tares have overgrown the wheat, yet Christ will have them let alone till harvest, lest while you go about to pluck up the tares, you pluck up the wheat with them; as your predecessors have done, who thought they had gathered up the tares and burned them, but you see now that

they have burned the wheat instead of the tares. . . . there is such a quantity of wheat plucked up, and such a multitude of tares left behind, that the wheat that remains cannot yet appear in any right visible congregation."

The body of the Plea consists of certain reasons against persecution. These are numbered up to "seventeenthy" and are really very comprehensive. The reasons in brief are: That Christ did not command persecution for difference of judgment in matters of religion; That he did command persuasion by his word and Spirit; That where persecution prevails the true ambassadors of the Lord Jesus are burned, banished and hanged instead of being permitted to deliver their Lord's message; That where forcing of conscience prevails it cannot be said that we have the liberty of the gospel in our land; That Christ came into the world to save sinners, not to destroy them; That the forcing of consciences is an offense to the Jews and others who are without and prevents their ever being converted; That it makes it necessary for native and foreign believers of the apostolic faith to depart the land and thus deprives the country of its faithfulest subjects and friends to its great impoverishing and weakening; That persecution causes much dissembling on the part of the less courageous and prevents the king and state from having trustworthy officials; That the effort to secure uniformity in religion makes a Babel of the church, for religious convictions are not changed by forced conformity; That true Christians are always a minority and false Christians a majority, hence the former are sure to be the victims of forced uniformity; That persecution of those that preach and teach Christ hinders the liberty of the gospel and encourages Jews, Turks, and pagans to persecute Christian teachers and preachers; but malefactors, willing liars, false accusers, false allegers and quoters of the Scriptures or other men's writings may rightly and justly be punished; That to force the conscience is a greater sin than to force the bodies of women and maids against their will and in doing so bishops play the antichrist; That the burning, banishing, hanging, and imprisoning of men and women by Protestants justifies papal persecutions as these do Turkish and pagan; That persecutions cause Christian men and women

to make shipwreck of faith and good conscience and send quick to the devil real heretics; That bishops and ministers who persuade the king and parliament to burn, banish, hang, and imprison, for difference of religion, are bloodsuckers and man-slayers. "Therefore persecution for difference in religion is a monstrous and cruel beast, that destroyeth both prince and people, hindereth the gospel of Christ, and scattereth his disciples that witness and profess his name. But permission of conscience in difference of religion, saveth both prince and people; for it is a meek and gentle lamb, which not only furthereth and advanceth the gospel, but also fostereth and cherisheth those that profess it." Again, what could more adequately express the Baptist position than the following: "And it is well worthy of consideration, that as in the time of the Old Testament, the Lord would not have his offerings by constraint, but of every man who gave his offering freely; so now in the time of the gospel, he will not have people constrained, but as many as receive the word gladly, they are to be added to the church by baptism. And therefore Christ commanded his disciples to teach all nations and baptize them; that is to preach the word of salvation to every creature of all sorts of nations, that are worthy and willing to receive it. And such as shall willingly and gladly receive it, he hath commanded to be baptized in the water; that is, dipped for dead in the water."

This noble and important plea for liberty of conscience was followed in 1615 by "Persecution for Religion Judged and Condemned" . . . to which is added, An Humble Supplication to the King's Majesty; wherein . . . is proved, 1. That the learned usually err and resist the truth. 2. That persecution is against the law of Jesus Christ. 3. Against the profession and practice of famous princes. 4. Condemned by ancient and later writers. 5. Freedom in religion not hurtful to any commonwealth, and it depriveth not kings of any power given them by God." This also is a noteworthy work, yet it adds little to Busher's argument. But it contains a very interesting justification of the separation and of the insistence of the author's party on believers' baptism. The Supplication was first printed in 1620 and like Busher's work was addressed to King James.

Both were almost certainly written by John Murton, who returned to England with Thomas Helwys in 1611 or 1612 and who shares with Helwys the honor of being a founder of the General Baptist cause in England. Resolved, as they were, to die for their faith rather than flee from persecution, they did not hesitate to challenge the crown itself to a careful consideration of the evils of persecution and the advantages that would come to king and people from allowing the pure gospel to be preached and from giving such freedom as would make possible even the dissemination of error. The most striking feature of the Supplication is the author's attempt to weaken the argument constantly adduced by the advocates of persecution from Augustine onward from the precept and example of the Old Testament without impugning the authority of the sacred oracles. Another striking feature of this apology is the refutation of the argument adduced in favor of persecution from Peter's pronouncing the death sentence upon Ananias and Sapphira, Paul's denunciation of Elymas the sorcerer, and Paul's direction to deliver the Corinthian offender to Satan for the destruction of his flesh. It is claimed that the judgment in each case came from direct divine inspiration and the execution was divine and not human.

It seems highly probable that Roger Williams became acquainted with these remarkable pleas for liberty of conscience some time before he left England (beginning of 1631), where he refused gains and preferments in universities, city, country, and court to keep his soul undefiled and not to act with a doubting conscience, to settle in New England, where he hoped for toleration at the hands of those who like himself had left the home land in order to enjoy freedom of conscience. Moreover he had strong hopes of being able to aid in shaping the new community in such a way as to make it a place of refuge for oppressed consciences. He had already reached the conviction that separation from the apostate church of England must be absolute, and when, on his arrival in Boston, he was invited to serve the Puritan congregation there, he "durst not officiate to it," because it was an "unseparated church." He was prompted to declare that the magistrate may not punish

any "breach of the first table," as idolatry, Sabbath-breaking, false worship, blasphemy, etc., and he had created the impression that his head was full of crotchets and that he was pretty sure to be a disturbing element wherever his influence should be brought to bear. The Boston men prevented his settlement at Salem, but were unable to persuade the Plymouth community of his unfitness for spiritual leadership. Having labored for two years in the Plymouth settlement with the approval of the governor and of the community, differences arose because of his disposition to vent and impose upon others "divers of his own singular opinions." He was reluctantly dismissed to Salem, where a large number of brethren still earnestly desired his services and where in defiance of the Boston authorities he was elected pastor. Here he came into the sharpest conflict with the Massachusetts authorities. Almost from the beginning he had found fault with the charter of the company, which recognized the authority of King James as a Christian sovereign to dispose of the lands of the American natives and he had insisted upon the return of the charter with explanations that involved disloyalty to the king. He had objected to the citizens' oath of allegiance to the Massachusetts government, on the ground that oaths ought not to be administered to the unregenerate, being an act of religious worship, and that only Christ has a right to have his office established by oath. In his objection to the citizens' oath he had found so much support that the measure had to be abandoned. The fact is that he had reached convictions regarding the spirituality of religion and the evil of any sort of secular interference in matters of religion so strong that he was constantly coming in conflict with the theocratic government of Massachusetts, and he was so reckless and uncompromising in applying his principles that he soon became impossible as a citizen and was banished. In the midst of winter, having just recovered from severe illness, he betook himself to his Indian friends, whose language he had learned with a view to doing them good; and in the early spring of 1636 he formed at Providence, whither he had been followed by a few faithful friends, a settlement in which liberty of conscience was made funda-

mental. His efforts in America and in England to secure charters and privileges for what came to be known as Rhode Island, where for America and the world it was to be demonstrated that religious liberty does not mean anarchy, but is highly promotive of civil order, of Christian charity and brotherhood, of wholesome selfrespect and respect for the honest convictions of others, and of a hearty co-operation in every good cause, were so important as to entitle him to be regarded as one of the greatest of earth's benefactors.

As a result of correspondence with John Cotton, chief minister of Boston, who had had much to do with Williams's banishment and who in a long letter had sought to justify Massachusetts intolerance, Williams published in London (1643) an elaborate answer to Cotton's letter. The next year he published in London "The Bloody Tenet of Persecution for Cause of Conscience," which was by far the ablest and most complete defense of the principle of absolute liberty of conscience that had appeared in any age or any language. This was followed a few years later by his answer to Cotton's rejoinder entitled "The Bloody Tenet yet more Bloody, by Mr. Cotton's endeavor to wash it white in the blood of the Lamb; of whose precious blood spilt in the blood of his servants and of the blood of millions spilt in former and later wars for conscience sake, that most bloody tenet of persecution for cause of conscience upon a second trial is found more apparently and more notoriously guilty," London, 1652.

A few quotations must suffice to show the quality of Williams's polemics against persecution. Almost every imaginable phase of the subject is handled with a master's skill. Apt historical illustration, Scripture quotation, sarcasm, irony, and every device of expert polemicist are at his command. The following paragraph sets forth his matured conception of the relation of civil government to religion: The civil magistrate either respecteth that religion and worship which his conscience is persuaded is true, and upon which he ventures his soul, or else that and those which he is persuaded are false. Concerning the first, if that which the magistrate believeth to be true be true, I say he owes a threefold duty unto it: First, approba-

tion and countenance, a reverent esteem and honorable testimony, . . . with a tender respect for truth and the professors of it. Secondly, personal submission of his own soul to the power of the Lord Jesus in the spiritual government and kingdom. Thirdly, protection of such true professors of Christ, whether apart or met together, as also of their estates, from violence and injury. . . . If it be a false religion (unto which the civil magistrate doth not dare adjoin, yet) he owes: First, permission (for approbation he owes not to that which is evil) . . . Secondly, he owes protection to the persons of his subjects (though of a false worship), that no injury be offered either to the persons or goods of any." His horror of persecution is well expressed in the following: He speaks of "that body-killing, soul-killing, and state-killing doctrine of not permitting but persecuting all other consciences and ways of worship but his own in the civil state, and so, consequently, in the whole world, if the power and empire were in his (Cotton's) hand." Again: "Soul yokes, soul oppression, plunderings, ravishings, etc., are of a crimson and deepest dye, and I believe the chief of England's sins, unstopping the vials of England's present sorrows." "Only two things I shall humbly suggest . . . as the greatest causes, fountains, and tap-roots of all the indignation of the Most High against the state and country: First, that the whole nations and generations of men have been forced (though unregenerate and unrepentant) to pretend and assume the name of Christ Jesus, which only belongs, according to the institution of the Lord Jesus, to truly regenerate and repenting souls. Secondly, that all others dissenting from them, whether Jews or Gentiles, their countrymen especially (for strangers have a liberty), have not been permitted civil cohabitation in this world with them, but have been distressed and persecuted by them." Here is a fine bit of biting sarcasm: "Are the armories of the true King Solomon, Christ Jesus, disarmed? Are there no spiritual swords girt upon the thighs of these valiant ones that guard his heavenly bed, except the sword of steel to be run for from the cutler's shop? Is the religion of Jesus Christ so poor and so weak and so feeble grown, so cowardly and base, that neither the soldiers nor commanders in

Christ's army have any courage or skill to withstand sufficiently in all points a false teacher, a false prophet, a spiritual cheator or deceiver?" He thus expresses succinctly his view: "This tenet of the magistrate's keeping the church from apostatising, by practicing civil force upon the consciences of men, is so far from preserving religion pure that it is a mighty bulwark or barricade to keep out all true religion; yea, and all godly magistrates for [from] ever coming into the world."

As a founder of a state no less than an advocate of civil and religious liberty, Roger Williams deserves the everlasting gratitude of all mankind, and as Baptists we glory in the fact that the first state ever founded on the principle of absolute liberty of conscience was founded by the man who about two years later (1638 or 1639) founded the first Baptist church in America, and though he became dissatisfied with the authority for introducing baptism anew after the mediæval apostasy and assumed the position of a seeker, he continued to the end of his long life an advocate of fundamental Baptist principles. By his personal influence exerted alike in England and America, no less than by his widely circulated writings, he convinced multitudes of the evils of intolerance and the practicability of religious liberty.

A noble coadjutor of Williams was John Clarke, one of the founders of Rhode Island, the founder of the Newport Baptist church, a life-long and consistent Baptist. As preacher, physician, and statesman, he exerted a mighty influence in America and in England in favor of civil and religious liberty and was instrumental in procuring from the government of Charles II. a charter (1663) which provides that "no person . . . shall be anywise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion which do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious concernments." In his "Ill News from New England; or, A Narrative of New England's Persecution," published in London in 1652, Clarke gave an account

of cruel persecution suffered by himself and some Baptist brethren on a visit to Massachusetts, and advanced with clearness and vigor the usual arguments in favor of liberty of conscience.

Williams and Clarke both spent much of their time in England during the Cromwellian reign and exerted through their writings and their personal intercourse with leading statesmen and divines a mighty influence in favor of liberty of conscience as against toleration, which most of the Congregationalists and Puritans thought sufficient. Milton, a Baptist in principle, if not a member of a Baptist church, wrote strongly in favor of freedom of the press and the toleration of all forms of Christianity except Roman Catholicism. Like most Englishmen of his time he regarded Romanism as so fundamentally opposed to the principle of religious liberty and so unscrupulous in the use of means for the overthrow of evangelical religion, that no state could afford to give free scope to its propaganda. In England from the Revolution onward, while never losing sight of the principle of absolute liberty of conscience, Baptists in co-operation with other dissenters directed their efforts chiefly toward the abolition of such obnoxious measures as the Corporation and Test Acts.

In New England the Act of Toleration (1689) was ignored and Baptists were for more than a century later obliged to offer passive resistance to the efforts to force them to pay for the support of the churches of the standing order. The Warren Association was formed in 1767, partly as a means of securing co-operative effort to secure religious equality for Baptists and for all. From 1772 onward Isaac Backus, the Baptist historian, became recognized champion of the New England Baptists in their struggle for liberty of conscience and he published much in this interest. He had the co-operation of James Manning, Hezekiah Smith, John Gano, and other leaders; but then came the War of Independence in which the New England standing order and New England political leaders were in complete agreement in making independence of Britain the great issue, and in regarding the agitation of Baptists for redress of grievances as inopportune, if not unpatriotic. Absolute religious equality was not secured in Connecticut until 1820, nor in Massachusetts until 1833.

In Virginia also Baptists were still suffering sorely because of the special privileges of the established Episcopal Church and the very restricted toleration accorded to dissenters. The Separate or New Light Baptists, an outgrowth of the Great Awakening, were too zealous to limit their activity to licensed places and persons as the law required, and in the face of bitter persecution, involving heavy fines, imprisonment, distraint of goods, etc., their numbers had multiplied. The Baptists were in the forefront of the War of Independence and the clergy of the Established Church and their loyal members were strongly British in their sympathies. Perceiving their advantage, Baptists began in 1775 to agitate their grievances and to petition the General Assembly for the abolition of the church establishment and the protection of all religious societies in the peaceable enjoyment of their own religious principles and modes of worship. Jeremiah Walker, John Williams, and George Roberts were appointed by the General Association to carry its wishes into effect. In 1776 Baptists, in co-operation with others, secured the suspension of the payment of the salaries of the clergy. A little later they were able to defeat a general assessment measure in accordance with which a tax for the support of religion was to be collected from all, but distributed among the denominations, each man's taxes going to the support of his own church. In 1779 Baptists secured from the legislature for themselves and other dissenters the recognition of their right to celebrate marriages. A General Committee was constituted by the General Association to look after all the political grievances of the denomination. Reuben Ford and John Leland with rare statesmanship and courage conducted the Baptist campaign for the complete disestablishment of the Episcopal Church, and they had the co-operation at last of the free-thinking statesmen Jefferson and Madison. They secured in 1786 the repeal of the incorporation act that constituted the title of the Episcopal to consider itself the state church. In 1799, in co-operation with others, they completed the conflict for religious equality by securing the confiscation of the landed endowments of the Episcopal Church. The representatives of the Baptists kept close watch over the drafting and

adoption of the United States Constitution. When the first copies appeared in Virginia in 1788 John Leland addressed to George Washington a noble letter in which he expressed the fear of his brethren "that the liberty of conscience, dearer to us than property or life, was not sufficiently guarded," and pointed out what seemed to Baptists an imperative need. Washington replied with the utmost courtesy and appreciation and promised to use his influence for further safeguarding religious liberty, should the Constitution be found to be defective. Article I. of the amended Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for the redress of grievances." The wisdom of this provision has been amply demonstrated by one hundred and twenty years of history. I doubt if a single individual among our 80,000,000 could be found who would wish to have any restriction placed upon the profession or propagation of religion. Even Roman Catholics in America glory in our liberty of conscience, whether it be with perfect sincerity and without mental reservation it is not for me to say.

It is not within my province to show how the example of the United States of America has helped forward the cause of religious liberty throughout the world. But I greatly rejoice over all that has been achieved in Europe, Asia, and Africa for liberty of conscience, and I hope to live long enough to see the last vestige of religious oppression swept away from every civilized land in the world.

MEAT OFFERED TO IDOLS.

*(I. Corinthians viii.-x.)*A STUDY IN CHRISTIAN ETHICS, SHOWING THE ETHICAL BASIS
OF SERVICE.

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I. In the so-called Christian world, what are termed evangelical churches vary from the extremes of ritualistic Episcopacies to the simplest organizations of congregations insisting upon a personal confession of faith in the Lord Jesus Christ as a requisite for membership. Especially in the latter form and its approximations, is it patent to the careful observer that, according as one or another party is in the ascendancy, the pendulum of religious life swings within the limits of a few decades from the extreme of rigidly enforced rules that shut in church members like a prison wall, to the opposite extreme of no rule at all, and apparently no boundary line between the church and the world, but instead, the broadest liberty of partnership and intercourse. The one extreme robs Christianity of all attractive power, substitutes Sinai for Calvary, and renders religion obnoxious and life a burden by repetitions of "Thou shalt not." The other robs Christianity of all resisting power, obliterates Calvary from the face of the earth, and renders religion a travesty and life a farce by the removal of all sense of reverence and obligation.

It is an established geometrical fact that two lines extending from the same point, but on opposite sides of a perpendicular, and diverging therefrom, if they fall at equal distances from the foot of the perpendicular, make equal angles with the perpendicular. It is also an established geometrical fact that from a point one perpendicular can be dropped to a line, and but one. Surely, truth is the right line dropped from God, the

Centre, to the chord of man's need, and it is clear that the swing of the pendulum of human caprice must cut this chord of man's need at equal distances from the perpendicular. Is it not possible that God, who gives all truth, would here teach us a measure of spiritual as well as of earthly things, and would lead us to see that the angle with truth made by the position of the pendulum at one extreme is as great as that made by its position at the other?

What then is the perpendicular? Has God's word left us in the dark upon this important subject? Is there no statement that will define and guarantee right liberty of action to those who are declared to be free in Christ Jesus? Is there no message that will reveal a boundary of God's drawing that shall effectually separate believers from the world, and enable them, both individually and collectively, to be strong to attract while they are also strong to resist?—that will leave Calvary the one dominant point in a religion that is neither obnoxious nor a travesty, and whose logical life is neither a burden nor a farce? It must be evident that it will not do to seek this boundary line through any effect of the ordinances committed by the Lord Jesus to the apostles to be perpetuated by those confessing the Redeemer's name. These are designed to be simply declarative of existing conditions, and they may be administered when the eye of man fails to detect that the conditions do not exist. Moreover, it is especially among those and for those in whom these conditions are declared to be real that the boundary line is sought. If the ordinances in themselves were sufficient hedge, why should the churches seek to erect more? Neither will it do to seek this boundary by means of emphasis upon the commands in the Moral Law. These are binding upon all, with only this difference:—they appeal to the unbeliever through the fear of death and to the believer through the fearlessness of love. Besides, those lines drawn by the "Thou shalt not" of what is usually termed a Puritanical Code exclude things not condemned in the Moral Law, and, therefore, not wrong in themselves; things admitted by many to be harmless and innocent; things claimed by some to have been proven helpful and intrinsically good; things acknowledged by

all to be freely used and really enjoyed by the world; things denied by none to have been, at various times, at various places, and under various circumstances, indulged in and abused until their effect becomes pernicious to men in general and antagonistic to the cause of Christ in particular. The question at issue relates to these things, and is, therefore, one belonging neither to the wide reaching Moral Law nor to the inflexible Positive Commands of the Lord Jesus, but must be assigned to the province of Christian Ethics; hence it is evident that the solution cannot lie in the authoritative "Do this" that enjoins the ordinances, nor in the unchangeable "Thou shalt not" that shuts off moral wrong, but that it must be in a deep, root principle that is capable of constant and varied application. "That the man of God may be thoroughly furnished unto all good works," this root principle is illustrated and explained by the Holy Spirit through His servant, the Apostle Paul.

II. Corinth and its Question.

In the great city of Corinth, long given to the worship of idols, there was, in the days of Paul, a body of people professing faith in the Christ whom Paul had preached to them as having been put to death for the sins of men, and having been raised "out from among the dead" for their justification. Wherefore, these people claimed redemption through Him, and, renouncing the gods of their neighbors, they acknowledged their allegiance to the Eternal Triune God. In regard to a custom at this time prevalent in Corinth as in all Grecian cities, in Vol. XXI., page 133, under the head of "Sacrifice," "The Encyclopedia Britannica" says: "If all sacrifices are not convivial entertainments, at least the tendency is to give to all feasts, nay, to all meals, a sacrificial character, by inviting the gods to partake of them (Athenæus, V: 19). Thus the Roman family never rose from supper until a portion of the food had been laid upon the burning hearth as an offering to the Lares, and a similar practice was probably followed in early Greece. At all events the slaughter of an animal (which gave the meal a much more luxurious and festal character, animal food not being in daily use with the mass of the agricultural population

of the Mediterranean lands) seems to have been always sacrificial in early Greece, and even in later times St. Paul assumes that flesh sold in the shambles would often consist of *εἰδωλόθυμα*.

Among the Semites sacrifice and slaughter for food are still more clearly identified; the Hebrews use the same word for both, and the Arabian invocation of the name of Allah over every beast killed for food is but the relic of a sacrificial formula. The part of the gods in such sacrificial meals was often very small, the blood alone (Arabia), or the fat and thighs (Il., i. 460), or small pieces of each joint (Od., xiv. 427), or the blood, the fat, and the kidneys (Lev. iii)."

Evidently, the commonly accepted meaning of all this was that the god, having been thus honored, and being thus a sharer in the feast, the partaker, while gratifying his appetite, became a recipient of the divine favor and blessing; afterward, the meat being offered for sale in the shambles, both dealer and purchaser, so far as they had reason to know or suppose that sacrifice to the gods was a primary intention, became partakers of the altar. Therefore, any profit or pleasure resulting through means of this meat might mean allegiance to the idol, and become questionable accordingly, while at the same time the intrinsic merit of the meat would be by no means impaired. The Corinthian Christians, being familiar with the evils of idolatry, and recognizing only one God and one plan of salvation, were naturally alarmed, and inevitably the question concerning the proper steps to be taken with regard to those using this meat had been sprung among them, and evidently, had been referred to the Apostle Paul. The fact of the presentation of this question and the nature of Paul's answer reveal two parties existing in the church at Corinth, as there have been two parties in the churches of all time—the one party contending that the meat should be placed under a ban, and church lines rigidly drawn thereby; the other party contending that the meat was good, had its proper uses, was often necessary, gave wholesome enjoyment, and that Christian liberty was attacked by its opponents.

It can not be difficult for one who thinks to perceive that the use by the Christians, for either pleasure or profit, of the meat

offered to idols at Corinth stands as the concrete act representing the principle that recurs again and again in the all-important fact of the use by Christians of all ages, for either pleasure or profit, of those things not excluded by positive command of the Master nor forbidden in the Moral Law, therefore not in themselves or in their use wrong; but subject to abuse, and therefore concerning which the pendulum of religious sentiment swings. It can not be less difficult to perceive that the answer given by Paul, the Apostle, in Chapters VIII., IX. and X. of First Corinthians must be the answer of Inspiration for all time to all questions which, not coming under the head of prescribed limitations, may not be answered by definite precept, but which, coming under the wider scope of Christian Ethics, must be answered by the application of a principle as authoritative in its Divine source.

III. First Postulate—VIII: 1-6.

Paul lays down the first postulate of this principle in Chapter VIII: 1-6, and in verse nine asserts the consequent liberty of the Christian. The fact that the meat had been offered to an idol did not in any wise establish the existence of the god, or, in the Christian's own mind, render partaking thereof an acknowledgement of the idol or divert his worship from the true God: so that it was entirely possible for the Christian to eat this meat, returning humble thanks to the God he served; and under "eat" it is fair to include buy, sell, use, enjoy, or any other presupposed or contained term. Moreover, the sustaining and pleasure-giving properties of the meat were designed to meet the man's normal desires that craved and were satisfied by them. Hence, to forbid this meat was to forbid to a man "the free use of his native powers in the gratification of his normal desires,"* and one so hampered would instinctively feel that he was deprived of an inherent right which Christianity was meant to confirm. In like manner, it is evident that while certain things both in the lines of business and pleasure have been perverted to the acknowledgement of gods many and base (i. e., have been abused), it is entirely possible for the Christian, holding all things in subjection to the one true God, and receiving all things from Him, in humble service and thanks-

*Ethics: Noah K. Davis. P. 47.

giving to partake of (i. e., to use) these things and swerve no hair's breadth in the allegiance of his soul. It is also true that in all things created and permitted to go unhedged by the Divine "Thou shalt not" there is some property which meets and satisfies the normal desire for which it was provided. Such being the case, no power in all the universe may come between the Christian and his Lord and deprive him of his recognized right without being guilty of trespass. If the "broad" principles of the Second party which would swing the pendulum to the extreme that removes all restraint were correct, Paul should have stopped right here, leaving the liberty lovers of Corinth and elsewhere quite free to use and enjoy all questionable things as they might see fit, without being subjected to the criticism or hampered by the expostulation of the opposing party. If the prohibitory principles of the First Party which would swing the pendulum to the extreme of limitation were correct, right here would have been the time to lay them down, and Paul would doubtless have exhorted that party to deal rigorously with the offenders and to maintain well defined church lines. Carrying out this same idea, it is not improbable that he would have besought them as the city became Christianized to urge the authorities to take steps to check the use of this meat, and so prevent the spread of idolatry; for no one went farther in opposition to idolatry than the inspired Paul. But the grand old apostle endorsed neither of these two parties. On the contrary, having asserted, in a way that was startling to the members of the First Party, the perfect right of the offenders to continue in the supposed offense, now, in a way that is startling to the members of the Second Party, he turns his attention to them.

IV. Considerations for the Meat-eaters.

a. VIII: 7-13. Christ's right *through* His servant.

Granting that they had a right to eat this meat (understanding all the terms presupposed by or contained in "eat") and did so, suppose that some one who had not so clear a conception of the God-head, but saw only the customs of the community, being influenced by their example, should eat likewise, but with a different understanding and motive, and so that

one should be led into sin. Paul makes the argument that the Christian, having the right to eat the meat, has also the right to let it alone, and if he sees that his eating might directly or indirectly lead into sin another for whom Christ died, then his own obligation to the Christ,—which is the recognition of the Master's right through him as well as in him—should constrain him to abstain. Suppose the Christian of today, finding profit physical, substantial, or intellectual in some questionable pursuit or recreation, engaging therein with the purest motives, and holding his enjoyment within most prudent bounds, should yet become aware that others, being influenced by his example, were in danger of being drawn into the swift current made by some trend of this same questionable thing toward evil, and of being borne down thereby, and should persist in asserting his right and in carrying out his pleasure, would there not be cause for alarm lest the very liberty with which Christ endowed him might become “a stumbling block to them that are weak” and the enjoyment of it an offense to the Master? It is better far, that one claiming redemption through the Christ should surrender his admitted right and “eat no meat while the world stands.” This argument is based upon the assumption of the higher right of the Redeemer to the ingathering of the souls for which He died, at least being unimpeded by those who have openly confessed His grace. Though the right of the individual may be recognized and conceded, yet if its insistence may be the means, directly or indirectly, of leading another into sin, and so opposing the right of the Master, then it is clear that the exercise of the servant's right becomes in itself a trespass.

b. IX: 1-6. Christ's right *by* His servant.

Again, Paul reminds the Corinthians that he as an apostle has an unquestionable right to marry, as did Peter and others; and yet, he had waived that right, in order that he might give himself more untrammelled to the Gospel work, which in Paul's case necessitated journeyings almost impossible for a woman. Granting fully the right of free action that is involved, yet if the Corinthian meat-eater found that he was thereby hampered when he would speak to his neighbor on the subject of idolatry;

if the acquisitive or pleasure-loving Christian of today finds that his power for usefulness is curtailed by the pursuits that he has chosen, and that he may not be so efficient in the great matter of soul-saving, for which especially the Master left him here, then surely, the right of the Master in His servant should take precedence over the right of the servant in his pursuit, and the servant of the Lord Jesus should be the first to recognize that fact. The argument is that the right of the servant to gratify his normal desires by means of this "meat," though justly conceded, should voluntarily yield its claim before the higher right of the Master to gratify—by means of His servant—His desire to secure the salvation of souls;—right acknowledging right, and supremacy being a right. Whenever the rights of Christians, collectively or individually, antagonize the right of the Christ by the Christian, the same Shepherd-Lord who made clear Paul's duty in regard to marriage, and who in His providence brought fact and principles before the consciences of the meat-eating Corinthians, will bring the fact clearly and persistently before the conscience of each one in whom the Master's right is endangered, even if attention must be enforced by the stone from the unerring sling.

c. IX: 9-23. Christ's right *with* His servant.

It is one of the elementary teachings of Christianity that those who preach the Gospel shall live of the Gospel, and upon this Paul always insisted. But if at the same time he had claimed the support that was rightly his, it is easy to see that there would not have been wanting those who would have insisted that Paul had a personal motive in laying down this principle, and, obviously, this would have weakened the force of his whole preaching. He uses this as a third illustration and argument for the great idea that he is trying to explain, and shows that although he had a perfect right under the divine ordinance to claim support from the churches, he yielded the right, because its insistence would have greatly weakened, if it had not nullified his entire teaching. Therefore Paul made tents for a living and was chargeable to no man, while he taught the young church at Corinth that it must support its preachers; thus yielding a just right to render more

emphatic the declaration of a basic principle. The argument is that the right of the Christian to pleasure or profit should be held loyally subordinate to the right of the Christ as the Christian is permitted co-partnership in the establishment of Gospel truth. It is not hard to see Paul's application. It would be almost impossible for A, who is a Christian in Corinth deriving both pleasure and profit from this meat, to convince his neighbor C, who is an idolater, that he ought not to touch it, or his neighbor B, who has been trying to win C to the Christ, that he is trespassing upon Christian advancement by limiting Christian liberty in his avowed efforts to secure rigid measures. If instead of the meat that was questionable at Corinth something that is questionable today be substituted, will not the facts of the case remain unaltered? It becomes simply a question as to the relative importance of the disputed right, which represents Christ's partnership with the Christian in things temporal, and the truth to be taught, which represents the Christian's partnership with the Christ in things eternal. If the interests of the two partnerships should conflict, from which would the Master first withdraw? And yet, Paul insists that it is the right of each Christian to study his own position and to choose before the Lord, and therefore, encroachment upon that right is a trespass.

d. IX: 23-27, X: 1-13. Christ's right *in* His servant.

So far in the argument, the point of view has been objective, leading the meat-eater to consider the Master's higher right to gratify His normal desires through, by, and with the instrumentality of His servants, the redeemed:—these living to confess and rejoice in an inseparable union with their Lord. Now the matter is reached from a subjective standpoint, the meat-eater being invited for a moment to consider himself, as the apostle uses a familiar illustration. All at Corinth were familiar with the famous Olympian Games. All knew the rigorous training to which the contestants were subjected, and with what perfect willingness they consented to be deprived of anything that hindered or was supposed to hinder their personal physical development. All contestants entered the race, but all did not receive the crown. That was awarded to him whose achieve-

ment proved most thorough subjection, and therefore, most thorough development of the physical nature. And the prize was only an olive wreath and the glory of winning it! A kindred illustration is made from the Jews. All left Egypt, yet all did not share in the glories of Palestine;—for there were many among them who desired more their present ease and gratification than the prize that lay beyond, and were not willing to submit, under training, to the deprivation and discipline that were essential to achievement. The first and lower appeal of this argument is that regardless of relation to others, if the individual insisting upon an admitted right thereby places in jeopardy a higher—because a more enduring—privilege, self-interest demands that he yield the right which is good for the sake of the privilege which is better. Herein lies the question of expediency which is so intimately connected with the question of “Meat offered to idols”. But this argument has its second and deeper significance. For it is obvious that if the insistence of a right forfeits a privilege that is higher, and thereby prevents development into that which was possible, a grievous trespass has been committed not only against those who might have been stimulated or helped by the development attained, but also against the Saviour who has the supreme right in His servant to the service of the highest development attainable. All Christians,—both those of Corinth and those of today,—are accepted in Christ, and are therefore saved; but all do not wear the same crown nor have the same reward. Paul pleads that the Christian, by insisting upon his right, may cut short his privilege of higher attainment, thereby limiting his future service, and so dim the splendor of his crown. Precisely as if he, Paul, having insisted upon his support from the churches, had thereby been less able to gain the confidence of the Corinthians, and consequently, winning fewer souls for Christ, would, on sound business principles, have had less share with Christ in glory. As a matter of expediency, not only would he yield the present right for the sake of the future privilege and its reward, but he understood that it was to the interest of the Saviour that he should win more souls, and the glory of the Master would be enhanced by the develop-

ment and attainment of His servant;—for the Christian's highest and best is the right of the Christ. So the question resolves itself not into the maintenance or deprivation of a right, but into the suppression or development of powers granted by the Spirit for the Master's sake, and, more deeply, into the choice between claiming from others the recognition of a right for one's self and claiming from one's self the recognition of a right for the Lord Jesus. Paul was jealous for the Christ and earnestly desired to awaken in his brethren this holy zeal.

e. X: 15-21. Christ's right *from* His servant.

It was a recognized fact among the ancients,—among all people who erected an altar and offered sacrifices thereon,—that those who partook of the sacrifice, by that act, acknowledged themselves sharers in its benefits. This was thoroughly understood in the old Jewish economy. Likewise, those who partook of the emblems of the body and the blood of Jesus stood before the world as confessed beneficiaries of that greatest sacrifice;—and such was the Divine intention. In all the sacrificial feasts of the heathen this was the idea designed to be conveyed, and the idea invariably received by those who from the outside witnessed the partaking. The fact that some single partaker attached no value to the sacrifice, and in no wise meant his partaking to be a confession of its benefits (while this fact concerning himself might be literally true) did not at all prevent his position from being misunderstood by those outside and by others partaking. All saw that he partook, and he knew how the act would be invariably construed. If he declined to be considered a beneficiary by those who might not be able to know or understand his individual motives, (X: 28), then by the foundation premise that he was free in Christ, he could be under no constraint to partake. He had full power to refuse; but partaking, he must abide the consequences of being misunderstood. Furthermore, Christians recognize—so Paul argues—but two great, controlling powers,—God and the devil. Ignoring the idol, (which is the basis of the claim of the Christian's right,—VIII: 4-6, —) one must perceive the fact that sacrifice which is not directed by God and offered to

God is instigated by the evil one, and, albeit indirectly, betokens subjection to Satan. These are plain statements, but it is necessary to confront plain statements when searching for the truth. God and Satan are thoroughly antagonistic, and therefore it is a supreme contradiction for one to stand before the world as a partaker of a sacrifice offered to God and also of another sacrifice which, by his own premise, he must acknowledge is "sacrificed to devils". The argument is that what is not directly subservient to God and intended for His glory, is directly against Him, and eventually will be so proven. The question is resolved not into the right of the Christian to use for profit or pleasure that which God has not forbidden, nor into the purity of his motive, but into the higher right of the Lord Jesus to the unquestionable allegiance of His blood-bought servant who is clothed in the livery of His own righteousness. Paul would remind not only the Corinthian meat-eater, but also the Christian of today of the constant liability of this higher right to be assailed by his action. In such a case, would not the insistence of the lower right become a serious trespass?

f. X: 20-22. The Spirit jealous for Christ.

But Paul has already entered upon the weightiest part of his argument. It is not so much a question whether the Christian, denying the right of his fellow-man to sit in judgment upon his act or to question his allegiance, shall be uninterrupted in his right to use and enjoy that which God has not forbidden, as it is whether the Holy Spirit, whose mission it is to guard the interests of the Son, will insist upon the right of the crucified and glorified Saviour to receive honor through, by, with, in, and from the daily lives of those whom He saved at so great cost to Himself, regardless of any and all cost to them. Will the Holy Spirit view with complacency the dishonor thrust upon the Christ as the act of His redeemed—albeit, that act arose from lack of reflection alone—is interpreted by the world as acknowledging a benefit received from an altar whose erection was instigated by the Arch-adversary? It is obvious that the Spirit will vindicate the honor of the Son,—but the question arises, How? The benefits of the great Messianic sacrifice having once been bestowed, the promise is that they shall

never be withdrawn nor the beneficiary be repudiated. No one teaches this more emphatically than Paul (Romans, VIII: 31-39), but he argues here that it is an unwise thing for that beneficiary to provoke the Lord to jealousy;—that is, for the servant to insist upon a right until the Holy Spirit shall be constrained to insist upon the higher right of the Master. In such a case, the honor of the Christ and the sanctity of His sacrifice will be vindicated by putting upon the servant the measure of reproach else thrust upon the Master until the servant is thereby led to a realization of the principle involved, and, having been made to perceive his position, is at last brought to open confession of it and to unquestionable and unquestioned allegiance.

Although here Paul simply reminds the Corinthians of a condition possible as the result of their insistence upon their rights, yet elsewhere Inspiration has not been silent with regard to the ills resulting from the provoking of God to jealousy. When Israel of the Type provoked Jehovah to jealousy by affiliation with idolaters, though this affiliation began in the natural and seemingly proper interchange of national courtesies, (I. Kings, III: 1-3, IX: 16; II. Kings XX: 12-13), the divine protection was withdrawn and the nation was permitted to drink this chosen cup of affliction and its unseen consequences even to the dregs of the Babylonish captivity. Having been taught the cause by the experimental knowledge of the effect, Israel learned that her right to liberty as God's chosen was subservient to God's right to allegiance from the people that He had redeemed, and after the Second Temple had asserted the supremacy of Jehovah in the hearts of His own, as He had done to Egypt, God measured out to Babylon the punishment of her arrogance and pride. Paul trembled lest the Corinthian Israel of the Antitype should thus provoke an unchangeable God to jealousy and find their boasted spiritual liberty ending in a spiritual captivity and afterward in a Second Temple whose corner-stone would be laid not only with joy and thanksgiving but with lamentations and bitter tears. Is the Father less jealous today?—or the Holy Spirit less watchful of the honor of the Son? If we could only stop and think that for every

right that the Christian has in Christ—and certainly, he has none apart from Christ—the Christ has a corresponding, and necessarily, a higher right in the Christian! When these rights are at issue, it is not hard to understand for which the Holy Spirit will demand and obtain the precedence.

V. Right here, it may be well to draw a comparison not only between the positions but between the characters of the Christian meat-eaters of Corinth, and the Christian liberty-lovers of today, and between those of both eras who would maintain rigid measures with relation to all questionable things: for human nature is unchanged, and these same classes would doubtless have occupied each other's place, if they had lived in each other's age. Evidently, the meat-eaters of Corinth were bold, fearless men; men who were the Cavaliers of Christianity; men who desired and demanded that *their* actions should be considered above reproach; men with strong social instincts; men of independent natures who were disposed to do their own thinking and to act accordingly:—yet, they were quick rather than deep thinkers, and, like Cavaliers of all ages, were men more given to action than to thought. They had accepted Christ honestly and sincerely; they ignored the idol; they knew that the meat was good and that it supplied a normal desire of their lives; they believed that God gave it, and that God desired the welfare and the happiness of His children. If they saw fit to use it for their sustenance or pleasure, they could not see that it concerned others, (who might likewise do their own thinking,) especially, since they did not at all insist—as did the other party—that their action should be imitated. Is not this a pen-portrait of many a Christian today, who is conscious of sincerity in accepting the Saviour, and who feels that his actions are the subject of harsh and unjust criticism? But these Corinthians were wrong in one premise:—their actions did concern others. Paul showed them that they concerned the idolaters at Corinth; that they concerned their Christian brethren who might be helped or hindered by them; that they concerned the cause of Christ and all who were working for that cause; that they concerned the better part of themselves far more than they themselves thought; and

more, that they concerned the Master who died to save them;—and yet the Holy Spirit had taught His apostle to recognize their asserted right.

Members of the other party were men who did their thinking in prescribed lines, and then in turn, wished to prescribe those same lines for others; men who had the courage of their convictions, if made sure that they were in proven paths, but lacking the dash and boldness requisite for broader investigations; men in whom the social instinct was less marked and whose religion inclined to an ascetic form; men who were the Puritans of Christianity, not one whit less stern with themselves than they were disposed to be with others, and yet evidently moved by a desire to bring all to their own standard of piety, peaceably, if they could, but by appeal to a higher power, and forcibly, if they must. The shallowness and consequent apparent carelessness of the Second Party were shocking to the First; while the narrowness and consequent apparent bigotry of the First Party were intolerable to the Second, and at Corinth, as in every age of history, religious or political, wherever the Puritan and the Cavalier have come together, the clash was inevitable;—for each must learn that the effective Christian is neither Puritan nor Cavalier, and yet he is both in Jesus Christ.

VI. X: 23-33.

Finally, Paul gives the terse summing up. He reiterates the right of the Christian to whom “there is but one God, the Father,—and one Lord Jesus Christ” to use all things that God has made, no man forbidding, but he urges that each individual Christian should hold this right subservient to Christ’s interest in himself or in others,—that is, to the Saviour’s right to honor and glory through, by, with, in, and from the soul that He has saved. If eating the meat will help him to serve the Master, then no man may interpose, “for the earth is the Lord’s, and the fullness thereof”; but if there is the slightest reason to believe that the exercise of his right would, in any wise, conflict with the Master’s right where he is concerned, then surely, that which was lawful would become “not expedient”; and that which is “not expedient” in the Master’s name, being against

Him, necessarily becomes a trespass. Therefore, the great law of Christian Ethics is laid down in verse 31:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This is the climax of altruism, and is the perpendicular drawn from the Divine Center to the chord of man's need. In its deep, root principle, which is capable of extensive and varied and constant application, we find the true boundary effectually separating the believer from the world yet leaving his liberty unrestrained,—since all things are placed under his control and subjected to his service to the end that he may glorify his Saviour,—narrowing his actions to the interests of One Person, and thereby broadening them to the interests of all humanity.

That the maxim quoted is one belonging exclusively to Christian Ethics is clear, because the secret of its meaning is reached only through an acceptance of the vicarious atonement and righteousness of the Lord Jesus and the consequent acknowledgment of Him as Saviour, and therefore Master. It appeals to no one visible church organization with more emphasis than to another, but seeks its way to the heart of every individual member of the great Spiritual Church, the Bride of the First-born. Its principle has never been attained by height or depth of human philosophy, and to the world its wisdom is folly. For the unregenerate man, there is no argument connected with the Lord Jesus that can have any weight whatever, even though he may be a member of some ecclesiastical body. Until he has answered the one great question relating to the acceptance or rejection of the Christ as his Saviour, there is no other question concerning the Divine Son offered by Inspiration for his consideration. God never appeals to the sinner's love as a constraining power. He simply offers His own as witnessed by the Cross, and reserves him for later judgment, if that is refused. Finally, this maxim, with its far-reaching possibilities, is made the peculiar property of Christian Ethics because it is so ordained that the blood-redeemed, for whom all things work together for good, shall constitute the controlling factor of the world, and to them belongs the right, dearer than all others, of ultimately deciding all perplexing

questions with which humanity ecclesiastical or non-ecclesiastical is confronted:—the decision of the many units attaining unity in Jesus Christ. Shall that right, for the sake of any personal gratification, be neglected or surrendered?

It is a foregone conclusion that when each Christian, on his knees, in the fear of the Lord, faces this great question of "Meat offered to Idols" and decides it in the light of eternity, that then, and only then, will the constantly recurring difficulties with which he is confronted be finally solved;—solved at the tribunal of his soul with a decision that no power, civil or ecclesiastical, may render or reverse; solved without bickering, animosity or complaint; solved in the supreme assertion of the soul's liberty in Christ, which is always quick to recognize the prerogative and the limit of soul-liberty in another; solved in that true humility that reverences the Father as the Giver of all good, and that which He has given or ordained as good. Moreover, it becomes apparent that the solution of this question, being contained not in a "Thou shalt" or a "Thou shalt not" of unyielding Law, but in this maxim of Christian Ethics that is to be applied to each presented condition, may be found by no individual Christian for another; by Christians of one generation for those of another generation; by Christians of one land or clime for those of other countries. The fact that in the days of Paul it conflicted with Christ's rights where he was concerned for the Corinthian Christian to eat meat by no means proves that it would have been wrong for the Jerusalem Christian (idolatry not being a practice among the Jews) of the same period, or for the Christian of the United States today. On the other hand, the fact that indulgence in anything which in itself is so simple and so wholesome as meat might be trespass upon the rights of the Master and fraught with proportionate ill to the servant and loss of good to humanity proves that nothing can be exempt from the condition of this question. At the same time, it is true that this condition—"offered to idols", i. e., perverted to evil—is, with regard to some articles, pursuits, and pleasures, more emphatic, more widely recognized, and more frequent in various times or places, than may be predicated concerning others. It is as if in certain cases was

erected the signal of special danger. It behooves the Christian to be on the alert, beginning every day afresh, constantly trusting the promise "In all thy ways acknowledge Him, and He shall direct thy steps."

Finally, to the careful thinker, it must be evident that the Christian's responsibility for the existence and spread of evil about him reaches to the last atom of his willingness that God should be glorified wherever he is concerned and at all costs to himself;—and no farther. But that is a limit that more and more as it is comprehended will serve to keep his eye fixed steadily upon the Master as the great Captain not only of his but also of the world's salvation. For whatever the Christian is, whatever he does, he is first and above all things, by the grace of God and through the power of the Holy Spirit, a soldier of Jesus Christ; and the war is against evil, the contest is for immortal souls, and the victory is to the Master's glory. Whatever, then, will make him more efficient in soul-winning, that let him do. Whatever will lessen,—no, no, that will not increase his efficiency in soul-winning—that let him, exercising his God-given liberty, prayerfully and carefully avoid. Day by day, in humility and fear, yet in the grateful consciousness of his kingly powers, let him draw for himself this boundary:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

HILL CLIFF IN ENGLAND.

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I.—The Period of Myth.

Within an hour of landing at Liverpool lies an old burial-ground which has been used by our kinsfolk for nearly 250 years, and is probably the oldest Baptist cemetery in Britain. The real history is very interesting, and illustrative of the troubles around the rise of our denomination in the old country. Unfortunately it has often been studied by people whose outlook was too narrow, and who have missed other facts of great importance needful to a comprehension of what they saw. And more unfortunately still, the craving for antiquity has misled others with the desire to carry back our history, into too credulous repetition of vague statements. Most unfortunately deliberate forgery has been resorted to about thirty years ago, which has succeeded in deceiving innocent visitors who never suspect that they are the victims of fraud. These forgeries have brought some shame on us in the neighborhood, and deserve explicit exposure in Baptist circles for all of us who value antiquity, yet value honesty more. As many Americans have heard of this place, and some call every year to see it, they may welcome a critical statement, first of the false legends, then of real facts, some of which have been quite recently discovered and woven together by the present writer.

There was a stone in the burial ground dated 1357, now broken, and with the date damaged. Much local criticism of this has been printed, and it appears that charges of forgery were openly made and not denied, though countercharges of wilful destruction were made. One problem arises, whether Arabic figures were in use at that date in that neighborhood, or whether the Roman *mccclvii* would have been used. The Arabs learned these figures from India, and the Crusaders made

them known in Europe increasingly during the twelfth century. It is said that on the tower of the church at Daresbury, only four miles away, the date 1110 stands. But surely there is some mistake here as to fact or inference. The use of the 0 was much later than that of the other figures; a dated tower in the days of Henry I. is rather improbable. I have seen masons actually carving a date on a rising building which was forty years wrong, and was being put on the church to support a false theory, to the scandal of the town. Apart from the Daresbury case, nothing else is quoted: the really ancient churches of Warrington and Winwick close at hand have no dates so early as 1357, and the earliest seem to be in Roman characters.

Other dates are extant at Hill Cliff, ranging from 1414 to 1597. One of these was shown me last year by the present minister, who displayed it in all good faith, and has since given me a good photograph of it. Part of the inscription on it has been printed, but the most important element has been omitted. Here is a true copy:

Here Lys ye body
of Elizabeth pycroft
who dyd Decembr
1522 1714

One or two letters are worn, and there has been an attempt to obliterate the 7, which yet is quite legible: the date 1714 is in the natural place, and the figures seem to be of the same style as the lettering; while the date 1522 is not in the natural place, the figures 15 are of a modern type, standing not straight, without the 5 projecting below the line, and the surface of the stone there shows signs of manipulation, as if the original inscription had been December 22, 1714. A single glance led me to suspect falsification. A little enquiry showed that this was notorious, and had been exposed in print, first in a lively correspondence in the *Manchester Courier* of 1877, in a department used by antiquaries, then in a reprint under the editorial care of Mr. Earwaker, whose eminence in local antiquities was supreme. In his "Local Gleanings" we find that two stones then reading 1622 had lately been altered from 1692 and 1699. The

names of the forgers were known, and were offered for publication if desired; no one asked for them or disputed these allegations. Nor was this because no Baptist noticed the discussion; one offered vague traditions, and received a lesson on what constitutes evidence; another was challenged by name to answer. At the moment a quarrel among the Baptists on the spot gave fair reason for attending to more pressing business, but five years later the challenge was taken up in the issue of a little pamphlet, which has since been acknowledged and admitted to be sent to press too hastily. Meanwhile the antiquarians had dropped the subject with general scepticism, one going so far as to assert that 1676 was the earliest date known before the recent tampering with the stones, a statement which appears to me slightly too incredulous. After local inquiry, I find no record of any contradiction, unless we may accept as such the little book by Mr. James Kenworthy which ignores this discussion and reprints the challenged dates without notice to innocent readers.

Under these circumstances no cautious historian will use any information given on the stones until it is corroborated from other sources, or unless it was taken from the stones before 1860. While generally the rule is sound, not to follow printed transcripts but refer to the originals, yet unhappily there is now no guaranty that what stands on the stones here is genuine.

Look now at five other items of evidence, not indeed tainted, but scarcely more valuable. It has been claimed that Roger Holland, who is known to be of a good local county family, and to have been martyred on June 27, 1558, was a Baptist. Not stopping to ask what "Baptist" is supposed to mean at that date, turn to the obvious authority, Foxe's Acts and Monuments. Several pages are devoted to the trial. He was asked by Chedley whether he were loyal, and when he quoted in reply from Paul's advice to obey the higher powers, Chedley queried, Then you are no Anabaptist! For in those days "Anabaptist" meant almost "Anarchist" to the minds of rulers still thinking of the Munster episode, Holland replied with spirit, "No, nor Papist either!" At a later examination by Bonner, much the same dialogue ensued, and again both judge and prisoner

agreed that he was no Anabaptist. Was he then a Baptist? He was converted by a girl, whom he married in gratitude; when their child was born they did not call in a Catholic priest, but had the infant christened by one of the new faith. Now in view of these facts, so readily accessible in such a well-known book, what is to be thought of the constant repetition of phrases like "a Baptist of the name of Roger Holland"?

Next it is claimed that a Mr. Weyerburton, who lived at Broomfields near Stockton Quay, a scion of the Warburtons of Arley, a famous Cheshire family, was "the recognized minister at Hill Cliffe" till his death in 1594, when Mr. Daintith succeeded. Granted that such families and places did exist, we are a long way off proof that these men existed or that they were Baptists. Until the exact wording of the old land deeds is made known, there is nothing tangible to examine.

"The next minister, Thomas Slater Layland, was buried in the graveyard in 1602, and is styled on the stone a minister of the gospel." He may have been, but probably not a Baptist minister, and especially not at that date. I have not yet been able to verify his existence at any date, nor even to find the name in the vicinity; though of course evidence may come to light at any time.

"In 1642 Mr. Tillam was the minister." This is not more than ten years too early, and it may yet be proved that he was here then. But to say "the" minister is an anachronism. The term Minister in those days meant in Baptist circles not Pastor, but an unpaid unprofessional preacher, whether stationary or itinerating.

A Bible printed in 1638 was used a few years later as the pulpit Bible. Supposing this to be true, what is the inference? The Bible is one of the Royal Version of 1611, which was at the start so unpopular that the Puritans continued for a while to use the Genevan version. If the Hill Cliffe congregation dated from before 1600, it would be a strange thing for them to disuse the Genevan and adopt the Royal version, put out by James and revised in 1638 by Charles, against whom their friends were actually in arms. But if the church really arose about 1650, when the Genevan was losing ground fast, and when

the Royal version had been reported on by a Puritan committee as the best in the world, then it is comprehensible that a new church should adopt the current version. As for the minister's walkingstick of this period! have we not read in Mark Twain of some pilgrim busting a chunk of granite and labeling the pieces as a bit of Memnon and a fragment of the Acropolis?

It is regrettable to surrender any story of our antiquity; but loyalty to truth compels an acknowledgment that not a single fact has yet been established relating to Baptists here before 1651. That was the date when Baptists swept up into the heavens like a fiery meteor, alarming the country; and the probability is that Baptists really began their course here not more than a year or two earlier.

If students had thought of exploring other records of that period they would have found facts which have a bearing on the real history of the Baptists of Warrington—for this large town, and not the Cleft Hill across the river, was the true centre.

II. Probable origin at Warrington.

Warrington is an ancient town on the Mersey, eighteen miles above Liverpool, and sixteen below Manchester, on the edge of Lancashire, with Cheshire just across the river. These counties belonged to the diocese of Chester, whose records for our period are in fair condition, and have been studied and indexed not only by local antiquaries, but also by a Historic Society for the two counties. The Chetham Society has also done admirable work for the district, and the Camden Society has published several volumes, including the Clarke Papers, bearing on military affairs in the Commonwealth time. The Royal Historical Society puts forth frequent volumes all yielding gleanings to the student who knows what to look for, and the State Papers, Domestic, are well calendared and indexed. None of these advantages were available to Crosby and Ivimey, who were further handicapped by being Londoners. And writers on "Hill Cliffe" seem rarely if ever to have turned their attention to the records named. In the story ensuing, many facts are

for the first time laid before Baptists, and the argument appears absolutely new. The two points to be rendered probable are;—That the church was a Warrington church; That it originated in 1648 or 1651.

The district between Warrington and Preston, twenty-seven miles north, has never accepted the Reformation heartily, and was a Royalist stronghold in 1640. Charles once thought of raising his standard here, and though he chose Nottingham instead, yet Warrington was occupied by the Earl of Derby and fortified, while the country to the east and south was in Parliamentary hands. The district across the river, where the Cleft Hill stands, was the scene of constant skirmishes about 1643, during the siege. One of these was fought exactly on Stockton Heath, and in the death-roll is the name of John Amerie, constable of Barnton, buried at Great Budworth. This family in after years yielded Baptist members: the legend that Baptists fell then and were buried at Hill Cliff is unsupported by any evidence and is out of harmony with known facts. Another tale is that members of the congregation at this time suffered martyrdom by order of the Earl of Derby! This legend can be traced in its growth, and shrinks up into a baseless story about two Presbyterians, killed by Edward Norris.

Returning to solid fact, we find that when the royalists held the town, there was a Puritan woolen-draper named John Dunbabin, who was ready to act as spy and send out information to the besiegers. And so when the town was taken, and Colonel John Booth was put in command for the Parliament, converting it into a huge arsenal, he expelled every civilian except those who would undertake to bear arms in case of need. Now Crosby long ago printed a letter by Captain Deane, telling the Bishop of Lincoln that at the beginning of the Civil War, Baptists were practically unknown in the army, a fact that is also apparent from the silence about them then. We know also that when they did become prominent, Booth swung over to the other side and fought for the Royalists. It is highly improbable that right under his eye, in a garrison town kept by him in such strict order, or even within two miles, any Baptist church could be found. And as no particle of evidence to that

effect will bear any scrutiny, we may safely say that Baptists did not exist here in 1645.

With that date the army was new modelled, with a view to efficiency, and a new religious element began to attract attention there. By 1647 Colonel Harrison is at the front, heading a very republican regiment of cavalry. Next year he was sent to Manchester to oppose the Scotch invasion on behalf of the king, which was joined by many Presbyterians like Colonel Booth, of Warrington. Naturally their new ecclesiastical system became rather shaky, and a certain John Wigan quite declined any jurisdiction by a Presbytery. This clergyman had gone from place to place, accumulating great money claims on the State for his preaching; but now he had founded a Congregational church on the outskirts of Manchester, while yet drawing a nice stipend from the State whose system he rejected. He and Harrison were on the high road to a fresh position.

In the Scotch invasion Harrison was wounded at an early stage, and the command fell to Cromwell, who won the battle of Preston and pursued as far as Warrington, where all the infantry surrendered. Cromwell stayed one or two days to settle affairs, then went to Scotland. One of the colonels at Warrington was Deane, a friend of Robert Lilburne, and perhaps already a Baptist.

Certainly it was at this time that John Wigan became a Baptist, bought the old college in Manchester, where he converted a barn into a meeting-house, and in 1649 established the first regular Baptist meeting in the north of England. There is indeed a vague statement that at the same time and under the same circumstances a Baptist church arose at Broughton in Cumberland, but contemporary evidence is lacking, and the probability points rather to 1651. It is noteworthy that Baptist churches seem often to have been planted by soldiers; sometimes whole companies formed churches, and once it was mooted whether a regiment should be composed of members. Often these were purely military and left no trace when the regiment moved; sometimes they struck root among the local civilians; sometimes disbanded soldiers planted churches where they settled: but from 1649 the army rapidly became a Baptist

stronghold. So evident was this to John Wigan that he handed over the Manchester church to another minister, J. Jones, and enlisted.

Soon the English Presbyterians were alienated by this turn of events, and so a second Scotch invasion was undertaken over the same route, with a curious repetition of events. Charles II. had been crowned at Scone, a covenanted Presbyterian king, and determined to try for the greater kingdom also, starting south in 1651. As before, he found the path blocked by Major-general Harrison with his cavalry, and with the county militia flocking to support him; both regulars and militia now strongly Baptist. Captain John Wigan had scoured the county and locked up all the Royalists in Lancaster and Liverpool jails, so that when the Scotch reached Warrington they found no sympathizers, but Harrison holding the bridge and Lilburne approaching from Manchester. These drew aside, let the Scotch cross, and edged them down to Worcester, where they were annihilated.

Thus first in 1648 and again in 1651 we find several officers at Warrington, who at the latter date we are certain were Baptists. Is not the probability great that the Baptist church known to be at Warrington in 1652, originated at one of these times? Indeed we can heighten the probability and indicate one definite man who seems to be the founder, Thomas Tillam.

Hanserd Knowles had returned from Dora, N. H., and founded a Baptist church which in 1645 met at Coleman street in London. Next year it was one of eight which endorsed the first Particular Baptist Confession of 1644. To this church joined one Thomas Tillam, who undoubtedly had much connection with the continent, and is said to have been a Catholic. Certainly he had sufficient talent to be appointed one of the church's ministers—unpaid preachers. But before he had been long enough with them to be thoroughly well known, he quit London, apparently as Captain, though the reference for this fact is temporarily mislaid. The church seized the opportunity to commission him as "Messenger," or Home Missionary, to plant new churches. At the end of 1651 he was at Hexham, in Northumberland, in touch with other military missionaries

at Newcastle, Simpson, Mason, Gower, Hobson, etc. And when in a few months he built up a new Baptist church, he introduced to its membership his wife Jane, a member of "the church of Christ in Cheshire." This phrase suggests that the members were dotted about over a wide area, and reminds us that we know of some at a Cheshire hamlet called Warford, twelve miles from Warrington, a military plantation close by some more of the Booths.

Next year Tillam went again on a short evangelistic tour, by which means many were added to the church in Cheshire; and next year again he bore a letter from Knowles' church to the saints in Cheshire. This has always been read in connection with a letter dated 1654, June 26, from Warrington, where we meet such phrases as, an "eminent (by us entirely affected) servant of Jesus Christ, who we trust will be instrumental (in the hand of our God, whom we serve) to carry on both you and us in this our pilgrimage." All these facts are readily accessible either in Douglas' History of the Northern Baptist Churches, or in Underhill's Fenstanton Records, etc.

My argument is that admittedly Tillam was the founder of the Hexham church, to which this last letter was sent, and the phraseology quite bears out the theory that he was also founder of the Warrington church, about the same time. This letter is signed by nine men. Two of these I have identified by their wills: Richard Amery was a shoemaker of Weaverham in Cheshire, eight miles south of Warrington; Peter Eaton was a sharman (? shearman) of Warrington. Four others are identified with probability, living at Chester, Whitley green, and Penketh, all within fifteen miles, in both counties; a seventh appears to belong to the family of Thomlinsons in Warrington; an eighth to the Millingtons of Warrington and Appleton, to be heard of again at this church.

We must not forget that there was an official Presbyterian Church of England at this time, nowhere so well organized as in Lancashire. If the District Synod met regularly at Preston, Warrington was the centre of a small Presbytery, and the parish church was held by a Presbyterian. Yet while Baptists controlled the army, Baptist churches were able to meet unmolested.

We may conjecture that the little company gathered in the warehouse of Dunbabin the draper, or in the woolshed of Eaton the shearman. We know that early in 1657 Major John Wigan having been cashiered from Cromwell's guards because he disapproved of the Protectorate, came back with a handsome solatium in arrears and salary, and married off his daughter Elizabeth to Daniel Dunbavin of Warrington, son of our friend John, now deceased. Next year he married off his daughter Lydia to the Rev. William Morris of Manchester, a Baptist minister, who soon removed to a village two miles out of Warrington.

After Cromwell's death the Independents fell from power, Baptists and Presbyterians struggling for control of the army. Baptists won in England and Ireland, and Wigan was promoted and put as second in command of a regiment under Overton, another Baptist, stipulating for other officers of the same stripe. Once more he came into this district, and the Baptist church at Manchester supplied useful information to the Baptist officers, which led to the defeat of the Presbyterians at the last battle in the Civil Wars, here at Warrington. But Monk in Scotland saw that there was no Baptist leader strong enough to secure peace, and skilfully manœvered till some regiments rose against their Baptist officers, others were bewildered and did nothing, Wigan and the great Harrison himself were arrested, and everything pointed to the Presbyterians calling in Charles as a refuge of despair. Brother Tillam, who had developed into a Seventh-day Six-principle Baptist, eager for State pay, founding a church at Colchester, debating in St. Paul's Cathedral with a Free-will Baptist, shared in the downfall and got into prison.

In the general whirl of events, it was clear that Baptists were about to fall on evil times, and the Wigan family began to prepare a refuge for the church at Warrington, of which we must speak another time. But before they quite gave up hope, Baptists made two or three efforts to prevent Charles establishing himself as autocrat. Tillam took over a hundred families to Germany, and came back to a meeting of Baptists and Fifth-Monarchy men in August, 1661. Wigan actually did take part in a rising earlier that year which failed, and he was in trouble for this till he and his wife died in the Great Plague of 1665.

If we bewail the sufferings of the Baptists between 1664 and 1688, let us not forget that Baptists had helped hold down the Royalists at the point of the sword, had forbidden their Episcopal worship, had taken State pay and public money in many places, had fined and imprisoned the Episcopalians year after year. Retaliation was natural.

BOOK REVIEWS.

I. MISSIONS.

Missions in the Plan of the Ages. By William Owen Carver, M.A., Th.D. Fleming H. Revell Co., New York.

Dr. Carver's book is not an addition to the already overcrowded shelves of missionary literature, for it is only remotely connected with them. It stands on a separate shelf, and practically stands alone, by reason of its purpose, its masterly treatment, its splendid achievement. Here are no maps, no statistics, no description of a needy world, no sentiment, no coaxing, no thought of begging for men or money "for missions." All these things are needed, but something far above and beyond them is needed, if the work of preaching the gospel to every creature is to be accomplished. And that "something" has been supplied by Dr. Carver. I am frank to confess that nothing has so taken hold of me for some years as this treatment of an almost threadbare subject. It is strikingly fresh, thrilling with the life of the day-dawn.

"Missions in the Plan of the Ages" takes us back to the eternal foundations of things. The missionary idea—the gospel for the world—is the purpose of God from the beginning. God is the author, Jesus is the Revealer, man—redeemed man—is the Agent by which the plan is to be realized. "World-wide redemption is not an afterthought, but a part of the eternal purpose of the Heavenly Father," says Dr. Carver. Missions have not their inception in the love of man for his fellows, but in the heart of God for the world—the whole of it. The outworking of this overmastering conception of the gospel is fairly astonishing in its discovery of the mighty missionary stream that moves from Genesis to Revelation. What is the best book on missions? The answer of Dr. Carver is, by

wonderful illustration, the Bible. The universality of the gospel is the plan of God, revealed through a common creation, a common law, a universal spirit in the chosen people, the chosen prophets—culminating in Jesus Christ, who is the light of the whole world. Here is the necessity upon the minister to come to a new realization of the world-aspect of the gospel. The average Christian will not realize it if the minister does not. The basis of missions is not in human need—however great; not in sentiment—however beautiful; but in the great purpose and plan of God, fully revealing itself in Jesus Christ, and by him through all his children. "The disciple must ever be the hands through which the heart of the Redeemer lays hold on needy men." "He [Jesus] indoctrinated the dozen that he might evangelize the millions." "A redeemed man is Christ's agent in redemption." The discussion is not built upon isolated or specially-chosen passages of Scripture, but reveals the veritable breathing of the entire Bible.

When the author comes to discuss the Missionary Message, Plan, Power, and Work, there is the masterly interpretation of what we like to call the "old" gospel, yet coming with the freshness of a revelation. Nothing new is asked for; it is the message and plan of Jesus, "into all the world;" it is the power of Pentecost—the Holy Spirit. The chapter, "The Missionary Power," is a veritable tract on the place and power of prayer for missionary service, but its application sweeps beyond the missionary meaning, and touches a vital need in every Christian's heart.

The last chapter, "The Prophecy of Missions," is the most difficult, perhaps, for the reason that it is easier to interpret the past than to forecast the future. There is room for discussion here, yet in the main Dr. Carver takes the safe path. It is true that the full realization of the kingdom lies in the next world; yet, ought we not to look for a greater manifestation here among men? The question sometimes rises: May we not over-spiritualize the meaning of the message of the kingdom? This is in no sense a criticism; it is the natural suggestion growing out of the spiritual triumphs of the gospel, which the final chapter so strongly emphasizes.

“Missions in the Plan of the Ages” must have a place in every minister’s library; it ought to go into every layman’s home. We shall have new missionary preaching as we grasp these wonderful studies. It is the sweep of vision that makes a man. This book creates a world vision. There is a world-throb beating through every paragraph, because the author has caught the movement, the rhythm, of the heart of God, pulsating through the Book he has given to us. The Jews misread their scriptures, and so crucified their Lord; we are in danger of misreading the Scriptures, and so defeating the mission of our Lord, and hindering the divine plan of the ages, which is a world redeemed to God. Plainly, then, we see that missions is a synonym for world-evangelism; the modern missionary impulse is the rediscovery of the plan of God. The plan of God must be the working plan of his children. Any other gospel is a misnomer, unworthy a place in the Christian’s thought, or in the minister’s commission.

WILLIAM HENRY GEISTWEIT.

Mission und Evangelisation im Orient. Von D. Julius Richter, Pfarrer in Schwaubeck (Belzig), Herausgeber der Ev. Missionen. Gütersloh, 1908. Druck und Verlag von C. Bertelsmann. Seite 320. 4.50 M., gebunden 5.50 M.

Here we have the second volume of Richter’s *Allgemeine Evangelische Missionsgeschichte*. It is pleasant to know that the history of evangelical missions has been undertaken on an adequate scale. The first volume which appeared two years ago gave us the history for India. By the Orient as discussed in this volume readers in America will need to be told that the “Nearer East” is meant. The countries in review are the Turkish Empire, discussed in several chapters under its subdivisions; Persia, Egypt and Abyssinia. But first of all we have an extended discussion of the Mohammedan world and the Oriental Churches, in Chapter I. Chapter II. tells of the earlier missionary efforts of Henry Martyn, the Church Missionary Society, and the Basel Mission to the Caucasus. Thence taking up the various political divisions in order the problems and the

progress of the work are narrated with thoroughness, system and sympathetic insight. An appendix discusses the work of the Bible Societies. Statistical tables are added also.

There is no more instructive field for missionary study than just that covered in this volume, and recent and current events in this territory give it especial interest and value for the missionary student at the moment. Dr. Richter's volume, with its thoroughness and comprehensiveness is opportune for this need.

W. O. CARVER.

Die Lebenskräfte des Evangeliums. Missionserfahrungen innerhalb des Animistischen Heidentums. Von Joh. Warneck, lic. theol., Missionar. Berlin, 1908. Verlag von Martin Warneck. Seite XI+327.

The author of this volume has had peculiar opportunities for missionary study; reared in the family of his illustrious father, Professor Gustav Warneck, the great missionary student and teacher and writer; and then himself a missionary for some years already. He shares his father's deep piety and spiritual views of religion and of the missionary enterprise as also facility and clearness as a writer. In this volume he has undertaken to give us a picture of the condition and need of heathenism viewed from the standpoint of its religious defectiveness. The religious principle is recognized and the worth of religious striving, while emphasis is also laid on the bondage and impotence of heathen religion. The necessity for the missionary's understanding the religion and the feeling of the people to whom he goes is pointed out, and then we have set down in clear, distinct analysis the spiritual gifts of the Gospel to the heathen. The missionary is to come with his message as a message of revelation and authority, not to compete with the native religion in polemics nor in scorn but as the response to the needs of the soul so poorly met in his idolatry. The heathen will then find in the Gospel when he comes to know it Truth, the living God, Release from fear and bondage to ghosts and demons, Divine Love, Morality, Hope of everlasting Life.

The study will be valuable especially for any who contem-

plate foreign mission service, and hardly less so to those who seek to understand the living power of the Gospel as a social force in the midst of what we call Christian civilization.

W. O. CARVER.

Our Little Grecian Cousin. By Mary F. Nixon-Roulet, author of "God, the King, My Brother", "Our Little Spanish Cousin", "Our Little Alaskan Cousin", "Our Little Brazilian Cousin", etc. Illustrated by Diantha W. Horne. 141 pages.

Our Little Egyptian Cousin. By Blanche McManus, author of "Our Little English Cousin", "Our Little Arabian Cousin", "Our Little Dutch Cousin", etc. Illustrated by the author. 131 pages.

These two volumes belong to "the Little Cousin Series", of which L. C. Page & Company have a library of three dozen volumes, uniform in size, style and price (60 cents). The material and workmanship are of fine quality and the volumes very attractive. They give in fascinating, vital style a great deal of information concerning the life, habits and lands of the people of the different countries. It is a delight to read such books. Each story has some interesting child characters about whose personalities the facts and descriptions naturally gather. The illustrations are good.

W. O. CARVER.

O Heart San. The Story of a Japanese Girl. By Helen Eggleston Haskell, author of "Billy's Princess", etc. Illustrated in colors by Frank P. Fairbanks. L. C. Page & Company, Boston, 1908. 136 pages. Price, \$1.00.

It would be difficult to imagine a more charming little work than this. Aside from two or three instances of improbability the story is faithfully true to Japanese life. Although a very brief story it is complete and has the heart story of its heroine. Every sentence, almost every phrase, reflects some Japanese trait or coloring. It is packed full of information of Japanese life, customs and scenery. The mechanical work deserves to be set down as a work of art in every way. This is one volume

of a series, which the publishers designate "Roses of St. Elizabeth Series", designed for children but desirable for all.

W. O. CARVER.

Heroines of Missionary Adventure. True Stories of the Intrepid Bravery and Patient Endurance of Missionaries in Their Encounters with Uncivilized Man, Wild Beasts and the Forces of Nature in All Parts of the World. By E. C. Dawson, M.A. (Oxon), Canon of St. Mary's Cathedral and Rector of St. Peter's, Edinburgh, author of "The Life of Bishop Hannington", "Lion-Hearted", "In the Days of the Dragons", etc., etc. With Twenty-four Illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company, 1909. Pp. 340.

There are thirty-nine chapters in this delightful and highly useful work. telling the most striking facts of many heroic women who have carried the Christ to the homes of many lands. Some of the names which appear are Mrs. Duff, Mrs. Robert Clark, Mary Reed, Irene Petrie, Mrs. Hudson Taylor, Fidelia Fiske, Mrs. Bishop, Miss Whatley and numerous others. Such works as these will supply the place too often filled by unhealthy stories of adventure and they should be in all homes and libraries. The young would devour them with avidity and older readers would find them highly engaging. These publishers deserve thanks for the series of such books they are producing.

W. O. CARVER.

Heroes of Modern Crusades. True Stories of the Undaunted Chivalry of Champions of the Downtrodden in Many Lands. By Edward Gilliat, M.A. (Oxon), Sometime Master at Harrow School; Author of "Forest Outlaws", "The Romance of Modern Sieges", etc., etc. With sixteen illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1909. Pp. 352.

The first five chapters deal with the crusade against slavery in last century, especially English and American slavery; with accounts of the work of Clarkson, Wilberforce, and Lincoln. Next follow chapters on St. Vincent de Paul, John Howard,

Oberlin, and Romilly and the work of these for various classes of the helpless and oppressed. Two chapters deal with the temperance crusade and more particularly of the work of Father Mathew. Then we have chapters on the reforms of Lord Shaftesbury, General Gordon, Sir George Williams, Quintin Hogg, Dr. Grenfell, and Dr. Barnado. It is a charming and highly useful work and places within easy reach of all the records of these important reforms. There is something of the one-sidedness of the crusade in the accounts, but on the whole the accounts are trustworthy and the work well done.

W. O. CARVER.

Missionary Heroes in Asia. True Stories of the Intrepid Bravery and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature. By John C. Lambert, M.A., D.D., Author of "The Omnipotent Cross", "Three Fishing Boats", etc., etc. With Ten Illustrations, Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1908. Pp. 158.

These stories are well told and are made up from the biographies of prominent missionaries. The subjects of the six chapters are James Gilmore of Mongolia, Jacob Chamberlain of India, Joseph Hardy Neesima of Japan, George Leslie Mackay of Formosa, Miss Annie R. Taylor of China and Thibet, and Dr. A. Macdonald Westwater of Manchuria. The narratives are well written and will give entertainment, instruction and will awaken missionary enthusiasm. They are well adapted for children and young people but not wanting in fitness for all ages and classes.

W. O. CARVER.

Stewardship and Missions. By Charles A. Cook, Author of Systematic Giving, Stewardship, the Holy Spirit in Church Finances, Helpful Portions for the Prayer Life. Published by the American Baptist Publication Society for the Baptist Forward Movement for Missionary Education. Pp. 170.

Mr. Cook has for years devoted his time with intelligent enthusiasm to the inculcation of the principle of stewardship.

His booklet on that subject had a wide reading and deserves to be permanently studied. In the present volume the general principles of stewardship are applied to the specific field of Missions. No effort is made to avoid the matter of the work entitled Stewardship, but rather is it freely used. There are eight chapters with a series of questions at the close of each, while topic notes adorn the margins all along. Several full-page illustrations add attractiveness and pedagogical value. The book is full of life and is admirably adapted to the use of individuals, classes and ministers. The principles are illustrated with anecdote and quotation as well as enforced by Scripture quotation.

W. O. CARVER.

A Syllabus of Lectures on the Outlines of the History of Christian Missions. By William Owen Carver, M.A., Th.D. Baptist World Publishing Co., Louisville, Ky., 1909. Pp. 63.

For some years Professor Carver has used a syllabus on the principles and history of missions in his class in Comparative Religion and Missions. The part on the Biblical basis of missions he has now expanded and published under the title, "Missions in the Plan of the Ages." The other part Professor Carver has revised, somewhat enlarged and brought up to date and now offers to the public as a syllabus. It is the most satisfactory outline of the long and interesting story of Christian conquest with which I am acquainted. All who are interested in the subject will find this a most valuable guide.

W. J. MCGLOTHLIN.

Doctor Lee. By Marshall Broomhall, B.A. With preface by Walter B. Sloan, with Portrait. Morgan & Scott, London and China Inland Mission, London and Philadelphia. 61 pages. Price, 20 cents.

This is a beautifully bound little volume with art cover. It contains an interesting and suggestive account of a Chinese

Christian of the third generation who for a few brief years became a leader in Christian thought in a section of China. His conception of Christian life was of the Keswick type and his experience hardly normal. but the life was influential and its story will be of service in many ways.

W. O. CARVER.

In Captivity in the Pacific; or, In the Land of the Bread-fruit Tree.
By Edwin J. Houston, Ph.D. Philadelphia, The Griffith and Rowland Press, 1909. 422 pages. Price, \$1.25.

This is the third of a series of four books by Dr. Houston in which he undertakes to set forth the leading characteristics of the Pacific Islands and their people by means of the story of some boys who are supposed to have been cruising, shipwrecked and undergoing various other experiences in the South Seas and other parts of the Pacific. In this volume two of the boys are captured by some savages and carried to live in their island as members of the chief's family. There are many points at which the work is open to criticism, but the test that counts for most is that one's own boys are ever eager for more of the story. The author's chief weakness is that he sacrifices artistic progress and consistent disposal of persons and events to the end of giving useful and full information. If that is a fault it leans to virtue's side.

W. O. CARVER.

Desert, Mountain and Island. Two Studies on the Indians of Arizona, Two Studies of New Mexican Life, Two Studies on Porto Rico. By von Ogden Vogt. Presbyterian Home Missions (Young People's Department), 156 Fifth Ave., New York. Pages 39. Price 15 cents.

A remarkably bright, vivid and informing tract, designed to set forth for Presbyterian children and young people the work of Presbyterians in the territories indicated. There are map sections for each set of studies, and numerous good pictures. A slip accompanies, with a bibliography and instructions for using the pamphlet.

W. O. CARVER.

The Resurrection Gospel. A Study of Christ's Great Commission. By the Rev. John Robson, D.D., author of "Hinduism and Christianity", "The Holy Spirit the Paraclete", etc. Cincinnati: Jennings & Graham; New York: Eaton & Mains, 1908. Pages 311. Price \$1.25.

Dr. Robson is already known and appreciated for extensive service of authorship and translation in the field of missions. In the work before us he has undertaken a fresh and comprehensive study of "The Great Commission" in all its relations to the missionary enterprise. Such a study was needed, and it is here presented in clear and mature thought, flowing and vigorous style, in type and general mechanical work such as are a delight to any reader.

There has been but one exhaustive study of this Commission, and that, unfortunately, is out of print. The remarkable work of John Harris in the middle of last century will never be surpassed for thoroughness and comprehensiveness. It has long seemed a pity that it has been allowed to pass out of common use. There ought to be a new edition of it, with the necessary modifications.

The present work will largely supply the place of Harris, and every generation ought to have in its reading some such study of that command which gives imperative force and authoritative commission to the fundamental Christian impulse to propagandism, to universal evangelization.

Our author clears the way by an examination of the "critical assault on the Great Commission," which is scholarly and sympathetic, but clear and forceful. The relation of the Messiah to Israel, the relation of the Resurrection to the Gospel Commission and the Lord himself in the light of his resurrection are all discussed positively as well as defensively in relation to the rationalistic attacks on these fundamentals.

"The Church of the Resurrection" is discussed with remarkable insight. The definition of the church as "(a) the company of believers in Christ, (b) engaged in the service of His Kingdom," may lack in completeness, but it certainly contains the most elemental essentials. He correctly apprehends that the

commission is given to all the members of the church and is to be discharged with a sense of individual responsibility. Of course all this makes the missionary idea the formative principle in the institution and organization of the Church—or as some will prefer to say, of churches..

“The Resurrection Name of God” is treated in its practical implications for a conquering gospel in a suggestive way.

“The Resurrection Message to Man” calls for two chapters on “Repentance” and “Forgiveness of Sins.”

The “Great Aim” of the Commission is discussed with adequate fullness and with a clear perception of the full idea of making disciples of the nations.

The “Appointed Means” of the Commission has been too often and too fully discussed to leave room for anything new but properly finds place here.

“The Power of the Resurrection” is analyzed, the “blight of that power in modern preaching” deplored, and “conditions of recovery of the power” discussed.

The final chapter is on “The Sacrament of the Resurrection.” It is here that the author flounders hopelessly in a bog of strange confusion. He has broken away from some of the usual Presbyterian ideas, certainly, but he has apparently been much afraid of coming out on some distinctly anti-Presbyterian conclusions. As to the significance of baptism and its place in the Christian system, he has advanced some new ideas, to be sure, as he can claim also the distinction of presenting some new arguments, even if we cannot say supports, for the general Presbyterian ideas of the two ordinances.

He and Paul are in direct conflict on the matter of baptism, but Dr. Robson tells us that the content of baptism can be found only in the Commission. Baptism is, then, “a means toward making a disciple,” but “it is a means of grace to them [the subjects of baptism] because it is primarily a means of grace to those who administer it.” * * *

He concludes that “*Baptism is to be administered to those who are to be taught to observe the things that Christ has commanded.*” He refrains from discussing how this would be ap-

plied in the Christian countries (1), but is quite clear that "in non-Christian lands" the ordinance should be applied only to those who have been convinced by preaching and teaching that Jesus is Christ and Lord and who have professed faith in him.

The ordinance is not to be required to be administered by the Church, nor by ordained men, however desirable this might be, but by any worker. Such, he thinks, is the teaching and example of the New Testament.

W. O. CARVER.

Peru: Its Story, People, and Religion. By Geraldine Guinness. Morgan & Scott, Ltd., London. Pp. xxiv., 438.

Probably there is no better account of the social and religious condition of Peru; certainly there is none so interesting and so well illustrated. Miss Guinness comes of a good missionary stock and has qualified herself for observation and for service by a course at the London University. She recounts the story of this state, showing how the greed of the white man, for gold at first, and for rubber now, has been an abiding curse. She describes two or three typical cities, and parts of the country: she shows how the Indians are oppressed, though they form more than half the population. Hawkers can force goods on them, they are drafted for the army, they are taxed heavily by the priests both in cash and in forced labour, and they are afforded no education. If the lot of the men is hard, that of women and children hardly bears description.

The religion of Peru is Roman Catholic, and no other worship may be public. The system is criticised as paganized Christianity, as a political power, as a spiritual famine, and as a moral pestilence. Abundance of evidence is given for each count in the indictment. It is shown how education is provided by the state, with the result of producing atheists and spiritualists. Then a brief account is given of the Protestant efforts to combat all these evils, and the book closes with an appeal to those who now know the condition of things, to aid in remedying them.

This has special pertinence for Americans, who claim the

South as their sphere of influence. To Baptists again this book should sound as their own summons, for who else can oppose Rome without lying open to an awkward *Tu quoque* on the matter of tradition and infant baptism. May it result in many recruits to this most needy of fields.

W. T. WHITLEY.

The New Horoscope of Missions. By James S. Dennis, D.D., author of "Christian Missions and Social Progress", and "Foreign Missions After a Century". New York: Fleming H. Revell Co., 1908. Pages 248. Price \$1.00 net.

This volume represents the John H. Converse Lectures before the McCormick Theological Seminary, with an appendix consisting of a reproduction of Dr. Dennis' address before the Parliament of Religions, Chicago, 1893, on "The Message of Christianity to Other Religions." This course of lectures is the first on a new foundation and is another proof of the deepening interest in the cause of missions in our schools. Two first courses of endowed lectures are reviewed in this department this quarter.

Dr. Dennis is one of the very best known and best appreciated writers on missions, and is looked to as an authority on the subject. In the Converse Lectures he has given us a sort of second series of the *Foreign Missions After a Century*, which was a notable book fifteen years ago and onward. The *New Horoscope* is broader, more definite, rests more on detailed facts, and so marks great progress in the position of missions in the thought of Christians as compared with the outlook of the former book, splendidly optimistic and inspiring as that book was.

The present horoscope is made from four comprehensive observations of the missionary firmament. The first observation discovers "A New World Consciousness," the second looks upon "Strategic Aspects of the Missionary Outlook," the third sees "A New Cloud of Witnesses," the last takes account of "First Annals of the Kingdom."

The lectures are in excellent style, are based on facts and interpret these facts sanely and hopefully. The book will itself help to realize the visions of its seer. W. O. CARVER.

India, Its Life and Thought. By John P. Jones, D.D., South India, author of *India's Problem, Krishna or Christ*, etc. New York: The Macmillan Co., 1908. Pages xvii.+448. Sixteen illustrations. Price \$2.50 net.

Dr. Jones has given himself a permanent place in the appreciation of missionary and other students of India by his volume on "India's Problem, Krishna or Christ," published a few years ago. This new volume greatly increases his service in this interest. He is an experienced student and close observer of the ways, nature and needs of the India people, and has the gift of setting forth with remarkable clearness and ease what he has seen and thought. It is significant that he has not wholly escaped that snare of all writers of India, generalized statement of facts of limited application. What is true of one part of India or of one section of its people may not be true of another part of the land or another section of the people. This the world is coming slowly to learn, and Dr. Jones has helped to teach it. But he falls into the almost inevitable, and certainly excusable, error of treating the Bhagavad Gita as the universal Hindu Bible, which is extensively true, but as Dr. Jones himself clearly implies in other parts of his work, has little influence with many classes of the people, and with some none at all. The Puranas and the Tantras certainly hold a place of primacy with very many. This is a matter of relatively little importance. Many readers will be able to get a clearer and more accurate idea of India from this book than from any other source. "India's Unrest," now attracting so much attention and awakening no little just apprehension, is discussed with insight. There is brief presentation of the many and varied faiths of the land. Then we have a delightful description of a journey into Burma and of the relative freedom of the Buddhist faith in that part of India. Readers will find a remarkably full and lucid exposition of the complicated caste system.

The Bhagavad Gita is discussed with sympathetic appreciation of its excellencies and searching condemnation of its defects, though here it seems to the reviewer that over much is made of the fact that this "Bible" presents several "ways of salvation" since it is not impossible to combine these and in a measure Christianity does so combine them.

Popular Hinduism, as distinguished from that of the philosophical and systematic writers, is fully set forth in all its weakness as also the religious ideals of the people. Home life in India is opened up to us. Then all the later religious movements are reviewed, Islam, Buddhism, various Hindu reforms and finally the Progress of Christianity, where the author discusses the principles on which the Christian conquest is to be made triumphant. The work should have a large place in missionary studies and in the reading of all who for any reason want to know India from the religious point of view. There is a note of deep pathos in the words in which after thirty years of devoted service the author dedicates his book "To my dear children who have bravely and cheerfully endured the separation and the loss of home for the sake of India."

W. O. CARVER.

II. CHURCH HISTORY.

Modernism. The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes and Appendices. New York, Chas. Scribner's Sons, 1908. Pp. 351.

The Programme of Modernism. A Reply to the Encyclical of Pius X., etc. Translated from the Italian by Rev. Father George Tyrrell. With an Introduction by A. Leslie Lilley. G. P. Putnam's Sons, New York, 1908. Pp. 245.

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa, Doctor of Philosophy and Theology, etc. Translated from the Spanish. Southern Publishing Co., Mobile, Ala., 1908. Pp. 359.

Der Modernismus. Von Professor D. Karl Holl, of Berlin. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany, 1908. Pp. 48.

That there is wide-spread interest among all confessions in the recent movement within the Catholic Church, which has come to be known as Modernism, is shown by the stream of books dealing with the subject, both Catholic and Protestant, which comes pouring from the press. The above books are practically agreed as to what Modernism is and what it signifies, and that it is on the whole rightly named. It is the result of modern criticism, modern philosophy and modern science penetrating the Catholic laity and the more cultured members of the priesthood. All agree that its adoption would mean a profound revolution in the church, and the official hierarchy declare that it would result in nothing short of dissolution. All four of the books look upon this as the most serious crisis in the history of the Roman Church since the Reformation of the sixteenth century.

Sabatier writes from the standpoint of liberal French Catholicism. The author is an ardent admirer of Loisy and regards him as the heart and soul of the movement. And indeed in this opinion the others substantially agree. Sabatier denies that the movement is due to an infiltration of Protestantism and maintains that Loisy's "The Gospel and the Church" is an effective answer to the Protestants Harnack and Auguste Sabatier (page 76). He regards the origin, impulse and power of the movement as primarily religious, "It is", he declares, pp. 32 f, "this experience of increased religious life which is the essential characteristic of the Modernist movement. Modernism is breaking up the religious soil in a way which, though not generally noticed, is even more important than its work in the scientific field". "It is this note of piety combined with freedom, of love for the Church at the moment when in certain respects the author is at war with her hierarchy", p. 36, which he declares to be the most distinctive feature of Loisy's work. "Modernism is a spiritual spring which penetrates, vivifies and rejuvenates all things", p. 79. "It is an unexpected current of mysticism, passing over our age and giving un-

speakable fervor and power to those who drink it", p. 88. These quotations will serve to show Sabatier's conception of the movement as the result of mysticism and revived religion in the Catholic Church rather than as intellectual in its origin.

He admits that the party have no recognized leader and no unity of thought or purpose. "Modernism is in no degree contained in an intellectual proposition; it is not a system or a new synthesis, it is an orientation", p. 69. "It has no creator or head. . . . The Modernists, then, are not neo-Catholics, nor even reformers", p. 72.

The author declares the Modernists are thoroughly loyal to the Catholic Church. "Authority may exile the Modernists"; he declares, "it will never be able to separate them from the soul of the Church, or prevent them from being attached to her by bonds of love which no human government can break. . . . The Modernists are quite resolved to conform to the end, if they can, to all the Church's laws", p. 87.

The author lays responsibility for the present crisis on the shoulders of Pius X. whom he continually reproaches as ignorant, narrow, bigoted, mediæval, inquisitorial, without knowledge of or sympathy with the difficulties and anxieties of the modern cultured world. He seems to rejoice in the fact that such a pope is reigning since his repressive measures will force Catholics to shake off the shackles and achieve freedom once and for all. "The present crisis will not kill the Church, it will transform her; the Catholic of to-morrow will be no longer a subject but a citizen," p. 102. The author finds fault with the pope because he takes his office and the dogma of his infallibility with all seriousness. "He performs his office as infallible pope with a sincerity, a simplicity and a conviction which have something touching about them . . . Never perhaps has there been seen in so lofty a position a like absence of all hesitation, a mind so completely impervious," p. 111.

The author is enthusiastic and optimistic. He not only believes in Modernism; he believes in its speedy and complete triumph. He is sure that that triumph will be a great blessing to the world and to the Church itself. "Modernism is already virtually victorious," p. 161. The Church will be transformed

but she will be saved, all that is genuine in her will be preserved and heightened in significance by Modernism. "In the Middle Ages the Church saved Science, in the twentieth century Science will save the Church," p. 133. "Modernism is as sure of the future as the sap which rises in the tree, and all the forces hurled against it will be as ineffectual as an army sent out against the spring," p. 162. In the last half of the book are printed translations of four very important documents, among them the new Syllabus and the famous Encyclical against the Modernists.

One is impressed with the intensity, the mystical piety and enthusiasm, the optimism and hopefulness of the lectures, but is not convinced. The author is brilliant rather than profound.

"The Programme of Modernism" is a much weightier book. When Pius X. published his Encyclical against the Modernists, September 8, 1907, a translation of which is printed in this volume also, a number of Italian priests collaborated in the production of a reply which they published under the above title. It has been translated into English by Rev. George Tyrrell, a liberal English Catholic, and provided with an introduction by A. L. Lilley, a London vicar. The whole is a serious and able production. It is far less hopeful than the preceding book; it appreciates the seriousness of the situation and the radical character of the changes which are proposed as Sabatier does not. They regard themselves as the faithful subjects of the Church, "resolved to cling to her till our last breath . . . devoted sons of the Church, obedient to that authority in which we recognize a continuation of the apostolic pastoral ministry", p. 2. And yet condemned by that authority "we present ourselves without any disrespect, but with a profound sense of the rights of our religious personality, before the tribunal of the community to which we belong to answer the accusations alleged against us. . . . We simply set forth our position and invite the judgment of our brethren upon it, and indeed the judgment of history," p. 3. Such words are the expressions of men who have the calm seriousness of mighty convictions in the presence of powerful opposing forces. They regard the present condition of the Catholic Church as lamentable in the

extreme and yet they doubt if she has in her the possibility of reform. They speak of "her rapidly-dwindling followers", "her deserted sanctuary, no longer visited by the warmth of that public life which throbs alike in the workshop and the university", etc. They complain that there is a want of a sense of brotherhood in the Church, of its aloofness from the life of to-day, of its lack of sympathy with the struggles and perplexities of mankind. They declare that "Church and Society can never meet on the basis of those ideas which prevailed at the Council of Trent, nor can they converse together in mediæval language", p. 5. They sadly assert that since leaving the seminaries and coming in contact with the world as it is they "have felt the solidity of that theoretical ground which we had learnt to regard as the indisputable basis of Catholic faith give way beneath our feet. . . . The pretended bases of faith have proven themselves rotten beyond cure", p. 7. The programme which they propose is nothing short of a transformation of the Catholic Church in such a way as to bring it into sympathy and harmony with the modern world, its sense of universal brotherhood, its scientific methods and beliefs, its democratic aspirations and its progressive nature. And yet with a programme so radical they are not wholly without hope of ultimate success. "We cannot believe that the Church will ultimately reject our programme as mischievous," p. 4. "We believe we are rendering a true service to the Church in breaking through this deplorable tradition of abuses and concessions, and in respectfully but firmly explaining our contentions", p. 8.

The Encyclical had affirmed that their views were determined by their subjective philosophy. This they deny and declare that they have reached their present position by the way of Biblical criticism, both textual and higher. They go into the question with some fulness and state as their position substantially what has been the position of radical Protestant critics for many years. "It has been a prolonged documentary study of the Gospel narratives that has led so many of us to revise the traditional opinions about the foundation of the Church and the institution of the Sacraments," p. 17. So has the patient study of Christian history been influential in form-

ing their opinions. "Finally, it has been long years passed in the patient comparison of the various stages that mark the development of Catholic thought that have almost unconsciously driven us to adopt a new theory as to the development of dogma from the teaching of Christ," p. 17. "Modern criticism has revolutionized the historical outlook," p. 21. "Modernism stands for a method, or rather for *the* critical method, applied conscientiously to the religious forms of humanity in general, and to Catholicism in particular," p. 18.

They admit, as Sabatier declared, that they have as yet done nothing in the way of building, nothing synthetic. "We are the first to declare openly and emphatically that we have as yet no definite synthesis and are only groping our way laboriously, and with much hesitation, from the now assured results of criticism to some sort of apologetic, whose aim is not to subvert tradition but solely to make use of the eternal postulates of religion familiar to the most authentic conception of Catholicism," p. 20. Criticism has forced them to alter their conception of the Old Testament, of Inspiration and Revelation, of the New Testament and of Christian history since apostolic days. "But as yet they have been able to build up nothing in the room of the shattered conceptions that have fallen about their feet. How far they have departed from accepted standards of Catholic orthodoxy will be seen from their statement that "such a criticism of the historical substance of Christ's teaching does away with the possibility of finding in it even the embryonic form of the Church's later theological teaching. So too an impartial study of patristic tradition . . . has proved how idle it is to look there for the fundamental lines of Catholic theology as systematised by the scholastics and adopted in the definitions of Trent. What, without prepossession, must be admitted is, a progressive development of Catholic theology", pp. 76, 77. "We cannot possibly deny the evolution of Catholicism," p. 91. "Everything in the history of Christianity has changed—doctrine, hierarchy, worship," p. 92.

They deny that they are agnostics as charged in the Encyclical or that "immanentism" has influenced their views,

though they admit the kinship of this philosophy with their own position; they resent decisively the charge that they are the enemies of the kingdom of Christ or of the Catholic Church, considering themselves her most loyal and useful sons, while they oppose the hierarchy and its pretensions.

The third book has a deceptive title. It is not so much a treatment of the changes that are in progress or are threatening in the Catholic Church as a vigorous polemic against many fundamental Catholic positions. The author has long been a Catholic clergyman, a Spaniard, with much learning and extensive observation and experience in many countries. He came to America expecting to find a freer Catholicism than he knew in Spain, only to discover that the most popular and widely read exposition of Catholic faith in this country, Gibbons' "Faith of Our Fathers", was full of mistakes and maintained positions which would scarcely be tolerated in Europe. His book was written largely to meet this work of Cardinal Gibbons. With ample learning, with an insight which is hardly possible to a Protestant, with an admirable spirit of candor and fairness the author attacks nearly all the fundamental positions of Catholicism. His two lines of attack are Biblical exegesis and historical investigation. It is marked by none of the hysteria and rancor which too often mars the work of a new convert. It is one of the sanest, most fraternal and ablest books of the kind with which I am acquainted.

The author is acquainted with the Modernist movement and is sympathetic toward it, but seems to have reached his conclusions from the practical side of morals and religion, the side of real life, rather than from the intellectual. He seems to have broken with Catholicism much more completely, and to be anxious to help others out of the Church and keep Protestants from the profound disappointment that must follow entering it. He has no thought of revolutionizing the Church as a whole but only of saving individuals from its clutches.

The fourth is a mere brochure by a Protestant professor in the University of Berlin. But it is exceedingly able and helpful. The author regards the present crisis as the most serious, with the exception of the Reformation, that the Catholic Church

has ever been called to meet. It does not deal with individual dogmas or certain features of the constitution but involves the entire realm of faith and the complete outlook on life, "striving after a complete transformation of the entire theological and hierarchical system".

After a historical sketch of liberal movements in the Catholic Church in the past the author points out that the present movement began among German Catholics about 1890. It now affects France and Italy and to some extent England and America, while it seems to have been squelched in Germany. He believes it sprang from a renewed study of Christian history in the scientific spirit, along with the critical study of the Scriptures. "In the name of history as in the name of piety struggling after personal conviction, the demand was made to separate between the passing and the permanent in Christianity and to cast aside that which was outgrown," s. 24. This was the demand in France. The author regards the English priest George Tyrrell as the noblest figure in the whole movement. "He knows what religion is because he lives in it," s. 29. "As in Loisy the movement reaches its scientific, so in Tyrrell it reaches its religious zenith," s. 32. The author finds that all the Modernists, of whatever direction, are united in the fact that "the final impulse in all was the necessity of building up for themselves a personal conviction of their religion". In this effort they leave the fundamental Catholic principle of authority and have already passed over to the fundamental position of Protestantism. It is this mark which makes the movement so hopeful from a Protestant standpoint. One must wonder with the author that they still strive to regard themselves as good Catholics. The author recognizes as every Protestant must recognize that they are no longer Catholics if this term is to be defined as in the past. The pope and the Catholic Church are fighting for their very existence. If the programme of the Modernists should be adopted the Catholic Church would cease to exist. It would become something else. Every vested interest in the great organization must fight the Modernists. "They are actually dissolving the Catholic Church. Every pope must decide exactly as Pius X. has done," p. 42.

In other words the Protestant author of this brochure regards the reform or adaptation of the Catholic Church to the modern world as impossible, and with this opinion the reviewer agrees. Modernism must be suppressed or excluded or the Catholic Church will perish.

W. J. MCGLOTHLIN.

Der Hexenwahn. Von Pfarrer Lic. Dr. R. Ohle-Preuzlau, Tübingen, 1908. Verlag von J. C. B. Mohr. Pp. 47.

Witchcraft is one of the strongest as it is certainly one of the saddest delusions that ever afflicted the human race. The story of the bloodshed, the cruelty practiced on poor, decrepit and harmless old women in the name of religion and the safety of the community would surpass belief if not, alas, so well authenticated. This brochure presents the history of the terrible episode in brief, compact but vivid fashion.

W. J. MCGLOTHLIN.

The Monuments of Christian Rome from Constantine to the Renaissance. By Arthur L. Frothingham, Ph.D., Sometime Associate Director of the American School at Rome, and Professor of Archæology and Ancient History at Princeton University. The Macmillan Co., New York, 1908. Pp. 412. Price \$2.25 net.

Rome is perhaps the richest of all the cities of the world in the creations of Christian art. Being the imperial city, the mistress of the world, its church was from the beginning one of commanding power and influence. It succored the Christians suffering from persecution even in distant parts of the world, and as soon as political conditions would permit such action, began to build churches and produce other monuments of Christian art and life. From that day to the latest times it has been building, restoring, changing, it has been painting, ornamenting, carving, all for the glory of God as its people have understood that object. Nowhere else in the world are there such massive churches, such masterpieces of the painter's genius,

the sculptor's art and the architect's aspiring dreams. The story of their creation and development is a long and intricate one, and many great scholars have worked at it. The present volume is a handbook, but a handbook of a very complete and satisfactory kind. The author has not only used the literature of the subject, but has also spent many years in Rome and its environs studying the monuments themselves.

The work is divided into two parts, the first being a historical sketch of the city itself with special reference to its monuments. To this the author has assigned 145 pages. This is a brief but clear outline of the vicissitudes through which the city has passed during the centuries, and forms a good basis for the second part. This consists of a study of the monuments themselves. They are classified as Basilicas, Bell-towers, Cloisters, Civil Architecture, Military Architecture, Sculpture and Painting. The last three chapters are devoted to Roman Artists, Art in the Roman Province and the Artistic Influence of Rome.

The work is well done. The text is everywhere clear and interesting while the illustrations are numerous and illuminating. The reviewer has neither the technical nor archæological knowledge necessary to the formation of an independent personal opinion of the various positions assumed upon controverted as well as other points. He has found the book both interesting and instructive and, so far as he is able to judge, entirely reliable. No one ought to visit Rome without careful previous preparation for that event, which if properly utilized must in a way mark an epoch in the life. This book would serve admirably in this preparation concerning one very important feature of the great city's history. Those of us who must stay at home will of course find it equally helpful.

W. J. MCGLOTHLIN.

Records of the Welsh Tract Baptist Meeting, Pencader Hundred, New Castle County, Delaware, 1701 to 1828. In two parts. The Historical Society of Delaware, Wilmington, Del. Price \$1.00.

The Welsh Tract Church is one of the old Baptist churches in

America. It was organized in Wales and removed in a body to America, settling upon a large tract of land obtained from William Penn. It was in many respects an influential church in the earlier days. The Historical Society have done their work in a careful and scientific way and have rendered a real service to the State of Delaware as well as to the history of the Baptist denomination in publishing these records. A careful and widespread study of such records as these would be of inestimable value to the denomination.

W. J. MCGLOTHLIN.

Hildebrand: The Builder. By Ernest Ashton Smith, Ph.D., Professor of History, Allegheny College. Cincinnati: Jennings & Graham, 1908. Pp. 219.

Several volumes of the "Men of the Kingdom" series of biographies have been reviewed in these columns. The general characteristics of the series have been set forth. The volume on Hildebrand is one of the best in the series so far published. The author has set forth in brief popular form the general conditions prevailing in the church at the beginning of Hildebrand's career in such a clear and comprehensive manner as to form an admirable background for his picture of the man. This portrait is well drawn. There is ample knowledge, due sympathy with the subject, a judicious selection of material. It is to be hoped that this book with other volumes of the series will be read as widely as they deserve. They are not intended for scholars but for busy and intelligent men who are interested in the great men of Christian history.

W. J. MCGLOTHLIN.

Historical Catalogue of the Members of the First Baptist Church in Providence, Rhode Island. Compiled and edited by Henry Melville King, Pastor Emeritus. F. H. Townsend, Printer, Providence, R. I., 1908. Pp. 189.

This volume contains a brief history of the notable and historic First Baptist Church of Providence, a catalogue of the

officers and members of its entire history as far as that is now obtainable, cuts of many of its officials, and two historical appendixes. The whole was done under the supervision of Dr. King, who was long the pastor of the church and is deeply versed in its history. Such a work is of great value for future historians of the Baptists, and the church is to be heartily commended for its liberality and public spirit in publishing this volume. It is to be hoped that many other of our historic churches will follow this example.

W. J. MCGLOTHLIN.

III. PHILOSOPHY AND RELIGION.

The Sense of the Infinite. A Study of the Transcendental Element in Literature, Life and Religion. By Oscar Kuhns, author of *The German and Swiss Settlements in Pennsylvania*, *Dante and the English Poets*, etc. New York: Henry Holt & Co., 1908. Pages vii+265. Price \$1.50 net.

The author defines broadly and rather vaguely the Sense of the Infinite so as to include all forms and phases of conscious recognition of the unity of the universe and all striving after fellowship in spirit, or oneness in experience with the Infinite. "The sense of the Infinite, the transcendental sense, then, does exist," and exists for all men who will open up the avenues of the soul through which the spirit goes out after the Eternal and through which the Infinite comes in to claim as its due the finite spirit. Nature, romantic love and religion are the great spheres in which the soul of man becomes conscious and enamored of the Infinite. Philosophy, poetry, and mysticism, then, are the forms of its expression. "The great saviours of the higher life are those who have drunk deep at this spring" of a strong and beautiful love which many waters cannot drown and which holds its objects "now and forever."

"It is the transcendental or the mystical sense, the sense of the Infinite, Idealism, call it what you will, that gives to life its glory and dignity. It gives an added sense of beauty to the world in which we live; it tends to deepen our spiritual experi-

ence; it makes us an instrument of good to our fellow-men; above all it gives us that peace for which the whole world is seeking." "The poets are its interpreters; the artist is its handiworkman, * * * prophet and preacher lift aside the veil that hangs before us and we see the radiant and flashing beauty of the eternal world." "And the instinct is far more widely prevalent than appears at first sight. It is sleeping in the heart of the multitude, crowded back by the insistent cares of daily life, by trivial amusements, by political and social ambitions, by the eager pursuit of wealth and fame. But let a great poet arise, or a great preacher, and we see thousands, like children held by a tale of fairyland, listening with hushed spirit to his words, which have power to draw aside the veil which intervenes between the temporal and the eternal world."

Our author traces the working of this sense through the transcendental view of nature, in romantic love, in the philosophy of Plato and Plotinus and the various forms of Platonic philosophy; through mysticism all along the centuries down to our own time, where it is finding scientific recognition in many ways and in many quarters. Every man needs occasionally to call himself back, or forward, to clearer contemplation of his divine relationship, and this is a good book for such purpose.

W. O. CARVER.

The Naturalization of the Supernatural. By Frank Podmore, author of *Modern Spiritualism—A History and a Criticism*, *Studies in Psychical Research*, etc. Illustrated. G. P. Putnam's Sons, New York and London; The Knickerbocker Press, 1908.

Mr. Podmore's book of nearly 400 pages is at once an exposure and an exposition. He is a scholarly materialist whose conclusions, he claims, are those of science. He gives us in his *Introductory* a brief history of the founding of the Society for Psychical Research, and sets forth its aims and methods, subjects to be investigated, telepathy or thought-transference, etc. Then, after tracing in a lucid and trenchant style the history of various spiritualist movements, he gives some startling exposures and explanations of certain of the ghost stories which

have hitherto been accepted by the disciples of psychical research as incontrovertible. He deals mainly with modern spiritualism and its claims, and the title of his extremely interesting book of exposure and exposition, "The Naturalization of the Supernatural," must be read and understood accordingly.

GEO. B. EAGER.

The Precinct of Religion in the Culture of Humanity. By Prof. Charles Gray Shaw, B.D., Ph.D., Professor of Philosophy in New York University, Author of "Christianity and Modern Culture", London: Swan, Sonnenschein & Co.; New York: The Macmillan Co. 1908. Pp. xiii+279. Price \$2.00 net.

This work contains the substance of the lectures in the Graduate School in Philosophy of Religion under the author. The preparation for the course obviously includes full study and profound reflection in the History of Philosophy and in the Philosophy of Religion. By the "Precinct of Religion" the author means to designate the "limits of religion in human culture", especially in comparison—and contrast—with science and philosophy. First of all let it be said that there is here no spirit or purpose looking toward any narrow limitation of the field and function of religion. The author proceeds from the *pragmatic* standpoint, preferring the term *humanism*. Thus he starts from the standpoint of the religious consciousness, proceeds along the line of the *ego* in discovery, relation and especially self-affirmation. This self-affirmation must be first of all in conflict with and negation of the world which seeks to identify the ego-soul with itself, and so which appears as the soul's limitation and hindrance. But next the soul finds itself in conflict with the world-soul, for the very conception of the world-soul meets the soul as a limitation on the spiritual, ethical side in the effort of the soul to free itself from the world. But it is just the consciousness of this world-soul that has put life, hope, religion, search for freedom and destiny into the soul. Hence the self-assertion against the world-soul finds its true expression in a full relation of the soul to the world-soul. The growth of this relation is the

function, the very essence of religion and its goal is the participation of the soul in the life of the world-soul. Thus one meets the solution—pragmatically at least, now; and ideally ultimately, of the standing antinomies of fate and freedom, finite and Infinite, law and liberty. Having once come into the conflict for this high life the soul finds that “the retreat to nature is as hopeless as the advance toward the world of spirit. No longer may we assume that man is a creature of nature * * *.” “* * * he is not to be thought of as merely natural, for in the course of his religious development, with his ideas of God and humanity, he has outdone himself already.” The spiritual nature and worth of man are admirably demonstrated.

After an “Historical Introduction” the work discusses “The Essence of Religion”, “The Nature of Religion”, “The Reality of Religion”, and “The Religious World Order.”

The author seeks to draw contrasts between the “precincts”, methods, etc., of Philosophy, Science and Religion and in doing so states many features in a misleading way, sacrificing fullness of truth to contrast of statement. This love of contrast and balanced statement is a source of error throughout the work but especially injures the discussion of the Essence of Religion. In insisting very properly on the fact that religion is the affair not of a faculty or single function of the soul the author assumes and sometimes affirms that this is not the case with other soul expressions, particularly of Philosophy and Science. But surely the time is past when we can psychologically dissect the soul, the life, of a man and limit a whole field of culture, as Philosophy, to the *thought faculty*. Religion does indeed continually engage the total self in a degree not true of any other soul expression, but in measure the same fact applies everywhere.

So again when the author finds that religious consciousness is more than, and other than, any other consciousness we must think that he is not psychologically exact, and has passed over into a mysticism that cannot serve clear thinking.

Our author is right in abandoning the standpoint of the *noumenal*, on the one hand, and the *phenomenal*, on the other,

but his polemic against these is waged so extensively as to introduce an element of confusion in his own argument which was already needlessly hampered by an abstruse style.

The argument is defective in not recognizing properly the social element in religious culture, nor the definite aid which the soul receives in religion from God. On the other hand too much warfare is made on the thought element in religion. When all is said it remains that the book is a remarkable exposition of the truth that man is made but little lower than the angels and crowned with glory and honor. It will prove a call of man out of darkness into light. It is an inspiring discussion.

W. O. CARVER.

An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York: The Macmillan Co., 1908. Pages xxv+283. Price \$1.50 net.

This work is "The Hartford-Lawson Lectures on 'The Religions of the World,'" for 1908. A splendid beginning is made by a series upon this topic and by a lecturer of such ability and reputation. The terms of the foundation and the spirit of the Hartford Theological Seminary give assured hope that we shall have a series of lecture courses dealing scientifically with the subject of Comparative Religion, but also in a way that will recognize the peculiar characteristics of the Christian religion. Most writers on religion reject or ignore the superior claims of Christianity, and, what is more serious, they refuse to take account of the influence of God in religious development. And this they do professedly not because there are no evidences of God's part in the making of religion, but because science is unable to formulate the laws and measure the effects of God's working, and hence it would be impossible for science to be exact and definite if it took account of an immeasurable element. One sometimes feels a touch of impatience when science prefers to be definite rather than complete and exact at the expense of truth.

Dr. Jevons approaches the scientific study of religion with

the idea that "the use of any science lies in its application to practical purposes," and he would doubtless adopt Huxley's statement that the purpose of science is to know what is true in order to do what is right. "For Christianity, the use of the science of religion consists in applying it to show that Christianity is the highest manifestation of the religious spirit." But in making such a use of this science "we must fully and frankly accept the facts it furnishes, and must recognize that others are at liberty to use them for any opposite purpose." With such an idea we cannot fear that the writer will go astray negligently nor by the road of dogmatic assumption. He recognizes that the science is to lay before us the facts and such classifications of the facts as lie within its power. The interpretation of the facts and their practical application lie within the province of the religious philosopher.

The author, then, will interpret the facts and show the manner of this application in the aim of making Christianity the universal religion. This aim will call for full and fair understanding of the facts and features of those religions which Christianity will supplant and will show how far this supplanting is to be by substitution, and how far by supplementing, and how far by suppressing. After an *Introduction* we have discussions of *Immortality, Magic, Fetichism, Prayer, Sacrifice, Morality, Christianity*.

The reviewer would by no means agree with all the author's positions, especially dissenting from his rather superficial judgments as to the relation of magic and of fetichism to religious origins. Still in the main the work is admirably adapted to its purpose and will greatly aid students in understanding the rise and growth of religions and the method of the missionary who carries Christianity to the followers of other faiths. There are an appendix, a bibliography and an index.

W. O. CARVER.

Ethics. By John Dewey, Professor in Columbia University, and James H. Tufts, Professor of Philosophy in the University of Chicago. Henry Holt & Co., New York, 1908.

All subjects are now studied genetically, and this is the appli-

cation of the genetic method to Ethics. Anyone who has studied Ethics only as formulated by the old method will be surprised at the new and vital interest which this proverbially dry subject assumes under this treatment.

The book represents the convergence of two lines of thought upon Ethics—Sociology and Functional Psychology. Strictly speaking, according to the present-day conception, Ethics is a department of Sociology. Studied in this way one gets the right point of view upon the modification of moral standards and ideals as they develop in the stress of social adjustments. One sees in the book also the application to an important phase of social science the theory of thought for which Dr. Dewey has so prominently stood, i. e., the instrumental character of thought. The result is most assuredly a fresh, vital, illuminating discussion of the moral nature and life of man.

The discussion is divided into three parts. First, the beginnings and growth of morality. In this part is studied the development of individual rational morality out of the customary group morality of early peoples. The second part is a discussion of the theory of the moral life. In this section the great historical ethical theories are criticized. The third part is devoted to the "consideration of some typical, social and economic problems which characterize the present." The first and third sections seem to this reviewer to be particularly important and suggestive, and worthy of the careful study of all who are concerned with the ethical life, theoretically or practically, and it can hardly fail to help them to larger and more adequate views of the higher life of man.

C. S. GARDNER.

The Seeming Unreality of the Spiritual Life. The Nathaniel William Taylor Lectures for 1907, Given Before the Divinity School of Yale University. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co., 1908. Pages viii+256. Price \$1.50 net.

There is among us to-day no more profound student and no cleverer writer on the subject of general Christian Apologetics

than President King. This volume is the growth of long study and reflection made definite by repeated use of some of the materials in lectures and magazine articles. It comes to us now as a practically new Apologetic and approaches the subject from a distinct and vital standpoint. He apprehends that the most serious hindrance to the acceptance of the Christian faith, and of its enjoyment when accepted, lies in the vagueness and lack of concrete contact with the spiritual God and with the realities of the spiritual ideals in thought and in life. Christianity must be seen to be real and vitally related to modern thinking in the total unity of intellectual and practical life, and must at once satisfy the thinking and provide vital force to the life if it is to be accepted as a conquering gospel. The author points out the defects of various lines of Christian defense and keeps straight along the course of seeking and settling the fundamental difficulty. He tells us why the Ideal seems universal: partly because of misconceptions of various sorts, partly because of limitations on us, and partly because of the nature of the case. Some of these difficulties we can remove and some we can overcome. He then tells how we may be led into the realization of the Ideal.

No more timely work could be produced in this field, and the discussion is so marked by frankness, clearness and personal sympathy that any honest groper will gladly take this leading hand hopefully going on toward the light. W. O. CARVER.

What Is Man? Or Criticism vs. Evolutionism. By Judson D. Burns, M.D., New York: Cochrane Publishing Co., 1908. 12mo. Pages iii+334. Price \$2.00 net.

Here is a book of great interest in itself and in its origin as told by the author in his preface. Having heard another physician express his utter disbelief in the preaching he heard in the church of which he was a deacon, and base this belief in the inconsistency of the Christian teaching with the Darwinian theory of evolution, Dr. Burns set himself to work out the question. It evidently appealed to him as a question of tremendous

importance. He went about his task in a systematic way. He first of all made close and full first-hand study of the theory of evolution in the works of its first expounders and most noted advocates. He then tested the various elements contained in the theories with the facts of anthropology and history according to some of the recognized authorities. He evidently kept in mind always, too, the traditional interpretation of the Biblical account of the origin of things.

The conclusions are interesting and valuable. The work impresses a reader as that of a past generation, in its style and processes of argument, but that is not at all to condemn it. It does not limit itself to preceding times for its materials, for some of the latest discoveries in anthropology in particular are drawn upon.

The Darwinian scheme is outlined, and the arguments in its support are refuted in detail. That man and monkey are not of the same family is argued on the osteology and the brain structures of the two. There is a chapter on "Embryology and Heredity," and then one on "The Supreme Power of the Universe." This marks the climax of the discussion. The rest of the book deals with the age and purpose of the race and the location of the original man.

The author holds to the definite acts of creation, and supports his claim with extensive arguments from geology and by denying claims of geologists. One cannot always approve of his argument nor fully agree with his conclusion, but one is always fascinated by the earnest enthusiasm and effective dialectics of the writer. The chapter locating the "Garden of Eden" is romantic.

To be sure, one feels all along that in fighting Darwinian evolution the author is in pursuit of a fleeing enemy; for not many now, surely, would profess faith in that decadent doctrine. But there is the freshness and originality here of a man who has plunged, with little previous preparation, into a great subject and given good account of himself. Doubtless there are many who need the argument and many more who will find pleasure and profit in it.

W. O. CARVER.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of the Dictionary of the Bible and Dictionary of Christ and the Gospels, with the assistance of John A. Selbie, M.A., D.D., and other scholars. Vol. I, A—Art. New York: Charles Scribner's Sons. Edinburgh: T. and T. Clark, 1908. Pages xxii+903. Price, cloth, \$7.00 per vol. net; half morocco, \$9.00 per vol. net. Sold only in complete sets.

Dr. Hastings is devoting himself to a service for which he already has the gratitude of the world of Bible students and for which he will have the continued and growing gratitude of all students of religion. First he edited the *Bible Dictionary*. Then he set himself to produce the *Dictionary of Christ and the Gospels*, and the *Encyclopaedia of Religion and Ethics*. After six years of toil and patience he and his publishers are able to lay before us this first volume. There are to be "about ten" volumes in all. A wide interpretation has been given to the terms Religion and Ethics, so that it is designed to make this encyclopædia complete for all students in any of the spheres touching these subjects. The editor has been thoroughly liberal in his choice of writers, seeking to assign each subject to the most competent writer, whatever his country or school. This is a matter in which there may well be differences of opinion, but an examination of the list of nearly two hundred writers in the first volume brings a sense of admiration and satisfaction. Moreover, each article is signed with the name and position of its writer, so that an informed reader will be able to estimate his authority on any given subject.

The volume came to hand too late for any extended examination in detail of the individual articles. It is enough to say that besides the care and skill demanded of the writers, the watchful editing, there is also in each instance a bibliography of the literature of the subject. All this means that we have here just what the student will want and what will be a necessity for any fully equipped scholar and school.

An important question in connection with any encyclopædia is its sense of proportion. This seems to be exercised with wis-

dom and fairness in the present volume. Of course there will be differences of opinion as to what amount of space should be assigned this or that subject. After all it is far more important that the space shall be used for the fullest information.

We congratulate the student and the editor in the beginning.

W. O. CARVER.

The New Schaff-Herzog Encyclopedia of Religious Knowledge.
Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Complete in twelve volumes. Vol. I., A—Basilians. Funk & Wagnalls Co., New York. Pages 500.

There was much need to revise the old Schaff-Herzog, which had served a good purpose indeed. In Germany Hauck had brought the Herzog up to date in all respects. The American revision is more than just a translation. It is condensation, expansion, rewriting, in order to make it suitable for American needs. It is under the supervision of American scholars of competent ability. Dr. A. H. Newman has the Church History Department. The effort to give both sides on disputed points is made. Thus on the subject of baptism Baptists and Pædo-baptists state their respective positions. It does, however, seem like an anachronism in a modern cyclopedia to read even from a Paedo-baptist what Dr. B. B. Warfield, of Princeton, writes on p. 450. He expresses his opinion as a scholar that no one can tell what the "mode" of baptism was in the New Testament; that no "mode" is there prescribed, and each one is left to decide for himself. And even if Jesus was immersed that would not mean that we should be. This is all very astonishing in such a stickler for Bible orthodoxy as Dr. Warfield. I shall here confess my astonishment as a student of Greek how any scholar can find any doubt as to what the word Baptism means. I can understand, but not approve, the positions of those who waive aside the teaching of the New Testament on this subject, while frankly admitting what it is, as, for instance, in the writings of Principal Marcus Dods, of New College, Edinburgh. But I do not understand the mental process of a modern scholar

who can look at the word baptize anywhere in Greek and refuse to see the obvious and only meaning contained in it. One of the blessings of modern scholarship is that men of all denominations are the more willing for the Bible to mean what it does mean.

A. T. ROBERTSON.

Early Buddhism. By T. W. Rhys Davids, LL.D., Ph.D., Professor of Comparative Religion at Owens College; Professor of Buddhist Literature, University College, London; Fellow of the British Academy, etc., etc. Chicago: The Open Court Publishing Co. 89 pages.

The Religion of Ancient Mexico and Peru. By Lewis Spence, M.A. 67 pages.

These volumes belong to the series, "Religions: Ancient and Modern", which together constitute quite a library of popular little handbooks. They are written by well-known authorities, for the most part, and their information should be trustworthy. Dr. Davids presents some views in this little work at variance with the general understanding and with some of his own writings. The selection of material for such brief accounts is a matter on which there may be difference of opinion, but for inexpensive volumes giving much information these are commended.

W. O. CARVER.

Outlines of Mahayana Buddhism. By Daisetz Teitaro Suzuki. Chicago, 1908: The Open Court Publishing Co. Pp. xii+420.

Our author's announced object in this work "is twofold: (1) To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism; (2) To awake interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world."

Thus the author announces himself an apologist for Buddhism of the so-called Northern type. He does not seem to

recognize in the body of his work that he is playing the role of a propagandist and indeed takes pains to persuade himself that he is not doing so. All the same we have here a bright volume in advocacy of Buddhism as this author understands and interprets it. At times the polemic character of the work is too marked for successful propagandism, but such is the general character of the book. If the author takes issue with all Western interpreters of Mahayanism and criticises them he will not complain if we question whether he is himself so much interpreting the historical and dogmatic faith of Buddhism as he is advocating his own religious ideas under the terminology of the ancient religion. Now the fact is that this author has long been in contact with the religious and philosophical thought of the West as well as of the East, and that he has been a diligent student. The outcome is that through much skepticism and criticism he has come upon a period of constructive eclecticism. The foundations of his sentiments and beliefs lie in Buddhism and he naturally prefers to include his beliefs in the tenets of his traditional faith. In all this he is doubtless sincere. But for all that much that he sets forth will be extremely difficult to find in any adequate form in Buddhism. One thinks, too, that he is not always just to the opposing sect of Buddhism. And, once more, to get what he does from Mahayanism it is necessary for him to ignore as much as he uses so that at best his system could be only a selection from this form of Buddhism and not an adequate presentation of the system.

The reviewer is glad to find here support for his own view that the writers have been mistaken in dividing Buddhism into "Northern" and "Southern", that there are three and not two clearly marked divisions of this faith.

The work is well done and is very interesting and ought to serve a good end in both the lines suggested by the author, though, as indicated, the Western world is not so mistaken about Buddhism as our author supposes. It cannot be forgotten that critical studies of Buddhism are a product of European scholarship rather than of Oriental students. This fact, however, must not cause the Western critics to turn

away from the Eastern teacher. This author may well be a teacher of the West, at least on the side of appreciation of the best to be found in Buddhism's most progressive sect.

W. O. CARVER.

Der Sterbende und Auferstehende Gottheiland in den Orientalischen Religionen und ihr Verhältnis zum Christentum. Von Lic. Dr. Martin Brückner, Berlin. Tübingen, 1908. Verlag von J. C. B. Mohr (Paul Siebeck).

This little pamphlet of forty-eight pages is volume 16 of series 1 of *Religionsgeschichte Volksbücher für die deutsche Christliche Gegenwart*. They are a sort of "present day tracts" for indoctrinating the people in critical religious thought. While emphatically professing not to be *tendenz-schriften*, they lend themselves fully to the suspicion of a radical, rationalist purpose.

Surely if religions in general, and oriental religions in particular, have the idea of a dying and risen Saviour Christianity cannot wish to be ignorant of the facts. It will then remain to interpret the significance of the facts. On first thought surely this fact will suggest doubt as to the historical reliability and worth of the New Testament Jesus. It is open to the Christian, however, as this author suggests, to find in this wide-spread idea the basis for preaching the complete doctrine in Christianity. But before all this will be the prior question as to the trustworthiness of the claim thus thrust upon us. If a Divine Saviour, dying and rising again is to be found in Oriental religions generally, in Babylonian, Phœnician, Asia Minor, Greek, Egyptian and Persian faith it is a little strange that so remarkable a fact is so slow coming into general knowledge. At least one may challenge the claim with questions as to how far this fact is fundamental and how far superficial; as to the critical character of the documents relied on for the testimony; as to how far it may be possible that the legends are a reflex from Christian literature and tradition. In a word a deal of critical thought will be required to make such a claim trustworthy, and it is just this critical handling of the material that is wanting in this discussion.

W. O. CARVER.

The Physical Basis of Civilization. A Revised Version of "Psychic and Economic Results of Man's Physical Uprightness." * * *
By T. W. Heineman. Chicago, 1908: Forbes & Co. Pp. 241, including Appendix. Price \$1.25.

The title page proceeds to designate this work "A Demonstration that Two Small Anatomical Modifications Determined Physical, Mental, Moral, Economic, Social, and Political Conditions; with Appendix Notes on Articulate Speech, Memory, Altruism, and a Search for the Origin of Life, Sex, Species, etc."

When the author calls his work a "Demonstration" he means this to be taken emphatically. "Nothing has been taken for granted in the argument except the proposition regarding derivation or descent stated in the third paragraph, Chapter I." So we read in the preface. Now it is no usual thing to find a book with but one point left in doubt and with that one uncertain spot carefully indicated. Concerning this one weak place we are reminded "of the enormous amount of careful investigation, verifying evidence, and exhaustive, unsparing discussion this proposition has received far beyond any other ever presented to mankind". But our author was not content even yet. A preliminary draft of this work was first submitted "for criticism to a select circle of one hundred university presidents, professors, and to other distinguished scientists and philosophers, in the United States of America, Great Britain, Germany, France, Switzerland, Belgium, and the Netherlands". "Eighty of these gentlemen replied; many of them by instructive criticism and comments" which have been used in revision for the production of our volume.

The importance of the volume is indicated by the statement that, "It traces the upright attitude, higher intelligence, monogamic marriage, the family, the home, the economic dependence of woman, differentiation of the sexes, warfare, primitive groups and hordes, and other physical, mental, moral, economic, and rudimentary political conditions to two small anatomical peculiarities of our brute ancestors, and throws much new light on a number of the most important problems in

ethics and public policy, which are pressing so urgently for solution in this present age."

The style and tone are those of a man who has devoted great toil to his task and has achieved definite certitude. He elaborates his points with careful analysis and minute attention to detail. He displays remarkable gifts of constructive imagination.

The reader of this review possibly has right to claim a statement of these two such significant, though "small anatomical peculiarities of our brute ancestors", that brought them down out of the trees and set them to work out a destiny of ages on the surface of the ground. "These two, then, the modification in the entocuneiform bone and in the position of the foramen magnum, are the Physical Basis of Civilization indicated by the title of these essays." Besides the great learning, the scientific accuracy, the painstaking demonstration and the constructive imagination of the work which render its scientific value, it has one merit which seems not to have occurred to the author: it is the greatest work of humor this reviewer has read in a long while.

W. O. CARVER.

Religion and Medicine: The Moral Control of Nervous Disorders.

By Elwood Worcester, D.D., Ph.D.; Samuel McComb, M.A., D.D., Emmanuel Church, Boston; Isador H. Coriat, M.D. New York: Moffat, Yard & Co., 1908.

"The Emmanuel Movement", as it is generally known, has attracted universal attention. Indeed the interest of the public in this movement is one of the significant phenomena of our time. It discovers the soil in which "Christian Science" with all its nonsense has grown so rapidly. But the reading of this, the text-book of the Emmanuel Movement, makes it evident that this is quite different both in its philosophy and its method from Christian Science. The first two-thirds of the book are taken up with a discussion of the psychological facts and theories which underlie the practice of psychotherapy. In the main it is thoroughly scientific, although in the hypothesis of "the subconscious mind" theory somewhat outruns fact.

"The subconscious mind" is an easy phrase and is a sort of scientific terra incognita. It can mean only those psychic processes which lie beyond the limits of consciousness. It is generally admitted that subconsciousness or non-conscious activities react upon the conscious activities of our minds, and *vice versa*. The vital functions of the body or rather the nervous activities which control those functions, are subconscious; but our conscious states of mind react upon and modify those activities, and therefore affect the physiological functions. These conscious states are under the control of will; or if morbid conditions have enfeebled the will, another person may give aid by suggestion. The doctrine of suggestion and auto-suggestion is but the careful formulation of a principle on which we are constantly acting in our dealing with one another and with ourselves.

The authors in the latter part of the book discuss the therapeutic value of faith and the relation of religion to health. In this they are thoroughly reverent and exhibit a genuine and earnest faith in the great Christian verities. At the same time they are thoroughly scientific, and maintain that the health-value of faith in the living God and in his immediate providential care is in strict accordance with the established principles of psychology.

Certainly what they say deserves the most serious consideration of thoughtful men, and is receiving it from open-minded ministers and physicians all over the country. Very few subjects are of more importance to the preacher today than psychology. Of course, it gives a great opportunity for cranks, but that is only an additional reason why sane and balanced men should look deeply into these things.

C. S. GARDNER.

The Fact of Conversion. By George Jackson, B.A. Fleming H. Revell Co., New York, 1908. Pages 236. Price \$1.25 net.

This volume gives us the Cole Lectures for 1908, delivered before Vanderbilt University. The author has chosen a subject

of perpetual importance and of present scientific interest as well as of religious concern. The psychological and metaphysical bases now being found for the deep facts of Christianity constitute some of the most gratifying efforts and results of the application of scientific study to religion. This course of lectures does not aim, primarily, at scientific discussion from the technical side, but is addressed to those "engaged in the practical work of the Christian Church." The author has read widely and draws freely on his reading and brings us a wealth of informing and inspiring biographical material for the illustration of his subject. He discusses "The Reality of Conversion" both "as a **Fact of Consciousness**" and "as a **Fact for Life**;" "Varieties of Conversion," "The Patriarchs of Conversion," "The Psychology of Conversion," "Present Day Preaching and Conversion." Our author has by no means made the mistake of surrendering absolutely to all the tentative conclusions of psychological investigations in the realm of religious experience. Perhaps he is even a bit too chary of these conclusions, though we all know well enough how new is this excursion of psychology and how crude, as yet, the methods and thought bestowed upon the deepest facts of human life. But Mr. Jackson has given the hand of greeting to the new science and accepts gifts from it which we all will gladly share. W. O. CARVER.

Heat and Cold or the Key to the Universe. By Jerry Sheehy. Published by the author with Dempster Bros., Sanfrancisco, for Printers, 1908. 262 pages. Price \$1.75.

This work is a literary and scientific curiosity. The author has discovered a "Key to the Universe" in the action of heat and cold upon matter and so fundamental and comprehensive is this basal law it must account for the origin of the Trinity.

Let the author tell his own story of the value of his work. In the preface we read: "The work leaves no query behind or before; all leading questions of value to mankind are answered in a cursory way." In the "Conclusion" we read: "Having carried the same law at the foundation to inquiry within the various subjects, having found that it is equal to the occasion

in accounting for every phenomenon." Let not the reader be disturbed by the incompleteness of the sentence just quoted, for if he will read this book he must know how to read sentences wanting both subject and predicate. W. O. CARVER.

The Evolution of Religions., By Everord Blerer. G. P. Putnam's Sons, New York, 1906. Pp. xv+385.

The author is a retired lawyer who, according to his statement in the *preface*, has spent much of his leisure time through a long life "in the study of the systems of religion of the world and of religious literature, both ancient and modern."

The publishers announce that the work is "an argument for a universal religion, written from the viewpoint of liberal Unitarianism" to which "Universal religion" the main barrier is naturally found, from the author's standpoint in the Christian doctrine of the Trinity. For while he finds Christian Trinitarianism a religious myth held in common with many other religions and derived historically "from Egyptian and Hindoo mythologies" it is only in Christianity that the doctrine serves as "a paralysis" in work and progress and a barrier to the common worship of all religionists in one temple. This argument and much more in the book proves that from the standpoint of the author Unitarianism is in far less accord with "Orthodox" Christianity than with Mohammedanism, or any other present-day religion. He thus raises for us once more the question: Is Unitarianism Christianity at all? Must we not come to distinguish Jesusism from Christianity.

Our author runs through the whole field of attack on Christianity, dogmatic, scientific, critical and metaphysical, and shows an extensive knowledge of the liberal literature of religion and some considerable acquaintance also with a little of the conservative writing. He adduces a good many arguments that belong to previous generations and which are little used in attacking Christianity at the present time, and in a number of instances he seems wholly ignorant of the recent findings of critical scholarship. On the whole the author has

written in good spirit and is likely to find himself disappointed in his expectation that he will "offend many" and "be denounced bitterly by all whose religious opinions differ from mine [his] and are mainly the result of environment and habits rather than convictions." It is an easy assumption of the man who holds peculiar views that he alone is a thinker and a sincere man, but an assumption all too common among the "liberals."

Our author is careful to praise the Bible as after all the best book we have or shall have, and to accord to Jesus the supremacy among religious leaders. Indeed he believes fully in the "spiritual" resurrection of Jesus and thinks a physical resurrection not impossible, and his hope of immortality is warm and secure. In very large measure we do believe what we want to believe!

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge:
 Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Vol.
 II., Basilica to Chambers. Pages 500. Price \$5.00. Complete
 in 12 volumes. Price per set \$60.00.

This volume treats 1110 topics with the aid of 140 collaborators. The most important topic discussed is Bible, which in its various subdivisions reaches the dimensions of a book. It is very complete and helpful. There is a full sketch of Baur and the movement identified with his name. It is wonderful how many vital themes come in the b's and c's. There is the Benedictine Order, for instance, and then Bernard of Clairvaux. Calvin and Calvinism also receive full treatment. The Canon of Scripture is ably explained by Dr. Theodore Zahn, of Erlangen. Celts and Cemeteries both come in for a large amount of space. It is hardly possible in a short review to give an adequate conception of the wealth of information furnished by this work.

A. T. ROBERTSON.

IV. SUNDAY SCHOOL.

Sunday Schools the World Around. The official Report of the World's Fifth Sunday School Convention, in Rome, May 18-23, 1907. Published by The World's Sunday School Executive Committee., Philadelphia, Pa. Pp. 422.

Those who desire a world-wide perspective of Sunday School work should secure a copy of this admirable report which contains many addresses on practical themes as well as "Reports from the World Field."

BYRON H. DEMENT.

Bible Studies for Adult Classes. By Philip A. Nordell, D.D. American Baptist Publication Society, Philadelphia. Price 20 cents each. No. I.—Studies (30) in Old Testament History. No. II.—Studies (40) in the Life of Christ. No. III.—Studies (30) in the Apostolic Age.

Those who do not desire to pursue the course of Bible Study outlined by the International Lesson Committee may find in these studies an excellent plan for compassing the salient points of Bible history and doctrine in two years. The work is ably done and the lesson material is handled in a sane pedagogical manner. The "Studies" are designed to constitute a permanent text-book for Adult Bible Classes and may therefore be taken up at any time.

BYRON H. DEMENT.

Standards in Education. Including Industrial Training. By A. H. Chamberlain, B.S., A.M., Dean and Professor of Education, Throop Polytechnic Institute, Pasadena, Cal. Cloth 12mo. 265 pages. Price \$1.00. American Book Company, New York.

Even in the multiplication of books for teachers there is a place for this simple, comprehensive and suggestive volume by Professor Chamberlain. The book is written chiefly from the industrial point of view and only the main issues of education are considered, the design of the author being not only to instruct but more especially to inspire to further investigation.

At the close of each chapter there are "Theses", "Topics for further Study" and "Books of Reference."

The aim of the author is to secure a true symmetry in educational work and the continued co-operation of the home and the school in the development of the individual for his greatest achievement in the educational, social, economic, and moral spheres of human activity.

BYRON H. DEMENT.

The Adult Bible Class. By W. C. Pearce, Superintendent of the Adult Department of the International Sunday School Association, Philadelphia, The Westminster Press.

This is a neat booklet of 87 pages, devoted to a clear and vigorous presentation of adult work in the Sunday School. In brief space we can give no better idea of the work than is indicated by the Table of Contents:—The Adult Bible Class Movement, Class Organization, How to Organize, The Class Constitution, Duties of Class Officers and Committees, Class Meetings, Class Activities, and Appendix—Samples of Printed Matter.

B. H. DEMENT.

The "How" Book. By Marshall A. Hudson, Sunday School Times Co., Philadelphia. Price 50 cents.

These are suggestive and helpful booklets on the organized Adult Bible Class Movement. Mr. Hudson tells in a simple inspiring way about the origin and history of the Baraca Class under the fascinating title:—"How" to Reach Men; "How" to Hold men; "How" to Teach Men; "How" it has been Done.

He has rendered a valuable service to the Sunday School as an inspiring leader of a great religious movement, and this timely volume will be welcomed by all who desire a thorough acquaintance with men's organized Bible classes. Mr. Trumbell, editor of the Sunday School Times, writes the Introduction giving a glimpse into the private life of Mr. Hudson and portraying distinct stages of the movement.

BYRON H. DEMENT.

The Modern Sunday School in Principle and Practice. By Henry F. Cope, General Secretary the Religious Education Association. Fleming H. Revell Company, Chicago. Price \$1.00.

Great in numbers and varied in quality are the Sunday School books now on the market. Among the best works on the principles and methods of Sunday School organization and practice is this well-balanced and up-to-date volume, by Prof. Cope. Two chapters are given to a brief historic survey of the development of the Sunday School idea, while seventeen chapters are devoted to the vital elements in Sunday School success. The book is not crowded with perplexing details, but discusses fundamental principles and presents valuable suggestions for practical efficiency. Among the themes the author develops are the following:—Plan of organization, Building and Equipment, Program, Class Work, Manual Methods, Missions, Curriculum, Adult Bible Class Movement, Training the Working Forces, and The Library Problem.

BYRON H. DEMENT.

The Truth About Grace. By A. Berean. Price 25 cents. Charles C. Cook, New York.

A readable booklet of 94 pages, defining grace and noting its enemies, Law (Adventism), Works, (Romanism), and Character (Unitarianism). The discipline of grace contemplates correction, purification and full preparation for life's ministry. The fruits of the Spirit are considered and the laws of grace are outlined as the law of Liberty, the law of Service, the law of Self-denial, the law of Aspiration, and the law of Self-discipline.

BYRON H. DEMENT.

Training the Teacher. The Sunday School Times Company, Philadelphia. Price 50 cents.

The Sunday School Times Company is performing a valuable service for the Sunday School world by its timely publications.

One of the best teacher-training courses yet provided is contained in this volume prepared by the co-operation of four of the leading Sunday School writers of the present generation.

Part I., *The Book*, eleven lessons on the Old Testament and nine on the New Testament, by A. F. Schauffler, D.D.

Part II., *The Pupil*, ten lessons by Mrs. Antoinette Abernithy Lamoreaux, B.L.

Part III., *The Teacher*, ten lessons by Martin G. Brumbaugh, Ph.D., LL.D.

Part IV., *The School*, ten lessons by Marion Lawrance.

This book is approved as a First Standard Course by the Committee on Education, International Sunday School Association.

BYRON H. DEMENT.

Hand-Work in the Sunday School. Milton S. Littlefield. Pp. 159.

A Manual of Missionary Methods for Sunday School Workers. George H. Trull. Pp. 245. The Sunday School Times Company, Philadelphia.

The work of the Sunday School is receiving the thoughtful consideration of the best educators of the present generation who are making rich contributions to the Sunday School curriculum and methods.

Mr. Littlefield shows that the law of expression by hand as well as by tongue is a sane educational principle to be observed by the Sunday School teacher. He has given us a unique volume and one worthy of special study. Many of his suggestions could be heeded with genuine interest and permanent benefit, especially to junior and intermediate pupils.

Types of Hand-work, Geography, Illustrative, Note-book, and Decorative work are treated, practical problems discussed, and the Social and Spiritual Aims of Hand-work presented.

The topical and geographical outlines of the Life of Christ and of the Apostle Paul are simple and illuminating. Mr. Trull has produced a book of rare interest on missions in the Sunday School. He shows the necessity and significance of teaching missions (the fundamental design of Christ) in Sun-

day Schools, and discusses "Planning the Work" and "Working the Plan."

Questions at the close of each of the sixteen chapters, copious illustrations, suggested programs, successful examples and an extensive missionary bibliography make the volume exceedingly helpful to all teachers and officers who wish to achieve a more effective teaching of missions in our Sunday Schools.

BYRON H. DEMENT.

The Young Christian and the Early Church. John Wesley Conley.
American Baptist Publication Society. Pp. 170.

All who desire a convenient, well-written and admirably arranged volume on the growth of the early church will find this book quite suggestive and helpful. Dr. Conley understands the laws of emphasis and perspective. The average Bible reader and student will find in these lessons much valuable material arranged in a simple, progressive manner. Part I. considers the growth of the early church with Jerusalem as the Center, while Part II. views the progress of Christianity with Antioch as Center. There are ten lessons in each part, and to each lesson are appended a suitable "Quiz" and "Suggested Topics."

BYRON H. DEMENT.

Child Study for Sunday School Teachers. By E. M. Stephenson (Chapters I. to VIII.), and H. T. Musselman (Chapters IX. to XII.). Book Five of The National Teacher-Training Institute Text-Books. Pp. 144. Price 50 cents.

The authors are well-suited to their tasks and present in a simple and stimulating manner twelve of the most important topics connected with child study. As is usual in this series of text-books, Reference Literature, Topics for Class Discussion, and for Class Papers are given with each lesson.

The last chapter on The Evangelizing of Childhood is unusually fresh and suggestive and is worth more than the cost of the book.

BYRON H. DEMENT.

V. PRACTICAL AND SOCIAL.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University in the Year 1908. By William Herbert Perry Faunce, President of Brown University. New York: The Macmillan Company, 1908. Price \$1.25.

It is not quite easy to characterize this book. In the "Foreword" the author says that these lectures "contain no information." That seems an unduly modest estimate of his work. Perhaps to those who have made extensive and careful study of the problems of the preacher's work, they may convey no information, but to most preachers they will. He adds that his purpose is "to give—what is perhaps the only gift one man can really make to another—a point of view." It would be more accurate, perhaps, to say that he gives a powerful stimulation towards the realization of a certain ideal. This ideal he contemplates from many points of view. Indeed, one might fairly question whether the points of view are not too numerous for unity of impression; but a more rigid unity would doubtless have rendered the lectures less stimulating.

The contention of the volume may be summed up in two general propositions. First, the preacher should be so educated as to apprehend and realize his message in its relation to all modern knowledge. Second, the preacher should set himself to the task of educating his people up to the acceptance of his message so conceived, and its application to all phases of our modern life. This surely is a lofty and comprehensive ideal, and one that ought to challenge the ambition of the most vigorous young men of the age.

Dr. Faunce is one of those who believe that the reason why more young men of this type are not entering the ministry is that the ministry, as a vocation, is not vitally related to modern life. His first lecture is a discussion of "The Place of the Minister in Modern Life." He says: "The creation and maintenance of Christian ideals is the preacher's function. To show what those ideals are, to defend them against attack and substitution, to apply them to the rapidly changing life of our generation, to ingrain them in the fibre of the individual and

the nation—this is the inexhaustible and fascinating task of the modern minister.” And he adds that this can be done chiefly “by the slow, silent, irrevocable processes of Christian education”—a just observation, though if one were disposed to be very critical, the appropriateness of the adjectives “silent” and “irrevocable” in this connection might be questioned; and one might also object to the vagueness of the definition of the preacher’s function, as it does not sufficiently differentiate it from the functions of others who are working at the great and many-sided task of promoting Christian civilization. However, in order that we may see the minister’s work in its full dignity and power, it is important to see it in its relation to the practical progress of the world. Certainly our author has no small or unworthy conception of the vocation of the preacher. “If he comes to his fellow-men with the assurance of the prophet and the patience of the educator, he may easily be the most useful man of his generation.”

One of his most important lectures, and the one perhaps with which some readers would find most fault is the second, in which he discusses the problem of the ministry as it grows out of the vast floods of new knowledge that in the last generation has been poured into the minds of men. The minister in his opinion needs to have a working familiarity with this new knowledge and above all needs to understand the changed point of view of men, if he would be able to apply the message of the Bible to their minds and lives. He maintains with many other students of the intellectual history of mankind that this great advance in knowledge has upset all standards and accepted values as they have not been for ages, if ever before. These vast intellectual changes must profoundly affect the preacher’s task.

We cannot, however, follow the lecturer step by step, as it would be most interesting to do. We must depend mainly on a mere quotation of the titles of the lectures to whet the reader’s appetite—*Modern Uses of Ancient Scripture*; *The Demand for Ethical Leadership*; *The Service of Psychology*, in which he rightly pleads for the study of this most fascinating science in theological seminaries, and by all who aspire to be

teachers of youth; *The Direction of Religious Education*, wherein he brings before us a situation which ought to cause the most serious thought on the part of all leaders of religious thought, viz: that there is no provision anywhere in our whole system of life in America for the systematic religious instruction of the people; *The Relation of the Church and the College*, and *The Education of the Minister by His Task*.

Such is the bare outline of a book which our ministry would do well to read, although they might find some statements from which they would dissent. The reading of it by thoughtful preachers would, notwithstanding occasional dissent, help them to grasp in a large way the problems of their great work and to meet these problems with a larger intelligence.

C. S. GARDNER.

The Claims and Opportunities of the Christian Ministry. A Series of Pamphlets edited by John R. Mott. Student Volunteer Movement, New York, 1908.

Mr. Mott recently issued from his own pen an interesting work on the supply of ministers. He now issues a very interesting and valuable series of nine pamphlets on various phases of the same subject, written by as many of the leading preachers and theological professors of the country. It also contains a trumpet call from the pen of President Roosevelt.

W. J. MCGLOTHLIN.

The Ideal Ministry. By Herrick Johnson, D.D., Professor of Homiletics and Pastoral Theology, Auburn Theological Seminary, 1874-80; McCormick Theological Seminary, 1880-1906. Fleming H. Revell Company, 1908.

The Preacher: His Person, Message and Method. A Book for the Class-room and Study. By Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary. New York: The Macmillan Company, 1909. Price \$1.50.

We discuss these books together because they deal with

the same subject and, in large part, cover the same ground, though each is an important contribution to homiletical literature.

The emphasis in Homiletics is no longer upon the technique of the sermon. Of course, this is not neglected. The structure and presentation of the sermon can never cease to be important. The sermon is a special kind of discourse and will always call for a special application of logical and rhetorical principles. But, as these volumes attest, the tendency in Homiletics is to give more attention to the personality of the preacher, his mental habits, his spiritual life, his relation to the time-spirit of his own age, the adaptation of his eternal message to the needs of his people as determined by the intellectual, moral and social influences that are moulding the lives of men today.

Dr. Johnson approaches the subject from the point of view of the great ideals that should guide the preacher in his work. In the first section of the book he discusses the general theme, "The Ideal Ministry." In the development of this theme he treats such topics as its permanent function," which of course he finds to be *preaching*; its supreme aim, perfect manhood in Christ; its ruling spirit, which is love; its subject-matter, the Word of God; its preeminent business, preaching Christ; its central theme, Christ crucified, etc. The defective logic of this arrangement is manifest, but despite this the discussion of these and kindred topics is strong and effective. In the second section he takes up related ideals, and enlarges upon such phases of the subject as the preacher's "call," the preacher as a student, the law of adaptation, and passes to the consideration of the more technical features of Homiletics, to which the last section of the volume is entirely given.

In the technical discussions his mode of treatment is unique, but nothing really new is added to what all theological students learned in the older treatises which have become familiar.

Dr. Hoyt has previously published a volume in which he treats in detail the technical aspects of Homiletics, and hence in this volume gives his attention wholly to the larger aspects of the preacher's work. His volume is also divided into three

parts. In the first, he elaborates the general theme, the person of the preacher, and discusses his physical, intellectual and spiritual life. In the second, the preacher's message is the general theme; and such phases of the message are brought out as its authority, its vitality, its aim, its contents and its social character. In passing it is interesting to note how he deals with the question of the authority of the message. Two or three sentences give the clue to his thought. "The seat of religious authority is in the soul of man, but the source of authority is God." "Our experience is inspired, tested, guided by the Scriptures as the word of Christ. The authority of the preacher's word comes from the experience in the soul of the truth of Christ." In the third part, he discusses, under the head of "The Method," evangelistic, expository, doctrinal and ethical preaching. One of the best chapters in the book is the last, "The Ethics of Pulpit Speech"—a matter to which preachers need to have their attention called in a very serious way.

Dr. Hoyt's book is far more logical than Dr. Johnson's; but is far less rhetorical, or brilliant, in style. The latter scintillates and corruscates; the former burns with a steadier flame.

C. S. GARDNER.

One Hundred Responsive Readings From the Scriptures. Selected and arranged by Charles F. Aked, D.D., of the Fifth Avenue Baptist Church, New York. Fleming H. Revell Company.

Opinion is by no means unanimous as to the propriety and advisability of the responsive reading of the Scriptures in the "regular services," though the practice of reading the Sunday School lesson responsively has become nearly universal. Those who use responsive reading as a part of the regular order of worship will find this little book by Dr. Aked about all that they can desire, as to the selection, the arrangement, the print, and the handiness and neatness of the volume.

C. S. GARDNER.

The Forward Movement Hymnal. Missionary and Devotional Hymns. Published for the Baptist Forward Movement for Missionary Education. Philadelphia: American Baptist Publication Society.

This is a good collection of hymns, all of which throb with missionary enthusiasm, and seem to be sound in their religious teaching. With the hymns is bound fifteen responsive readings, intended for use in missionary meetings; and those who desire such a collection of readings will find them well adapted to the purpose.

C. S. GARDNER.

The Church of Christ. By a Layman. Eleventh Edition—Revised. Funk & Wagnalls Company, New York and London.

The book is, as indicated in its title, written by a layman; and, as is *not* indicated in the title, written from the point of view of the "Christian", or Campbellite, faith. If it were an able and scholarly presentation of that faith, we should welcome it. But it is not. The fact that it has reached the eleventh edition is not encouraging. It now lies at the bottom of this reviewer's waste-basket.

C. S. GARDNER.

Realities and Ideals—Social, Political, Literary and Artistic. By Frederick Harrison. New York: The Macmillan Company, 1908. Price \$1.75.

As the title indicates, this is a collection of miscellanies. There are swept together in the volume—a good volume of 462 pages—a great number of fugitive productions that came from his pen during a period of more than forty years. Some of the essays are exceedingly brief and fragmentary; some are sustained and fairly adequate treatments of important subjects. Many of them are worthless now, however interesting and important when written; and their republication in this form is an unmistakable evidence of literary egotism. And yet by judicious skipping one can find much good pasturage in this meadow where there is so much withered grass. Mr. Har-

rierson has a fertile mind, and has thought widely, deeply and clearly upon the problems of his generation; his style is always clear and vigorous, and often elegant. He is one of the notable thinkers and writers of the generation now passing from the stage; and while his general points of view have been in the main what we should consider wrong, he added not a little to the intellectual life of the latter half of the nineteenth century.

C. S. GARDNER.

Socialists at Work. By Robert W. Hunter, author of "Poetry", etc. The Macmillan Company, New York, 1908. Price \$1.50.

The Spiritual Significance of Modern Socialism. By John Spargo, author of "The Bitter Cry of the Children", etc. B. W. Huebsch, New York, 1908.

We commend these volumes to any one who wishes to keep closely in touch with the socialistic movement—which every intelligent man ought to do.

The work by Mr. Hunter gives an elaborate, but exceedingly interesting and illuminating, account of the actual status of the movement in all lands, but particularly in Europe. It details the growth and present strength of the Socialist party in all the leading countries of the world; sets forth at length their platforms; shows the trend of socialistic thought; and sums up the results in legislation already achieved, directly or indirectly, by these aggressive agitators and advocates of a new social order. Of course it is written by an ardent believer in Socialism, and the picture may be overdrawn, but one cannot go through these pages without being profoundly impressed by the vigor, aggressive vitality, enthusiasm and gathering might of this world-wide movement. It is a movement felt in all progressive countries, assuming the form of a powerful and growing political party in continental Europe, particularly in Germany and France, and in England and America making itself felt by a modification of the policies of the two great parties rather than by crystalizing into a separate great party. But no well-informed man can deny that in one way or another it is advancing everywhere.

In fact, one reading the literature of this subject receives the distinct impression that this movement has already reached the stage at which the old order has been thrown upon the defensive. And to one who is acquainted with the general laws of social processes, this indication is ominous.

In the booklet by Mr. Spargo, the interpretation of the spiritual significance of this movement is attempted. His idea of spirituality seems to be that of Matthew Arnold—"morality touched with emotion." He admits that at first socialism was anti-religious; but he declares that now its anti-religious attitude has been given up; that it takes no position at all as to the religious interpretation of life and the universe, but is perfectly friendly toward religious beliefs—though some socialists still maintain the attitude of antagonism. He insists, however, on the difference between "churchianity" and Christianity, and declares that the religious life is impossible under capitalism.

His main contention is that socialism is to-day the fountain of the highest ethical enthusiasm and sets before men the highest ethical ideal, and would mean the setting free of the essential spirit of Christianity and the unshackling of the intellectual life.

He repudiates the charge that socialism seeks to abolish the family, although admitting that in the earlier and cruder days of the movement there was some justification for the charge.

By all means, read the books if you wish to hear what the sanest of the socialists have to say in behalf of their program.

C. S. GARDNER.

The Age and Its Needs. As Related to the Work of the American Baptist Publication Society. Address at Oklahoma City, 1908. By W. C. Bitting, D.D. Philadelphia: American Baptist Publication Society. Pages 29. Price 10 cents.

A fitting theme for a thrilling address, presented in an attractive pamphlet. The main topic is the Relation of Literature to Life. Literature expresses, records, interprets, influences and protects life.

W. O. CARVER.

The World Book of Temperance. Temperance Lessons, Biblical, History, Scientific. By Dr. and Mrs. Wilbur F. Crafts, Teachers of New York Christian Herald Million Bible Class. Published by The International Reform Bureau, Washington, D. C. Abridged edition; 120 pages. Price, paper, 35 cents; cloth, 75 cents.

This work has a great deal of "ammunition" for temperance teachers and workers. It is enriched with a wealth of exposition, narration, argument, stories and pictures, as well as scientific arguments and extracts, statistical notes, pictures, cartoons and blackboard illustrations. It must be admitted that Scripture is sometimes misinterpreted and often misapplied, a serious fault of most reformers who seek to use the Bible overmuch in good causes. The work is very desirable for all who are, or ought to be, engaged in temperance education.

W. O. CARVER.

VI. NEW TESTAMENT.

Die Aufgaben der Neutestamentlichen Wissenschaft in der Gegenwart. Von Johannes Weiss. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 56. To be had also of Lemcke & Buechner, 11 East 17th Street, New York City.

Prof. Weiss delivered this address at the Ministerial Scientific Union at Karlsruhe last June. It is a very able paper and it is well for it to be published. The book is, in a word, a rapid survey of the critical problems in the New Testament field. He begins with Textual Criticism and justly praises the work of Nestle in this department. In the grammatical sphere Dr. Weiss thinks (S. 9) that Deissmann insists too strenuously on the popular character of New Testament speech and does not allow enough credit for the literary side and the Semitic influence. He considers that in Paul's works we have marks of real rhetorical style. He sees the value of the new grammatical and lexical discoveries for exegesis. Dr. Weiss agrees that John's Gospel had in view the Synoptic Gospels. It is all in all a very suggestive presentation.

A. T. ROBERTSON.

The Testaments of the Twelve Patriarchs. Translated from the editor's Greek Text and edited, with introduction, notes, and indices, by R. H. Charles, D.Litt., D.D. London, England: Adam and Charles Black, 1908. New York Agent, Macmillan Co. Pages xcix+247. Price 15s.

Dr. Charles, of Oxford, has made the Jewish Apocalypses his territory. He has edited already, besides this volume, the Book of Jubilees, the Apocalypse of Baruch, the Assumption of Moses, the Ascension of Isaiah. And at once his editings become those that one must have. So it is in this instance. Dr. Charles gives an interesting discussion of the history of this book and how at last matters have cleared up about it. He dates it in the time of John Hyrcanus I. just before he left the Pharisees for the Sadducees. It is a picture of Pharisaic teaching. Dr. Charles has a very exalted opinion of the writing, putting its ethical teaching above that of the Old Testament. One can but feel, however, that the instances quoted (p. xcii., xciii.) rather refute this contention of Dr. Charles than confirm it. But the volume did have a wide vogue and may have been known by Christ and Paul.

A. T. ROBERTSON.

Der litterarische Charakter der Neutestamentlichen Schriften. Von Dr. C. F. Georg Heinrici. Verlag der Dürr'schen Buchhandlung, Leipzig, Germany, 1908. S. 127. Pr. 2 M. 40 Pf. To be had of Lemcke & Buechner, New York City.

The interesting problems discussed in this able volume are not grammatical save in the last chapter (*Die Ausdrucksmittel*) and even here they are more rhetorical than syntactical. Dr. Heinrici, of Leipzig, is competent to handle such questions as *Hellenismus und Judentum*, *Die litterarischen Formen*, etc. This excellent discussion of the literary problems connected with the New Testament writings will serve as a balance wheel against over-emphasis on the vernacular form of the speech and the incidental character of some of the writings. It is a serious and suggestive volume and does much to give one a true conception of the actual facts connected with the composition of the books of the New Testament.

A. T. ROBERTSON.

Das Urchristentum und die Unteren Schichten. Von Dr. Adolph Deissmann. Zweite Ausgabe. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 42. To be had of Lemcke & Buechner, 11 East 17th Street, New York.

Dr. Deissmann delivered an address at the Evangelical-Social Congress at Dessau on June 10, 1908. That address here given is really a part of his recently published larger work, *Licht von Osten*. He is continually turning new discoveries from the papyri and the ostraca. The "lower strata" of society are finely shown in the papyri. Dr. Deissmann is the master in this department of learning and the little volume here mentioned is just one more trophy from him and for him.

A. T. ROBERTSON.

Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Zweite Lieferung, ἀγγυρος bis εἰ Verlag von Alfred Toepelmann, Giessen, Germany, 1908. S. 162—319. Pr. 1 M. 80 Pf.

The general character of this excellent New Lexicon of the Greek New Testament has been already set forth. This is the second part. The rest is to come right along. This is a practical Lexicon and has many features to commend it to the student. The various early Christian writings are drawn on to illustrate the New Testament. Copious use is made of the Septuagint and the Hebrew. The word βαπτίζω occurs in this portion of the book and this fact gives interest to it for all Baptists. He gives "dip" as the meaning of the word. The literature referred to all along is more recent than was possible with Thayer. One can only wish Dr. Preuschen good success in his great enterprise.

A. T. ROBERTSON.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Écriture sainte aux Facultés catholiques de Lyon. Tome Troisième: Les Actes des Apôtres, les épîtres catholiques. 1 vol. in-12 de 346 pages. Prix. 3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Écriture sainte aux Facultés catholiques de Lyon. Tome Quatrième: Les écrits johanniques. 1 vol. in-12 de 422 pages. Prix: 3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

These two volumes complete the discussion of the books of the New Testament by Abbé E. Jacquier, of Lyon, France. This work is especially strong on the linguistic side and shows familiarity with the papyri discoveries. Volume III. has a good, though brief, sketch of recent development in the study of the language of the New Testament. The author is a Roman Catholic scholar of distinction. He accepts all of the books as genuine, but he does not assume it. He gives clear and able arguments for his positions. His arguments are not, however, always of equal merit. It has a delightful style, as Frenchmen often have. I have much enjoyed reading these volumes. They are fresh, able, helpful.

A. T. ROBERTSON.

Jesus und Seine Predigt. Ein Volkshochschulkursus von D. Karl Thieme, a.o. Professor der Theologie in Leisig. Verlag von Alfred Töplemann (vormals J. Rickert) Giessen, 1908. Pp. 127. Price, paper, M. 1; cloth, M. 1.50.

This High School Course on the preaching of Jesus consists of six lectures. The first deals with the historical character of Jesus with the latest attacks on it and the testimony for it; the sources for His Life, and His Life up to the beginning of His public ministry. The second treats of the life of Jesus after His public appearance, and especially with the healing of the sick; the third of His self-consciousness, covering His unique Sonship to God, His sinlessness, his representative unity with God and His Messiahship; the fourth, His own

explanation of His being and various aspects of the Kingdom of God; the fifth and sixth, His moral teaching and its relation to the maintenance of individuality and culture, and its bearing on the family, the state, work and property.

It will be seen that this popular course covers a somewhat wide range of subjects. It is therefore necessarily very condensed, and just because it touches on so many important themes, it is intensely interesting and well worth reading.

Professor Thieme's general standpoint is that of Ritschlianism. He is careful to show the independence of faith (as over against philosophy) and its ability also to regard with complacency uncertainty in historical details. The fourth Gospel, for example, he waives out of deference to those who reject it. The Synoptics he accepts not as books written with any primary historical interest, but as books of incidents—stories—written to enlist faith and dealing with Jesus' death and resurrection, teaching and miracles with a little about His early life. Mark wrote about forty years after the death of Jesus; Matthew and Luke from ten to twenty years later. In these accounts there is a real historical substratum—especially all that which runs counter to the aim of the writer to make Jesus appear greater than He really was, as where He disclaims omniscience. But there are very many omissions, additions, corrections of the sources and it is very difficult to make sure of what Jesus actually said.

Yet the author has a firm faith in Jesus. The records are sufficient for that, and we are not to be nervous about anything else.

Naturally we turn with special interest to the discussion of the self-consciousness of Jesus. It is summed up in the following propositions: He was conscious of being uniquely God's Son. This, however, is equivalent to being conscious of enjoying the highest intimacy with God and of sinless moral likeness of being with God. Further, He was conscious of standing toward men as the unique Son of God and as God's appropriate representative. The Sonship is ethical, the unity with God is a representative unity: "He that receiveth me receiveth Him that sent me."

He was also conscious as God's Son and representative that He should become the Messiah, i. e., the glorified representative of God in ruling and judging the world. It was His knowledge that, at times, miraculous power from God operated through Him that made Him feel that He was called to be Messiah. In calling Himself Son of Man He recognized that His real Messiahship was still future. It involved four things: Divine Lordship, sitting at the right hand of God, invading the earth with hosts of angels, and judging the world.

He was mistaken as to the time of that coming, but we need not be troubled about that, for His own confession of ignorance about the time prepares us for it.

The author's explanation of the uniqueness of Jesus including His sinlessness (which he admits and defends) is not that of the Church creed. The following quotation will indicate his view: "It is probably more correct not to endanger the true humanity by the thought that Jesus is a being possessed of two natures and neither God nor man. Jesus' own idea probably never went beyond this, that He is truly of human nature; and His nature was a problem to Him only in this sense, that He felt His place as the only Son of God, to be the mystery and secret of His being—a lonely eminence within humanity."

The author's attitude to Jesus and the spirit in which he writes are expressed in his closing words: "The bounds which knowledge in distinction from faith must recognize in relation to Jesus have not been veiled in this course. If to any one they seem to wrong Jesus he has not yet begun to comprehend His greatness, to be rightly seized of His inner glory. He is so great that this or that may be abandoned without leaving Him. May this course have depressed nobody to the point of saying with Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

It is good to have such assurance from so free and open-minded a critic. But we have a quiet conviction that to believe so much about Jesus compels belief in His Deity, too, and a much more thorough-going confidence in the reliability of the records that give us with such unflinching skill the faultless portrait of the Perfect One.

J. H. FARMER.

The Character of Jesus. By Charles E. Jefferson, D.D., Pastor of Broadway Tabernacle, New York. Published by Thomas Y. Crowell & Company, New York. Pp. 353. Price, cloth, \$1.65.

These volumes contain a series of Sunday evening sermons in which Dr. Jefferson had in mind young men, and specially college students. The sermons are brief and interesting and wholesome. The preacher aimed at introducing his hearers to the mind and spirit of Jesus. The method that Jesus Himself adopted in unveiling Himself to the people Dr. Jefferson seeks to follow. After a striking introduction the next two are devoted to "Reasons for the Study", and "Sources", and the remainder deal with the following suggestive list of topics: "Jesus' Strength", "His Sincerity", "His Reasonableness", "His Poise", "His Originality", "His Narrowness", "His Breadth", "His Trust", "His Brotherliness", "His Optimism", "His Chivalry", "His Firmness", "His Generosity", "His Candor", "His Enthusiasm", "His Gladness", "His Humility", "His Patience", "His Courage", "His Indignation", "His Reverence", "His Holiness", "His Greatness."

The total effect is to make one feel that this man is none other than the Son of God. The book can be cordially commended as fresh, unconventional and decidedly helpful to faith.

J. H. FARMER.

St. Paul's Second Epistle to the Thessalonians. A Devotional Commentary. By Rev. A. R. Buckland, M.A. London: The Religious Tract Society, 1908. Pp. 175. Price, cloth, 2s.

This is an attractive volume both in binding and in print. It is evidently the work of a wise, scholarly and spiritually-minded man. There are thirty chapters, all brief, instructive, spiritually stimulating and closing with suggestions for prayer. They would make capital prayer meeting talks. Pastors might find them suggestive here; all could read them to profit.

J. H. FARMER.

The Trial of Jesus from a Lawyer's Standpoint. By Walter M. Chandler, of the New York Bar. Two volumes, pages 366, 406 respectively. Price \$5.00. The Empire Publishing Co., New York City, 1908.

These sumptuous volumes (beautiful print and elegant binding) have a good deal of merit. The first volume is devoted to the Hebrew Trial, the second to the Roman Trial. One can have only praise for the author's industry and candor. He has on the whole made good use of his opportunity. One of the best things in the treatment is the full quotations from Jewish and Roman legal rules. In the first volume the author is not entirely at home in Jewish technicalities and trips occasionally. He is more in his element in the Roman trial. There are slips in printing also, and faults of style. But the legal points are sharply drawn and with force. The effect of the argument as a whole is good. One is glad to have this presentation of the matter. Other lawyers before Mr. Chandler have been attracted to the legal aspects of the trial of Jesus, as, for instance, Greenleaf and Innes. Mr. Chandler's work, while technical, is yet in popular style and not difficult to read and enjoy.

A. T. ROBERTSON.

The Resurrection of Jesus. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Cincinnati: Jennings & Graham, 1908. Pages 292. Price \$1.50 net.

Dr. Orr first published these chapters in *The Expositor*, but they richly deserve publication in book form. Indeed, I am willing to say, glad to say, that it is the best modern treatise of this great subject. The books are many on the Resurrection of Jesus. It so happens that most of the recent books have taken the radical view of this matter and have inveighed against this supreme miracle. Dr. Orr has grappled at close quarters with the vital aspects of the problem. He is fully equipped, the equal in scholarship of any opponent of the reality of the Resurrection of Jesus. All sides of the matter

come up for treatment and always with clearness and consummate ability. This is the book to strengthen the faith of the wavering, to convince the doubter.

A. T. ROBERTSON.

Luke the Physician, and Other Studies in the History of Religion.

By W. M. Ramsay, Kt., Hon. D. C. L., etc. With 38 illustrations. New York: A. C. Armstrong & Son, 1908. Pages 418. Price \$3.00 net.

Prof. Ramsay's books are an event for all students of the New Testament and in particular of Paul and Luke. But it is not alone the Acts and Paul's Epistles that have had so much light thrown upon them by this distinguished investigator. His specialty in research is Asia Minor. For this purpose the University of Aberdeen, where he is Professor of Latin, grants him half the year and he has a fund at his disposal with which to prosecute research. As a result of his brilliant powers in this enterprise he is today the master of the world on all topics relating to Asia Minor. He continues his investigations year by year to the enrichment of the world's knowledge. This work has already borne rich fruit on the interpretation of Paul's life and Epistles, the Apocalypse of John, and early eastern church history. The present volume gets its title from the first chapter which is a discussion of Harnack's *Lukas der Artz*, with very acute criticisms of the whole work of Luke. There is one chapter also on the possible Lukan authorship of the Epistle to the Hebrews, one on St. Paul's Use of Metaphors, one on the Oldest Written Gospel (Q or the Logia of Matthew), one on the Chronology of the Life of Christ, one on Sanday's *The Life of Christ in Recent Research*. The remaining chapters deal with problems of archæology and Lycaonian Church History. The illustrations are original and interesting. Like all of Sir W. M. Ramsay's books fresh points greet one at every turn. He never leaves a subject exactly where he found it. His testimony as a whole is distinctly confirmatory of the value of Luke as an historian.

A. T. ROBERTSON.

The Bible for Home and School. Acts, the Second Volume of Luke's Work on the Beginnings of Christianity, with Interpretative Comment. By George Holley Gilbert, Ph.D., D.D. The Macmillan Co., New York, 1908. Price 75 cents.

The title sufficiently explains the scope of this little volume on Acts. The Revised Version of 1881 is the text used. All critical processes are omitted and only results are given. The series is edited by Dr. Shailer Matthews. Dr. Gilbert has written on Paul and on the apostolic history before and is entirely competent. He is less radical than some scholars and is suggestive always.

A. T. ROBERTSON.

VII. SYSTEMATIC THEOLOGY.

Outlines of Systematic Theology Designed for the Use of Theological Students. By Augustus Hopkins Strong, President and Professor of Biblical Theology in Rochester Theological Seminary. American Baptist Publication Society. Price \$1.50 net, post-paid.

This volume contains all given in the large print in the complete work in three volumes. It is, as the title intimates, an outline of Dr. Strong's system of theology. But it is also more than a mere outline of his views. It contains the outlines of his arguments to sustain them, and a statement, and an outline of his discussion, of conflicting views. The gist of the literature on each subject given in the unabridged work is all omitted, as is also the more minute discussion in which Dr. Strong comes to closer grips with those from whom he dissents, and in which the nicer shadings of his reasonings and conclusions may be seen. This outline, as stated, is for the use of theological students rather than for that of the general reader, and for rather advanced students at that. It is perhaps best fitted to be a basis of discussion in the class-room. Those who can do so will doubtless prefer to secure the unabridged work in three volumes. As this volume is but an outline of the larger work, no further review of it seems needful.

C. GOODSPEED.

Christian Theology in Outline. By William Adams Brown, Ph.D.,
D.D. New York: Charles Scribner's Sons, 1907.

Books on theology have become more numerous in recent years. There was a period when Systematic Theology was in disrepute, and in some quarters it is still under a cloud. There is, however, a tendency to return to this form of doctrinal statement. A number of writers in recent years have undertaken a systematic restatement of Christian doctrine. The present volume by Professor Brown undertakes this great task.

The volume covers most of the fundamental and essential points in the general scheme of doctrine, organized in a somewhat new way. There are six general divisions of the book, the first dealing with the postulates of Christian theology, the second with the Christian idea of God, the third with the Christian view of the World, the fourth with Man and his Sin, the fifth, Salvation through Christ, and sixth, the Christian Life. The introduction discusses the various topics appropriate to the adequate setting forth of a doctrinal system. The author states that the Bible "must be our chief source and the test by which all that calls itself Christian must be judged". He assigns other sources, viz., creeds and confessions, Christian experience, etc., though his effort is to make the Bible the test of Christian truth. Perhaps the chief merit of the book is the author's painstaking attempt to cover all the essential issues in current theological thought. One is not always satisfied with his conclusions, but one cannot help admiring his evident purpose to put the reader in possession of the essential points that are at issue in our modern theological world. One is disposed sometimes to find fault with him for indefiniteness of view in his conclusions. He goes over the points at issue, and does not always leave the reader with a clear conception of his own position. Doubtless he purposely avoids conclusions on some subjects where the Scriptures are not clear and where conclusions are not absolutely warranted, but the book would have been stronger and more satisfactory if it were more definite on some points, more dogmatic in fact and not so much simply a discussion of current issues.

One is not altogether clear, for example, as to his conception of miracle. He combats the view that "miracle is an event which no conceivable experience can bring under law", (p. 226). He says that this conception of miracle is unsatisfactory, and goes on to point out that science has extended the realm of the miraculous, and also to state that the miraculous lies in all beginnings, and that mere physical antecedents cannot account for any beginning. One would infer from what he says under this head that he holds to that which is properly miraculous, especially as he insists upon the miraculous element of Christian experience, but he does not adequately define the miraculous as distinguished from the natural. If everything is miraculous, nothing is miraculous. If the author means that each new beginning involved a genuine miracle in the Biblical sense, though not necessarily in contravention of law, of course he includes what may properly be called the miraculous.

In his discussion of the work of Christ as priest, he, as usual, goes over the ground with thoroughness, but has a curious inversion of emphasis which it is difficult to understand, much less to justify. He says the idea of imputation seems to be a necessity from the point of view of God, in that it represents the end of the redemptive process as exhibited in God's judgment of the sinner from the first (p. 368), but he does not think this idea necessary to the experience of the sinner himself. On the contrary, it seems to this reviewer that the experience of the sinner is exactly the point where this necessity would arise, though of course not excluding the necessity from the point of view of God. The sense of guilt in the sinner, in other words, is not sufficiently recognized in the discussion which the author gives of the atonement of Christ. It is an element in religious experience which is ignored by a considerable school of modern theologians.

It is interesting to note another change of emphasis. In discussing determinism, he points out how this philosophic and theological conception leads to the development of modern social ideas, while the libertarian conception tends to excessive individualism, and to the view that life is a probation

and retribution rather than an education and discipline. This is an interesting reversal of the old order. Calvinism, with its deterministic tendencies, has been charged with excessive individualism and the other things associated with it, while the antithetic types of theology, with the emphasis upon human freedom, have been credited with the social impulses. All of which goes to show that men are beginning to see the implications of the ultimate principles of theology better than they have ever seen them before; at least, that they are beginning to analyze and test those principles in a new way. The solidarity of the race in Adam and then in Christ has been a point of emphasis in the older theology all along. Now this principle is laid hold upon to give sanction to the ideas of progress which modern life so much needs.

The chief criticism of this book is its overweening deference at every point to method. The introduction states that the author desires the book to be judged primarily as an essay in theological method, and throughout its pages it is clear to the reader that he is endeavoring to square his doctrine, above all things, with science, and at times he seems to ignore or treat inadequately the requirements either of the Scriptures or of the religious life of man. Primarily a book on theology should defer to the religious rather than to the scientific needs of man. The book, however, is an exceedingly interesting study of modern theological ideas, and will be found helpful to all students who desire to come into fresh touch with these great themes. The style is informal and flowing and the book is readable and interesting throughout.

E. Y. MULLINS.

VIII. MISCELLANEOUS.

Introduction to the Language and Verse of Homer. By Thomas D. Seymour. Boston: Ginn & Company. Price 75 cents.

The recent death of Prof. Seymour revives interest in all of his books. The present volume is one well known to Greek students as an exceedingly useful little compendium for students

of Homer. With all the new Homeric research Prof. Seymour's handbook is of real service. It is written clearly and simply and briefly, but gives adequate information.,

A. T. ROBERTSON.

How the World is Clothed. By Frank George Carpenter. American Book Co., Cincinnati and New York, 1908. Pages 340. Price \$1.25.

Mr. Carpenter has made a very readable and interesting volume just about clothes, how they are made, where they are made, what sort of stuff they are made of, etc. The pictures add greatly to the interest of the volume.

E. B. R.

Avesta Eschatology Compared with the Books of Daniel and Revelations. By Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford. Chicago: The Open Court Publishing Co., 1908. Pages 84.

The author is sure that Daniel and Zechariah and Revelations (*sic*) show much influence of Persian theology. In particular he singles out the seven spirits of Zech. and Revelation as being identical with the Seven Aweshaspends. The author does not produce as much as one had supposed after his preface. His style is rather obscure. On the whole, one may gain some light here, but no great amount.

A. T. ROBERTSON.

A Short History of Greek Literature from Homer to Julian. By W. C. Wright, Ph.D., of Bryn Mawr College. The American Book Co., New York and Cincinnati, 1908. Pages 543.

The author has made a wonderfully compact and lucid discussion of Greek literature. He has digested a vast mass of detail and preserved proper proportion. It is only a manual, but it is a most excellent one. However, it does seem a little odd to find no mention of Paul or John in the book. Now, of course, the New Testament is not mere literature, but it is a defective

definition of literature that omits the most important group of books in all the world, and Greek books at that. The volume has nothing about the Greek language. Rhetoric, but not grammar, comes in for discussion.

A. T. ROBERTSON.

In a New Century. By Edward Sanford Martin. Chas. Scribner's Sons, New York, 1908. Pages 377. Price \$1.50 net.

We are having a revival of the essay. Mr. Martin stands in the front rank of modern essayists. He has a style of his own, and that goes a good way in the essay. He is witty, but has a serious undertone, and his purpose is always noble. The most unlikely themes in his hands blossom out wonderfully. Some of his subjects in this volume are "Too Much Success, Noise and Canned Food, Summer, Deafness, The Seashore, The Habits of the Sea, Divorce, Woman Suffrage. But never mind much about the subject. Mr. Martin is the most interesting part of the discussion.

A. T. ROBERTSON.

Education and National Character. By Henry Churchill King, Francis Greenwood Peabody, Lyman Abbott, Washington Gladden and others. Chicago: The Religious Education Association, 1908. Pages 319. Price \$1.50 net.

This volume consists of a selection from a large number of papers read at the fifth general convention of the Religious Education Association. There are more than thirty brief, pointed, pithy papers by many of the most notable educators of the country. The title of the volume would more nearly indicate its contents if it were "Religious Education and National Character," because it is religious and moral education with which the papers deal. Many phases of this general subject are treated, and some of the papers are really notable productions. The contents are so varied that no reviewer can do more than call attention to some of the more noteworthy contributions, such as that by Dr. King on "Enlarging Ideals in Morals and Religion," that by Dr. Peabody on "The Universities and the Social Con-

science," "The Significance of the Present Moral Awakening in the Nation," by Dr. Lyman Abbott, "The Problem of Religious Instruction in State Universities," by F. W. Kelsey, "Methods of Moral Training in the Schools of Germany," by Dr. A. W. Patton, and many others almost equally important. The volume is a real contribution toward the solution of the problem of religious and moral education for the nation. The reader will be provoked to serious thought by every paper whether he agrees with the conclusions reached or not.

W. J. MCGLOTHLIN.

The Servant in the House. By Charles Rann Kennedy. Harper & Brothers, 1908. Pages 152. Price \$1.25.

This is a very remarkable book, and pictures in graphic style the evil in mere ecclesiasticism, caste, and pride of rank. The situation is, of course, an extreme one, and yet an important one. Three brothers drift apart, all from humble life. One goes to India and becomes a real Bishop of noble life. Another becomes an English vicar of mere place and pride. The other becomes a drunken sot and a workingman of the lower class. The Bishop of Benares from India, in the spirit of the Master, comes to the vicar's house as a butler and brings rescue to both priest and drunkard. It is very skillfully done and shows how difficult modern social life makes real Christianity. It is a plea for the spirit of Christ and the social side of religion, and a very powerful one.

A. T. ROBERTSON.

Wrecked on a Coral Island. By Edwin J. Houston, Ph.D. The Griffith & Rowland Press, Philadelphia, 1908. Pages 416. Price \$1.25.

Here we have the story of two men, three boys and a collier who are cast away on a coral island. The novelty of the experience gives occasion for stirring adventure and amusement. It is full of information and entertainment for boys, and is a worthy successor of the author's other stories.

A. T. ROBERTSON.

The Hermit and the Wild Woman and Other Stories. By Edith Wharton. Chas. Scribner's Sons, 1908. Pages 278. Price \$1.50.

Mrs. Wharton is not only one of the foremost novelists of the day, but she is very gifted as a writer of short stories. In some respects it is more difficult to write short stories of real distinction than good novels. Mrs. Wharton can do both extremely well. Each of the short stories in the present volume has a charm of its own, and they present quite a variety. Probably, on the whole, the one which gives the title to the volume has most interest, but *The Last Asset* is a keen satire of one phase of modern society. And then the *Pot-Boiler* is not to be overlooked. It is a book to have a good time with.

A. T. ROBERTSON.

Poem Outlines. By Sidney Lanier. New York: Chas. Scribner's Sons, 1908. Pages 120. Price \$1.00 net.

These are fugitive pieces that Lanier left among his notes. Some are fully worked out, but most of them are fragments or hints for poems. The genius of the poet is here, but it is the diamond in the rough. All that Lanier left has a charm of its own, and those who cherish his memory will cherish this.

A. T. ROBERTSON.

A Child's Guide to Pictures. By Charles H. Caffin, author of *How to Study Pictures*. New York. The Baker & Taylor Co., 1908. Pages 253. Price \$1.25 net.

Here we have fifteen beautiful pictures by great artists taken as models for explaining in an easy, attractive way how a child may learn to appreciate the good points in a work of art. It is much to have the artistic door opened to one. It is designed for a child of ten or more years.

E. B. R.

My Father. An Aberdeenshire Minister. 1812-1891. By W. Robertson Nicoll. Hodder & Stoughton, London, England, 1908. Pages 101.

This is a beautiful tribute to a noble spirit who lived a long life among the hills of Scotland with his books and his parish. There is a tender charm about the story so well told by Dr. Nicoll, who evidently owes much to his father. The smell of the heather is in the book. One can read it in an hour, and it will be an hour well spent to catch the spirit of a true booklover and genuine Christian. Mr. Nicoll lived the simple life that others talk about, plain living and high thinking. I am glad to have read this narrative. One is impelled to push on and try to do a little more.

A. T. ROBERTSON.

Before Marriage. By Mrs. Adolphe Hoffman. Vir Publishing Co., Philadelphia. Cloth. Price 35 cents net.

This dainty little volume is addressed by a Christian mother to her son on the eve of his marriage. It gives chaste advice to both the prospective husband and his bride, and its message ought to prove helpful in bringing abiding happiness into the sacred relation upon which they are about to enter.

GEO. B. EAGER.

METANOEQ and METAMEAEI in Greek Literature Until 100 A. D., Including Discussion of Their Cognates and of Their Hebrew Equivalents. By Effie Freeman Thompson, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 29.

A Lexicographical and Historical Study of ΔΙΑΘΗΚΗ from the Earliest Times to the End of the Classical Period. By Frederick Owen Norton, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 79. Price 79 cents.

These two pamphlets constitute Parts V. and VI. of Volume I., Second Series of Historical and Linguistic Studies in Literature related to the New Testament issued under the direction of

the Department of Biblical and Patristic Greek in the University of Chicago.

Of the first we may say that it is a very brief discussion of the etymology and use of these two significant words as found in all forms and classes of Greek literature up to the end of the New Testament period. The results of the study are quite in line with the well-known explanations of these words which convey the New Testament teaching as to repentance. It is well to have this confirmation from a careful examination of every use of the terms. The work is rather mechanical and shows no marked appreciation of Greek. The work of Dr. Norton is presented in more complete form and elicits admiration and gratitude for the extensive pains involved in seeking and cataloguing all the uses of this term in the period undertaken. One can hardly feel that any great advantage is gained by publishing long lists of every use of the word, but it was greatly worth while to have consulted and recorded them all. They will be of service, when the studies are extended to the later period, in fixing the significance of this vital term in the teaching of Jesus and the Apostles. The second half of the work discusses the origin and use of the will (testamentary) in Greek law. It is an interesting study. W. O. CARVER.

Abraham Lincoln, the Boy and the Man. By James Morgan, author of *Theodore Roosevelt, the Boy and the Man*. New York: The Macmillan Co., 1908. Pages 435. Price \$1.50.

The centenary of Lincoln's birth in 1909 will bring forth a flood of Lincoln literature. It will do good, for his stature grows with the years. Washington and Lincoln loom above all the other Presidents, with Jefferson not far behind and Andrew Jackson coming on. But Mr. Morgan's book is a good one for boys and men to read. He seizes the main points in Lincoln's career and sets them forth clearly and strongly.

A. T. ROBERTSON.

Lewis Rand. By Mary Johnston, author of *Prisoners of Hope, To Have and To Hold*, etc. Houghton, Mifflin & Co., Boston and New York. Price \$1.50.

Miss Johnston has won a great audience by her previous novels who will be sure to read this historical romance of the Virginia of Thomas Jefferson. Lewis Rand, a product of Albe-marle's aristocracy and peasantry, is a *protégé* of Jefferson, to whom he finally turns traitor and becomes entangled in the meshes of Aaron Burr. He is strongly drawn and rushes head-long on to his doom, led on by insatiate ambition. One can but grieve over the prostitution of such great powers. There are fewer exciting incidents than in Miss Johnston's previous novels. There is more restraint and more power. In a word this is her best work.

A. T. ROBERTSON.

Stories of Persian Heroes. By E. M. Wilmot-Buxton. New York: T. Y. Crowell Company, 1908. Pages 325.

There is a wonderful charm about the legends of Persia which reach far back into the dim past. There is plenty of time in Persia and they know how to tell stories in the tents of the Bedouin as well as in the Persian khans. The boys will relish these adventures of Persian heroes, and the mystical strain has a charm also.

A. T. ROBERTSON.

The Age of Shakespeare. By Algernon Charles Swinburne. Harper & Brothers, New York, 1908. Price \$2.00 net.

It is not a discussion of Shakespeare, but of his time, the men who preceded him and his contemporaries. Swinburne is assuredly competent for such a task in literary criticism. His own style has its best traits here. The men whom he portrays are Christopher Marlowe, John Webster, Thomas Dekker, John Marston, Thomas Middleton, William Rowley, Thomas Heywood, George Chapman, Cyril Tourneur. Swinburne has almost an extravagant conception of Marlowe, who had undoubted

gifts. Doubtless if Shakespeare himself had not shone with so much brilliance these lesser lights would have seemed brighter. As it is, Swinburne has no difficulty in finding charm in each of this list. The volume will be of marked interest to the serious students of English literature.

A. T. ROBERTSON.

At Large. By A. C. Benson, Fellow of Magdalene College, Cambridge. G. P. Putnam's Sons, New York, 1908. Pages 424. Price \$1.50.

Mr. Benson is at his best in his essays. Some one has called his books "ministering books." Many have gotten cheer from the Upton Letters, From a College Window, Beside the Still Waters. In the present volume he treats such themes as Contentment, Friendship, Humour, Travel, Shyness, Our Lack of Great Men, Specialisms, Joy, etc. They are all discussed with his characteristic acumen and sympathy. They are not pretentious in style nor spirit, but have a charm of manner that wins a hearing at once. They are restful for the tired hour.

A. T. ROBERTSON.

The Great English Letter Writers. By W. J. Dawson and C. W. Dawson. Fleming H. Revell Co., New York, 1908. First Series, Pages 289. Second Series, Pages 298. Price \$1.00 a volume.

These two volumes form the first installment of the Readers' Library. There will follow volumes on Great English Biographies, Great English Novelists, Poets, etc. The plan is to give a brief historical introduction to each volume. The material is not arranged according to strict chronology, but rather according to the development of the art of letter writing. The idea is to show how men and women behave under the same emotions. These volumes are delightful companions to have on a journey or to pick up when one has a few odd moments. One can dip in anywhere and find his interest held at once. There is nothing more delightful to read than good letters.

A. T. ROBERTSON.

The House of Rimmon. A Drama in Four Acts. By Henry Van Dyke. New York: Chas. Scribner's Sons, 1908. Pages 120. Price \$1.00 net.

The drama of Naaman furnishes a fine theme for Dr. Van Dyke's genius. The plot is simple, but strong, and the interest is deep in the story of Naaman and Ruamah. The villainy of Rezah, the priest of Rimmon, and Tsarpi, the faithless wife of Naaman, sets off in fine relief the strength of Naaman and the fidelity of Ruamah, the Jewish slave girl who led him to Elisha and thus to the cure of his leprosy. The power of Assyria threatens Syria and Benhadad cowers in dread. It is a fine piece of work.

A. T. ROBERTSON.

The Fragments of Empedocles. Translated into English verse by William Ellery Leonard, Ph.D., English Department, University of Wisconsin. Chicago: The Open Court Publishing Company, 1908. Cloth, pp. 92. Price \$1.00.

Professor Leonard has done a welcome service in bringing before us in somewhat clearer light the impressive but mysterious figure of the great Sicilian philosopher and poet. In an introduction of a dozen pages we are given a brief account of the man and his works. The Fragments are next given, each immediately followed by its translation. The last twenty-five pages are devoted to notes not grammatical but purely explanatory of the thought. It is altogether a creditable piece of work and conditions one pleasantly to study the ideas of Empedocles for himself—albeit the pleasure is sadly marred by the fragmentariness of what we possess. However, enough can be caught to enable us to recognize his kinship with Lucretius and some quite recent thinkers, and it is not only interesting, but also instructive to see how possible it is for even an extraordinary mind to entertain ideas many of which must strike the ordinary reader of today as fantastic and absurd.

J. H. FARMER.

Fragments from Graeco-Jewish Writers. Collected and edited with brief introductions and notes by Wallace Nelson Stearns, Ph. D. The University of Chicago Press, 1908. Pages 126. Price 75 cents; postpaid, 83 cents.

The author gives an excellent sketch of the effect of Alexander's conquests on the language of the Mediterranean world. He has in mind the modern discoveries about the vernacular *κοινή*. There is an excellent diagram of the writers of the first three centuries B. C. The writers here chosen are those of whose books only extracts survive, chiefly in Josephus, Clement of Alexandria, and Eusebius. They are Demetrius, Eupolemus, Artapanus, Aristeas, Thallus, Aristobulus, Philo, Theodotus, Ezekiel. Brief notes of the editor throw light on the passages quoted. Unfortunately Eusebius usually quoted these writers in the form of indirect discourse, so that the exact language is not preserved. But the book is a good piece of work.

A. T. ROBERTSON.

The City of Delight. By Elizabeth Miller, author of "The Yoke". The Bobbs-Merrill Co., Indianapolis. 448 pages. Price \$1.50.

Here is a stirring tale of the fall of Jerusalem in A. D. 70, and the events preceding. The wild confusion and fanaticism of the Jews, the uncertain hopes of the Messiah's coming in the hour of despair, the rise of false prophets, and the factions in the city, add to the terrors of the siege and the city's ruin. Against this background the story stands out clearly. Philadelphus Maccabeus, grandson of the great Judas, but reared in Ephesus among Greeks and Romans, is the last hope of the Jews for a king to oppose the Romans or make peace with them. He has been married in childhood to the beautiful Laodice, daughter of Cortabanus, a rich merchant of the tribe of Judah. He starts to Jerusalem to seize his hour of opportunity, and sends for his wife and her dowry, which is to be the cornerstone of a new Israel. How his cousin Julian of Ephesus plays him false, assumes his name and would fain assume the wife and dowry too; how Julian is tricked himself by a woman

who has stolen the dowry; how poor young Laodice, loving the real Philadelphus, thinks herself the wife, rejected and helpless, of the false Philadelphus; how the true Maccabee recovers from his wounds and plays a man's part in the doomed city, but all in vain; how the tangled web is finally undone—all this makes a good story. The thread of Christian charity and courage runs through all and finally binds all together.

E. B. R.

The Young Alaskans. By Emerson Hough. Illustrated. Harper & Brothers, New York, 1908. Pages 292. Price \$1.25.

Three Alaskan boys go to Kadiak Island on a hunting and fishing trip. They are cast away in a dory at Kaludiak Bay, one of the wildest spots in Alaska. Here in spite of danger and hardship they have the time of their lives. The story has the atmosphere of the sea and the great open spaces of the North.

ELLA B. ROBERTSON.

Three Centuries of Southern Poetry. By Carl Holliday, M.A. Smith & Somer, Nashville and Dallas. Pages 267. Price \$1.00 net.

This attractive title leads one to expect a somewhat larger book. In so small a selection some of the most beautiful poems cannot be included. But this is the only disappointment in the book. The quality is excellent, and shows the editor's alert and sensitive literary feeling. The brief biographical paragraphs are models of terseness and sprightliness, and give many a bit of exact information omitted in larger sketches. Likewise the notes at the back will be useful to others besides college students. It is a book much needed. The only thing like it is "Songs of the South," which includes no recent authors.

ELLA B. ROBERTSON.

Mr. Crewe's Career. By Winston Churchill. Published by The Macmillan Co.

This book is written for a purpose. Its aim is to reveal how difficult it is for a man with unselfish motives and the desire for pure politics to attain to a position of high influence in our states. The road to governorship, as depicted in this novel, is hard to travel, if a man be upright. We follow the path of Austen Vane, rather than that of Mr. Crewe. M. B. W.

English Voyages of Adventure and Discovery. By Edwin M. Bacon. Illustrated. New York: Chas. Scribner's Sons, 1908. Pages 401.

Here we have a combination of history with all the romantic features of a novel. The discoveries of Drake, Gilbert, Raleigh, and others read almost like fairy tales. The pictures are numerous and interesting. It is a real boy's book.

A. T. ROBERTSON.

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NEED AND BASIS OF A DOCTRINE OF HOLY SCRIPTURE.

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I.

It must be confessed that the doctrine of Holy Scripture is at the present moment very much in a state of chaos. Jesus and His apostles accorded to the writings of the Old Testament the full rank of authoritative and God-inspired Scripture. "Have ye not read?" was Christ's last and decisive word (Matt. 19:4). The Jewish canon of their day was by them unchallenged. The post-apostolic church put the Scriptures of the New Testament alongside those of the Old, and treated them as in every way equally inspired with the latter. The Fathers of the early centuries used the New Testament Scriptures exactly as we do ourselves. The same exalted estimate of Scripture prevailed in Reformation and post-Reformation times. Luther had his rash fling at certain books, e. g., at the Epistle of James, but more on the score of canonicity than on that of inspiration. Luther's reverence for the Scriptures as the Word of God was not surpassed by any section of the Reformers. Despite Socinian and Arminian laxity, the churches after the Reformation steadily adhered to the idea of a divinely-inspired Scrip-

ture. The Bible was a book in which holy men, moved by the Spirit of God, had, without sacrifice of their individuality, set forth infallibly the will of God for our salvation. Its utterances were to be received as "the oracles of God" (Rom. 3:2).

We have changed all that. Criticism has come in with its scientific methods to take the Bible to pieces for us, and show us its historical genesis. It has gone further, and assailed a large part of its historical contents. It has converted most of the early history into legend; has torn the laws from their historical basis, and transported them to a later period; has assumed the text to have undergone extensive mutilation, manipulation, interpolation at the hands of irresponsible editors; has not hesitated to bring in the principle of fraud. Excess has followed upon excess in the ethical treatment of Old Testament and New. The Book becomes a *corpus vile* on the mangled form of which every new theorist delights to manifest his ingenuity. Historical works are dissected out among authors and redactors; prophetic books are shivered into fragments; Gospels are traced to "sources," and hardly a statement or saying is allowed to stand in the multitude of conjectures in which it is smothered. This species of criticism has got into the church and schools of learning, with the result that faith in the reliability, the authority, the inspiration of the Bible, is in many minds thoroughly upset, and an unhappy feeling of uncertainty in regard to the validity of the Scriptures is widely diffused among all classes.

In this rapid and extraordinary subversion of older beliefs in the authority and inspiration of the Scriptures there lies undeniably a serious peril for the church. Its effects are felt alike in the sphere of thought, in the preaching of the pulpit, and in the practical work of the church. It is felt in the sphere of doctrine, for the foundation on which theology has been wont to build is taken from beneath it. It is felt in the preaching of the Gospel, for that note of assurance and authority which used to be heard in the proclamation of God's message is departing from us. Many shun the Old Testament altogether; others speak with bated breath of considerable portions

even of the New. It is not enough that a Paul or a John teach certain doctrines. They were but fallible men, and their opinions do not bind the modern world. It is felt in the doctrine of the church itself, for what can we know of the foundation, laws, sacraments, obligations of the church without an authoritative Scripture? It is felt also in life and work, for how can the church carry on the propagation of the Gospel and the evangelization of the world without a trustworthy Scripture? Or how shall spiritual life be preserved, and Christian character be built up, without a divinely-given rule of conduct for guidance?

Must we then, without demur, resign ourselves to this process of disintegration and dissipation of the authority of Holy Scripture, meantime in such full force? Few Christians, who have felt the Scriptures to be precious to themselves, will acquiesce in so faithless a surrender. The need will be only the more urgently felt for a retracing of the steps, and a replacing of the Scriptures in the faith and lives of men as the truly inspired and divinely-inspired record of God's revealed will for mankind in the great things of the soul. There is no more clamant need in the church today than a doctrine of Holy Scripture which will at once be true to all really scientifically-ascertained facts, and yet be in harmony with the claims which Scripture makes for itself as a book of revelation and inspiration. Is such a doctrine possible? An attempt is here briefly made to show that it is.

II.

Three conditions seem to meet in fulfilling the requirements of a doctrine of Holy Scripture such as the church today needs. The first is a more positive conception of the *structure* of the Bible itself that at present prevails; the second is belief in the reality of a *supernatural* revelation, the record of which is preserved to us in Scripture; the third is the acknowledgment of a *divine inspiration* of this record. These conditions hold together and are at bottom one. It is because one or other of them is parted with that the present uncertainty about Scrip-

ture prevails. The destroying of the structure of the Bible makes it well-nigh impossible to uphold the revelation and the inspiration of the record; the denial of the supernatural cuts at the root of both beliefs, and makes inevitable the attack upon the historical contents. On the other hand, where supernatural revelation is admitted, most of the grounds for challenging the structure disappear, and the inspiration of the record is an almost necessary corollary. The inspiration, in turn, is a signature of divinity in the revelation. Combining the three points of view, a tenable doctrine of Holy Scripture is reached.

1. The first condition of a doctrine of Holy Scripture has been stated to be a *more positive conception of the structure of the Book itself*. Is this not called for? Let legitimate criticism render its utmost service in tracing for us the historical and literary genesis of the books which make up the sacred volume. There is a wide field of investigation here, on many points of which scholarly minds are never likely wholly to agree. But is there not something else in the very character of the Book which puts a check on critical excesses, and compels the acknowledgement of unlikeness to any other collection of writings that ever existed? This is not a matter on which scholars alone are capable of sitting in judgment. It stares the impartial reader of the Bible in the face on the most cursory examination of its contents.

(1) First, there is the singular *literary and historical unity* of the Book. Unlike all other collections of sacred writings, this remarkable Book has a character which may be described by the word "organic." However and whenever its component parts originated, they now combine in an unexampled way to form a structural whole. The Bible begins with creation and paradise—a paradise early lost by sin; it closes with paradise restored in a new heaven and a new earth. It opens with a "fall," and the constant assumption through its pages, in Old Testament and in New, is that the world is in a state of rebellion and apostasy from God and lies under His judgment. The whole history between is the development of a plan of redemption for the recovery of man from this lost condition, and

his restoration to God and holiness. With sure step the story goes on from the first promise, through the successive elections, covenants, dispensations and disciplines by which God accomplished His end. Patriarchal history is succeeded by Mosaic; this by the periods of the Judges and the Monarchy; this by the age of the prophets. Time after time the divine purpose seems on the point of being frustrated by the unfaithfulness of the people, or the crushing force of foreign invasion. But the light is never allowed to be wholly extinguished. There is always a "remnant," a "holy seed," and courage and confidence in the triumph of God's purpose never die out. The New Testament fulfills and completes the Old. The wondrous story of the Gospels is given forth as the fulfillment of its types, promises, prophecies; the Epistles expound the redemptive meaning of the Gospels; the Apocalypse announces the downfall of anti-christian powers, and the decisive victory of the Lord and His Christ. The Book is rounded off into a complete unity. Here is a product which it already passes the genius of man satisfactorily to account for.

(2) But next, in this external unity of the Book is already attested the unity of *truth* and *purpose* which pervades it. It is the one theme with which the Book is concerned from commencement to close—Redemption. Man has sinned; God reveals His grace to man, and is working for his salvation. God is one, holy, gracious; all-knowing to devise, all-powerful to execute; the Creator and Upholder of all that is; the world's Providential Ruler; the Maker, Lord and Judge of men. Man is made in God's image, has turned aside from God and perverted his way, but is capable of repentance and redemption. Sin is that awful thing which God abhors, which ought never to have been. Against it God must declare Himself with all the energy of His perfect holiness, but the great desire and aim of God is to deliver men from its destructive power. To accomplish this a plan of salvation is unfolded, with ordinances suitable to its different stages. The Mosaic law provides a system of atonements and purifications, with access to God through a priesthood—unavailing in itself, but a shadow of good things

to come (Heb. 10:1). The Monarchy gives rise to new promises of a Davidic King whose throne God will establish for ever. Prophecy expands all the germs of previous revelation, and opens up glowing visions of the New Messianic Age. The New Testament shows in how divine a fashion these hopes and anticipations were fulfilled. Its Gospel is the concentration and realization of the redeeming purpose of which the Bible is full. Strongest threads thus bind the parts of the Bible internally together. Can human skill explain it? Can any disintegration of criticism destroy it? The answer must be in the negative.

(3) Yet again, as arising out of the foregoing characteristics, the Bible is a structural unity in *the correlation of its parts*. To a Book of origin in the Old Testament corresponds a Book—or books (the Gospels)—of origins in the New. To a great act of redemption in the Old corresponds a great act of redemption in the New. To a sacrificial system in the Old, corresponds as the great anti-type, the perfect atonement in the New. To a history of the founding of Israel as a nation in the Old corresponds the story of the founding of the church in the New. To didactic literature in the Old corresponds the Epistles, with their doctrinal and practical instruction in the New. To prophecy and apocalypse in the Old corresponds the apocalyptic visions in the New. The New Testament in its entirety folds back upon and fulfills the ideas and promises of the Old—is the *counterpart* of the latter.

III.

Here, then, is a structure in the Bible as it stands, not to be got rid of by ingenious critical theorizings and reconstructions of the materials of the Book. This is not the place to enter upon an examination of the modern critical hypotheses. It may be sufficient to take two points—one earlier, the other later.

(1) The *patriarchal and Mosaic histories* are supposed to be more or less legendary creations of the eighth, seventh or later centuries. Now, however, we have a critic like Gunkel, supported by Dr. G. A. Smith, bringing back these so-called

“legends” to about 1200 B. C. But see what this implies. On the current hypothesis, in regard to the date of the Exodus, adopted by nearly all these writers, that event took place shortly after the death of the oppressor, Rameses II., therefore later than the middle of the thirteenth century. How short is the interval between that and 1200 B. C.? Is the difference worth contending for? Farther on this chronology, little more than 200 years elapsed from the Exodus till the building of the Temple. It might be 250 years; some make it less. Take off the period till the time of Joshua and the conquest on the one hand, and the time from Samuel and David till the temple on the other, and the interval is less than 180 years. Written records and the art of history-writing were, in David’s time, well-developed. Can it be believed that, even if contemporary records were not made, a sound tradition of the events of the Exodus, and of the great facts of the Mosaic age, was not preserved during that short interval? Or that, being preserved, it would not be written down?

(2) Or take the second point—the pivot, as it may be called, on which the whole modern critical reconstruction of the Bible and its history turns; *the age, viz., of the Levitical law*. The law, it is well known, is, on the theory, brought down to the age after the exile. Older usage, it is allowed, may be incorporated in its provisions; but till that time there had been no written ritual claiming divine origin, and the great bulk of the institutions in the code were entirely new. This is, of course, in direct contradiction of the Bible itself, which connects the law with Moses and tells of its origin at Sinai. But this is held to be nothing compared with the alleged proofs of the ignorance of the law in the earlier history, and its supposed dependence on the Temple laws of Ezekiel. Yet, when the proofs come to be examined, how surprisingly weak they are! How contradicted by the very history supposed to establish them! In Neh. 8 we have the narrative of the introduction and reading of the law by Ezra. But how emphatically everything in that narrative contradicts the idea of the provisions of the law being new! The community in Jerusalem was far from being, in

Ezra's time, a united one. There were deep divisions in it. There were many conflicting interests, on some of which the new law bore hardly. There were factions strongly disaffected to Ezra and Nehemiah. The people, and especially the priests and Levites among them, knew something of their own past—had genealogies, etc. Is it credible—is it thinkable—that a community of this kind would receive at Ezra's hands, without scruple or questioning, a great complex of burdensome laws which neither they nor their fathers had ever before heard of, and along with them, narratives of historical facts which they must have known were perfectly unfounded? Here, e. g., were narratives of the setting apart of Levites in the wilderness, while they knew quite well that no such orders existed before the exile, and accounts of Levitical cities, which they were aware were historical fictions! Human credulity is great, but there are limits which can be confidently assigned to it, and this is a case in point. Nor was it ever doubted, till this new school arose, that both Ezekiel and the Book of Deuteronomy implied the earlier existence of the Levitical legislation.

It may be claimed, then, that the *natural* structure of the Bible is not one which can be overthrown by a really scientific treatment of the Biblical facts. While it stands, the case for revelation is secure.

IV.

2. The second condition of a doctrine of Holy Scripture as above stated was—belief in *the reality of a supernatural revelation*. Without this, there might be an interesting collection of religious writings, but there could be no "Scripture" in the proper sense of the word. There could be no literature of revelation, which is what Scripture, in the Biblical view, means. To those who reject the possibility or reality of an historical revelation, accordingly, the books of the Old Testament remain at best fragments of ancient Hebrew literature, to be placed in the same category, as regards origin, with the sacred books of other religions. The Hebrews were a people of re-

ligious genius; their prophets were men of noble, if still limited, insight; they spoke, as they believed, in the name of Jehovah; but the explanation of the whole is found in their natural endowment and profound religious and moral convictions. No supernatural cause need be assigned for it. Jesus, in like manner, is the "religious idealist, prophet and martyr," *par excellence*. He had beautiful thoughts, spiritual, if somewhat impracticable, ideals, shared in the Messianic and apocalyptic ideas of His time, and met His fate through collision with the ecclesiastical authorities. His Apostles, who persuaded themselves that He had risen—even that they had seen Him—invested Him with divine dignity and converted His martyr-death into an atoning sacrifice.

This repugnance to the admission of the supernatural, so fatal to a doctrine of Holy Scripture, is extremely widespread at the present hour. A deliberate movement is on foot to shift Christianity from its hitherto recognized supernatural to a purely natural basis. The immediate effect on the Bible is that already indicated, viz., the removal from its pages of everything that cannot be explained on natural principles. Supernatural revelation is struck at in its very conception: miracles necessarily are purged out; prophetic prediction shares the same doom, or is set down as unfulfilled. The Incarnation, miraculous birth, resurrection of Christ, with all the supernatural acts and claims in His history, are rejected. This bears, again, on the question of structure. The simplest way, often, to get rid of the supernatural, is to assail the book in which it is found—to disintegrate it, to bring down its age, to show it to be the product of natural causes at a particularly later time. On the other hand, where this prejudice against the supernatural is abandoned, and revelation is admitted, the natural structure of the book, in most cases, resumes its rights. There can be no question, to an impartial mind, that the Bible *claims* to be a record of revelation—of revelation in a high, peculiar, supernatural sense. God has entered, for purposes of grace, into other relations with man than those of nature. He has entered by word and deed into history; has made known His secret will and

saving designs to man; has given man assurance of His presence and working by many supernatural tokens. The culmination of His revelation is in Jesus Christ, His only Son, our Lord. Him He has raised from the dead, and exalted to the right hand of power, to be a Prince and a Savior. To give the knowledge of this saving will of God, and of its historical course, is, as has been seen, the peculiar end of Scripture. The proof of the reality of the revelation is found in what was said of its *character*, of the unity of idea and purpose pervading it, of its experienced effects in heart and life. This at least is certain that, only as such a doctrine of revelation is acknowledged, can there be such a thing to the mind as Holy Scripture. Where it is acknowledged, belief in a Holy Scripture inevitably follows.

The anti-supernaturalistic principle has powerful hold. It always has had on a certain class of philosophical and cultured minds. Science has now come in to give it support in the alleged proof of a uniformity of nature in which there can be no breach. But is this alleged principle of uniformity itself anything more than an assumption? That nature is placed under laws, and is ordinarily, left to itself, entirely uniform in its operation, every educated mind will admit. But it is a long step from this to the conclusion that natural causes, with which alone science has to deal, are the sole causes in the universe; particularly that there is no room for the action of the *First Cause* in overruling, superseding, reversing, or acting outside of and above these natural causes, if His wisdom sees good reason for so doing. There is nothing that science can ever show that will make good this conclusion. Religion comes in here with its own proper claims. If there is call and need for special revelation—and who will say that in this world there is not?—if there is truth to be imparted, disorder to be remedied, sin to be annulled, redemption to be accomplished—nothing can be thought of worthier in God than to come to His creature's help by breaking the silence of nature and stretching forth an arm mighty to save!

The special proof of miracles in Scripture need not be undertaken here. Two great facts only may be named—one standing

at the head of each dispensation—which it will be found impossible to explain without miracle. One is the *Exodus of Israel*, and *Crossing of the Red Sea*; the other is the *Resurrection of Christ*. Both are facts supremely well-attested.

(1) The *Exodus* is proved, not only by the narrative in the books, but by the whole national consciousness of Israel as regards its past. Few critics doubt that Moses led the people out of Egypt, and took them, by some means, across the Red Sea. An exceptionally favorable wind, clearing the channel at the spot, is the usually accepted explanation. Grant that it was so—the event is still only half accounted for. There remains the fact that this singular occurrence took place precisely at the time it did, when the fleeing nation was *in extremis* from the pursuit of Pharaoh. There are such things as happy coincidences; but this one is *too* rare and happy, when taken in conjunction with the other circumstances of the Exodus, to be set down to mere chance.

(2) It is scarcely necessary to elaborate the evidence for the *Resurrection of Christ*—this has been done so often, and so fully. That Christ died, and on the third day appeared again to His disciples; that many like appearances followed; that the tomb was found empty; that the Apostles all believed, and unshakenly testified, that Christ had arisen; that spiritual effects following His exaltation showed that He had truly risen—these and similar lines of argument have been worked till they are familiar. The alternative hypothesis that Christ is *not* risen manifests its weakness by the variety and mutually-destructive character of its explanations, and by the fact of the empty tomb. The resurrection remains the rock-fast foundation of Christian belief.

One is justified, then, in accepting as established the second of the conditions of a doctrine of Holy Scripture. In combination with the first—the organic *structure* of Scripture—the acknowledgment of *supernatural revelation* furnishes a strong and stable basis on which such a doctrine can be rested.

V.

3. Here stands it now with the third of the conditions proposed, viz., *the inspiration of the record?* Is not this more difficult to prove? Yet it seems essential to establish it, if a doctrine of Holy Scripture is to be satisfactorily completed. There is a hesitation in facing this question of inspiration in many quarters which is a bad omen for the church.

For inspiration—inspiration in the full, supernatural sense—is a *fact*, and is as little to be explained away as the existence of the Bible itself, or the reality of the revelation contained in the Bible. Inspiration is, indeed, as it was above expressed, a corollary of revelation. If revelation is there, inspiration is there. Internal revelation cannot be conceived of except in, or as accompanied by, an exalted or inspired state of soul; just as inspiration cannot be thought of, be it only the inspiration of illumination, without a measure of revelation (Eph. 1:17, 18). If *revelation* pervades the Bible, or in the degree in which it does so, *inspiration* pervades it also. The very fact that the revelation is so plainly preserved in its meaning, its historical continuity, the proportion of its parts, the unity of its teaching, in the Bible, is the proof that the record, which is the luminous vehicle of the revelation, and which so perfectly preserves and conveys it to us in its spirit and power, is itself inspired.

This statement is, of course, general, and leaves a hundred questions unanswered as to the nature and modes of inspiration, its degrees, its relations to the faculty and individuality of the writers, the qualities it imparts to the writings, its compatibility with defects or inaccuracies in the sources or in the inspired text. It is well, however, in the proof of inspiration, etc., not to begin with these entangling difficulties, but to look to what the Bible itself says of the qualities and objects of inspired Scripture—"making wise unto salvation through faith which is in Christ Jesus," being "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," furnish-

ing the man of God "completely unto every good work" (2 Tim. 3:15-17; cf. Ps. 19:7-10). Does Scripture present these qualities, or does it not? If it does—and who can doubt it?—only inspiration can impart them. If they are present, it is in them supremely, not in anything more external, we are to seek the tests of inspiration.

The primary condition of belief in an inspired Scripture is belief in the Holy Spirit Himself—a Holy Spirit of God continuously present in the church or community of believers from the beginning, distributing His gifts to each man severally as He will. The Holy Spirit is the source of revelation; He is the source also of inspiration. It is interesting to note how ample is the testimony in both Old Testament and New Testament to this continuous activity of the Holy Spirit in revealing, inspiring, illuminating, directing, qualifying for special service. Jesus and the Apostles habitually speak of the Scriptures of the Old Testament as the Spirit-inspired and authoritative embodiment of God's mind and will. Their words have the value of words of God (Matt. 22:31; John 10:35; Rom. 3:2; Heb. 4:3-12, etc). Their commandment is the commandment of God (Matt. 15:3-9). The Holy Ghost "spake" by psalmist and prophets, and in the teachings of the history (Matt. 22:43; Acts 4:25; Heb. 3:7; I. Pet. 1:11; II. Pet. 1:21). But the New Testament writers make not less explicit claims to inspiration for themselves. "We speak," says Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth" (I. Cor. 2:13). "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord" (I. Cor. 14:37). The church is "built upon the foundation of the apostles and prophets" (Eph. 2:20)—these, as a subsequent verse shows, being "the apostles and prophets" of the *New Testament* (3:5). Paul's own epistles are ranked in II. Pet. 3:16, among the "Scriptures."

This claim to inspiration, it may be shown, is made good by nearer examination of the books. A large part of the Old Testament emanates from writers whose title to be inspired will

not be doubted. This applies to the prophetic writings: to the bulk of the histories, which are manifestly compiled by prophetic men; to the materials of these histories, which, again, are largely prophetic memoirs; to the law which directly claims to be divine in origin, and to have been given by the hand of Moses; specially to large parts of the law (Book of the Covenant, Deut.), which Moses is expressly said to have written; to the accompanying histories, which have a place in the organism of revelation which nothing else than the insight of inspiration could have given; to the psalms, which, for the most part, evince their own inspiration, and, as regards David, are attested as of the Spirit (II. Sam. 23:2); even to the wisdom literature, which, in Proverbs, is not regarded as the expression of man's own genius, but as the utterance of the external wisdom."

A test case of inspiration is the Gospels, which do not directly assert their inspiration, yet undoubtedly in a marked degree exhibit it. For who but men possessed of the Holy Spirit could have produced biographies of Jesus so free from all intrusion of human weakness, so objective in presentation, so divine in the portraiture they contain? Two of the Gospels may claim apostolic inspiration—Matthew and John; for there seems little reason to question that Matthew not only contributed Logia-material for that Gospel and for Luke, but drew up the Gospel itself, either in Aramaic or in Greek, or possibly in both forms. Mark and Luke were companions of apostles, and both were of apostolic spirit. Here, again, the condition of the early church has to be remembered. It is a church in which the power of the Spirit was specially and peculiarly manifest—a church in which "gifts" were abundant, in which inspiration was not an uncommon phenomenon, in which those called to peculiar service received special endowments for their work. In these gifts and influences of the Spirit the history and epistles show that the companions of the apostles had a peculiar share. They were associated with the apostles in their preaching, teaching and oversight of the churches (cf. I. Thess. 1:5; I. Tim. 1:18; 4:14; II. Tim. 1:14, etc.). To such circles Mark and Luke, the companions of Paul, Barnabas, and Peter, be-

longed. They were "spiritual" men, and the work they were moved to undertake was a spiritual work.

But, now, if inspiration is a characteristic of the book we call the Bible, does not this fact, again, reflect its light both on the structure of the book and on the revelation it contains? Is a divine guidance not seen in the plan of the several parts, in the selection of materials, in the lights and aspects of the revelation chosen to be represented, in the very language that is employed in setting forth that revelation? The Book itself would seem to evince that such a divine mind was there at its construction. Thus, from the whole, an idea of a true Holy Scripture emerges—a Scripture divinely provided for, and superintended in its origin and contents, designed to be an adequate vehicle of God's historic revelation, and containing in it everything needful for saving knowledge and spiritual equipment, a structure of which God is the architect, a revelation of which God is the Author, an inspiration of which His Spirit is the inspiring, all-pervading breath. With these conditions fulfilled, there is nothing wanting to give back again to the world the Bible which many feared had been lost!

SCRIPTURAL PSYCHOLOGY.

BY J. J. TAYLOR, D. D., LL. D., KNOXVILLE, TENN.

The word psychology comes from two Greek words, *psuche* and *logos*, the stems being transferred directly to the English with the proper connective and ending. Primarily *logos* means any expressed result of mental activity, whether a concept, a thought, a discourse; and it may be applied to any such result from a simple word up to the Son of God, the eternal *Logos*, who set forth so much of divinity as could be wrapped in human form, and dwelt on earth full of grace and truth. In composition it means a formal treatise, a scientific statement of facts or principles or both, and is so used in the names of the various "ologies" that are extant. Broadly applied *psuche* means soul. Hence in correct usage Psychology is soul science, science being defined as formulated knowledge.

A thousand years before Jesus was born the term *psuche*, kindred to *psucho*, to breathe, to blow, was used to designate that which distinguishes the living from the dead, the breath, the vital force. In the Greek version of the Old Testament, made some three hundred years before the Christian era and commonly used by Jesus and his disciples, *psuche* is used too many times to count for the Hebrew *nephesh*, which in the common version is translated by the word soul more than five hundred times, and frequently by the word life. In the New Testament it occurs ninety-eight times, and is rendered soul fifty-seven, life forty-one.

Whether in Hebrew, Greek or English, the term is by a familiar mode of speech often used as a synonym of person, as shown in the following passages:

"The uncircumcised soul shall be cut off from his people, he hath broken my covenant. All the souls that came with Jacob into Egypt . . . threescore and six; . . . all the souls of the

“house of Jacob threescore and ten. If a soul shall sin through ignorance, . . . let him bring for his sin a young bullock. If a soul touch any unclean thing, . . . he shall be unclean. The soul that sinneth, it shall die. The same day there were added unto them about three thousand souls. Fear came upon every soul. Every soul that will not hear that prophet shall be destroyed from among the people. We all in the ship were two hundred threescore and sixteen souls. The sea became as the blood of the dead, and every living soul in the sea died.”

In all these passages the soul as such is involved, but the term is used loosely to include the whole man, both soul and body. In the beginning God formed man of the dust of the ground, the material part, and breathed into his nostrils the breath of life, the immaterial part, and man became *chai nephesh, zosa psuche*, living soul, the two parts constituting the man as he appears on the earth.

The union of the psychical and the physical is one of the mysteries which God has kept in his own power. In some instances the distinction between the two is ignored, but the body as such is never mentioned as the man. It is the earthly house destined to be dissolved, the transient abode of the hastening pilgrim, the tent of the unsettled citizen, the tabernacle of the stranger and sojourner; and the distinction between it and the man that inhabits it is made very clear in the following Scriptures:

“Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. The Spirit that raised up the Christ from the dead shall also quicken your mortal bodies. While we are at home in the body, we are absent from the Lord. We are willing rather to be absent from the body and to be present with the Lord. Whether in the body or out of the body I can not tell; God knoweth. Remember . . . them that suffer adversity, as being yourselves also in the body. The body without the spirit is dead. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in

“this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart and be with the Christ, which is far better. Nevertheless to abide in the flesh is more needful to you. Shortly I must put off my tabernacle, as the Lord Christ Jesus hath showed me.”

In a man what is not body is soul; what is not physical is psychical. A threefold man seems to be suggested in Paul's wish for the Thessalonians: “May your spirit and soul and body be prevented entire without blame at the coming of our Lord Christ Jesus”; also in Hebrews where the Word of God, the sword of the Spirit, is represented as being alive and energetic, sharper than every two-edged blade, piercing to the dividing of soul and spirit, and able to discern the reflections and thoughts of the heart. A quarternion or fourfold man is suggested in the words of Jesus to the Scribe in Jerusalem: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”, the words for heart, soul, mind, strength, being *kardia*, *psuche*, *dianoia*, *ischus*.

These passages are not scientific enumerations of the elements of man, but are simply emphatic statements of truth. The divine Law demands for God the love of the whole soul, the understanding and the affections being definitely specified, and this carried up to the limits of human strength, the demand being impossible of human fulfillment; and so the Law becomes a schoolmaster to impel the soul into the presence of one who is able to fulfill the Law and impute righteousness to the penitent sinner. Speaking of the Word the apostle does not say it divides the soul from the spirit, as if soul and spirit were distinct entities; it pierces to the dividing of soul, even of spirit, so vital and mighty it is! In Paul's wish for the Thessalonians the terms soul and spirit, *psuche* and *pneuma*, suggest distinct entities, but do not require them. In fact the two terms are used interchangeably, as the following Scriptures show:

“Man became a living soul. There is a spirit in man, and
“the inspiration of the Almighty giveth him understanding.
“My soul is cast down. My spirit is overwhelmed. My soul is
“exceeding sorrowful. I will speak in the anguish of my spirit.
“My soul shall make her boast in the Lord. My spirit hath re-
“joiced in God my Saviour. Her soul was departing, for she
“died. Into thy hand I commit my spirit. She hath given up
“the soul. He bowed his head, and gave up the spirit. O Lord
“my God, I pray thee, let this child’s soul come into it again.
“Lord Jesus, receive my spirit. Trouble not yourselves, for his
“soul is in him. Jesus, when he had cried with a loud voice,
“yielded up the spirit. I saw under the altar the souls of them
“that had been slain for the word of God. Ye are come
“to the spirits of just men made perfect.”

Every sparrow is a bird, but not every bird is a sparrow. The relation is that of species and genus. Every soul is a spirit, but not every spirit is a soul. God is a spirit. Angels are all ministering spirits sent forth to render service for the sake of those who are to inherit salvation. The Prince of the power of the air is a spirit that mightily moves for evil among the sons and daughters of disobedience. There are legions of unclean spirits that do their devilish work in all the earth. The Bible also speaks of the spirit of the beast, that goeth downward to the earth. A soul is a spirit that has been or is now associated with a human body.

The body apart from the soul has no functions. It is a dead and insensate thing. It neither sees, hears, tastes, smells, feels, speaks, thinks, nor moves. It is the equipment of the soul for its earthly sojourn, and an important equipment it is for gaining a knowledge of material things. Even the Son of God coming into the world says: “Sacrifice and offering thou wouldst not, but a body hast thou prepared me”. In the administrations of time under normal conditions the soul uses the bodily organs for seeing, hearing, tasting, smelling, feeling, thinking, speaking, moving; but it has the capacity for independent action. Though blind, Hellen Keller sees; though deaf, she hears; though dumb, she speaks. The pure in heart see the invisible God, and the Enochs of every age walk in cou-

scious fellowship with him. Noble souls born from above hear unutterable harmonies that roll in rapture above their heads. The souls of those slain for the word of God and for the testimony which they have held apprehend their condition and are conscious of their identity. Though beheaded and brainless, they think; though freed from all bodily organs, they see and hear, understand and judge, feel and know, reign and worship, and with a loud voice they cry: "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?" Without the body the robber passes from the cross to Paradise; Dives drops into the abyss and in full possession of all his faculties he sees, hears, feels, suffers, sympathizes, anticipates, remembers, reasons, judges, speaks, prays; Lazarus ascends to Abraham's bosom, and knows that he is comforted; Moses

Stands with glory, wrapped around
 On the hills he never trod,
 And speaks of the strife that won our life,
 With the Christ, the incarnate God;

all demonstrating Job's conviction: "Though skin-worms destroy this body, without my flesh shall I see God."

According to real psychology the *psuche*, which Jesus esteems above the whole world, which receives the ingrafted word and believes unto salvation, which is anchored within the veil through the hope set forth in the gospel,—this soul is not a bundle of separate faculties, but a unit. Like the body which has many functions through many members and is yet one body, the soul having many functions is not many, but one. Even the lively sword of the Spirit does not divide it, the keenness thereof only piercing unto the dividing, but not accomplishing it. Performing thought functions, the soul is mind; determining, it is will; remembering or anticipating, it is fancy or imagination; recognizing the eternal obligation to do the right and eschew the wrong, it is conscience; stirring with impulses of love or hate, grief or gladness, it is emotion or affection; turning Godward, it worships; turning earthward, it grovels.

The soul's attitude, whether Godward or earthward, whether goodward or badward, is the supreme issue; how to affect this attitude, the supreme problem. Unskilled students often fall into confusion on the whole subject, and sometimes become the victims of mountebanks and fakirs, through a misuse of the concordance and the dictionary, the one simply citing passages wherein words occur, the other recording the uses of words as disclosed in literature, but neither giving logical definitions or marking distinctions between mere words and the things for which they stand. Language is not made to order, but is a growth. Words are the coins of the intellectual realm, the media of exchange in the commerce of thought; and they have a definite value in themselves. A dollar is a dollar; a *psuche* is a *psuche*. As a man may buy a fifty-cent article by passing a dollar and taking proper change so as to pay the exact price, he may pass a term that contains more than is needed for the immediate transaction by making change in other terms. For example, the soul lives and constitutes the life of the body; so the word may be used to express that fact without reference to other soul functions, provided the proper change is given in other words, as in the following passages:

"They are dead which sought the young child's soul. Take
 "no thought for your soul, what ye shall eat or drink. The
 "good shepherd giveth his soul for the sheep. I lay down my
 "soul for the sheep. I lay down my soul, that I might take it
 "again. Why can I not follow thee now? I will lay down my
 "soul for thy sake. Wilt thou lay down thy soul for my sake?
 "Greater love hath no man than this, that a man may lay down
 "his soul for his friends. Neither count I my soul dear unto
 "me, so that I might finish my course with joy. I am left alone,
 "and they seek my soul. Because he laid down his soul for us,
 "and we ought to lay down our souls for the brethren."

In these utterances the connection shows that it is the soul as the life-giving force that is had in mind.

Or the soul inclining toward the earth, minding earthly things, as the apostle suggests, is not in an attitude to receive the influences of the upper realms; hence it is written: "The psychic man receiveth not the things of the *pneuma* of God, for they

are foolishness unto him; neither can he know them, for they are pneumatically discerned. But he that is pneumatic estimates all things, but is estimated of no one." James also speaks of the wisdom that is not from above as being earthly, psychic, devilish, and productive of envying and strife.

These and other utterances distinctly touch the old theological question of what an unregenerate man can do toward his own salvation. The writer is on the Calvinistic and Pauline side of the controversy. "No man can say that Jesus is Lord but by the Holy Ghost." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

How helpless guilty nature lies,
 Unconscious of its load!
 The heart unchanged can never rise
 To happiness and God.

Can aught, beneath a power divine,
 The stubborn will subdue?
 'Tis thine, almighty Spirit, thine,
 To form the heart anew,—

To chase the shades of death away,
 And bid the sinner live;
 A beam of heaven, a vital ray,
 'Tis thine alone to give.

Psychologic and hypnotic tricks are not for the minister of the word; it is for him to preach the truth, and leave the Holy Ghost to do his work in the hearts of the hearers. "My preaching," says the great apostle, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God".

REV. WILLIAM WILLIAMS, D.D., LL.D.

BY GEORGE BOARDMAN EAGER.

Thirty-six years ago last autumn, in the late summer of 1872, a young man fresh from college and a year's course in "swamp theology," left the Mississippi bottom bent on taking a Seminary course. He had examined the claims of several schools, Newton, Hamilton, Rochester and Crozer, and had deliberately decided in favor of Greenville. He had corresponded with Dr. Broadus, had read in the *Religious Herald* the editorials and articles signed by the familiar initials "J. A. B.", especially certain "Letters of Travel" from Palestine and the Orient that had lately appeared; and the name of Broadus more than all others was the magnetism and charm that drew him. He had not been long in the little mountain city, then the home of the Seminary, before he was knocking at the door of the great teacher. He was the proud possessor of an affectionate letter of introduction from a relative of Dr. Broadus, who was a Mississippi bottom planter. He had rung the door bell, and had been standing there a bit with beating heart, letter in hand, when who should open the door but the great man himself, in dressing-gown and slippers, with a student's shade over his keen, black, overtaxed eyes! The young man forgot the letter, told who he was in blunt and broken speech, and soon found himself received like a kinsman, as informally and almost as affectionately; and there and then was established the tie between him and the immortal founders of the Seminary which, in the judgment of the faculty, entitles him to the unique privilege of standing here in this honored succession. So it is he who is to speak to you to-day through the lips of the gray-haired professor with whom you are familiar.

I have no words to express my appreciation of the signal honor thus done me by my beloved colleagues. I have no conscious fitness for the task assigned me, that of dealing with the

remaining one of the illustrious four who are reckoned as founders of our beloved Seminary, Dr. William Williams, except that I knew him personally and as preceptor, that I came to know him somewhat intimately at last, and that I stood later in friendly and pastoral relation to his relatives in Alabama and to the honored church that called him to ordination.

I vividly recall my first glimpses of the Seminary and one by one of its professors. It was then ensconced in the classic and typically Southern town that was the place of its birth.

Greenville was beautiful for situation, a sort of Athens and Jerusalem in one to the Baptists of the Palmetto State; spread out in pleasing Southern fashion over several attractive hills. Through the midst of it flowed the sparkling Reedy River, a branch of the Saluda, forming there a considerable fall, and supplying power for a number of busy mills. As the mountains are round about Jerusalem, so were the mountains round about Greenville as I saw it that first time. The noble Blue Ridge, with its soft sapphire outlines, beautiful proportions and ever-changing charms of color, was in full view, though some thirty miles away; and the neighboring hills, including beautiful Paris mountain, gave it a jewel-like setting, completely redeeming it from the commonplace. The buildings of the little city were in the main attractive and ample. Conspicuous among them were the Baptist Church and the group of Furman University buildings, occupying sites on opposite sides of the river, admirable alike for their architectural symmetry and situation. Dr. Boyce's typical Southern home, with its large and airy wooden house, spacious lawn, grand old forest trees, and ample gardens, once the home of the famous General Waddy Thompson, was one of the suburban attractions. The citizens of Greenville were in unusual proportion people of intelligence and refinement. The place was certainly in many respects finely suited to be, what it then was, an educational center—the seat of a university, a large college for young women and a theological seminary.

I desire to speak today of this least known of the founders with some informality, freedom and fulness; but with modesty and entire respect for the judgment of others who may have

known Dr. Williams and the rest of the founders better than I did. In the nature of the case I will have to deal largely in personal reminiscences, but I would not devote the precious time allotted me to mere word pictures or panegyric. I will give, first, a sketch of the life of Dr. Williams, and then attempt a characterization and estimate of him, in the words of others as well as my own, first as a man, then as a preacher, and lastly as professor and teacher in the Seminary.

I.—*Sketch of His Life.*

William Williams was born in Eatonton, Ga., March 15, 1821. When he was twelve years old his father, also named William Williams, moved to Athens, destined to be the educational center of the State. Here he built a cotton-mill and became a man of wealth, according to the estimate of those days, and was able to care liberally for his growing family. Young Williams was reared here in a home of comparative wealth and of real piety and culture. His father and mother were people of refinement and social standing, but devout, godly people. Family worship was regularly and reverently observed, and young Williams, who became a Christian in early life, was often called on to conduct the worship. Here, too, in his seventeenth year, he entered Franklin College, afterwards the University of Georgia, graduating in 1840 when only nineteen, with the highest honors of his class. We should give due honor to his schools and school-masters, but, after all, his mother and father held the place of chief honor and influence among them all. The training of that Christian home shone through all the rest—adorned and glorified all the rest. After graduation, as his father's health had begun to fail, he, with an older brother, took charge of the cotton-mill and for two years he continued in that position, showing considerable aptitude for business. But he was not content—he had other ambitions and visions. In 1845 he was married. Shortly afterward he elected law as his vocation, and, in order to secure the best preparation possible, took his young wife to Boston and matriculated in the Law School of Harvard University. Here he remained three years, graduating with distinguished honor, and was about to settle as an attorney in Boston when his wife was seized with an

acute attack of pleurisy, and upon the advice of his physician he returned South. A little later he went to Montgomery, Ala., where an older brother had settled and where he lived for many years, and there he began the practice of his profession. Soon after he hung out his shingle a term of court was held, but the young attorney was without a case. A true bill was brought in against a young Negro girl for strangling a white babe she had in charge. As she appeared without attorney, the Court courteously requested "the young lawyer from Boston" to conduct the defense. The trial consumed the day and the testimony was very damaging, proving indeed the guilt of the defendant. The only hope was to appeal to the sympathies of the jury in behalf of the young girl. The argument was to be heard the next morning. The young attorney worked hard on his appeal that night, and did his best in delivering it. At the close of it a glance at the judge and the lawyers in the court-room revealed them with their heads bowed and their faces covered. Like a flash it occurred to the modest young man that they were ashamed, or making fun of him. He sat down abruptly and in confusion. But he had won his case. The judge, the lawyers, the jury and the large audience that packed the court-room were in tears. The judge submitted the case in a few words, and the jury at once retired. Soon they returned and the verdict was announced, "Not guilty". The applause that followed was deafening, and the young lawyer was lifted from his feet by his enthusiastic friends and fellow-attorneys. The news spread like wildfire, it was written up in all the papers, and tradition says it was a case referred to with interest for a generation. The presiding judge, afterwards a distinguished member of Congress, then and there predicted for the young man a splendid career. At any rate, this success gave him a winning start in the practice of his profession; his office was soon crowded with clients, and for five years he was a brilliant success at law, and men came to speak of him as one who was destined to sit upon the bench.

But man proposes, God disposes. At this very time he was greatly troubled in mind and heart by an ineradicable conviction that he should give his life to preaching the gospel. The

mental conflict was terrific. At times he would weep like a broken-hearted boy at the very thought of abandoning his chosen profession. He often talked it over in tears with his beloved and faithful wife. Finally God conquered. He yielded to his convictions and made known his decision to enter the ministry. At the request of the First Baptist Church of Montgomery he preached his first sermon for them, August, 1850, from John 7:46, "Never man spake like this man", having in his audience many of his friends at the bar. The church was without a pastor and he was immediately urged to accept the call. This he promptly declined to do, declaring that he knew law, but did not know theology. He preferred a quieter field that he might study theology as he had studied law. Accordingly, he accepted a call to Auburn, Ala., to serve the church there in connection with one or two country churches, and there received ordination that year. He was not yet thirty years of age. He entered with glowing zeal and great industry upon his work, and continued there for five years his laborious double work as student and pastor. In 1856 he was called to the chair of Theology in Mercer University, then at Penfield, Ga., to succeed the venerable Dr. Dagg, who had been elected president of the institution. He accepted, and his scholarly habits, fine acquisitions and exceptional ability as teacher and preacher soon commanded the enthusiastic admiration of his pupils and a growing circle of acquaintances in his native State. Indeed, it is said that his rare gifts and power in the pulpit soon placed him in the front rank of the ministry of the State.

When the last of the now historic series of educational conventions for the purpose of establishing a general Baptist Theological Seminary in the South was held in Greenville, S. C., May 1, 1858, Professor William Williams of Mercer University was one of two present from the far South, the other being from Louisiana. The object of this convention was to adopt a plan of organization and elect professors. Prof. Williams was on the Nominating Committee upon whose report the Convention unanimously elected four professors—James P. Boyce, John A. Broadus, Basil Manly, Jr., and E. T. Winkler. It has often been said, and no doubt truly, that but for the presence of

William Williams upon this Nominating Committee he would at the outset have been nominated and elected professor. As it was, Winkler was elected but declined, and before the Seminary opened Williams was elected in his stead, and thus became one of "the original four". He resigned his professorship in Mercer University and at thirty-eight, in the full maturity of his powers, accepted the new work offered him, though he felt compelled to write: "I had not expected or thought of it, and my mind is not so clear as I would like it to be, and as it always has been in settling any important question of duty. I hope I may not have erred."

It may be noted here in passing that all the professors when elected were young men—Prof. Williams was the oldest of the four, and none had received the degree of D.D. But, as Dr. Broadus facetiously wrote afterwards, the Baptist colleges of the South amiably recognized their destitution of all titles of dignity, and made each of them a D.D. Prof. Williams' degree of D.D. was conferred by Mercer University. Later Richmond College gave him the degree of LL.D. From that time to his death—for the interregnum of the Civil War was simply a forced vacation devoted largely to pastoral duties and studies connected with his chosen work—Dr. Williams gave himself with characteristic ardor and industry to the varied and exacting duties of his new and high position. Taxed with overwork he went down at last in February, 1876, with incipient consumption. In my note-book on Pastoral Duties, under date of March 3, 1876, I find this record: "Dr. Williams left the last of February for Florida on account of sickness, and on March 3rd Dr. Broadus took the class." In spite of his most conscientious efforts to resist the ravages of the fatal disease, the progress was sadly rapid, and on the 20th of February, 1877, he died at Aiken, S. C., in the last month of his 56th year. The funeral services were held in Greenville, S. C., and were conducted by Dr. J. C. Hiden, who had been for several years his beloved and loving pastor. Dr. Broadus preached the sermon, from a text suggested by Dr. Williams himself in one of the last letters he ever wrote, from the familiar paraphrase of the Psalm beginning: "My times are in thy hand, Lord I would *have* them there."

II.—*Dr. Williams as a Man.*

This is one of the matters about which many men know more than any man. You have a right to know, so far as I can vouch for it, what other people thought of him also. So, instead of giving simply my own recollection and estimates, I shall give some from others who knew him as well or better than I did. It is one proof of his greatness and many-sidedness, I take it, that the impressions received of by him so many are to this day so clear, abiding and vivid.

The first time I ever saw Dr. Williams I was not impressed with his greatness. He did not appeal to my imagination. He was not prepossessing in personal appearance or manner. His once black hair was already silver gray. His complexion was swarthy and he had the general appearance of one somewhat out of health, or emaciated by overwork. He certainly did not seem to me to have the physical equipment, or the personal qualities that point one out and fit him for leadership. Indeed, it was true of him, as of Dr. Broadus, he was not a "leader" in the ordinary acceptation of the term. Dr. C. C. Brown, of Sumter, S. C., says of him, in terms that are perhaps a little exaggerative: "I remember Dr. Williams as well as I remember any man I knew in that long past day. He resembled a farmer more than a great teacher. One meeting him on the street might have thought he had come to town to sell grain or potatoes. He had a slight stoop in the shoulders, was broad between the ears, had a dark muddy complexion, and a chin which was inclined to be sharp (as I remember it, it was rather of the square, military type)." It was not surprising that a man of Dr. J. C. Hiden's candor should say, even at the funeral, something to the same effect. "I remember," he said, "the first time I ever saw Dr. Williams. It was at a convention in North Carolina. I heard that he was to preach and at the appointed hour I went around. A small, rather insignificant looking man entered the pulpit. When he gave out his hymn there was nothing peculiar; but when he read the Scriptures I found myself taking notice and listening intently. Then he took a text, and it was one I had been studying for years without getting the meaning satisfactorily. Dr. Williams took it

and with easy mastery laid it open before us until we could see it as though under a sunbeam in all its parts and bearings; and he did it, too, in just thirty minutes."

I need hardly say the sequel with me was as with Dr. Hiden. The preacher at first loomed larger than the man, but the man grew upon me apace. I came to recognize the sallow complexion as of the kind that often accompanies and betokens the nervous organization and great mental intensity, and the manner but one expression of his modesty. I soon saw the light of a glorious intellect shining through and illuminating the dull but translucent mask, and even his manner became winning to me. Who that ever observed him in the genial glow of conversation, or under the excitement of public speech can forget the changeful, meaningful brightness of his dark, wonderful eyes, now suffused with the kindest light and anon blazing with electric brilliance and force? Dr. Brown well says: "His dark, hazel eyes were the glory of his face, crowned, as it was when you and I knew him, with hair that hung rather long and had begun to silver." A good idea of his face and eyes may be gotten from the portrait of him that hangs here on our chapel wall.

Even in youth he exhibited the qualities of mind and character which shone resplendent in his manhood. Dr. J. L. M. Curry, who was a fellow-student in Franklin College, said of him: "In his classes he was easily first, and the first honor he attained at graduation was proof of his industry and attainments in the college course. The qualifications of mind which gave him success in the class room gave him success also in the debating society; and at that period debating societies were conducted with an enthusiasm, an interest, a devotion, an emulation, that I have not known elsewhere or since. His power of analysis, his keen and thorough perception, his clearness of statement, his discrimination between the true and the false, the genuine and the specious, his apt and concise language, and his honesty of thinking, made him even then a master in debate. No one who knew him in college life was surprised at his remarkable career as a lawyer, a preacher and a teacher."

But besides his high intellectual powers, his character was

such, Dr. Broadus well says, as to command profound respect and warm affection. While modest and undemonstrative in manner, and scorning all pretense, you needed to know him only fairly well to love him warmly and admire him greatly. Dr. Broadus, after years of intimate knowledge of him, may well ask: "Whoever knew a man more completely genuine, more thoroughly sincere, more conscientious in all his doings?"

His constancy and decision of character are well illustrated by numerous incidents that I could mention; for instance, by the story of his marriage, and later by the way he spent the interregnum during the war. His first and only sweetheart, so goes the story by a reliable authority, was a beautiful black-eyed girl who was a member of a mission Sunday School class of which he was teacher. He fell in love with her, and in spite of the difference in education and station, and over the protest of his family and friends, married her. When he started North to take his course in law, shortly after this, he took the young wife along and placed her in Mt. Holyoke Seminary, so that for three years, while he studied at Harvard, she studied at Holyoke. Those of us who knew her afterwards, I may add, know that she developed into a character as beautiful as was her person, and made him a most faithful and devoted wife.

During the war Dr. Williams' course was thoroughly characteristic. When the Seminary closed he took his servants, rented a plantation in Abbeville District and became a farmer and country preacher. But all the while he clung loyally in mind to his chosen work as Seminary professor, and heroically kept up his studies in the face of all interruptions. I might give as another instance of his independence and decision of character his gentle but firm refusal in after years to accede to Dr. Boyce's request to teach Homiletics, when the circumstances seemed to demand it. He said with decision, "No! I can preach after a fashion, but I cannot tell others how to preach. If a man brings me a bad sermon, I can sit down and write him a better one, but I can't tell him how to make his sermon better. I can't make my mind work in other men's lines." He was quite willing to do what he could do, but would utterly refuse to attempt what he knew he could not do.

Dr. A. J. S. Thomas, of South Carolina, a student of Furman University at the time of which he speaks, says: "I was never under Dr. Williams as a pupil, but I was frequently in his home. He took almost the same interest in me as a friend of his boys that he took in his own sons. I shall never cease to be grateful for the fine healthful influence he exerted over me as a boy and chum of his son Charles in his happy home—and his was indeed in all respects a bright, cheerful, charming home." I, myself, I may add, can give like testimony and can say with him: "Blessings upon the memory of the good man and his wife—a model wife and mother—for the kindness they showed me in my college days,"—only I would say "My Seminary days." As I recall Dr. Williams in the home, he was an ideal father; one in whom the utmost tenderness was mingled with firmness, who showed utter self-sacrifice, tireless love and constant care toward wife and children. His sweetness of temper was remarkable, and his *camaraderie* beautiful to behold. Moreover, here his fine vein of humor shone as nowhere else, and his delicate badinage, especially with his lady friends.

Gen. L. M. Ayer, of Anderson, S. C., who had known many of the great men of that day in Congress and out, said to Dr. T. P. Bell once, when Dr. Williams was under discussion: "Dr. Williams was one of the greatest men I ever met, and one peculiarity about him was that he was so absolutely unconscious of the fact that he was great." To my mind he was an embodiment and shining illustration of Dr. Broadus's aptly expressed idea of an educated man: "An educated man can speak plainly, modestly, in sympathy with unlearned men, and be all things to all men. While the uninstructed man cannot reach his cultivated hearers—he is debarred from one class, and the more influential—the educated man has free access to both." Dr. Williams was the most unassuming and accessible great man I ever knew, and he seemed to find easy access to minds and hearts of people of all sorts, children and country folks included, in private and in public. Dr. Hiden writes: "As his pastor I became intimately acquainted with this remarkable man. One of his most striking characteristics was

his simplicity. He was as natural and unaffected as a four-year-old child. In the social circle he was a charming companion—an admirable though not a voluble talker. He would expect you to do your share of the talking, for he was not given to monologue."

It may be said of him as truly as it was said of Dr. Boyce: "He grew up in the Golden Age of the Southern nobility, in a region where some of its best types were supplied." He was himself, as truly as was Dr. Boyce, a gentleman of the old school, "to the manner born." One marked feature of his character was its elevation. True, he had great simplicity, but at the same time vigorous sturdiness. He had convictions and the courage of them. He was as gentle as a lamb, rather conservative, but thoroughly reasonable and hospitable to new truth. Nature made him great, and grace made him greater. It was no way of his to say or do things hastily, without honest, hard thinking back of them. It has been said, "The fundamental elements of a strong character are a clear mind, a pure heart and a powerful will." All these were notably present in Dr. Williams.

III.—*As Preacher and Lecturer.*

My first acquaintance with Dr. Williams as a preacher was on this wise. It was in Greenville, shortly after my first session there had opened. It was noised abroad on a Sunday that Dr. Williams was to preach that morning at the Presbyterian church. "Will Landrum," as we familiarly called him in those days, a Georgian of the Georgians, and interested in everything and everybody Georgian, busied himself announcing it, reminding us that Alexander Stephens had said that William Williams was "the Daniel Webster of the American pulpit." A little before the appointed hour I entered the church to find it already well filled and the students almost to a man there. I recall nothing about the service, except the simplicity and informality of the preacher in conducting it, until in a voice a little metallic, but singularly clear and earnest, he announced his text, "Marvel not that I said unto you, ye must be born again." Immediately my attention was fixed, I cannot tell exactly why, and soon my inter-

est was thoroughly aroused. I followed him with growing impression of his lucidity, earnestness, self-possession and power as a preacher unto the climactic, unexpected, but most effective close. Nothing could have been more unpretentiously conversational than his opening sentences, nothing more satisfying than his conclusion; for, as Dr. Hiden suggests in the case he cites, he laid bare the subject as under a search-light. Moreover, he deftly eliminated all unnecessary and irrelevant questions about the *mystery*, and shut us up to the consideration of the *nature* and *necessity* of the new birth. He impressed me as singularly clear, exact and specific in his thinking. I heard him lecture and preach often after that, but only to have the impressions of that hour confirmed and deepened. His lectures in the class-room possessed regularly all the shining merits of the sermon. I can never forget the marked and abiding effect produced on my mind and heart by the last sermon I ever heard him preach. It was in the First Baptist Church at Greenville during my closing session at the Seminary, after consumption had laid its fatal hold upon him. His text was, "Though he slay me, yet will I trust him." Before daylight the next morning the fire bells rang out, and it was found that Dr. Williams's house was in flames. When all had been done that was possible by students, firemen and neighbors to save the building and its contents, but all in vain, Dr. Williams was found standing among the onlookers as serene and brave and bright as he was the day before in the pulpit. I recall that I turned to him and said, "Well, Doctor, I reckon you little thought you would be called so soon to illustrate your sermon in this way"—to which he cheerily replied, "It's all right. Though he slay me, yet *will* I trust him." Dr. Landrum, writing of the event, says: "Have you forgotten how, standing with us boys, who were powerless to help him, he smiled sweetly as the flames consumed his property and said: 'It's all right, brethren; and I hope I shall learn the lesson this providence teaches me, and shall make it of some value to my pupils?'"

Dr. Broadus, as his letters still show, never tired of praising his beloved colleague; and the same is true of Dr. Boyce. "He had extraordinary power," Dr. Broadus used to delight to say

of him, "in the clear and terse statement of truth." "His legal studies and practice had disciplined his great mental acuteness, and when kindled in preaching or lecturing he spoke with an intensity and power which is rarely equalled." Dr. Hiden says: "As a preacher he was superb in his sphere—exposition. His style was so limpid as to make you lose sight of the 'style,' and occupy yourself with the thought alone—the very ideal of style. His mind was decidedly analytical. Like Paul he reasoned out of the Scriptures. His preaching was especially noted for condensation. His sermons seldom exceeded thirty-five minutes; and yet, outside of Bishop Butler's works, I am sure that I can recall no sermons that contained more matter in the same space. He did not take his professorship into the pulpit. His preaching was essentially popular, not professional. Though highly intellectual in the best sense, it was intensely spiritual. It was not especially distinguished by the presence of the emotional element, but appealed rather to the understanding and the conscience. Upon the whole, Dr. Williams was one of the most interesting preachers I ever heard. His delivery was thoroughly natural and conversational in tone. He had none of the so-called 'graces' of the popular 'orator'; but he was not awkward. He was an extempore speaker; but his thinking was far from extempore. He gave you not the show, but the results of scholarly thinking. While listening to his preaching, indeed, you hardly ever thought of him as a scholar. While deeply and manifestly in earnest, he did not rant. The incisive and clear-cut thought emphasized itself. His articulation was admirable, his voice clear and ringing, but never noticeably loud. I have never heard any man who seemed to speak with more ease to himself." It will not be amiss to let Dr. Hiden add here: "It was a rare stimulus to me to have such listeners as C. H. Toy, John A. Broadus, Wm. Whitsitt, C. H. Judson, Reynolds, Furman and Williams; but of all that splendid galaxy there was not one whose listening helped me more than did that of William Williams." Dr. C. C. Brown says: "Both in the lecturer's chair and the pulpit Dr. Williams's strong point was his marked simplicity of mental method and his perspicuity of style. He used but few words

and they the commonest and simplest he could find. Many put him alongside of Dr. Broadus in the pulpit, a few put him ahead of him. He had not the same sort of pathos that Broadus had, but a pathos all his own and peculiar to him. I once heard him say that he first preached his sermon and then wrote it out, but that he did not recommend this method to his pupils." Dr. Broadus, in his *Memoir of Boyce*, says, however: "Dr. Williams liked best to prepare his sermons by carefully writing them in full; then, leaving the manuscript at home, and making no attempt at recitation, he spoke freely. By this means he secured the condensation and terseness in which he so delighted and excelled, and yet the delivery was living speech." The one may give the rule, the other the exception. It is no wonder that Dr. Broadus said also: "It would be a good thing for our ministry if a volume of Dr. Williams's sermons could be published and widely scattered."

Dr. E. J. Forrester, now occupying the chair that Dr. Williams used to occupy in Mercer University, writes: "I never heard him preach while I was a student at Furman. Every sentence was a rifle ball that went straight to the mark. While so different from Dr. Broadus, he was not regarded by any of us as at all inferior." Some have said that he did his best preaching in his country fields and among plain country people. Dr. T. P. Bell, who followed him as the pastor of Standing Spring Church, near Greenville, says he found that he was greatly honored and beloved by the people there. They used to tell it that after he was called to the church he served a whole year and went every time he came to the same house. It seems that the people were a little afraid of the famous Seminary professor and hesitated to ask him to their homes. But he was unanimously re-called at the end of the year, and in accepting said with a fine twinkle of the eye and that sweet smile of his: "I suspect you wonder why I have gone to Bro. H.'s every time I came. I just wish to say it was because nobody else asked me." After that he was the loved and welcomed guest in many a humble home in the community.

Dr. E. C. Dargan, Dr. Broadus' honored successor in the chair of Homiletics, now pastor at Macon, Ga., knew Dr.

Williams well as preacher and teacher. He writes: "My impressions of Dr. Williams as a preacher are vivid, and, though received with the hearty and affectionate enthusiasm of youth, would probably be but little modified if I could hear him now. He was not as gifted in imagination and pathos as Broadus, but he had enough of both to serve the purposes of preaching, and he used them effectively. Nor was he as technical and broad a scholar as his great colleague, but his exegesis was accurate and well balanced. He shunned strange interpretations as much as anybody could. His language was clear, winsome, easy—sometimes carelessly so. Wit betimes spontaneously came, but there was a consuming earnestness that glowed in all his speech, and shone with splendor in the intense light of his wonderful eyes and the strong lines of his rugged but intellectual face. His gesture was not overabundant, but sufficient, expressive and thoroughly his own. His voice was penetrating and ringing, but not deep, nor loud, nor specially sweet. His main characteristics were the depth and fervor of his convictions and the remarkable clarity of his thinking and reasoning. This notable combination gave him an eloquence that was the delight of his audiences. I have often said that he came nearer being the perfect embodiment to me than any preacher whom I can recall of Brougham's famous definition of eloquence—"Logic on fire." I think I heard Dr. Broadus say that Dr. Williams excelled, as did Daniel Webster, in so clearly stating his case as almost to render argument unnecessary. Surely he did not use arguments that had not passed through the alembic of his own intellect and wrought conviction in his own soul; and so he made his hearers feel that what he was saying was not only true in itself as truth, but was personally and feelingly true for himself, and ought to be potently true for them also." "Alas," Dr. Dargan may well add, "How futile thus to attempt to tell of one of the noblest preachers we have ever heard. Would there were more of his kind today!"

IV.—*As Seminary Professor and Teacher.*

As we have seen, Dr. Williams was one of "the original four" now cherished as founders and first professors of the Seminary. We have seen also something of his native fitness, rare qualifi-

cations and special preparation for the duties of this high station. What it cost him and his colleagues to turn aside in the prime of their splendid young manhood, from the inviting careers and sunlit prospects that beckoned them in other directions, to launch out on untried and threatening seas in this new and then problematical enterprise, we can never fully know. What they gave up at the outset, and what, when once they had consecrated their lives to this enterprise, they endured for its sake, in times that tried men's souls, is part of the history of which Dr. Boyce said: "It never can be written in full and never ought to be." Over much of this we would, and we must, draw the veil. But surely it was eminently fit that this Founder's Day should be established and should be devoted to "calling to remembrance" the immortal four and the historic "former days" of our beloved Seminary. There are many things concerning the men and the early days of the Institution that we should not willingly let die. We should recall them and recount them over and over—

"Lest we forget, lest we forget."

We should not lose sight, for instance, of the fact that the original founders were *four*. There can be no difference of opinion here as to who should occupy the first place. One name and life are basal to this enterprise. Dr. Burrows is right, if ever God raised up a man to meet the conditions of an altering age, he raised up James P. Boyce. It was as direct and imperial a call as that given to Saul of Tarsus. But, in the long run, and in their degree, Broadus, and Manly and Williams yielded themselves and their lives to a call no less real and imperative. Touching Dr. Williams, an honored brother, after hearing that I was appointed to this sacred task, wrote: "Surely the subject deserves all the devotion and care and garnishing that you can bestow upon it. Do you know that I feel somehow that William Williams has not received his meed of honor and praise from us? We should even up the score. The memory of his great qualities, no less than those of the other immortals, should be kept ever green in the

Seminary he so cherished and adorned. He should never become the victim of his own shrinking and unostentatious nature." I had felt something of that kind myself, as others had also. And, certainly, while as far as possible from the faintest desire to rob any of the others of their due meed of praise, I would say Amen to this proposal. I trust some fitter hand may yet put itself to the further fulfillment of the sacred task.

It is not generally known that Dr. Williams, like each of the other professors of the Seminary, was called, first and last, to teach a variety of theological subjects; and he showed his many-sidedness, versatility and training in teaching all of them well. At first Dr. Williams was assigned to the Chair of Church History and what was then known as Church Government and Pastoral Duties. Scores are living today who can tell what a master he was in these schools. Later he taught Systematic Theology, as he had previously done at Mercer, and at odd times Senior Greek, Latin Theology, Polemics and, possibly, temporarily, some other subjects. In 1870 and '71, when Dr. Broadus was traveling in the Orient, Dr. Williams took his class in Senior Greek.

Dr. C. C. Brown says, "In his hands it seemed to be a sort of child's play; he had no trouble with it, his pupils had none, they seemed to know it all. But alas, he adds, when examination came three-fourths of them failed to pass. The teacher had made the study too easy and they had presumed too largely upon their knowledge."

In 1872 objection was made in some quarters to certain teachings of Dr. Williams in the class of Church Government on what is now known as the "alien immersion" question. Dr. Boyce wrote to Dr. Broadus at the time: "I do not fear the badgering of Williams. If any one badgers let him fight. We need not fear the consequences. I think some eyes would be opened to see that much could be said on the other side of a question on which they speak so dogmatically. Perhaps Williams could ask them some hard questions." Dr. Broadus wrote: "The kind of opposition encountered is very depressing. But life is always a battle. . . . Opposition—every good thing en-

counters opposition. Think of Paul and Jesus!" Rev. W. A. Mason, of Mississippi, wrote Dr. Broadus about this time, pleading for a representative of the Seminary to be sent to the forthcoming Baptist State Convention: "The chief opposition to the Seminary arises from a gross misapprehension of the way things are carried on there, and the indifference is simply ignorance. Some think you are slighting the Southwest in never sending a representative farther west than Alabama." A little later Dr. Boyce wrote: "I am anxious for Williams to go to Mississippi. If they should treat him badly I shall be sorry on his account and theirs, but it will help us. Soul liberty is worth more than "alien immersion" even with landmarks." Dr. Williams did attend the Mississippi Convention, and according to Dr. Broadus was received with uniform kindness. It may be added that both he and Dr. Broadus went to Texas the same year and were most generously treated. But after the battle for liberty of teaching about subjects on which the denomination was divided was won, Dr. Boyce did what he could without a surrender of principle to conciliate the opposition. He proposed to Dr. Williams to change subjects with him, knowing that his own views of Church Government would be less objectionable than those of Dr. Williams in the quarters indicated, and that Dr. Williams greatly preferred to teach Systematic Theology. As a matter of fact, Dr. Boyce had to be so continuously absent on his agency work in raising the endowment and effecting the removal, that Dr. Williams continued to teach his former subject as well as Systematic Theology without further trouble. It was this double work, the toiling on under the burden of these two great departments, as we have seen, that wore him out and alas! hastened the untimely end of his youthful life.

Dr. Boyce's idea was that the Seminary should attract to its class rooms and privileges all sorts of Baptists from every part of our Southland, and should not be looked upon as representing one party in opposition to some other party, and this spirit pervaded the entire institution. He would not sacrifice Williams to the clamor of the faction, but he would sacrifice his preference for Systematic Theology, and himself, if need be,

for the sake of the Seminary. But in that controversy, and all through the years, Dr. Boyce and his colleagues all stood, as their successors stand today, for liberty of thought and liberty of teaching, on questions not involving essential principles about which the denomination may be divided.

Dr. Broadus says of Dr. Williams' lectures on Systematic Theology: "They were of an excellence rarely equaled for their exact definition, their closely concatenated arguments and their profound spiritual sympathy, and they were most highly valued by the students."

Dr. T. P. Bell, who took this study under him, says: "Here, as everywhere else, he was to my mind the clearest thinker I have ever listened to. Even when dealing with the great fundamental doctrines of grace he used definitions so clear as to shed light upon those that were darker and more difficult to comprehend." Dr. Brown truly says, "As a teacher his *forte* was Systematic Theology. The darkest doctrines glowed under his touch. He was a born analyst. All that he said hung together as if put into one by a master hand. And yet there seemed to be no mechanism or effort." Dr. Hiden gives his estimate thus: "His clearness, vigor, and point as a teacher were proverbial. As a theologian he might rank as a moderate Calvinist. The purely speculative parts of what is called 'Theology' were not his *forte*. If he could not give solid Scriptural reasons for any 'article of faith', that 'article' made little impression upon him." I may add, in view of the attack made upon him at that time, that Dr. Hiden gives this testimony concerning his Baptist views: "They were distinct and pronounced, but not fierce; and in arguing for them he never forgot to be the Christian and the gentleman."

When Dr. Williams gave up at last, exhausted with overwork and lung trouble, and went to winter at Aiken, S. C., Dr. Broadus wrote of him: "I greatly fear he will never teach again. He is a noble man, of great abilities, and is the finest lecturer I have ever known. His lectures on Systematic Theology the last two or three years were something wonderful for clearness, terseness and power." Scores of others since then have given kindred testimony and estimates. Dr. T. P. Bell

tells of Dr. Broadus saying of him once that it seemed to him when Dr. Williams presented a subject he never used a word that might be left out, and never left out one that ought to be put in. "Dr. Williams was to me particularly fine," he adds, "in definition and in his treatment of the attributes of God"; and he gives this striking story as a case in point: "A number of years after I left the Seminary I was with a prominent Baptist minister who had been with me there. He had been greatly influenced in his thinking by Horace Bushnell. He had gone so far as to say that the idea of a blood atonement was horrible to him. A short time afterwards he wrote and asked me to lend him my notes on Dr. Williams' lectures, as he wanted to preach a series of sermons on the attributes of God. When he returned the book he said: 'The study of these great subjects as presented by Dr. Williams had led me to plant my feet on the old doctrines and stand where I had stood in the years before.'"

Dr. Brown brings out some characteristics and mannerisms of the great preacher that accord perfectly with my recollection of him. "He was altogether unpretentious," he says, "and while he was freely willing to give his opinions, and to abide by them, he did so without any air of pride, and in what seemed to be self-distrust. He used his long index finger much while lecturing, and seemed to clinch his points with the point of his finger. At times while lecturing his earnestness would become intense and would bear him and his pupils away into the realm of feeling where cold dogmatics died away, the spirit of didactics fled, and the lecturer resolved himself into an exhorter unto righteousness. He was, moreover, merciful to his students. He spoke slowly, and always repeated important definitions or propositions so that the class could get them in their notebooks word for word. He laid but little stress upon 'first' and 'second' and 'third.' He did not have to fasten his propositions to each other by a crude sort of mechanism—a wooden method. They were born in a well ordered brain, and each one, as it came into being, reached forth and grasped the hand of its predecessor. They were like drilled soldiers who never broke step."

Dr. W. R. L. Smith, of Virginia, fairly glows as he writes about him: "Out of the fields of memory his great kindly

beaming face shines upon me yet in unspent radiance. You and I and all the boys loved him—yes, genuinely and truly loved him. Our cordial admiration of the luminous teacher, pronounced as it was, hardly kept pace with the true affection that we gave to the winsome, noble man. In the class room we saw the clear shining of his lustrous intellect on all problems, exegetical, speculative and practical. Loyalty to truth, keen insight, brevity and power of statement, with absolute fairness and kindness, these were the qualities of his sweet, undogmatic spirit. How lovely and unconstrained was his abounding courtesy, and how humbly he did decline the office of omniscience. With what patience he waited on the slow apprehension of the student, and how genially but effectively he could dispose of the stupid or impertinent questioner. Everywhere, on the street, in the class room and in his hospitable home, he dealt with us as beloved younger brethren. His presence was summer-time to our hearts, and in our hearts he held an undisputed throne. I fear sometimes he never knew how unreservedly and tenderly we loved him. I never saw a fault in him. I never heard a student smite him with an ungentle word."

And what shall I say more? For the time would fail me to tell the whole marvelous story of the man and of the way he achieved this sacred mission of his. Surely these four, who laid the foundations of this school, belong to that immortal band who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in conflict, turned to flight the armies of the aliens—"of whom the world was not worthy." Long live their memories and their influence, and long live this noble monument in building, which, with mortar mixed with their life blood, they builded better than they knew.

We can say of them all in substance, and of the institution they established, what Dr. Burrows so fitly said while the body of the hero and martyr, Boyce, was being borne upon the heaving billows of the sea to quiet sepulture in beautiful Cave Hill, they leave no place to be filled. Their work is triumphantly finished. The Seminary is no longer an experiment. There is

to-day no threatening of an uncertain future. With the influential pulpits of the South graced by men who are and shall be the flower of its body and heroic toil, the opposition born of ignorance and prejudice will die in obscurity. Out of the ranks of its own alumni many a trained and brilliant mind will be drafted to teach within its class rooms. It will no longer need those brave voices that so often grew tremulous in pleading for it. Nor the precious mortal frames now crumbled back to dust that failed before their normal time from incessant and exhausting labors in its establishment and upbuilding. In God's name their work is done, and will stand through enduring time a noble monument to their Christ-like devotion and faithfulness.

True, for many long years the course of the Seminary was laid across stormy seas; and not even yet can we say unqualifiedly, "all the clouds that lowered upon our ship are now in the deep bosom of the ocean buried." But our year of jubilee has come, and it is bound, unless all signs fail, to usher in a new era of progress and prosperity. We begin to see that we belong to what Mr. William James has called "the great international cosmopolitan party of conscience and intelligence the world over." It has absorbed us. We are indeed only a part of its American section, carrying on here the war against the powers of darkness; but we are playing our part in the long, long campaign for truth and righteousness and fair dealing which must go on in all the countries of the world until the end of time. This is the war in which there is no discharge. Let us, therefore, with unfaltering faith, bravely, cheerfully settle into our places and do our part of the interminable task. After all, everywhere it is the same great struggle under various names—light against darkness, right against might, truth against falsehood, love against hate. The Lord of Light and Life is with us, and we cannot ultimately fail. His voice sounds out above the dull roar of the receding storm:

" 'Tis I who led the steps aright,
'Tis I who gave thy blind eyes sight,
'Tis I thy Lord, thy Life, thy Light,—
'Tis I, be not afraid.

Rev. William Williams, D. D., LL. D.

These raging winds, this surging sea,
Bear not a breath of wrath to thee,
That storm has all been spent on me, —
'Tis I, be not afraid."

II.

HILL CLIFF IN ENGLAND.

III.—The Warrington Cemetery at the Cleft Hill.

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

The early church at Rome, in time of persecution, betook itself to the cemeteries and improvised places of worship there till the calamity should pass. Places of burial are often respected even by persecutors. If the Warrington church was to profit in this way, the first step was to secure a burial-ground. Half a mile to the south, beyond the bridge, the roads to Chester and London forked; and half a mile further along the London road a bye-lane turned off toward the Cleft Hill. Near to this lived one Peter Daintith, a yeoman farmer, and there was nothing strange on the surface if he now leased an acre and a half of land, which, with Cheshire generosity, was measured as one Cheshire acre, from William Morris of Grappenhall. But who was William Morris? He was a minister from Manchester, where he had just been figuring in the courts, and had so fallen out with his neighbors that he seems to have thought a change of residence would do him good. Moreover, two years earlier he had married a daughter of John Wigan, the Baptist minister and colonel, in the presence of Baptist witnesses, and he was now living within two miles of Dunbabin, his brother-in-law, a Warrington Baptist. When, therefore, we find these names on the deed, together with those of one or two Cheshire men and another from Liverpool, we are prepared to find that, although there is mention of a man to work the harvest, yet this is no ordinary agricultural lease.

Three years later the Baptists have twice risen in arms, and have been suppressed, and it is time to make for safety. The patch of ground is sub-leased to a farmer in the neighborhood,

and then a third document, known to lawyers as a release, completes the transfer. This last deed sheds a chastened light over the whole transaction. William Morris, the minister, has died a year before, and his son appears as heir. He chooses one Lancashire man and one Cheshire man, and puts them in trust of the field as a burial place for Baptists and Congregationalists of the two counties. A vague sentence at the end empowers the trustees to turn the buildings on the land to any use they please. The witnesses to this deed include a man from a convenient distance north in Lancashire at Burtonwood, a Manchester gentleman, William Morris' widow, her father, the indefatigable ex-colonel, just out of the hands of the Manchester magistrates and waiting his trial at Lancaster, with his son, John Wigan, junior, trained for the ministry. Here is a nice nest of Baptists!

Reactionary legislation thus far had only expelled from the State Church those who would not submit to the bishops. But when these ejected Presbyterians began opening private meeting houses, the old Conventicle Act of Elizabeth supplied a model which was improved upon, and in 1664 it was made illegal to attend any religious meeting at which more than four people assembled besides the family. How lucky that John Morris had been so vague about the use of the building, how lucky that it lay on a byeway, how lucky that it lay within a mile of the river so that the sheriff of Cheshire could be evaded by slipping into Lancashire; or else how provident of canny John Wigan and his son-in-law, William Morris, to ensure all these advantages.

So quiet did the Warrington friends keep, that when two years later a history of the district was written, no word about this obscure little patch was inserted. The aristocratic author was intent on county families and old churches, and probably would have disdained to mention a parcel of farmers and tradesmen slinking to a barn in a wood. There is not even any token that they set apart any one of their number as minister: poor John Wigan, who would doubtless have been ready and able enough, was up in London on bail, where he and his wife died in the plague; we can only be sure that his son would place his gifts at the disposal of the church.

It is somewhat important to remember that, while burials now began to take place here, and while worship was probably held as regularly as possible on Sundays, yet for six days in the week persecutors were blinded by the regular occupation of a laborer on the premises. The deeds show that there was a tenant here, whose interests were guarded in all the transactions, and whose name does not appear on any church record. Not until three lives fell in could the trustees claim the ground solely for religious purposes.

Under the Conventicle Act it now became useful for the bishops to secure particulars of those likely to defy the law, and a long list is to be seen at Chester, whence the President of the Historical Society of Lancashire and Cheshire furnishes a list of nineteen Baptists in Warrington at the date 1665. Among them are such names as Samuel Dunbabin; James Winterbotham, to be known afterwards at Manchester; Hugh Heslop, once a member at Hexham, who a few months earlier had laid Maria Heslop to rest in this ground, where her tomb stone can still be seen, perhaps the earliest of all; with others independently known to belong to the church. Other Baptists were also delated to the bishop in villages near, evidently members of the Warrington Church.

With a list revised yearly in this fashion, with stringent laws against meeting, with many gentry and others sore at past oppression and ready to enforce these revengeful laws, small wonder if the jails filled with Baptists. At one time, out of 386 prisoners in one town, 289 were Baptists and others taken at unlawful meetings. King Charles hoped there was a reaction against such persecution, and in 1672 he began to pave the way for the Catholics; his first step was to notify that he suspended all laws restricting religion, and to invite ministers to take out licenses to hold conventicles and to register their places of worship. Many did, and the Presbyterians of Warrington at once erected a meeting-house. But when the lists of these new places of worship began to accumulate at the county seats, the Episcopalians took alarm, and in Parliament next year forced Charles to withdraw his declaration and revoke the licenses.

From the first some dissenters had feared a trap, and had seen

the danger in furnishing an accurate list of their leaders and of their places of worship. The Warrington Baptists had been like Brer Rabbit, they lay low and said nothing. And so when the archbishop scrutinized the documents, called on his bishops to make a parish census and find out exactly the strength of Non-conformists and Romanists everywhere, the storm here broke on the Presbyterians but passed harmlessly over the Baptists. The official list at Chester has no word of our friends.

Yet every now and again a lynx-eyed summoner might have seen a melancholy train despising the parish grave-yards and going miles across country to the Warrington cemetery. In 1676 Charles was Independent of Parliament, and did not care to conciliate the bishops any longer. When William Witter of Netherton ended his pilgrimage, leaving three little children, his body was openly interred here with a stone to commemorate him. Three years later his aged father John was borne from the bishop's own seat of Chester to lie beside him; and in the same year Elizabeth Seddon of Withington, near Manchester, rejoined her husband Joshua after seven years' parting.

A graphic account has come down of the terroism of those days, for the law might always be enforced. A London Baptist, worn out by persecution in Southwark, had given up business and retired to a little village a mile out from Warrington on the Cheshire bank. On the Sunday he saw some people leaving the town, and following them was guided to Hill Cliff, where the appearance of strangers in town-cut clothes caused some alarm. Six years had to pass before such worship was legal; but the Londoner not only gave more strength to the feeble community, fifty years later one of his family was to become a regular minister here.

When Rowland Hall found his way to the cemetery in 1683, there would seem to have been a building, probably converted for public worship as John Morris gave leave. In 1689 toleration was secured, and the Baptists were free to build openly in Warrington itself; they seem to have been content with a small house up a yard. But in 1694 a new building was registered at Hill Cliff in Appleton, and for a while God's Acre was hallowed by regular worship here.

IV.—The First Ministers.

Presbyterians were accustomed to have ministers set free from all other employment and devoted simply to pastoral care. It was often remarked that their ministers paid by voluntary contributions were better off than when they had been State clergy subsisting on tithes. Baptists generally followed a very different practice. Often in one church were to be found several "ministers," though one might be the chief and in pastoral charge. The general rule was that all worked for their living, although if any were poor they might share in the usual poor fund. Thus in the London churches even later the chief ministers, those who appeared to an outsider to be the heads of the churches, were of the following trades: A glazier, a weaver, a cooper, a tailor, a glassmaker, a baker, a life-guardsmen, a butcher, a ribbon-weaver, a journeyman shoemaker, a tinsmith, a hatter, and a tallow-chandler; with only three not specified, two of whom appear to have kept schools. The Presbyterian ministers resented having to meet such men, and looked down on them greatly. But Samuel How, the cobbler, had vindicated the calling of such men by the Spirit, and the custom rooted itself strongly.

It is a very great error to think that many University men were numbered among Baptists in the seventeenth century. At the very outset John Smith was indeed a notable exception, but he never set foot in England as a Baptist, and indeed died within three years of adopting such principles. There were a few others like himself, Episcopal clergy who became Baptists: Donne, Jessey, Marsden, Saint Nicholas, Skinner and Tombes are specimens of those who never entered into relations with other Baptists, and wasted their efforts by independent action, even if they did not subside into silence after 1662. A few more did throw themselves into denominational life, such as Bampfild, Cornwell, Dike, Fownes, Cosnell, Jenkyn Jones, Hanserd Knowles, Laurence Wise; and with them may also go two doctors, who acted as Baptist ministers, Ichabod Chauncey and Edward Stennett. But this list is nearly exhaustive; only

a score of Baptists were University graduates. Speaking broadly, our ministry was not cultured. This fact comes out also from the consideration that of 2,257 men recorded by Calamy as suffering about the year 1660, only 41 have even been claimed as Baptists, while a careful scrutiny will greatly reduce the list. Perhaps only ten Baptists accepted State pay for their ministry.

Of these, undoubtedly Colonel Wigan was one; but he did not long influence Baptist life, as he died in the great plague of London in 1665. His son had been trained for the ministry, and it is probable that he rendered some help at Warrington, where we have seen him witnessing a deed, but nothing has come to light to prove it. Nor is there any sign that Thomas Tillam returned to his wife's home to take charge of the church he had founded. On the contrary, we can trace him at Colchester and involved in a huge emigration scheme to Bohemia, which hardly veiled a military plot for the overthrow of the king. To Warrington Tillam seems never to have returned, but the church found one of its own members able to minister to her. Twelve miles north, at a village called Haigh, lived a husbandman named Thomas Lowe. He became a minister of this church, at what date is not yet known, but probably by 1680, and possibly even ten years earlier, when he would be thirty-seven years old.

By 1688 the nation had had enough of King James, and welcomed William of Orange. Under his rule persecution ceased, and soon the churches began to pull themselves together, take stock of their position and plan for the future. The London Particular Baptists issued a call to their brethren throughout the country, and from many parts appeared representatives of 105 churches, including Farmer Lowe from Warrington, but nobody from Manchester nor from another Cheshire church hard by. What a gathering there must have been in the pumping station next the brewhouse on the broken wharf, where the venerable Hanserd Knowles entertained the Convention. The London Confession of 1644, revised and reprinted more than once, seemed now needlessly to emphasize the differences from others. The Presbyterian Confession at Westminster had been

considered by another London pastor, who had removed its Pedobaptist heresies and remodeled it in a Baptist sense; this had been tested for eleven years, and was now acknowledged to be the belief of the assembly. To the present day this Confession of William Collins, countersigned on behalf of Farmer Lowe, expresses the belief of millions of American Baptists.

Presbyterians had influenced the meeting in other matters, and we find a resolution that formal ordination was very desirable, and another that a fit maintenance ought to be provided; though it is ambiguously added, "according to their abilities". What would Farmer Lowe say to that? More to his taste might be the recommendation to group small neighboring churches, and the reproof of ministers wearing long periwigs. He evidently enjoyed the gathering, and three years later came again. Four years afterwards he was traveling beyond Derby, and died at a hamlet near Burton, whence his body was brought sixty miles to rest in the little cemetery beside the Cleft Hill.

The next few years saw changes. A physician living on the outskirts of Liverpool found fifteen miles too far to come to worship, and licensed his own house for the purpose. Yet when his wife died, two years later, her body, too, was borne to the Warrington grave-yard. The members took no step for another minister till two years had passed, but then an unusual chance arose of robbing Peter to pay Paul. Twelve miles away was another church, enjoying the ministrations of a man who, like John Wigan, junior, had been trained for the ministry in the Church of England, but was unable to accept the conditions of employment there. He was learned enough to write sermons with Hebrew, Greek and Latin in them, and to lay them out in scholastic fashion with three heads and seventy-two points! Such a man was wasting his sweetness on the desert air at the hamlet of Warford, whereas Warrington was a large town that respected learning, and quite able to appreciate his excessively high Calvinism. So Francis Turner was induced to transfer his ministry, which he exercised here for another twenty years, during which the Liverpool members hived off under another minister. In his day substantial merchants came to the congregation, even from as far away as Chester. And we

are not to suppose that they usually made an excursion to the rural grave-yard; they had a meeting-house up an alley in the town of Warrington itself, though not to compare with the stately building of the Presbyterians, far less with the official church, now in Episcopalian hands again.

When the aged minister died, the future policy was a little uncertain. A manse was built for Jonathan Hayes, and in his time the church came into contact with a new group of Baptist churches in the valleys to the northeast, where also the question of a professional ministry was being agitated. Then came Hall, a son of the London cheese-factor, and then McGowan, a baker, who later on developed into the minister of Devonshire Square in London, and even secured a D.D. Two more succeeded, one of whom saw the erection of a new meeting-house, and the other initiated a series of scandals which led to the closing of the building and the sale of the furniture. The first period of the history ends in 1785 with the dissolution of the cause.

Since then there have been revivals and splits, but the foothold in Warrington was lost, never to be regained. The town was now the northern center of Presbyterianism, with a seminary for young ministers, which became a hotbed of Unitarianism. When Baptists, after seven years, plucked up heart to begin again, it was on the Cheshire bank exclusively, where a sturdy little church now thrives close to a dense population, and has built new premises on the old burial-ground. Warrington itself has been reoccupied for the denomination within the last sixty years, but by two new bodies of varying doctrinal complexion, not by a branch of the old community. One of these seems, however, to adhere to the old peculiarity that the ministers must be self-supporting.

V.—Two Early Sister Churches.

Forty minutes from Liverpool lies Manchester, and just outside the Exchange station is the little cathedral, opposite to which was housed the first Baptist church in the north of Eng-

land, whose existence is only just being brought to the attention of modern Baptists.

In Commonwealth days the cathedral was only a Collegiate church, supposed to be served by a Warden and College of Fellows, whose corporate buildings lay across the street. But these had passed to the Countess of Derby as a town house; and when her husband was executed for his share in the civil wars, the building were confiscated to the state. The Gate House was leased by Major John Wigan, of Cromwell's Infantry Guards, once an Episcopalian clergyman; and in 1649 he converted it into a Baptist meeting-house. Here he gathered a good congregation, including Edward Gathorne, a rich citizen who took a most prominent part in town affairs. But as Wigan was engaged in high politics and was designated to higher military rank, he handed over the congregation to another minister, Jones by name. Welshmen have ever done well for Baptist principles, especially in Manchester.

Wigan watched well over the temporal interests of his family and of his church, and when the feoffees of Humphrey wished to acquire the whole of these premises for the great Library and Hospital that still occupy them, he stood out for a high price, and secured his own terms for the Gate House. It is not quite certain yet whither the church transferred its meetings, though one or two trifles point to a migration to the Cold Arse, where we know of a meeting, and where ninety years later a Baptist church was certainly gathered.

Nor can the career of the fiery Jones be certainly traced, owing to the fact that there are several men of his name all intermixed in these affairs. He may have blended religion and fighting, for we know many details of a Baptist colonel and of a Baptist captain. He may have added plotting in the early days of Charles II., and a most romantic story can be told of that valiant Baptist Jones. He may be the unnamed Baptist minister thrown into Lancaster jail along with Wigan for his share in the 1662 plot and insurrection; or this may be his compatriot, Evan Price.

But the church somehow continued to exist, to the disgust of Bishop Gastrell, when he obtained a report of all church

affairs in his large diocese of Chester. When the Five-mile Act ordered all ministers who declined the oath of allegiance to keep five miles away from every corporate town, Manchester became a refuge for them, as it was not technically incorporated. And of the three congregations that maintained themselves, one was Baptist. The mob, however, became fiercely Episcopalian and even Jacobite, so that Dissenters had to live retired lives, while it is doubtful if our friends kept any records. But there are yet hopes that a continuity may be established for the 1649 church with one that meets in the suburb of Didsbury.

This came up into daylight after the defeat of the Jacobite rebellion of 1745, with a pinmaker from a Yorkshire village fourteen miles away as its minister. The new trustees appointed for its building on Coldhouse Lane, including one from Warford in Cheshire, were of the old school theology. From this church descended one where the hyper-Calvinists were led by William Gadsby; but the old building was tenanted till eighty years ago, when the roof fell in and destroyed the early records.

Twelve miles south of Manchester, and as far from Warrington, is the tiny hamlet of Great Warford, which contains the oldest building in the occupation of English Baptists. It is strange that so much attention has been paid to Hill Cliff, and so little to this church, which has even greater reason to interest us.

During the Civil Wars, two or three neighboring mansions were fortified by their owners, and guerilla warfare went on till the Royalists were suppressed. A parliamentary garrison was maintained by Sir George Booth about 1642 at Chorley Old Hall, now used as a farmhouse, half a mile from Alderly Edge station. The tradition runs that a Baptist church originated there and then, but no single name affords the means of testing this tale, the date seems eight or ten years too early, and the fact that the Booths were of the moderate party and presently became royalist, is rather against it.

Not far from the Hall, but well off any main road, was a rough farm building of oak framing, wattle-and-dab filling, clay floor and thatch roof. When the evil days of 1662 arrived, this was used as one of four meeting-houses by the Bap-

tists of the vicinity, who adjourned irregularly across the borders of the various townships to evade detection. What were these townships? Local tradition thinks only of a radius of five or six miles, and dares name none. But we have actual evidence at the time of Baptists in Manchester, Warrington, Nantwich and Newcastle-under-Lyme, all within twenty miles, a distance thought little of in those days.

When toleration was secured in 1688, this little steading was duly declared as a Baptist meeting. Here the word was preached by the erudite Francis Turner, and a congregation used to assemble from Knutsford, Stockport and even Macclesfield, while five miles away at Mottram, land was secured for a burial-ground. One of Turner's sermons on Romans 6:4 survives, specially strong on the baptism of believers; and a little brook hard by gave opportunity to practice what he preached.

He was followed by his son John, but even as Warrington tempted away the father, so Liverpool tempted away the son, who left a vague promise to help them, easily forgotten. Slowly the cause declined, till part of the old barn was converted into a cottage, and still so remains.

Then Warrington detached one of its members, living at Stockport, only twelve miles away, and he was installed as pastor by three leaders in Lancashire and Cheshire. A new church book was obtained, and abundant information is entered in its pages. A collection was made every six months for the minister, and it seems that in four years he received \$64, which shows he was not pampered. They kept a tight rein on him in other ways; his conversation was deemed frivolous, and he was deposed, restored, deposed again. The quarrel was patched up after he tried a new cause nearer his home, and he lived on to the age of 70, too feeble at last to preach after coming the twelve miles. In the year of his death the meeting-house was fitted with a dado of plaited rushes, while the clay floor was covered with bricks and planks by the new minister. Except for trifling repairs during the 120 years since, the place remains in substantially the same condition, and deserves a visit from those who care for Baptist antiquities.

The church is true to its own tradition in several respects.

Most of the ministers have lived far away, have supported themselves, have been appointed in youth, have raised the place to some vigor, and have seen it decline with their advancing age. The present pastor is a venerable shoemaker, residing several miles from his own place of worship, opposite a modern Baptist chapel with which he has nothing to do. His members simply pay for the horse which he needs to drive to the main chapel and to its branch. They are of a slightly peculiar cast of doctrine, but on the whole abide by the old confession of 1677 and 1689, not compromising with modern thought, but emphatically repudiating the idea that the minister should receive a due maintenance.

Here may end these brief sketches of ancient English Baptist churches. The conventional history of our denomination is sadly in need of verification, or rather of radical correction; and bringing to light such obscure churches, or exposing mistaken stories, may pave the way for such work. It may also interest Americans if they see that some problems of the thinner districts were the same in the old land.

THE MORAL AND RELIGIOUS CHARACTER OF ABRAHAM LINCOLN.

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

Abraham Lincoln was born in a log cabin in the backwoods of Kentucky, February 12, 1809. His parents were quite poor and illiterate. When Abraham was seven years old his father moved to Indiana. The next year the boy's mother died. Two years later his father married Sally Bush Johnston, a widow with three children. The stepmother brought some worldly goods to the Indiana cabin, and, better still, a kind heart and generous interest in her new son. Abraham went to several schools for a few weeks at a time during his youth. Writing in 1860, the candidate for the presidency of the United States says of himself, "Abraham now thinks that the aggregate of all his schooling did not amount to one year." His stepmother testifies of Abe: "He read every book he could lay his hands on; and when he came across a passage that struck him, he would write it down on boards, if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them." The future orator and writer of state papers thus put himself in training for his life work. The list of books accessible in a backwoods settlement was not long—"Robinson Crusoe", Aesop's "Fables", Bunyan's "Pilgrim's Progress", Weems's "Life of Washington", and a "History of the United States". The Revised Statutes of Indiana also claimed his attention, and it is probable that he also had access to the Bible.

Abraham early learned to swing an axe, his tall form and long arms giving him ability to surpass his associates in the use of this tool so necessary in backwoods life. He was an expert rail-splitter. When Abraham was nineteen he made a trip as a hired hand on a flatboat to New Orleans. He also did

service as a clerk in a country store at Gentryville. Nicolay describes him as possessing "quick intelligence, ready sympathy, a cheerful temper, a kindling humor, a generous and helpful spirit. He was both a ready talker and an appreciative listener. By virtue of his tall stature and unusual strength of sinew and muscle, he was from the beginning a leader in all athletic games; by reason of his studious habits and his extraordinarily retentive memory, he quickly became the best storyteller among his companions". He was almost entirely free from the vices of the rough society by which he was surrounded, neither drinking nor swearing nor fighting. He did not even chew and smoke. An occasional oath, under great excitement, fell from his lips both in early and later life, and his stories sometimes contained vulgar expressions.

In a brief autobiographical sketch Mr. Lincoln writes: "March 1, 1830, Abraham having just completed his twenty-first year, his father and family, with the families of the two daughters and sons-in-law of his stepmother, left the old homestead in Indiana and came to Illinois. Their mode of conveyance was wagons drawn by ox-teams, and Abraham drove one of the teams." The family settled on the north side of the Sangamon River about ten miles west of Decatur.

In 1831 young Lincoln made a second trip to New Orleans on a flatboat. In New Orleans he witnessed the sale of a negro at public auction. As he turned away from the revolting scene, Lincoln remarked to his companion, "If I ever get a chance at that thing, I'll hit it hard".

In 1832 Lincoln announced himself as a candidate for the State Legislature. The letter which he published in the county paper contains the following avowal of his hopes and aims in life: "Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellow-men by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition is yet to be developed. I am young, and unknown to many of you. I was born, and have ever remained, in the most humble walks of life. I have no wealthy or popular relations or friends to recommend me.

My case is thrown exclusively upon the independent voters of the country, and if elected they will have conferred a favor upon me for which I shall be unremitting in my labors to compensate. But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined." The young man of twenty-three already knew how to put his case with skill before his constituency. Though defeated in his first political contest, Lincoln received a large vote, and in his home precinct lacked but three votes of securing unanimous support.

About this time Lincoln formed a partnership with a man named Berry in the conduct of a village store. The business was unsuccessful, and Lincoln found himself pretty heavily in debt. He had already won a reputation for honesty, and he kept it by the manly way in which he finally paid all his notes with interest. It took him seventeen years to pay off what he was accustomed to call the "national debt". Thus he earned the title of "Honest old Abe", which proved to be a valuable asset in his political career.

In 1833 Lincoln was offered a position as deputy surveyor of Sangamon county. "He accepted, procured a compass and chain, studied Flint and Gibson a little, and went at it. This procured bread, and kept soul and body together." He also served as postmaster of New Salem.

In 1834 Lincoln was elected to the Legislature by a vote that was quite flattering to the young politician. He thus describes his entrance into the profession of the law: "Major John T. Stuart, then in full practice of the law, was also elected. During the canvass, in a private conversation, he encouraged Abraham to study law. After the election, he borrowed books of Stuart, took them home with him, and went at it in good earnest. He studied with nobody. * * * * In the autumn of 1836 he obtained a law license, and on April 15, 1837, removed to Springfield and commenced to practice, his old friend Stuart taking him into partnership."

For nearly a quarter of a century Lincoln practiced law in the courts of Illinois, toward the close of the period being recognized as a lawyer of the first rank. He was a member of

the State Legislature for eight years, represented his district in Congress two years, and was twice elected President of the United States.

During his service in the Legislature some resolutions were passed on the subject of slavery which Lincoln could not endorse. He and his colleagues entered a formal protest on the journals of the House, in the course of which they describe their attitude as follows: "They believe that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than abate its evils." From the beginning to the end of his public career Lincoln was a foe to slavery as an institution, but he was always conservative in his speech and actions. He hated slavery, but he revered the Constitution, and refused to override the constitutional rights of the slave States. Finally the law of military necessity came to the aid of his conviction that slavery was wrong *per se*, and he wrote his Emancipation Proclamation. It may be of interest to the reader to see some of Mr. Lincoln's more notable utterances on the great issue that finally plunged the country into civil war.

June 26, 1857, in a speech on the Dred Scot decision in reply to Stephen A. Douglas, Mr. Lincoln said: "Now I protest against the counterfeit logic which concludes that because I do not want a black woman for a slave I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands without asking leave of anyone else, she is my equal and the equal of all others."

In the famous debates with Douglas in 1858 Lincoln remarked: "I say, then, that there is no way of putting an end to the slavery agitation amongst us, but to put it back upon the basis where our fathers placed it, no way but to keep it out of our new Territories—to restrict it forever to the old States where it now exists. Then the public mind will rest in the belief that it is in the course of ultimate extinction. That is one way of putting an end to the slavery agitation. The

other way is for us to surrender and let Judge Douglas and his friends have their way and plant slavery over all the States; cease speaking of it as in any way wrong; regard slavery as one of the common matters of property and speak of negroes as we do of our horses and cattle."

In a letter to Pierce and others, on April 6, 1859, these strong words occur: "This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves; and, under a just God, cannot long retain it."

Later in the same year Mr. Lincoln spoke twice in Ohio in reply to Mr. Douglas. From these addresses we select the following quotations: "Now, what is Judge Douglas's popular sovereignty? It is as a principle no other than that, if one man chooses to make a slave of another man, neither that other man nor anybody else has a right to object." In the same campaign in Ohio in 1859 Mr. Lincoln gave expression to the following conservative views: "I say we must not interfere with the institution of slavery in the States where it exists, because the Constitution forbids it, and the general welfare does not require us to do so. We must not withhold an efficient fugitive-slave law, because the Constitution requires us, as I understand it, not to withhold such a law. But we must prevent the outspreading of the institution, because neither the Constitution nor the general welfare requires us to extend it. We must prevent the revival of the African slave trade, and the enacting by Congress of a Territorial slave code. We must prevent each of these things being done by either congresses or courts. The people of these United States are the rightful masters of both congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."

In his famous Cooper Institute Speech, on February 27, 1860, Mr. Lincoln still stood as the leading conservative opponent of slavery. He merely wished to keep it from spreading beyond the existing slave States. "Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual pres-

ence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories, and to overrun us here in the free States?" The closing sentence of this great address is an index to the author's moral manhood: "Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it."

In his Inaugural Address, on March 4, 1861, President Lincoln states the main issue between the North and the South in a single sentence: "One section of our country believes slavery is right and ought to be extended, while the other believes it is wrong and ought not to be extended; that is the only substantial dispute." Addressing the men of the South, he laid upon them the responsibility of choosing war or peace: "In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors." With rare diplomacy he threw upon the South the *onus* of precipitating war by the attack upon Fort Sumter.

President Lincoln preferred to overthrow slavery in constitutional ways and with full remuneration to the slave owners. Gradual emancipation would have satisfied him fully, and in this policy he would probably have received the support of a majority of the people in the free States. But war broke out, and emancipation became a military necessity if the Union was to be preserved. In the earlier stages of the war Lincoln still advocated the policy of gradual emancipation. As late as March 6, 1862, in a special message to Congress he recommended the adoption of the following joint resolution: "*Resolved*, That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such change of system." For some months President Lincoln did all that he could to secure in the border States that had not left the Union the acceptance of the policy of the gradual and compensated abolition of slavery. On July 22, 1862, having become convinced that eman-

cipation was a military necessity, President Lincoln notified his cabinet of his purpose to issue a proclamation setting free on January 1, 1863, all persons held as slaves in States not recognizing the constitutional authority of the United States. He decided to wait until a Union victory should be won before issuing the proclamation. Meantime, Horace Greeley and others thought that the President was moving too slowly and without any definite policy. In reply to an open letter from Mr. Greeley, President Lincoln wrote on August 22, 1862: "If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could, at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union." If all this seems to imply a lack of interest in the freedom of the slaves, the correction of such a false inference is to be found not only in Mr. Lincoln's general course from 1857 to 1862, but also in the closing sentence of his letter to Mr. Greeley: "I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free."

The author of this paper, as an ardent Southerner, grew up with the notion that Mr. Lincoln was somewhat vacillating on the subject of slavery. Recent research has convinced him that this notion was erroneous. Mr. Lincoln was a great lawyer with a great reverence for the Constitution. He could not easily get his consent to advocate a policy that involved the slightest infringement of the rights of the old slave States. He was throughout his life a friend of freedom and a foe to slavery. He desired to help forward the movement to confine

slavery strictly within the limits of the old slave States and finally to eliminate it from the nation by constitutional means. He tried to introduce during the war the policy of gradual and compensated abolition of slavery. At length he became convinced that instant and complete emancipation was a military necessity, if the Union was to be preserved. Hence he assumed the responsibility of setting free the slaves in the States that refused to recognize the authority of the United States. He stood ready toward the close of the great struggle to recommend compensation to the owners of slaves even in the States that had seceded. As late as February 5, 1865, when it was clear to the thinking men on both sides that the armies of the South could not long keep the field against the overwhelming forces arrayed against them, President Lincoln convened his cabinet and read to them the draft of a joint resolution and proclamation, offering the Southern States four hundred million dollars, on condition that hostilities cease by the first of April, 1865; this sum to be paid in six per cent government bonds, *pro rata* on their slave population as shown by the census of 1860—one-half on April 1, the other half only on condition that the Thirteenth Amendment, abolishing slavery, be ratified by the requisite number of States before July 1, 1865. The members of the cabinet unanimously opposed the generous and humane recommendation of the noble President.

The moral character of Abraham Lincoln expressed itself in its strength and beauty in his relation to slavery. He was sane and humane and fair in his attitude to this greatest moral issue of his time. Justice and mercy stood on his right and on his left as guardian angels throughout the stormy years in which this issue was fought to a finish. Had he been morally weak, no amount of intelligence could have saved him from shipwreck. "Honest Abe" steered the ship of state safely through the rocks and shallows.

With all his greatness, Mr. Lincoln had some defects of which the world has heard much. William H. Herndon, his law partner for twenty years, has written frankly as to Lincoln's domestic troubles and other matters about which the

outside world naturally knew little. The strange combination of melancholy with wit and humor receives much illustration in his *Life of Lincoln*. "Lincoln's melancholy", says Herndon, "never failed to impress any man who ever saw or knew him. The perpetual look of sadness was his most prominent feature". Herndon quotes one of Lincoln's colleagues in the Legislature of Illinois as saying that his mental depression became so intense at times that he never dared to carry a pocket knife. According to Mr. Herndon, "Two things greatly intensified his characteristic sadness: one was the endless succession of troubles in his domestic life, which he had to face in silence; and the other was unquestionably the knowledge of his own obscure and lowly origin. The recollection of these things burned a deep impress on his sensitive soul." Those who saw Mr. Lincoln's sad face during the dark days of the Civil War naturally ascribed the look of melancholy to the trials incident to that great struggle, but this morbid melancholy manifested itself before he was thirty-five, and seemed to be ingrained in his nature. Herndon states it as his opinion that Lincoln did not know what real joy was for many years.

How could such rich, broad humor keep house with sombre melancholy? Here we are face to face with one of the many antitheses in Lincoln's character. He was the best story-teller in the land, and laughed loudly at a good joke, whether told by himself or another. His warm friend and associate at the bar, Leonard Swett, has given an explanation of Lincoln's use of vulgar stories that commends itself as quite reasonable. "His love of fun," says Mr. Swett, "made him overlook everything else but the point of the joke sought after. If he told a good story that was refined and had a sharp point, he did not like it any better because it was refined. If it was outrageously vulgar, he never seemed to see that part of it; if it had the sharp ring of wit, nothing ever reached him but the wit. Almost any man that will tell a vulgar story has, in a degree, a vulgar mind; but it was not so with him; with all his purity of character and exalted morality and sensibility, which no man can doubt, when hunting for wit he had no ability to discriminate between

the vulgar and the refined substances from which he extracted it. It was the wit he was after, the pure jewel, and he would pick it up out of the mud or dirt just as readily as he would from a parlor table."

To the general public Lincoln seemed to be a guileless and unsophisticated man, while those who knew him best became increasingly aware of his marvelous tact and discrimination. Mr. Swett describes how he handled men like pieces on a chess-board. "He always told enough only of his plans and purposes to induce the belief that he had communicated all, yet he reserved enough to have communicated nothing. He told all that was unimportant with a gushing frankness, yet no man ever kept his real purposes closer, or penetrated the future further with his deep designs." Mr. Swett justly praises Mr. Lincoln's skill in holding the discordant elements in the country together, and boldly calls him a "trimmer". "Halifax, who was great in his day as a trimmer, would blush by the side of Lincoln; yet Lincoln never trimmed in principles, it was only in his conduct with men. He used the patronage of his office to feed the hunger of these various factions. Weed always declared that he kept a regular account-book of his appointments in New York, dividing his various favors so as to give each faction more than it could get from any other source, yet never enough to satisfy its appetite." We must do President Lincoln the justice to remind ourselves that he lived before the days of Civil Service Reform, and also that he deplored the scramble for office during his administration.

All the world knows that Lincoln had a kind heart. He loved kindness. He would strain a point to save some poor fellow's life. His friend from whom we have already frequently quoted relates the following incident: "I remember one day being in his room when he was sitting at his table with a large pile of papers before him, and after a pleasant talk he turned abruptly and said, 'Get out of the way, Swett, to-morrow is butcher-day, and I must go through these papers and see if I cannot find some excuse to let these poor fellows off.'" The pile of papers before him was the records of men condemned to be shot the next day, and he was trying to find some excuse to pardon many of them.

Lincoln admitted few men to the inner circle of real friendship. Some of his supporters thought he was ungrateful, but they were as a rule office-seekers whom he could not conscientiously appoint. Lincoln never forsook a friend.

It has been well said that he was a very poor hater. He never removed a man because he was his personal enemy. He lived up to the high standard he set for his countrymen in his second Inaugural—"with malice toward none; with charity for all." He never learned to hate the South, nor did he hate Jefferson Davis. His ethical life was high and true. He tried to do good to his enemies. In his death the South lost her best friend north of the Potomac.

His domestic unhappiness was due to incompatibility of temperament and breeding. He was true to his unfortunate wife, and tried to conceal from the world her acts of indiscretion and temper. Well might she pronounce him "the best man that ever lived". Both in his private and in his public life Lincoln stands high in his moral manhood. There were a few excrescences on the surface of the giant oak, but its heart was sound.

When Mrs. Lincoln once reminded her husband of the idle gossip that Seward was the power behind the throne, he replied: "I may not rule myself, but certainly Seward shall not. The only ruler I have is my conscience—following God in it—and these men will have to learn that yet." We may accept at its face value, as expressing the mature conclusion of a lifetime, Mrs. Lincoln's testimony: "As to his nature, he was the kindest man, most tender husband, and loving father in the world."

But what of Abraham Lincoln's religious character? Was he a Christian?

In his early life he read with avidity infidel books and imbibed much hurtful teaching. He even wrote a paper attacking the Bible and orthodox Christianity. A wise friend thrust Lincoln's manuscript into the stove, and persuaded him to quit publishing abroad his infidelity.

Lincoln tried to go to the bottom of every subject, religious as well as political. He leaned upon reason, and found it hard

to accept any doctrine as true until he could thoroughly understand it in all its relations.

Lincoln's first partner in law says: "He was an avowed and open infidel, and sometimes bordered on atheism. * * * * * Lincoln always denied that Jesus was the Christ of God—denied that Jesus was the Son of God as understood and maintained by the Christian Church."

Another of Lincoln's early friends testifies that he would read a chapter from the Bible and then argue against it in the presence of his friends.

Judge David Davis says: "The idea that Lincoln talked to a stranger about his religion or religious views, or made such speeches or remarks about it as are published, is to me absurd. I knew the man so well; he was the most reticent, secretive man I ever saw or expect to see. He had no faith, in the Christian sense of the term—had faith in laws, principles, causes and effects."

Herndon quotes at length from a statement made September 22, 1870, by Jesse W. Fell, to whom Lincoln seems to have revealed many of his religious views. Mr. Fell says: "If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln they were those of truth and candor. He was utterly incapable of insincerity or professing views on this or any other subject he did not entertain. Knowing such to be his true character, that insincerity, much more duplicity, were traits wholly foreign to his nature, many of his old friends were not a little surprised at finding in some of the biographies of this great man statements concerning his religious opinions so utterly at variance with his known sentiments. True, he may have changed or modified these sentiments after his removal from among us, although this is hardly reconcilable with the history of the man, and his entire devotion to public matters during his four years' residence at the national capital. It is possible, however, that this may be the proper solution of this conflict of opinions; or it may be that, with no intention on the part of any one to mislead the public mind, those who have represented him as believing in the popular theological views of the times may have misapprehended him, as expe-

rience shows to be quite common where no special effort has been made to attain critical accuracy on a subject of this nature. This is the more probable from the well-known fact, that Mr. Lincoln seldom communicated to any one his views on this subject; but be this as it may, I have no hesitation whatever in saying that, whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity."

"On the innate depravity of man, the character and office of the great Head of the Church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments (as they are popularly called), and many other subjects he held opinions utterly at variance with what are usually taught in the Church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him outside the Christian pale. Yet, to my mind, such was not the true position, since his principles and practices and the spirit of his whole life were of the very kind we universally agree to call Christian; and I think this conclusion is in no wise affected by the circumstance that he never attached himself to any religious society whatever."

"His religious views were eminently practical, and are summed up, as I think, in these two propositions: the Fatherhood of God and the brotherhood of man. He fully believed in a superintending and overruling Providence that guides and controls the operations of the world, but maintained that law and order, and not their violation or suspension, are the appointed means by which this Providence is exercised."

Mr. Fell calls attention to the fact that Lincoln read a good deal in the writings of W. E. Channing and Theodore Parker. He thinks that Mr. Lincoln's religious views coincided in great measure with those of the famous Unitarian divine, Theodore Parker.

The last witness to whom we invite attention is Mrs. Lincoln herself, who says: "Mr. Lincoln had no faith and no hope in the usual acceptation of those words. He never joined a Church;

but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

At certain great crises in the national life Mr. Lincoln distinctly and clearly invoked the blessing of Almighty God upon his efforts to save the Union. The Christian reader would not for a moment suspect that the great President had the slightest doubt as to the personality of God; and yet Mr. Herndon, his partner in law for twenty years, tells us that as late as 1854 Mr. Lincoln asked him to erase the word God from a speech he had written and read to him for criticism, because his language indicated a personal God, whereas Mr. Lincoln insisted no such personality ever existed. We may well question the continued existence of any such notion in the mind of Mr. Lincoln. Mr. Herndon was not much in the company of Mr. Lincoln during the four years of the Civil War. As Mrs. Lincoln intimates, Mr. Lincoln's mind was led to fresh consideration of religious questions by the death of his boy Willie and the crisis in the struggle for the preservation of the Union. Moreover, Mr. Lincoln was brought into close and sympathetic relations with many noble Christian men and women during those years of trial; and he could not fail to see the beauty and strength of Christian character when subjected to the severest strain. He was perfectly sincere when he encouraged Christian men and women to pray for him personally and for the success of the Union armies. He came to believe in prayer, and this would seem to imply faith in the personality of God. He did justly and loved kindness, and we may conclude, without doing violence to any known facts, that he was learning to walk humbly with his God. Perhaps no man can register exactly the stage in the religious life he had attained when the assassin's bullet suddenly robbed the nation of his inestimable services.

LITERATURE AND MODERN PREACHING.*

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The history of literature shows that the man of letters is under greater obligation to the preacher than the preacher to the man of letters. Literature has often found high inspiration in the utterances of the prophet and some of its most charming scenes and fadeless memories in connection with the village parson. The present discussion is not, however, immediately concerned with that phase of the relation of the preacher and literature, interesting and alluring though it may be. The questions to be considered now are these: What is the potential value of modern literature to modern preaching? May the present-day preacher find in nineteenth and twentieth century literature some sort of heightened impulse, some direct enlightenment, some definite moral and spiritual help towards instructing men, towards appealing to men's deeper emotions and wills—in short, towards an effectual presentation, in the pulpit and out of the pulpit, of the way of salvation?

There are two or three fundamental matters which ought to be considered briefly, before an answer to these questions is attempted. One is the essential difference between the overlapping realms of Morality and Religion, my first lecture having had to do with Literature and the Moral Law or central principle of right conduct. Another is the effect on literature of certain great historic revivals from the Reformation to the nineteenth century. Still another, as immediately introductory to the present relation between literature and preaching, is a layman's conception of the general nature of modern preaching.

First, then, what is the essential difference between Morality and Religion? The point of view is different. In religion the

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world is looked at from the point of view of the all-perfect one, God; in morality, on the other hand, the world is looked at from the point of view of the imperfect one, Man. Professor George Herbert Palmer, in his book "The Field of Ethics", illustrates this difference strikingly, and I quote a paragraph or two:

"The points of difference [between Religion and Morality] come out most obviously when we set a great religious cry side by side with a great moral one; and by a cry I mean the utterance of a distressed and aspiring soul yearning for moral or religious power. Take, for example, the cry of the Psalmist, 'Against Thee, Thee only, have I sinned!' and the cry of Wordsworth in the 'Ode to Duty', 'Oh, let my weakness have an end!' The two refer to the same matter. Each person feels his inspiration. Each mourns a departure from righteousness. In both cases the finite person, perceiving his imperfection, seeks refuge in the perfect one. To the mind of the Psalmist the horror of his sin consists in this, that he—the little imperfect creature—has attempted a blow against the all-perfect One. And the sin is wrought against Him. That is the shocking thing, that he has raised his imperfect hand against perfection. Plainly there is nothing of this in the cry of Wordsworth. On the contrary, he is conceiving of himself as so important as to require additional strength. 'O, let *my* weakness have an end!' The being in whom he is specially interested is himself, the imperfect one, the finite. He starts from his own side. His view is manward; the religious view is Godward. There is, accordingly, a sharp contrast, while each still acknowledges the same two elements essentially conjoined. But the conjunction is reckoned of consequence by the religious mind because of the Most High; by the moral mind, because of us struggling, needy, imperfect, finite creatures. And this contrast is fundamental. Everywhere the religious soul seeks after God as all in all. 'What is man, that thou art mindful of him?' To lose ourselves in Him, to abolish separation, this has been the aspiration of religion in every age and under every type of religious belief."

To this illuminating exposition of Professor Palmer I would add a few words. Among the multitudinous gifts of Christian-

ity to men, it seems to me that so far as the individual is concerned there are four priceless contributions. In the first place, to become a Christian is to have a new experience. Life is rich in proportion to the depth of one's experiences. We love to listen to the man who has entered widely into the experiences of life's joys or sorrows, who has been a keen observer of men and movements, who has a touch of refreshing idealism about his talk because, as Keats expressed it,

"Much has he traveled in the realms of gold
And many godly kingdoms has he seen."

And, indeed, a man has no right to speak authoritatively unless he speaks out of his own experience. We do not want quotations, we want personal sentiments hot from the brain that thinks and the heart that beats in tune with real life. We want to hear the man whose thinking has the rhythm of personality, who by his actions makes "beauty" rhyme with "duty". Only thus can he speak with authority and escape the warmed-over platitudes of the scribes and Pharisees. One difference, then, between Religion and Morality is, that the religious man speaks out of a new heart, a heart transformed by a great illuminating personal experience. It is henceforth the mystic bond that binds into one purpose high and aspiring souls.

Again, to become a Christian is to have a new motive, and that motive is expressed in the words, "For Christ's sake". I take that to be the central difference between Religion and Morality. That, indeed, is about the gist of the passage I have reproduced from Dr. Palmer. "Not my will, but thine," is the cry of the religious heart.

Another gift of Christianity to the individual is a new principle of growth. We grow by giving, not by gaining. We win by losing. We grow not by outward accretion, but by inward transformation from glory to glory. It is not a question of how much, but a question of what sort. The texture of the brain of the highly civilized man is finer, more varied, than that of the savage: the texture, as it were, of the Christian man's soul

grows finer, more varied, more responsive. His heart is a harp of a thousand strings played upon by the supreme Melodist, and his face reflects a light that never was on sea or land. Christianity reveals a new principle of growth.

Furthermore, Christianity, because it gives a new experience, a new motive, a new principle of growth, is the great steadier of the human will. The secret of the successful life lies very largely in the steady will, in the ability to say, "This one thing I do"; in the power, which we call a gift of the supremest genius, as well as of the highest saintship, to endorse as seeing him who is invisible. The essence of Religion is found in the submission of the human will to the divine will; whereas the teaching of the great moralists of the world has been rather towards the deification of the human will. The two conceptions mingle in the teachings of the mystics, from Plato to Emerson, and the mystics are truer interpreters of the religious spirit than are the strict moralists. The religious idea is voiced in the familiar lines of Tennyson:

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

These, then, in brief are, as I conceive it, the fundamental differences between Religion and Morality. Let us next consider for a moment the effect on literature of certain popular religious revivals in the last few hundred years as a help towards estimating the relation between modern literature and modern preaching; for we must remember that modern conditions cannot be understood without a glance at least at the past.

In general, it may be said that the influence of conspicuous religious movements upon English Literature has been to bring home to men the thought of the other world, "to check the spirit of selfishness and self-indulgence by enforcing anew the claim of religion" upon practical life. Out of the agitation attendant upon the Reformation in the sixteenth century came the English Bible, the supreme model of popular prose in our literature. The worldly spirit of the Renaissance was consecrated through the ardent spiritual impulses of the Reformation

as manifested upon the common people. The Reformation helped to democratize literature by bringing it nearer to the popular heart and away from the sterile fancies of the highly artificialized society of the palace and the castle. The stern realism of Foxe's "Book of Martyrs"—from which, by the way, some of us have suffered much extremity in our growth—aroused the religious sensibilities of the nation and prepared the way for the Puritans.

Puritanism—a movement from within to purify the English Church—was not the blight upon literature which some writers would have us believe. The truth is, the literature of the seventeenth century had run riot with its spirit of licentious nihilism, and the Puritan was a mighty man in helping to bring the Cavalier to his senses, sometimes by knocking him hard on the head with his moral big stick, for the Puritan was a firm believer in the efficacy of external remedies divinely entrusted to him, and his perseverance was more rigorous than the perseverance of most saints. In this age of Puritanism theology became the passion of the people and in stiffening the spiritual backbone of the people it also solemnized and strengthened the ideals of literature. Puritanism brought back into letters a purified individualism; it made of John Milton a sublime defender of Liberty; it produced great preachers like Jeremy Taylor, whose sermons are types of stately prose; and, above all, it gave opportunity for the humble tinker of Bedford jail to write one of the great spiritual autobiographies of the race. Through such books as this Literature experiences from time to time a moral and religious regeneration. The last great echo of Puritanism in that century was heard in 1689, when the Rev. Jeremy Collier gave to the world his stinging rebuke of the licentiousness of the English stage, which wonderfully purified the dramatic atmosphere.

Scant justice has as yet been done the Wesleyan Revival of the eighteenth century in regard to its influence on Literature. It certainly helped to accentuate the claims of lowly life to recognition in poetry and the novel, and was an element in the Romantic and Realistic triumph of the early nineteenth century. It helped to socialize literature, to bring men back

from the arid plains of conventional life to the blue-grass pastures of spiritual plenty. The effects of all these religious renewals in the history of literature have been to give life more abundantly, and they have taught us that religion and letters cannot be divorced without disastrous results to letters. When Mammon rules the kingdom of letters, dry rot sets in, and men die from fatty degeneration of the heart.

One of our curses today is a mass of physiological literature. People defend its materialism on the ground that it is "scientific". That is assuming that science is chiefly interested in degenerates, in abnormal folk. It is assuming that science is freakish; it is to confuse terms. Physiological novels are not scientific and, more than that, they are not literature. The writers of them see things. Wasn't it Gilbert Chesterton who recently remarked in his attack on the critics of orthodoxy: "St John the Evangelist saw many strange monsters in his visions, but he saw no creature so wild as one of his own critics?" And so it is of the writer of physiological fiction. You cannot base the art of fiction upon the science of physiology, anyhow, any more than you can have a permanent school of fiction dealing with the mere intellect. "The greatest monsters of English fiction," said Mr. Bliss Perry the other day, "have never forgotten that man has a conscience. The novelist who ignores the moral and spiritual nature abandons the very field of fiction where the highest triumphs have been won. There is a word to describe this field,—a word broader than either 'mind' or 'conscience', and inclusive both of mental and spiritual perceptions. It is the word 'heart'." But, ladies and gentlemen, the note you and I love to hear best of all in a book is the "note of robust triumph, or unquestioning faith in individual happiness and in the sure advance of human society". When a poet or novelist repeats the great divine prayer, we want to feel that the heavy stress falls not so much on "Forgive us our trespasses" as on "Thy kingdom come". And, in truth, literature throughout the ages has been indebted to strong religious movements in a nation for renewed heart-emphasis, a more vital sense of sin, and a heightened vision of a kingdom of righteousness.

But I have wandered somewhat far afield, and it is high time to consider the next division of my subject—some characteristics of modern preaching. It will then be an easy transition to the potential value of modern literature to the present-day preacher.

I suppose there are fashions in preaching as in everything else. The message may be about the sense, but the dress varies, all the way from the interesting definition of clothes by the old Calvinist—"Theologically considered," said he, "clothes are the product of sin"—to the high ritualist who regards a gorgeous vestment as a positive virtue. Sermonic dresses are equally varied and are subjects of lively interest to observant laymen, and especially to professors of homiletics who sample many styles every year, and I suppose find ancient, mediaeval and modern types rubbing elbows with each other. I asked the other day a distinguished theologian, well known and beloved here, what he regarded as the distinctive trait of present-day preaching. He gently smiled and replied: "Well, now, that would be hard to say." And he never did say. I thought of how Browning used to smile amusedly and somewhat quizzically when some one—doubtless a feminine member of a Browning society—asked him the meaning of a line in *Sordello*, and would keep exasperatingly silent. So I concluded that if a layman can't get a preacher to tell him what he thinks about present-day preaching, the layman can just go ahead and tell the preacher what he thinks about it, and if the layman is wrong, it's not the layman's fault.

It is safe to say, first of all, that the scholastic type of sermon is out of date, however highly it served its day and generation and however great its literary merit. Leavened theological discussion does not interest a present-day audience. Sermons of this type served a noble purpose and helped to ground us all in the fundamentals; or, to vary the figure, to give us bone and sinew. It was the sermon of knowledge rather than, primarily, the sermon of power. There was a superabundance of heads in such a sermon, and it was mentally exhilarating. It was particularly in demand in so-called "religious debates", where a preacher acted as counsel for the defense, and generally, also,

for the offence. Such sermons were logic-heavy and sometimes engendered a species of sectarian big-head, or intellectual pride at variance with the spirit of the Master. I have long been distrustful of Logic as High-Priest. The Prophet is greater, because he is lifted above partisanship and the thralldom of the letter. "The poet only asks to get his head into the heavens," says an English satirist. "It is the logician who seeks to get the heavens into his head. And it is the head that splits."

It is, moreover, safe to say that the oratorical type of sermon is out of date, however aesthetically edifying it was at one time. The polished sentence, the balanced periods, the classical allusions, the carefully built up peroration, of the good old days of ornate oratory—these have passed from sermons as they have passed from other forms of public speaking. They lingered longer in the South than in other parts of the country, for the men of the old South were a race of orators and loved the leisurely roll of the cadenced period and the classic structure of the great French pulpit orators. They had a relish for the deliberate, measured tread of the ponderous, orotund style which now seems curiously formal and stilted. In a busy community a sermon of this order would seem as much of an anachronism as a quotation from Horace on the first page of a cosmopolitan daily newspaper, or as a citation from Juvenal upon the floor of the United States Senate.

The modern city church seems to have become a sort of religious business centre with club attachment, and the pastor must be a versatile man, indeed, to meet expectations. He must be both a specialist and, if I may coin the word, a generalist, and in addition, a general. Changed conditions of modern life have increased his obligations and rendered his responsibilities highly complex. Even if he would, he may not stand apart from the current of affairs. In the religious world there is a mingling of three aspirations, and the modern preacher must share in all three. There is, as a keen student of contemporary spiritual ideas recently put it, "an intuition of the large misery of the disinherited and their appeal for help", that great compassion for the struggling, hidden mass of men. The modern preacher wants to uplift them by going out among them and

bringing hope into their darkened ways. There is another aspiration, no doubt, in his heart and that is "for the subordination of earthly passion and of personal earthly joys." The first aspiration is humanitarian, the second ascetic; and with them is sometimes combined a third, the aspiration to know, an intellectual aspiration; and by an aspiration to know I do not mean the hunger for the knowledge as a matter of selfish enjoyment or as an end in itself, but as a help towards constructive and permanent Christian leadership. However eloquent the present-day preacher may be, he will soon learn that in our own practical time the eloquence of deeds counts far more than any mere eloquence of words. And yet I fancy that the preacher of today, if he succeeded in the widest sense, must feel these three impulses stirring within him, namely, the social humanitarian conscience; the ascetic conscience, which leads him to the desert for prayer; and the knowledge-impulse which urges him to keep intellectually abreast of the age; for the minister of today, especially the young minister, must not forget that congregations have risen enormously in the scale of general education, that standards of culture are higher than they used to be, and that they are going to be still higher.

All this leads me to say that present-day preaching is pre-eminently social, that is, pre-eminently concerned with people and especially with the hitherto neglected people. I am aware that preaching has, in a general way, always been social; and it is the great glory of the dissenters in each age that they have brought religion direct to the people when a state church was paralyzing spiritual activity by formalism or indifferentism. But this age is, so far, above all else a social age. The social consciousness is in bloom; it is not yet in full fruitage, and we are casting about trying to find means to prevent premature ripening. In this direction of the social consciousness, as well as of the social conscience, the church must have a large part. The signs of these social awakenings are on every hand. There is widespread restlessness, mental and social and spiritual. It is not an irreligious age; on the contrary, it is intensely religious. All classes were never before so interested in religion. It is true that religion never before manifested itself in so many ways. It

may be that we shall have to reconstruct our definitions. Men are less willing today to define Religion, but they are living it and talking less about it, and bringing creeds and conduct closer together.

A glance through a list of recent books will convince one that the sociological side of Christianity at present chiefly exercises American writers on religious themes. Following in this trend, more conservative thinkers see the need of the restatement of old dogmas, of the resetting of accepted principles. It is the opinion of many that we are just beginning to have a practical understanding of the Sermon on the Mount as a part of the social program. The immense interest in missions outside of the ministry shows the new world-consciousness, and the new conception of the old word, "neighbor". There may be skepticism abroad, but it is less rampant than it was once, and we are not surprised to hear an English journalist say: "Modern skepticism is the suicide of thought. It is the belief that we can be sure of nothing." It reduces to an absurdity.

But with all our readjustment, we do not need a new gospel. The old gospel fits present-day conditions, and it is the task of the preacher to proclaim it in all boldness and love to this social age of ours. How may a knowledge of modern literature aid him in this? That is the main question here, as preliminary to an answer to which I have deemed it necessary to touch on the three matters of Religion and Morality, Religious Movements and Literature, and one important phase of present-day preaching.

I may be allowed just here to repeat a fundamental statement made in my first lecture, namely, that real literature makes an appeal not primarily to the knowing faculty, but rather to the emotions and the will. Now I conceive that to be true in a general way of preaching. The successful preacher must touch the deeper emotions and cause the will to act; for without will-action stimulated feeling vanishes into thin air, or hot air, and the last state of that man is worse than the first. Preaching, of course, makes more use of the will than literature. Preaching is not, except in mission fields, specially concerned with mere intellectual enlightenment, with the contribu-

tion of knowledge. As a rule men know more than they feel or will.

Moral earnestness and high seriousness are primal requisites in poet and preacher. The poet and the preacher are kin in many ways, and they should know each other more intimately. I think they have never been so nearly related in spirit as in the nineteenth century. Mrs. Browning somewhere speaks of great poets as "the only truth-tellers now left to God, the only speakers of *essential* truth, opposed to relative, comparative and temporal truths, the only holders by His sun-skirts, through conventional grey glooms." This is high praise, indeed, and must be taken with some allowance; but it is not far wrong as a description of an ideal preacher in an age like ours. Let us consider some of the messages of nineteenth-century poetry and of nineteenth-century prose.

The two forms of literature which had a virtual monopoly in the nineteenth century were poetry and the novel. The novel rose about the middle of the eighteenth century and today is master of the field. There was a marked change in the tone of poetry in the last years of the eighteenth century. The cataclysm of the French Revolution is a convenient event for working this change in Western Europe. The heart of the Romantic movement was the humanitarian impulse, the renaissance of emotion, the restoration of sentiment in the Kingdom of Letters after the reign of Formalism, which had chilled "the genial current of the soul" for nearly two centuries. Gray had been chilled himself and just escaped being a Romantic poet. It was, however, left for William Blake and Robert Burns,—the first with his songs about children and lambs and other innocent and neglected creatures, and the second with his peasants and mice and daisies,—it was left for these two poets to bring poetry close to every-day life. But they were not burdened with any special message. Then Wordsworth came, "trailing clouds of glory". The themes of his poetry he himself sums up:

"Of truth, of Grandeur, Beauty, Love, and Hope,
And melancholy Fear subdued by Faith,
Of blessed consolations in distress,

Of moral strength and intellectual power,
Of joy in widest commonalty spread,
I would give utterance in numerous verse."

Wordsworth had definite spiritual purpose in his verse—to illumine the commonplace and to dignify lowly life. In a letter to Lady Beaumont he gave his idea of the mission of poetry, and lovers of Wordsworth know that his poetry fulfills it:

"Its true mission," said he, "is to console the afflicted; to add sunshine to daylight by making the happy happier; to teach the young and gracious of every age to see, to think and feel, and therefore to become more actively and sincerely virtuous." That utterance shows Wordsworth's kinship to Milton, and it gives a pretty good working pastoral program for the minister of today.

Then followed Shelley—"beautiful and ineffectual angel, beating in the void his luminous wings in vain," as Matthew Arnold said,—Shelley with his iridescent dreams of social and political reform, an "insubstantial pageant" soon faded, leaving only a wreck behind, a wraith of luminous mist. Then Byron stormed and fretted and posed and died fighting for Greek freedom.

"Nothing in his life become him like the leaving it."

Then Coleridge, rhythmic dreamer, builder of metaphysical palaces pinnacled, like Shelley's, high in the dim inane, had socialistic visions of Eden restored; while Keats, not stung by the revolting gadfly, sat apart as a worshiper of antique beauty. All these poets were singers of the dawn of a new day of deeds and spiritual struggle. Only Wordsworth was intensely ethical, but Shelley, with all his weaknesses—his childish rebellion against authority, his irresponsible clamors in the face of high heaven—was not without prophetic intuition in regard to the social tendencies of the nineteenth century. Poems like *Adonis* and *Promethes Unbound* should be read not only for their ethereal lyric beauty, but for their significant symbolism in nineteenth-century thought.

By the time the young Queen Victoria was firmly seated on her throne, the vague aspirations and almost inarticulate yearnings of the first third of the century found a voice in the two supremely spiritual poets of recent times—Alfred Tennyson and Robert Browning. The career of Tennyson was from a conventional faith, through Doubting Castle, to a triumphant personal faith achieved by struggle with the monsters of darkness. He overthrew Giant Despair, and his victory is celebrated in the prologue to *In Memoriam*, the noblest prayer in our poetry. *In Memoriam* is, of course, a spiritual autobiography, as Victor Hugo's *Les Miserables* is a spiritual biography. The English poet records his own journey from the lowlands of Doubt to the shining uplands of Faith; the Frenchman records an imaginary journey from prison-walls to the gates of the city celestial—almost an allegory, a new Pilgrim's Progress.

In Memoriam is the more personal and therefore more vital—a poet's confession of faith.

Tennyson's great epic poem, *The Idylls of the King*, is at bottom a religious poem, with its recognition of the disintegrating effect of Sin in both individual and national life, where Sense wars against Soul. "The Palace of Art," "The Two Voices," "The Vision of Sin," are profoundly religious. Do you know anywhere in literature a more awful picture of the end of the debauched reveller, that Prodigal Son in Tennyson's allegory, *The Vision of Sin*, who did not come to himself and return to his father's house and for whom, on his death-bed in a far country, some one cried to heaven?—

"At last I heard a voice upon the slope
Cry to the summit, 'Is there any hope?'
To which an answer pealed from that high land,
But in a tongue no man could understand;
And on the glimmering limit far withdrawn
God made himself an awful rose of dawn."

Or is there anywhere to be found better advice to the materialist, who refuses Christianity because he cannot understand it all, than these lines from *The Ancient Sage*?

“Let be thy wail and help thy fellow-men,
 And make thy gold thy vassal, not thy king,
 And fling free alms into the beggar’s bowl,
 And send the day into the darkened heart;
 Nor list for guerdon in the voice of men.”

Throughout Tennyson’s poetry, from the earlier lyrics to the last solemn hymn—“Crossing the Bar”—three dominant religious truths appear: First, *A personal God*. “Take that away,” he is quoted as saying, “and you take away the backbone of the universe.” Second, *The freedom of the will*. Third, *Personal immortality*. Tennyson strongly adhered to these three great religious beliefs, the climax of which is faith in the survival of individual life beyond the grave:

“Eternal form shall still divide
 The eternal soul from all beside;
 And I shall know him when we meet.”

But among the poets Browning’s voice is the most unfalteringly spiritual, the most energizing in modern times. His health was chronically good. The question, “Is life worth living?” did not trouble him. He answered categorically and emphatically “Yes”! He marched breast forward; never doubted right would triumph. He says he was ever a fighter. He glories in action, in achievement rather than in contemplation, has a passion for the Deed, and splendidly stimulates the will. Browning was burdened with a message; and in many respects it resembles some of the heartening calls to service and renewal of spirit which the great heroic Apostle to the Gentiles addressed to the faltering brethren in degenerate centres in the twilight hour of Hellenic culture. Browning spiritualizes the passions, summons the will from lethargy to activity, values effort more than attainment, and creates hope out of apparent failure. “He is steeped to the finger-tips in radiant hope.” He gives a new definition of the word “Success”, about the same which Hawthorne implies in his allegory of “the great Stone Face”, that success is not to be judged by conventional earthly standards.

“There shall never be one lost good! What was, shall live as before;
 The evil is null, is naught, is silence implying sound;
 What was good shall be good, with, for evil, so much good more;
 On the earth the broken arcs; in the heaven a perfect round.”

His poetry is a tonic to the weary and heavy-laden. It is full of clarion-calls to young men summoning them to battle, like war-horses of the ancient lyrics sniffing the atmosphere of conflict from afar, and eager for the fray. The reassertion of the Spirit was the need of the age in which Browning wrote, an age when the forces of materialism were drowning the still small voices and when the intellectual pride of scientific discovery was setting men adrift upon a wide, wide sea. It was a time of transition, and the poet's voice cheered men while they were puzzled about the so-called conflict between Science and Religion, until they could readjust themselves to new conditions and come to understand that the God of Revelation is also God of the natural world.

I do not know anywhere in poetry more solemn, comforting words than those in “Paracelsus”—words which Chinese Gordon repeated as he went cheerily to conflict and to death:

“I go to prove my soul!
 I see my way as birds their trackless way.
 I shall arrive! what time, what circuit first,
 I ask not; but unless God sends his hail
 Or blinding fireballs, sleet or stifling snow,
 In some time, his good time, I shall arrive:
 He guides me and the bird. In his good time!”

Indeed, the poetry of Browning is militant poetry and leads us out of the study into the world of men where the present-day preacher must go. In a social age the cloistered life is an anachronism. The clash of the conflict reaches the study, and out the man of God must go to work for the righteousness that exalts a nation—purer laws, sober communities, civic reforms physical, moral, mental—all potentially contained in the mes-

sage of Jesus to the doubting John. This note of inner conflict, symbolizing the outer, is the central note in Browning's poetry; and if one had to choose a passage expressing it, these lines from *Bishop Blongram's Apology* would best reveal the poet's sense of God's interest in man and also of Satan's. Between the opposing forces man, through conflict, finds his real selfhood:

"No, when the fight begins *within* himself,
 A man's worth something. God stoops o'er his head,
 Satan looks up between his feet. Both tug;
 He's left, himself, in the middle. The soul wakes
 And grows. Prolong that battle through his life.
 Never leave growing till the life to come."

And not even then, I gather from the poet's words elsewhere. Browning would have a man realize who he is, and through that higher self-consciousness aspire to an infinite possibility. It is a kind of new birth of personality. We believe, and rightly, that a man must be born again if he would enter into the highest conception of the kingdom of God—the old and yet ever-recurring miracle that puzzled Nicodemus so. And we believe, too, that the new birth brings with it the obligation of steady and indefinite growth. This is very like the theme of the finest utterances of the clearest singer among the Victorian poets.

There were other poetic voices, to be sure, in those years when Tennyson and Browning were asserting the supremacy of spiritual things: Arnold, with his saddened sense of loss of faith; Mrs. Browning with her minor notes of love's undying sway in human hearts; Rossetti and Morris with their sensuous wanderings in a Paradise of Mediaeval Art; and Swinburne, academically remote; but these had no stirring message for heavy-laden men. They do not kindle the soul. Mrs. Browning alone is deeply spiritual in lyric tones. Let the young preacher seek, first of all, the message-poets and make them his familiar friends.

As the last century grew to its maturity, it became evident that two great forces controlled its democracy. One was In-

dividualism, or the vital conviction that "a man's a man for a' that." Each separate life became sacred. For the first time it was generally felt to be proper that every man should have a square deal, that there should be no "under dog." The other force was Socialism, or a realization of the sacredness of the collective life. There dawned a sense of kinship between hitherto separated classes. It was a new sort of chivalry, an obligation of the stronger to help the weaker, a rediscovery of the truth that a man is his brother's keeper.

Out of this democracy of the individual and of the mass was born into the world of letters the modern novel, the most democratic, the most social form of literature known to man. It was the outward growth of a general social ferment in the first third of the nineteenth century. Two ministers of the Church of England were among the stirring leaders of the new movement for social betterment—Charles Kingsley and Frederick Denison Maurice. Kingsley wrote two novels of passionate protest against the church's neglect of the outcasts from society.

Following this earlier literature of protest against neglect of the lower classes and the arraignment of the church and politics for this neglect, came a flood of humanitarian novels, social studies with distinctly reformatory purpose. Dickens was of course the most conspicuous of these, with his revelations about workhouses, debtors' prisons, pawnbrokers' shops, hovels of the poor, the laws' delays, dark streets and dark alleys of London, lurking-places of vice, crime, and pain. He became the advocate of the down-trodden and oppressed, and through him the heart and conscience of England spoke.

Not, however, until George Eliot do we find a passionate, moral earnestness in fiction concerning itself with flesh-and-blood men, women and children. She was virtually the creator of the social consciousness in our fiction, for she gave to lowly lives a certain dignity and treated them with the sympathy which comes from a sense of human brotherhood. Moreover, George Eliot insistently taught the transforming power of regenerative self-sacrifice both for the individual and through the individual for society. Thus, she says in the closing sentence of *Middlemarch*, which is pre-eminently a social study: "The

growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." The Christian motive of these "unhistoric acts" George Eliot's unfaith kept her from duly emphasizing. And yet of all our great novelists she was to me the most atmospherically spiritual. Her heart was better than her head when she came to analyze personality, and the human soul was a very musical and a very sacred instrument to her. You remember what Mr. Cross says in his life of George Eliot about her reply to the question as to how she came to write such and such moving passages: "She told me," says he, "that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting."

This recalls Tennyson's regular answer to the same question about where he got the lofty idea in any fine line or passage: "Oh, it just came to me." He did not attempt to explain. He couldn't. The glory of nineteenth century poetry and fiction is that it is so often burdened with a spiritual message, and that back of the message there is a not-human something moving the poet to speak out a truth to which our spirits instantly respond.

"As the tide on a crescent sea-beach, when the moon is new
and thin,
Into our hearts, high yearnings come welling and surging in;
Come from the mystic ocean, whose rim no foot hath trod:
Some call it inspiration, but others call it God."

In these novelists of the last century we see the rise of a powerful social consciousness which in latter writers developed into a true social conscience. Back in the eighteenth century France had her Rousseau in whom the social consciousness awakened, reaching its volcanic acme in the French Revolution. In Victor Hugo the social conscience was aflame, and we feel the hot indignation of the author of *Les Misérables* at the

criminal indifference of society toward the weak and oppressed. Tolstoi has been preaching powerful sermons for several decades against social and political crimes in darkest Russia. The very heart of his message is in that little book *Master and Man*, with its brief history of a soul redeemed from greed to saving love. It is a powerful illustration of the text: "Greater love hath no man than this, that a man lay down his life for his friend."

In England the social conscience found its most direct and powerful utterance in Carlyle, Ruskin, Kingsley and Maurice. Carlyle, as we know, fulminated against the industrial injustice of his day, growing, as he thought, out of the cant, insincerity and irreligion of a society based on outworn class-distinctions; and yet he had no deep faith in democracy, he offered no practical solution—he simply indicated society. He was a peasant-prophet crying out against shams. But by sheer vehemence of preaching he made men think.

Ruskin went among the workingmen of England, and with impassioned appeal tried to arouse in them a desire for beauty, and for soap and the paint-brush as means of grace. He proclaimed the gospel of Art for Man's sake. He worked for aesthetic sanitation; and his glowing speech, luminous with the familiar imagery of the Bible, did help the cause of moral reform in England.

But a deeper remedy was needed. Social reformers in all ages have relied too much on outward applications. They too often forget that sin is a worse disease than smallpox or leprosy, and that the permanent cure for social ills is to be found in the new-birth of the individuals who make up society—high and low. Society is not sound so long as there is one unsound individual. The only kind of socialism we need is Christian socialism, a very old kind, beginning among some fishermen a good many centuries ago, and having as its motto:

"Unto the least of these my brethren." And that is where we are today, and that is where the message of you preachers is having its most telling effect. The keynote word of our age is *Service*. It is a new note in literature, but an old note in Christianity; and in the nineteenth century Christianity and

Literature came closer together than in all the centuries before. The dedicated life became the heroic life in poem and novel. It was no longer the mail-clad warrior showing physical prowess amid the clashing din of battle, who had a monopoly of interest in the books. The Redcross Knight, in "dear remembrance of his dying Lord," has come again, but not this time to feudal tournaments, but in lowlier fashion "to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind and to set at liberty them that are bruised." It is a new ideal in Literature, an ideal for which Literature had to go to Christ. The new warrior in Literature is the "Happy Warrior" of whom Wordsworth speaks:

"Who is the happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit who, when brought
Away the tasks of real life hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavors are an inward light
That makes the path before him always bright.

* * * * *

Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast.

* * * * *

This is the happy Warrior; this is he
That every man in arms should wish to be."

This is an old warfare in Christianity, but late in getting itself glorified widely in literature. I say again, therefore, that the literature of a social age and the preaching of a social age touch each other closely. Men and women have never been so deeply interested in the personality of Christ as they are today, when the humanity of the Master permeates all our thinking and our conduct. The greatest poetry and the greatest prose in our modern English literature emphasize the fact that the divine personality, Jesus Christ, is the perennial fountain of the

world's life. That is what Robert Browning, the most emphatically Christian of our past recent poets, means when he exclaims:

“Where is the point where Himself lays stress?
Does the precept run, ‘Believe in Good,
In Justice, Truth, now understood
For the first time’?—or, ‘Believe in ME,
Who lived and died, yet essentially
Am Lord of Life’? Whoever can take
The same to his heart and for mere love’s sake
Conceive of the love,—that man obtains
A new truth.”

BOOK REVIEWS.

I. NEW TESTAMENT.

Our New Testament: How Did We Get It? By Henry C. Vedder, D.D., Professor of Church History in Crozer Theological Seminary. Cloth. 388 pp. 1909. The Griffith & Rowland Press, Philadelphia. \$1.00 net.

The author of this volume demurs to the announcement which had gained currency and credence that his work is "an answer" to "The Formation of the New Testament" by Dr. George H. Ferris, of Philadelphia. It professes to be a historical investigation and not a work of apologetics or polemics. Still, as the author admits, it reaches a totally different conclusion as the result of the inquiry. "To tell the story of the Canon with an accuracy that will deserve the approval of scholars, yet with an element of interest that will gain the attention of busy men," is the avowed purpose of the book. We are constrained at first blush to say that the author has achieved his twofold purpose—he has written what seems to be a severely accurate and yet an interesting book. In a few cases only has he singled out Dr. Ferris' book for comment, where errors as to fact seemed to demand it; but in this respect he has treated it only as he has treated the writings of Harnack and Jülicher and even Westcott and Gregory, each of whom he shows has erred at times, in fact or in inference.

One of the chief merits of the book, indeed, is that the author has the insight and the courage to go his own way, even at the cost of taking issue with the greatest of New Testament scholars and church historians. In opposition, not to Dr. Ferris only, but to some of the most noted of recent investigators in this field of research, who emphasize the authority and influence of the bishops in the formation of the canon, Professor

Vedder argues convincingly that the laymen must have played no unimportant part in the matter. They "were a force that had to be reckoned with" (p. 249), and "we should make a great mistake to assume hastily that the laymen, the great silent host of believers, had no influence in these matters" (p. 257). Here he tends to side with Zahn rather than with Harnack in the controversy. He assumes nowhere the air of infallibility, but bespeaks the friendly severity of the reader in dealing with his errors. "Only by repeated investigation, and as frequent comparison of conclusions, can the facts and their interpretation be ultimately established." And he modestly adds, "It is glory enough for any of us to have contributed even one small stone to the temple of truth."

The author may be classed with the "conservatives," but there are some positions taken by him that will be as surprising to some readers as any in Dr. Ferris' sensation-making volume: for example, that in the formal sense there was no such thing as a "closed" canon; that it was gradually and apparently rather uncertainly formed, the sub-consciousness of the church or churches deciding on certain books and rejecting others, this finding only declarative and not authoritative voice in the church councils; in short, that the New Testament, like other organisms and institutions, illustrates the law of the survival of the fittest (pp. 209, 351). The books won their unique place as "canonical" only because in actual use they were found to deserve it. The capacity of a book to edify was certainly the first accepted test of canonicity (p. 317 cf. 2 Tim. 3:16). Unanimity in the churches was not produced, as some would still have us think, by ecclesiastical authority. If Episcopal agency were much more in evidence than it is, we should still be compelled to view it as only the orderly way in which the inward conviction of the people found formal expression. "The decided factor, in the long run, in the case of every book that claimed to be Scripture, was the concensus of Christian experience in the whole church, and for more than a single generation; that it possessed an exceptional divine quality which fitted it 'for teaching, for reproof, for correction, for instruction which is in righteousness.'" "The canon never was

'closed,' except in the sense that a time came when production ceased of books that the Christian consciousness recognized as belonging in the class with those that constitute the canon."

The author anticipates objection and argues that "the subjective test" is not "dangerous," for "the only convincing evidence for the inspiration of any book is the character of the book, the appeal that it makes to the spiritually-minded reader." After all the true foundation of a Christian's faith is not a book, but a person. Not the New Testament, but Jesus Christ, is the corner-stone upon which we are built.

GEO. B. EAGER.

Epochs in the Life of Paul. A Study of Development in Paul's Career. By A. T. Robertson, A. M., D. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. New York. Charles Scribner's Sons. 1909. Pages 337. Price, \$1.25; postpaid, \$1.39.

"The Charm of Paul" was never more powerful in the Christian Church. Jesus excepted, none of its founders retains quite so strong a hold upon the church. Men are striving to sound the depths of his character and the significance of his works with more science and earnestness, perhaps, than in any preceding age. Splendid minds are employed upon this task in every section of the Christian world. It is a laudable ambition that has induced Professor Robertson to enter such a difficult and engaging field. I applaud alike the daring and the success of his enterprise.

He belongs to the theologians of a new age and type. He possesses ample stores of learning, clear vision, keen criticism and right poise of judgment. He is a member of the republic of letters. What he shall put forth will be received with respect in America and England and Germany, and the position of our Baptist people will likely be judged, to a considerable extent, from the nature of the work which he has done. This is a large responsibility; a responsibility that does not belong to many of our leaders. The

author is, therefore, duly solicitous to be on the safe side; to practice constructive and to avoid destructive criticism. But he has looked the difficulties of the subject squarely in the face. "One must not fall into the error of thinking that no difficulties exist about the narratives of the more common miracles" (p. 182), is an utterance that casts a flood of light upon the daily labors of the study table. "Do we have in the New Testament the Christ of dogma or the Christ of fact? One cannot complain at questions like these" (p. 86). Neither does he ignore them. "The battle will never cease to rage around the question of Saul's conversion so long as Christianity has a voice raised against it" (p. 50).

Sir W. M. Ramsay is far and away the foremost leader in Pauline studies. His researches are based chiefly upon history, and very slightly upon philosophy. That is eminently a British trait. It has also been the foundation of many another British success. If Ramsay had lived in Germany he would have studied first to invent a philosophy, and upon the basis of this philosophy he would have reconstructed the life and works of Paul. The achievement of Sir W. M. Ramsay reminds one of the advances that have lately been made in Mathematics beyond the learning of Euclid, and in Logic beyond the learning of Aristotle. That way lies in the East. Go thou and do likewise. But it seems almost impossible for feats of that kind to be performed outside of Great Britain.

I seem to be most enamored with the chapter on "Saul Learning Christianity". If I am any judge the author has done his finest work in Chapter IV. At least he appeals to me most successfully in that place. It is here that the scientific theologian appears to the best advantage. Here is fineness of learning and dignity of consideration. Next to Chapter IV. I have been attracted by the Chapter on "Paul the Teacher of the Churches" (Ch. IX.). The treatment of the "Statesmanship of Paul" in his struggle with the forces arrayed against him at Corinth is very engaging, to say nothing of the careful discussion of the question of a "lost letter".

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city" (Acts 22:3). The

criticism of the Acts is so elusive and so difficult that I fear to take a hand in it. However, I must lay more stress on the above passage than Professor Robertson. If Paul was brought up in Jerusalem, it appears to me likely that he was brought up by his father and mother. Did the entire family to which he belonged depart from Tarsus and settle in Jerusalem? That was likely true of the father and mother and of one sister. Possibly there may have been other sisters and brothers in Jerusalem. How old was Paul when he quitted Tarsus? Could he have been a child in the nurse's arms?

May not that be the reason why "the life at Tarsus still remains obscure to us", and why he was "loyal to the traditions of Palestine?" But one is surprised at the small amount of Latin culture that Paul obtained in Jerusalem. It made a poor show beside the Greek culture that he possessed. Did he write the Epistle to the Romans in Greek because he had but little Latin? or because the persons to whom it was addressed had but little Latin?

"In the mind of Paul a universalized Hellenism coalesced with a universalized Hebraism." This is a suggestion of Ramsay which Prof. Robertson cites on two occasions (p. 22 and p. 72). It opens wide vistas of development. It has a suggestion of cosmopolitanism, and the deep religiosity which Paul displayed could have flourished only with difficulty in an atmosphere of cosmopolitanism.

There were no apostles in the church at Antioch at the time when Paul and Barnabas were separated to the work of missions. The only officers mentioned were prophets and teachers (Acts 13:1). Paul and Barnabas were first called apostles at Iconium, and later at Lystra (Acts 14:4 and Acts 14:14). Could it be possible that both of these were Apostles in one and the same sense, and that both arose to that dignity only after the triumphs of their first missionary journey?

When I read Hausrath's "Viercapitel Brief des Paulus an die Corinthier", many years ago, I became attached to the view that 2 Cor. Chs. 10-13 must be the so-called "lost letter", and that Titus bore that letter from him to the Corinthians. I have gone over the question again with Professor Robertson, and with en-

tire respect to better judgments I yet incline to that opinion. There are difficulties in any position that may be assumed, but the view of Hausrath still commends itself to my mind.

Following the authority of the Index, I count forty-two references to Ramsay, twelve to Findlay, twelve to Sabatier and eight to Stalker. These indicate the authorities upon which the author has chiefly leaned. They are all modern and eminent men. No scholar among us is better endowed and equipped to stand in the company of these and other fine authorities, or is more entitled to speak his judgment before them. He has reflected credit upon himself and upon us all. Let us hope that his work will be received with the favor that it deserves in our own country and in other lands. The supreme lesson of it: "No word about Paul is complete that does not lay stress upon his mysticism," is repeated upon the closing page so that all may discover it; and on many other pages. It was that which gave Paul fame and usefulness. It made him the greatest interpreter of the life and teachings of Jesus. It has made the fortune of many another man.

The volume is an admirable specimen of the book-maker's art, but some errors have been overlooked in the printing. On page 116, five lines from the bottom, the word "off" has been omitted; on page 136, five lines from the bottom, the word Galatians has been misspelled; on page 145, line seven from the top, the word Epistles is in the plural when it should be in the singular number, and in the Index, page 329, Findlay is written Findley.

The book is a monument "To the Memory of John D. Robertson, Brother Beloved and Servant of Christ". It would afford some compensation for untimely decease if one could but have his name and worth perpetuated by such a tribute.

WILLIAM H. WHITSITT.

The Beginnings of Gospel Story, a Historico-critical Inquiry into the Sources and Structure of the Gospel according to Mark, with expository notes upon the Text for English Readers. By Benjamin Wisner Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New Haven, Connecticut. Yale University Press.

The general character of this work may be judged from the following from the preface: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelistic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was; for we have four sacred historians, no two of whom conceive the event in just the same way. The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical form? Such have been the burning questions of modern scholars in respect to the historic origins of the Christian faith, and the intelligent layman is entitled to expect that he shall not be put off with mere exegesis. He will not be satisfied to be told, Such and such is the sacred writer's meaning. He demands an opinion on the question, Was it so, or was it not so? What was the common starting point from which the varying forms of the tradition diverge?"

It has been the endeavor of the present commentary to give an answer to such questions with absolute frankness, without mental reservation, in terms intelligible even to the student unfamiliar with Greek and ignorant of the course of technical discussion, leaving it to the reader himself to decide whether the discussion of such questions is serviceable to religious faith."

The method applied, that of "pragmatic values," is thus explained: "The key to all genuinely scientific appreciation of biblical narrative, whether in Old Testament or New, is the recognition of motive. The motive of the biblical writers in reporting the tradition current around them is never strictly historical, but always aetiological, and frequently apologetic. . . . It follows that a judgment of the modifications which the tradition, or any part of it, may have undergone, to have any

value, must take account of the actual conditions, the environment, under which the tradition developed to its present form. Herein lies the occasion for applying to the criticism of the Gospels the same principle which the great Graf-Kuenen school applied to the historical tradition of the Old Testament."

This means, of course, that this particular type of criticism has now come over to the New Testament, as has long been seen to be inevitable. Wellhausen himself entered the New Testament field some years ago and Professor Bacon follows jauntily in his steps. And with what result?

Well, we have long been familiar with the symbols E, J, P, D, R, etc., in Old Testament discussions. Here we are introduced to P (an early Petrine narrative), Q (a document not necessarily the Logia, combining some narrative with a type of teaching which gives a strongly humanitarian view of Jesus), Q^{MT}. and Q^{LK}. (sources used independently by Matthew and Luke), X (an unknown source), and R (the actual author of our second Gospel, a man of the radical Pauline type). To such symbols there can be no possible objections. They are convenient and enable one to state in clear and simple fashion his opinion of the sources and purpose of the book. Professor Bacon's general view of this Gospel is that it was produced between 70 and 75 A. D., and that the author, a thorough-going Paulinist, used the current common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative which, not from tradition only, but from its intrinsic characteristics, may be appropriately designated as Petrine (P).

This the Professor holds in substantial harmony with the now common synoptic theory that Mark forms the literary groundwork of Matthew and Luke, who however independently of each other added to it other material borrowed from Q. Matthew he would date soon after Mark.

And how about the historical reliability of the book? We have become familiar with the terms legend, myth, error, etc., in Old Testament discussions. Does Mark fare any better? A few brief quotations will suffice for answer:

"The account given by R of the Baptist's fate is in the highest degree inaccurate and legendary"—"the very pattern of

legend." Evidence of this appears "in the flagrant historical errors." "A more complete tissue of absurdities would be hard to frame than the story thus interjected by Mark." So much for the historicity of Mark's account of the Baptist's death. Similar quotation might be made touching the experiences of Jesus on the cross. The cry 'My God, my God, why hast thou forsaken me' "has no real place in history. "It is an interpretation in terms of Ps. 22:1 of v. 37" following—"And Jesus uttered a loud voice, and gave up the ghost." This, of course, is the kind of thing that Strauss indulged in so fully. They believed that Jesus was Messiah and began to credit to him all the things that in their judgment the Scriptures predicted of the Messiah. The account of the resurrection fares little better. In this gospel the early Petrine narrative "is becoming less spiritual and more crassly material."

It is unnecessary to indicate more fully the author's attitude on the historical reliability of this gospel. According to him, the gospel is written by an ardent Paulinist, who, in defence of Paulinism, feels free to ascribe to Jesus words and deeds that have no real historical foundation, to lay hold on any floating story, embellish it to suit his purpose especially with Old Testament psalm or story and incorporate it in the life of Jesus.

Of course, if these things are true, we must accept them, whatever the consequences may be. But are they proved? Not here, certainly. Assertions are made, but no demonstrations are given. Professor Bacon, however, does not profess to give processes and reasons, but only results. That, strange to say, is uncommonly common, with the result that it is not easy to get into one's hands a clear simple statement of the reasons. One cannot but think that it is mostly assertion. It is time that the actual reasons were stated in such a way that the ordinary man can see and weigh them. It is surprising to find how flimsy the reasons often prove to be.

For example: anachronisms are here freely charged. One is that Mark places the title "Son of Man" in the mouth of Jesus in the story of the paralytic. The author believes that the significance attached to the title in this passage is the one understood by Christians forty years later, and that it could not

have been understood by the bystanders at the time. But suppose we grant that the bystanders did not so understand; does that prove that Jesus could not have used it? Certainly not if the gospels themselves are of any weight in such a matter, for they represent him again and again as saying things which were not understood at the time. Moreover, what is there impossible or improbable in the idea that Jesus uttered words that would stir enquiry, as this very term evidently did, or that would have light thrown on them by the very action he was about to perform? Neither Professor Bacon nor anyone else is justified in charging any reputable author with anachronism, unless he can support it with clearer proof than this. Mark has a right to protest against that kind of treatment, and none of the cases of anachronism here alleged are any better supported than this.

It is quite understood that Professor Bacon regards historical accuracy as unnecessary to the conveyance of a religious message. But there are cases here where even the religious message is represented as distorted. Surely the atonement comes very near the heart of religion. Commonly these days Paul is represented as the one who has switched us off the track of the clear ethics of Jesus. Professor Bacon finds in Mark (or rather R, for he may or may not be Mark), one who outdoes Paul in this. Take this quotation, for example: "Paul never employs this Isaian 'Scripture' (Isaiah 53) and avoids the immoral crudity of the preposition 'instead of' (anti) by which the view is expressed." Is that quite ingenuous? Nay, is it true? In 1 Tim. 2:6 Paul uses the expression *ἀντίλυτρον ὑπὲρ πάντων*. Moreover, does not the logic of 1 Cor. 5:14f require the substitutionary thought as being at least involved in *ὑπέρ*. On the same page (149) we are told that "contrary to a widespread impression the comparison implied in the word here rendered ransom is unknown to Paul," that "the stem occurs nowhere in the Pauline Epistles but Tit. 2:14." But what about 1 Tim. 2:6 already referred to? There is a compound of this very word. And has the Professor never read Col. 1:14, Eph. 1:7, nor the great classical passage Rom. 3:24f? Assertions like that are simply amazing.

Further, any unsophisticated reader would surely be sur-

prised, after reading the author's criticism of Mark here, to be informed that Matthew uses the very same preposition in 20:28.

The learned Professor is flatly wrong here. He becomes absurd when on p. 156 he represents Matthew, so misrepresenting the facts as to make Jesus ride two animals because, forsooth, he uses the words "an ass, and a colt the foal of an ass."

The fact is like too many critics of the day, Professor Bacon sees mistakes altogether too easily. He is entirely too dogmatic in many places. He illustrates repeatedly how extremes meet, for he becomes wildly allegorical in his interpretations. His work would make disappointing reading for an intelligent Sunday school teacher who might come to it seeking help for his class. And it will be out of date very shortly. Otherwise it would be worth while to point out the misprint of 4 for 5 at the top of page 61. Yet one cannot but admire the industry which is shown on every page and regret that it is not more wisely directed.

J. H. FARMER.

The Participle in the Book of Acts. By Charles Bray Williams. The University of Chicago Press, Chicago. Pp. 80. Paper. Price, postpaid, \$0.54.

The work is divided into two nearly equal parts, the one carefully collating and clearly presenting the facts concerning the use of the participle in the book, the other giving the inferences to be deduced from these facts. The author shows excellent scholarship and his inferences are drawn with good judgment. The result is a creditable and valuable piece of work which must be reckoned with by anyone who deals with the authorship and sources of the book.

Touching authorship, Mr. Williams reaches the following conclusions: "The similarity between the participial usage of the two books (the Third Gospel and Acts) is so great, notwithstanding different kinds of sources in the two, as to point unmistakably to one author for the two books." "The participial usage seems to substantiate, in a collateral way, the conclusion

that the original author of the 'We' sections is also the final author of the Book of Acts." "If Luke the physician and missionary companion of Paul be the author of the Third Gospel, then it is very likely from the participial usage, that he is the author of the 'We' sections and of the Book of Acts."

As to sources, the author accepts four main sources as in harmony with the participial usage. These are: The Jewish-Christian written source, the Hellenistic-Christian written source, the 'We' document, and unwritten Jewish-Christian tradition.

The author adopts the three-fold classification of participles—the ascriptive, adverbial, and complementary. Personally, I should prefer, since the participle is a verbal-adjective, to make simply the two-fold division adjectival and verbal and classify the complementary under the latter. There is no addition made to our knowledge of grammar here. Professor Williams rightly accepts the view that the participle in itself denotes only the state of the action and that the time must be judged from the context. In six passages he regards the present participle as referring to future action. He does not commit himself on the question as to whether the aorist ever refers to subsequent action except in 25:13, which he regards however as a false reading for the future. That, however, is easily explainable as identical action.

On the whole this is a thorough and satisfactory dissertation, and is sure to find a place in the library of every one who wishes access to important facts touching the language of the New Testament.

J. H. FARMER.

Jesus of Nazareth—A Life. By S. C. Bradley. Boston, Sherman, French & Co. Pp. 575. Price, \$2.00.

It is first to be noted that this is not a "life," in a proper sense of the word. It is merely a romance of such a sort of that to any reverent reader the effect cannot but be painful, and to the uninstructed or unthinking it may be dangerously misleading. The facts as to Jesus which the Gospels furnish are either ignored entirely or are presented in such a fashion as to make a

wholly erroneous impression. It can only be said that, great as may sometimes seem, the difficulties which the Problem of Jesus presents according to the view of him which the ages have held, they are incomparably less than would be presented, did we think that such an one as we are shown in this book had been the founder of Christianity and the Master of apostles, martyrs and saints.

DAVID FOSTER ESTES.

At Jesus' Feet. By J. R. Gunn, author of "Redemption of Destitute Childhood." 1908. The Anderson Printing Co., Macon, Ga. Pp. 183.

In this book the young and earnest pastor of the Baptist Church of Madison, Ga., gives to the world sixteen discourses, the book taking its title from the first, which fairly suggests the preacher's temper throughout. He has chosen important topics, in worthy contrast to the merely novel, or at best unimportant subjects often chosen by preachers in these days. "Divine Authority and Power of Jesus," "Discipleship," "The Child's Saviour," "The Immortality of the Soul," are sample themes, and these really important subjects are treated in a simple, direct, earnest manner and style which cannot but be attractive and helpful to many. The author says of these discourses in his preface: "The blessing of God was upon them in their delivery, and many of my congregation have testified of the help received. I am sending them forth with the hope and prayer that He whom they seek to honor will continue to use them in a wider sphere." Doubtless this hope will be gratified.

DAVID FOSTER ESTES.

The Teaching of Jesus About the Future According to the Synoptic Gospels. By Henry Burton Sharman, Ph.D., Instructor in New Testament History and Literature in the University of Chicago. University of Chicago Press. 1909. Pp. xiv., 382. Price, \$3.26 postpaid.

The object of the author is to ascertain the exact teaching of Jesus in reference to the events "subsequent to the final sever-

ance of relations between Jesus and his disciples." The method is painstaking in the extreme. Holding that it is possible to identify the documents used in the composition of the Synoptic Gospels, the author first identifies as such documents: (1) a document identical in large part with our Gospel of Mark; (2) a Galilean document used by both Matthew and Luke, and containing the material standing in Luke 3:7-15, 17, 18; 4:2b-13 (14, 15), 16-30; 5:1-11; 6:20-49; 7:1-8:3; (3) a document called the Perea document, also used by both Matthew and Luke, and in whole or part identical with Luke 9:51-18:14 and 19:1-28; (4) a document used by Matthew but not by Luke, presumably the Logia of Matthew; and (5) additional sources used by the first and third evangelists.

These various documents are compared with each other, and the materials not found in our Gospels are compared with the documents in a first chapter occupying a hundred pages. Then on the basis of this comparison, the alleged teachings of Jesus are considered in minute detail in reference to the Destruction of Jerusalem, the Rise of Messianic Claimants and the Son of Man, the Final Discourse of Jesus on the Future, the Day of Judgment, Life after Death, the Kingdom of God and The Church and its Institutions. The result of this prolonged and detailed comparison of passage with passage is to show that the author of this book fails to accept as really the teaching of Jesus much which is given as such in the Gospels.

The chief criticism to be made on this work relates to its extreme subjectivity. There is no possible way in which the conclusions of the author can be proved true or untrue either as to the extent of the documents or as to their character in general or in detail. Using the same material and method another scholar might come to markedly different conclusions. While the book is admirably printed, and is valuable as an illustration of the methods which it employs, any readers other than trained and independent students may easily overestimate the finality and consequently the value of the results which it attains. To very many the probability of error on the part of a modern student would seem immensely greater than on the part of an

ancient investigator working with the carefulness which Luke claimed for himself.

DAVID FOSTER ESTES.

Among the Gospels and Acts. Being Notes and Comments Covering the Life of Christ in the Flesh and the First Thirty Years' History of His Church. By Peter Ainslie. Baltimore, Temple Seminary Press, 1908. Pp. 405. Price, \$1.50.

The author of this book has for seventeen years been minister of the Christian Temple, Baltimore, and is widely known as an earnest and effective worker. In this book he attempts "to make a practical classification of the material in the Gospels and the Acts," and accompanies this classification with various geographical, historical and theological notes and comments. The work makes no pretence at learning or originality, but is simple, almost commonplace and superficial in character. Yet from this very fact it may be helpful to a greater number of persons than if it were more formal, fresh and thorough.

The author begins his book with a quotation from a private letter of the late President Grover Cleveland, which deserves to be widely read and marked. He wrote: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God."

DAVID FOSTER ESTES.

The Acts of the Apostles. An Exposition by Richard Belward Rackham, M.A., of the Community of the Resurrection. Fourth Edition. 1909. Pages cxvi., 524. Methuen & Co., 36 Essex Street, London, England; Edwin S. Gorham, Fourth Avenue and Twentieth Street, New York.

The first edition came out in 1901 and now a fourth is de-

manded. The book has proven itself to be useful. It is particularly timely, this new edition, since the Sunday school lessons for 1909 concern themselves largely with Acts. The plan of the book makes it specially serviceable to Sunday school teachers since it is in the nature of a flowing narrative rather than of detailed comment on separate points. The style is clear and the scholarship unquestioned. The volume belongs to the Westminster Series of Commentaries edited by Dr. Walter Locke, Warden of Keble College, Oxford. The introduction itself covers a hundred pages and is very satisfactory indeed. He argues for the early date of Acts while Luke was with Paul in Rome about A. D., 63. This has always seemed to me the most sensible view, and even Harnack considers it possible. Rackham divides the book into two parts, the Acts of Peter (I.—XII.) and the Acts of Paul (XIII.—XXVIII.). There is some justification for this, though, of course, Peter is not the leading figure in all twelve chapters. I do not agree to the view (p. 246) that Paul circumcised Titus, but Rackham is not alone in that view. The beautiful map of the Eastern Mediterranean is secured from Ramsay's *St. Paul the Traveller*. The book is a worthy treatment of a great subject and will edify anyone who is interested in the Acts of the Apostles. That ought to mean every reader of this notice.

A. T. ROBERTSON.

High Priesthood and Sacrifice. An Exposition of the Epistle to the Hebrews. By William Porcher DuBose, M. A., S. T. D., Professor of Exegesis in the University of the South. Longmans, Green & Co., New York. 1908. Pages 248.

Dr. DuBose has made an international reputation as an exponent of the theology of the New Testament. His previous books (*Soteriology of the New Testament*, *The Gospel in the Gospels*, *The Gospel According to Saint Paul*), have attracted wide attention by reason of the independence of treatment, the grasp and power manifest, the spiritual insight shown. Dr. DuBose is not merely a great scholar in the technical sense. He has his own point of view and is able to go over familiar ground and see what is plain enough, but what most scholars

pass by. He is at his very best in the exposition of Hebrews, a very congenial task. "The New Testament too far transcends the possible meaning of the Old to be ever a mere interpretation of it" (p. 12). "There is nothing more reassuring upon the point of the deep spiritual unity and inspiration of the New Testament than the unanimity with which its writers stand upon the supreme significance and necessity of the death of Jesus Christ" (p. 15). "We cannot overestimate, we cannot sufficiently value, the supreme importance of the Old Testament for the proper understanding of the New" (p. 49). Let those extracts serve as samples of the spirit and temper of a really great book. It will repay any man's careful study.

A. T. ROBERTSON.

Fellowship in the Life Eternal. An Exposition of the Epistles of St. John. By George G. Findlay, D. D. Hodder & Stoughton, London and New York. The Geo. H. Doran Co., New York. Pages 431. Price, \$2.50 net.

Prof. Findlay is well known as a writer on Paul and the author of various excellent commentaries in the Expositors' Bible, and other books. He is able, careful, well-balanced. The very best qualities of his work are manifest in the present splendid interpretation of the Epistle of John. Westcott is supreme for the Greek text, though Rothe and Lücke are still valuable. But the student of the English and Greek has a treasure in Prof. Findlay's new contribution. It is beautifully printed and a pleasure to read. Dr. Findlay thinks that 2 John was addressed to a church and that 3 John, though to Gaius, really went to the same church. This fact, if a fact, would throw some light on the jealous hostility of Diotrephes. It is a delightful volume.

A. T. ROBERTSON.

St. Paul's Epistles to Colossae and Laodicea. The Epistle to the Colossians viewed in relation to the Epistles to the Ephesians. With Introduction and Notes by John Rutherford, B. D., Renfrew. Edinburg, T. & T. Clark; New York. Chas. Scribner's Sons. 1908. Pp. 207.

We have here a fresh and striking treatment of two of Paul's

most interesting Epistles. There is a good introduction. The Greek text of both Epistles is printed in parallel columns, as is the English translation. The comments are very suggestive. The new linguistic knowledge is drawn on to good purpose. The sketch of the Colossian heresy is well done. On the whole one has only praise for the volume.

A. T. ROBERTSON.

Paulus, der Apostel der Heiden. Von Dr. K. F. Noesgen. Verlag von C. Bertelsmann, Gütersloh, Germany. 1908. S. 83. Pr. 60 Pf.

This excellent title book belongs to a series of *Biblische Volksbücher* called "Für Gottes Wort und Luther's Lehr." It is under the editorship of Dr. Johann Rump, of Breslau. The title indicates that it is a protest against the *Volksbücher* of the German radicals. The battle rages in Germany and the real Protestantism is not without loyal exponents. The present volume is an able piece of work by the well known scholar, Dr. Noesgen, of Rostock. He does not discuss Paul's life as a whole, but rather the call as Apostle to the Heathen. This phase of his career is handled with clearness and force. The concluding section is devoted to the Gospel which Paul took to the heathen and the power of that Gospel in the succeeding centuries.

A. T. ROBERTSON.

The Cross in Christian Experience. By Rev. W. M. Clow, B. D., Glasgow, Scotland. Hodder & Stoughton, London; Geo. H. Doran Co., New York. 1908. Pages 323.

The Cross of Christ is here set forth in a wonderful manner. It is a series of sermons delivered on the occasion of the celebration of the Lord's Supper. They relate the atonement to the facts of life. The discourses are fresh and forceful. The reader is borne along with interest and his assent goes with the story presentation of the evangelical faith. The book has met with a fine reception and it deserves it. It feeds the soul.

A. T. ROBERTSON.

A Commentary on the Holy Bible. By various writers. Edited by the Rev. J. R. Dummelow, M. A., Queen's College, Cambridge. Complete in one volume, with general articles and maps. The Macmillan Co., New York. 1909. Pages cliii., 1092. Price, \$2.50 net.

A great undertaking is here successfully accomplished. The general articles give the new facts of modern scholarship. Various denominations are represented, but the Baptist position on baptism is avoided. The critical position is on the whole conservative with some variations. Much space is saved by not printing the Scripture text.

A. T. ROBERTSON.

Jesus and the Gospel. Christianity Justified in the Mind of Christ. By James Denney, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow; author of "The Death of Christ." New York. A. C. Armstrong & Son. 1909. Pages 368. Price, \$2.00 net.

Here is a serious, candid, able confronting of the real problems of modern thought in relation to Christianity. Each age has its own problems in addition to some inherited from the past. Time settles much. Dr. Denney knows what is vital, what is pertinent, what is worth while. If we can make sure of Jesus and his mission and message, all the rest follows that is worth holding on to. It is to this central problem of Christ and his own interpretation of himself that Dr. Denney addresses himself. He comes to his task with a complete mastery of the modern attacks upon Christ and the New Testament as the interpretation of Jesus. That is shown at every turn. Dr. Denney takes nothing for granted. He undertakes on purely critical and rational grounds to justify the Gospel as set forth in the New Testament. Any one familiar with modern Biblical criticism will understand at once that a very formidable task is before the author. But he does not flinch. He moves with sure foot through the mazes of synoptic criticism, through the Acts and the Epistles. He finds solid ground. He convinces the reader not merely of his sincerity, of his competency, but also of his success in his great undertaking. This is the book to

put into the hands of a man who has been shaken by skeptical criticism. This is the book for the minister who wishes a modern arsenal for modern critical warfare. The book is not to be read in a hurry. It is too packed with solid thought for that. It will repay slow, leisurely reading and will bear fruit for many days. What a contribution Dr. Denney has made to the heart of the Gospel by "The Death of Christ" and now by "Jesus and the Gospel"! It is a joy to know that the new volume is selling well. It will bless every reader.

A. T. ROBERTSON.

The Philology of the Greek Bible. Its Present and Future. By Adolph Deissmann, D. Theol., D. D., Professor of New Testament Exegesis in the University of Berlin. Hodder & Stoughton, London. Geo. H. Doran Co., New York. 1908. Pages 147.

Prof. Deissmann made a series of lectures to the Cambridge Summer School of the Free Churches (July and August, 1907). These lectures were first printed in *The Expositor* and were afterwards put into book form. The book is one of great interest to all students of the Greek Bible and gives in the handiest and clearest form the chief facts about the new knowledge concerning the Greek of the New Testament. The discussion of the literature of the subject is a specially valuable feature. The volume will serve as stimulus and also guide to many students.

A. T. ROBERTSON.

Zum Verstandnis des Apostel Paulus. Von K. Kohler. Verlag von Priebratsch's Buchhandlung, Breslau, Germany. 1908. S. 20. Pr. 30 Pf.

This pamphlet gives a very just and well-balanced survey of the elements that went into the making of Paul. Dr. Koehler treats Paul's Jewish Inheritance, his Greek Inheritance, his Original Christian Inheritance, and then discusses the relation between Paul and Jesus. It is really astonishing to find so much of value in such a small paper.

A. T. ROBERTSON.

Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Dritte Lieferung, S. 322—480; Vierte Lieferung, S. 481—640. Verlag von Alfred Töpelmann, Giessen, Germany. 1909. Pr. 1 M. 80 Pf. für eine Lieferung.

It is a pleasure to note how rapidly Dr. Preuschen is getting on with his New Testament Lexicon. He is now as far as *κυριακός*. Some of the most interesting words come in this section like *ἐπί, ἵνα, κατά*. One is only anxious for the time when the entire book will be complete. It is to be noted that the columns (two to a page) are numbered, not the pages. This method makes the reference more exact.

A. T. ROBERTSON.

Einführung in das Griechische Neue Testament. Von Eberhard Nestle. Dritte, umgearbeitete Auflage. Mit 12 Handschriften Tafeln. Vandenhoeck und Ruprecht, Goettingen, Germany. Lemcke and Buechner, New York. 1909. S. 298. Pr. M. 4.80, geb. M. 5.80.

The continued demand for Nestle's excellent "Introduction" is attested by the third edition, now published. It is indeed a most complete and satisfactory treatment of the subject of textual criticism. There is a full presentation of all the salient facts, with a satisfactory bibliography on every important point. Dr. Nestle is master of detail, and the present volume shows well his good points of exact and painstaking scholarship. The first edition was translated into English, as the third one probably will be. The book will be welcomed by many students.

A. T. ROBERTSON.

Studies in the Gospel of John Prepared For Readers of the English New Testament. Designed for Use in Bible Classes, Prayer Meetings and Private Study. By George P. Eckman, D. D., Cincinnati. 1907. Jennings and Graham, New York. Eaton and Mains. First Series. Chapters I—XII. Pp. xvi.+303. \$1.00 net.

This volume contains twenty-six "studies" as used by the

author in his own work. One can easily understand that their success encouraged their publication. They will be full of suggestion to many a pastor for similar work with his own congregation. They will provide some material for prayer meeting addresses and for sermons. Of exposition in the strict sense not much will be found, and in no degree will this book serve as a critical commentary. It is practical and is more in the nature of adaptation and application than of exposition. There is, however, full recognition of the progress of the thought and good analyses of this thought.

The style of treatment is rigidly uniform. Each "study" has a summary statement of the "argument;" an outline of circumstances and thought of the passage with notes of extempore comments and elaboration; citation of a hymn with one stanza quoted; "Personal Questions," usually two, sometimes three; a "homily" on some subject and text drawn from the passage. This "homily" consists in remarks, illustrations, quotations, application.

On the whole the work is splendidly done, and those who care for this sort of thing will be greatly pleased with this work.

W. O. CARVER.

Expositions of Holy Scripture. Fourth Series (six volumes). Psalms (two vols.), Ezekiel and Daniel and the Minor Prophets, Luke (two vols.), Romans. By Alexander Maclaren, D. D., Litt. D. New York. A. C. Armstrong & Son. 1909. Price, \$7.50 for the set of six volumes.

One hardly knows what to say in the presence of this magnificent collection of volumes from the pen of Dr. Maclaren. Every volume is pure wheat. There is no chaff. They are expository sermons of the highest order. The main feeling that I have is that of gratitude to God for the gift of Dr. Maclaren to the world and for the carrying to completion of this noble enterprise.

A. T. ROBERTSON.

II. COMPARATIVE RELIGION AND MISSIONS.

Science and Immortality. By Sir Oliver Lodge, F. R. S. New York, Moffatt, Yard & Co. 1909. 300 pp. Price, \$2.00 net.

This volume is suggestive, highly useful and—very disappointing. The disappointment is partly in the discursory and disconnected character of the discussions; for the author deceives himself when he fancies that he has been able “to develop a continuous treatment” by revising, rewriting, adding to, and amending articles written for the *Hibbert Journal* and the *Contemporary Review*. These articles were not originally intended to constitute parts of a whole, and it is impossible not to see only a mechanical connection now—there is no real unity.

But the disappointment is even deeper. Sir Oliver Lodge's name with such a title as is assigned this work awakens great expectations. In the superficial but very real and very important conflict between theology and science the approaches toward reconciliation usually have been made by the theologians and have been met with the sneer that they did not know science. Now when one of the foremost authorities in the scientific world makes an approach toward theology from the scientific side and proposes to enter the most sacred precinct of immortality, those most deeply interested in religion wait with expectant joy. In this work we soon find that our scientist does not know theology any better, surely, than the theologians know science, and that he does not, after all, build any firm passageway from the region of scientific thought into the land of the spirit. He uses an airship of speculative faith, as the rest of us have done, and we are unable to see that his machine is any more strongly built, any more dirigible, any more proof against the storm winds of “scientific” doubt than those we have been employing since the land of science became so important a little while ago.

The work has four “sections.” Section I. deals with “Science

and Faith." Here our author has done his best work, treating in three chapters "The Outstanding Controversy," "The Reconciliation," and "Religion, Science and Miracle." It is much to have so eminent a scientist define for us "orthodox science" and declare for us that this "orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself—the general trend and outline of it known—nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible." And when we are told that science has transcended its limits when it denies the reality of the spiritual and mocks at the validity of prayer, we are glad to have a sane scientist corroborate what we have charged all along. The dogmatic negation of a science that is so shifting that it boasts that no book treating scientific subjects is worth anything if ten years old would be amusing if it were not serious in its effects on religious valuations. Sir Oliver's line of reconciliation offers little that is new and nothing that is not speculative, but he rightly sees that "the region of true Religion and the region of completer Science are one;" that is, if one projects this ideal far enough. But science as at present conceived must ever be short of religion. When our author tells us that "the business of Science * * is with foundation; the business of Religion is with superstructure," he may have a meaning that will leave truth in the words, but he certainly speaks very loosely. What he seems to mean is that facts furnish the foundation and that religion is theory. But no such distinction is tenable in accurate thinking.

Particularly suggestive and helpful is the treatment of miracle and prayer. Section II. deals with "Corporate Worship and Service" in four chapters. "The indifference of laymen to religion" is explained by the scholastic theology, the archaic phraseology, the rigid formality and the manifest insincerity of the service of the English Church. The conflict between "the Church and Dissent" is dealt with under the heading "Union and Breadth," and the effort is made to find a scientific explanation of the "intrinsically deep-seated" dispute. The author deals iconoclastically with the Church's interpretations of the ordinances and its exclusive assumptions. All this would be

grateful enough to one who believes in the free church principle, if it were only a little more reverent and if it recognized more fundamentally the validity of the religious principle. But the author's "suggestions toward reform" show that he holds on to the idea of a State Church as inherently desirable, but that a religion of culture would be quite deep enough to satisfy his demands. The chapter on "the Church as an engine of progress" is not comprehensive, but is searching and in its central contention mighty.

Section III. is where we come upon the thing we got the book for, "The Immortality of the Soul." This we find discussed under two topics: "The transitory and the permanent," and "The permanence of personality." Here a negative and negating science receives its proper castigation, and on the positive side of constructive knowledge something is contributed. The author's well-known efforts to connect with non-incorporated spirits has some place here. One thinks Sir Oliver and those who agree with him seek in wrong directions for proofs of immortality when they would establish it by communications from departed souls. Certainly this cannot be our chief reliance. Our author does not here rely mainly on this argument, but argues largely from various abnormal manifestations. The reader will find the best statement of the scientific status as to immortality in Ladd's *Philosophy of Religion*, Vol. 4, in connection with which the present discussion will be valuable.

The last four chapters, Section IV., deal with "Science and Christianity," and constitute an effort at reconstruction of Christian Theology in its deepest and most vital doctrines. The unsympathetic and sometimes flippant spirit in which Sir Oliver deals with doctrines and beliefs that have stood the test of centuries of thought will not commend him as a good teacher of religious philosophy. His effort to draw the scientific test on the theologians is searching and should be taken under serious consideration. The attack on the physical resurrection of Jesus is peculiarly subtle and persuasive. The author himself, in other parts of his work, has unconsciously supplied, in part at least, materials for answering his arguments here. The worst feature of his discussion lies in the uncertainty in which the

whole realm of spiritual value is left. No criteria are given. All is left to the personal equation and one would seem to be left to believe what he will, or nothing if he will. The only certainties are that there surely is something real in the spirit realm, and we certainly do not know it as it has been understood or as it will be known.

All who are interested in the vital force of religion in an age that worships scientific achievement will need to consider carefully the contents of this volume for the weight of authority with which it is brought to the mind of our generation. It had three printings in four months and will have many more in four years.

W. O. CARVER.

The Scope and Contents of the Science of Anthropology. By June Diesernd, A. M., Chicago. The Open Court Publishing Co. 1908. 200 pp. Price, \$1.00 (?).

This work is sufficiently described in an amplifying note on the title page as being an "historical review, library classification and select, annotated bibliography; with a list of the chief publications of leading anthropological societies and museums." The author has had long experience under exceptional opportunities for mastering his subject, in the Field Columbian Museum Library, Chicago, and the Library of Congress, Washington.

For its purposes the work is invaluable.

W. O. CARVER.

The Religious Attitude and Life in Islam. Being the Haskell Lectures on Comparative Religion Delivered Before the University of Chicago in 1906. By Duncan Black MacDonald, M. A., B. D. Sometime Scholar and Fellow in the University of Glasgow; Professor of Semetic Languages in Hartford Theological Seminary; Author of *Development of Muslim Theology. Jurisprudence and Constitutional Theory, etc.* Chicago. The University of Chicago Press. 1909. Pp. xvii.+317. Price, \$1.75 net.

This work undertakes to tell us in ten lectures the various methods by which the Muslim undertakes to break through the

shell, separating corporeal beings here in this life from the spirit realm lying alongside of us. How the spirits there speak to us and how we secure messages from them. The value of the work consists not so much in its giving us new information as in its extensive citation and quotation of the Arabic sources and in the effort to explain psychologically the various beliefs and practices of the Mohammedans in the more spiritual and worshipful elements of their religion. Their faith and forms are put in comparison with those of other religions and peoples, and this comparative study is very useful.

Perhaps there should be a fuller recognition that much of what we find here belongs rather to primary religious impulse than to Islamic faith. If we take into account the peculiarities of Semitic religious expression perhaps most of what is here treated as Islamic will be found not so much a part of that religion as a persistence in that religion of what is common to a large section of the race. In the study of the inner life of any people we find much that is incorporated with the religion that does not belong essentially to the religious system.

Our author is leading the way here in a field that offers rich results for careful research.

W. O. CARVER.

Daybreak in Turkey. By James L. Barton, D. D., Secretary of the American Board, Author of "The Missionary and His Critics," "The Unfinished Task of the Christian Church," etc. Boston. 1908. The Pilgrim Press. Pp. 294. \$1.50 net.

Dr. Barton's book has come from the press at an opportune time and has very quickly passed into its second edition. But it represents no effort to make merchandise of current interest in political movements. Except one chapter the work was prepared before the revolution of last July and represents the careful study, comprehensive view and accurate statement that belong to a competent lecturer before theological seminaries.

The work is not rendered out of date by the new order in Turkey. The author could not foresee, any more than other students, that the sun would burst into full shining without

the usual period of twilight, but he correctly heralded the dawn. What he has here set down as marks of a new era will prove useful in understanding the day that burst upon the world in Turkey even while its prophet was announcing the "day-break."

Dr. Barton, by reason of his official relationship, was eminently fitted to see and interpret conditions in Turkey, and in the twenty-seven brief chapters of this work he gives us glimpses of all the main features of the Turkish people and conditions, and all phases of the religious awakening produced by Christian missions.

Such chapter titles as "Beginnings of Reform," "Leaders, Methods and Anathemas," "Intellectual Renaissance," "Religious Toleration," suggest how fully the author was acquainted with the forces that inaugurated the new era.

A number of very high-class illustrations complete the excellent mechanical appearance of the work. W. O. CARVER.

The Mission Study Class Leader. By T. H. P. Sailer. 1908. 140 pp. 35c paper, 50c cloth. To be had of any of the Foreign Mission Boards.

Every leader of study classes, every one who is contemplating leading such a class or who is willing to contemplate leading a class; every pastor who wants to organize classes ought to get this book and study it carefully. The growth of mission work depends upon growth of interest, and growth of interest depends upon study, and study depends upon leadership. This book contributes to leadership. W. O. CARVER.

The Fact of Sin Viewed Historically and Doctrinally. By Rev. N. Wallace Stroup, M. A., Author of "The New Switzerland." Cincinnati. Jennings and Graham; New York, Eaton and Mains. 1908. Pp. 312. \$1.00 net.

This work is timely. The world, especially the thinking, progressive world, needs frequently to be reminded of its sin.

Julius Müller long ago gave us the classic "Christian Doctrine of Sin," but many of us have forgotten his book and some of us have not yet seen it. We will more readily take up a smaller, fresher volume. Here it is.

Our author first *defines* the *Fact*. Then in three parts he treats the *Fact* in Poetry and Philosophy; in History and Religion; in Theology and Thought.

That outline is attractive and its analysis and development fascinate while a vigorous, lucid style draws on. The subject is one of supreme importance in religion, whether of thought or of life, and this discussion will serve to emphasize that importance, deepen conviction and promote redemption.

W. O. CARVER.

My Father's Business, or a Brief Sketch of the Life and Work of Agnes Gibson. By Marian H. Fishe, with Preface by Rev. J. Stuart Holden, M.A. China Inland Mission, London and Philadelphia. xi.+80 pages. Price, 1-6 net. (50c postpaid.)

A touching, instructive and inspiring account of one of the many comparatively unknown heroines of world conquest. Miss Gibson must have been a sort of genius, for she achieved remarkable results in the masterful direction of one of the C. I. M. stations. The biography does not emphasize this side of the life, but, as is characteristic of the Mission with which she worked, tells rather the spiritual biography. This simple story is worth study by any student of life or any lover of the "human."

W. O. CARVER.

III. PRACTICAL.

The Preacher: His Person, Message and Method. By Arthur S. Hoyt. The Macmillan Co., New York. 1909. Cloth. 12 mo. \$1.50 net.

Should ministers know life, as well as the inside of books and theological seminaries, is a question that has been thrust into

the foreground of thought and discussion of late, and some would have us think it has been all to inadequately answered.

Well, that is one of the living questions that finds answer in this excellent book of Professor Hoyt of Auburn Theological Seminary, on "The Preacher." In his judgment the great theologians, the men who have written our commentaries and "Bible helps," and the men who have taught in our Seminaries, have been too exclusively men of the study, men of an intellectual and religious class, and not men who have lived in conditions of killing toil and social peril; and so they have not been prepared and driven to find a social remedy in the Gospel. At least that, as he sees it, is the most charitable way to account for the individualistic conception which has been so dominant in theology and in the churches.

This book, if we do not mistake, is one of the signs of a blessed change, of new ideals of the ministry, and of ministerial education replacing the old.

Two points made by the author in justification of a new book on the Preacher (Preface) shall concern us in this review: First, that because of the changed atmosphere of modern life the emphasis now is upon the personal element in preaching. His effort, therefore, is to portray the preacher as he ought to be in character and habit and to uncover the sources of his authority in personality.

Second, that, if the social consciousness of the age is to develop a finer sense of individuality and so a nobler responsibility, the preacher must present a Gospel that shall arouse and train the conscience and inspire and direct the new social forces that are trying to realize the Kingdom of God on earth. In other words, it is because the book has primarily to do with the personality of the preacher, and insists that his message to be authoritative and effective must be a living message, a social message, a message pertinent to the times, that this reviewer deals with it in these pages. In so far as it has to do specifically with the preparation of sermons, the different forms of sermons, etc., it is left for criticism to the Professor of Homiletics.

The volume is compact, not only with learning, but with life. The author has put into it the best things he himself has

thought, as well as many of the best things others have said, about the preacher. As a result it is a real contribution to an old, but ever new subject.

The pivotal themes dealt with are, as given in simplest form in the subtitle, the Person, the Message and the Method of the Minister. But the bare statement of these great themes can give no adequate idea of the richness and suggestiveness of the treatment of them in these seventeen well-filled chapters.

While evincing a mastery of the vast literature of the subject (each chapter has its special bibliography), the book is refreshingly free from scholasticism, singularly sensitive to the living demands of the present, and characterized throughout by a warmth of sympathy with all that is human, and a supreme and illuminating spiritual aim that lift it into the clear above the general level of such treatises. The work is really a notable treatment of the unequalled responsibilities and opportunities of the Christian minister of to-day.

To the rooted "stand-patter," no less than to the radical "progressist" in theological thinking, therefore, the book ought to prove interesting. It is a distinct sign of the times.

While not "original," of course, in all its facts and forms of teaching it is thoroughly modern in spirit and in point of view, timely in its conception of the Gospel in relation to society and the social forces, as well as its applications of the principles and truths of Christianity to present day problems. The author clearly knows the inside of Seminaries, as well as the outside world of struggling humanity, and perceives that there is truth in the charge of a Catholic writer that some Seminaries "have skylights, but no windows." But there is nowhere here any of the insane or inane passion for "the new" so characteristic of our times. The author clearly believes, as Professor Josiah Royce does, that what we most need is "not the new nor the old, but the eternal rightly applied." Concerning the Kingdom of God he realizes that, while its "centre of gravity" is still future, as Professor Sanday puts it, it is "in mid-process." It is a coming Kingdom in the sense that it is actually coming, though its consummation, its perfection, its full power and glory, lie far beyond us. Moreover, he is in

vital sympathy with all the great humanitarian movements that have at heart the demand for righteousness. Like President Faunce and others of this trend of thinking, he is ready to concede that the church has been too silent and inactive in the presence of great social wrongs, especially such as affect industrial and commercial life, and that the time has come when pastors and churches should aspire to and train for ethical leadership in the far-reaching ethical revival that is now on.

The gathered thought of the latter part of the book especially is that the minister ought to be a living and dominant factor in human society, to interpret its life, set forth its ideals, and direct its forces toward the realization of these ideals.

The book is sane and well-balanced throughout, but throbs with vitality, and embraces in the scope of its treatment and suggestion the whole reach of the minister's personality and life, in their relation to all the needs of human life and organized society. It will well repay earnest study.

GEO. B. EAGER.

Principles of Successful Church Advertising. By Charles Stelzle. Secretary, Department of Church and Labor, Board of Home Missions, Presbyterian Church, U. S. A. Fleming H. Revell Co., New York. 1909. Substantial cloth. \$1.25 net. Pp. 172.

The very thought of church advertising is as repugnant to many good people as self advertising is to the medical profession. Such people would do well to read this illuminative and convincing book by one who clearly knows what he is talking about and goes to the root of the matter. Certainly Mr. Stelzle makes a showing here that should go far to dispel unreasonable prejudices against the whole business of church advertising in the block. That there are right methods of advertising which not only may be adopted by the churches without lowering the dignity of religion, but which the very genius of Christianity requires us to adopt, is stoutly maintained here, and that, too, with a cogency of argument, and a point and wealth of illustration that are at once instructive, entertaining and convincing. Mr. Stelzle, as has been suggested, might

very fitly have quoted upon his title-page Jesus' words to the Galilean fishermen, "Come ye after me, and I will make you to become fishers of men;" for just that is the design of the book. Its treatment of advertising is so scientific and its practical suggestions so sane and wide-reaching, that the book is bound to prove valuable to all business men, though addressed especially to the churches who, the author thinks, have under false notions culpably neglected this branch of their own business.

GEO. B. EAGER.

Life in the Word. By Philip Mauro, author of "The World and Its God" and "Man's Day." Fleming H. Revell Co., New York. 1909. Cloth. Pp. 110.

Are the claims of the Bible to supreme authority over the consciences and actions of men in conflict with the democratic spirit and ideal of the times? The author of this lively booklet thinks so and argues accordingly. "The essence and marrow of democracy is the supreme authority of man." The object of all the great thought movements of our era is to make universal the principles of pure democracy. The Bible runs counter to this democratic movement, and is the supreme obstacle in the way of this coveted independence of humanity. Accordingly the mass of men and most of the leaders of the age are indifferent or hostile to the claims of the Bible. Upon these assumptions the author proceeds in his rather forceful defense of the supreme authority of the Scriptures. He does this, not as a theologian or minister, but as a lawyer, whose experience in legal practice may help to account for the form of his argument, and as one in some measure qualified for his task by his studies in the domain of the natural sciences. He avowedly limits his task by singling out for consideration one special attitude or characteristic of the Scriptures, namely, that signified by the word "living" ("the word of God which liveth." 1 Pet. 1:23). And his attempt is to so present the view of the Bible as a living book as to make clear its sufficiency, finality and completeness as the Revelation of God to men. The work is popular rather than scholarly in matter and form.

GEO. B. EAGER.

Education and Industrial Evolution. By Frank Tracy Carlton, Ph.D.
The Macmillan Co., New York. 1908. Half leather. 12 mo.
\$1.25 net.

We have here a real contribution to a great subject. The author, Professor of Economics and History in Albion College, writes like a master. The subject is one which John Stuart Mill has the credit among economists for first giving due recognition, viz., the value of education in the betterment of the masses and in the solution of the labor problem. Prof. Carlton is profoundly convinced that material modifications in education are demanded to-day on account of the industrial and social evolution that is going on the world over, but he addresses himself especially to the educational problems which are vitally and indivisibly connected with the social and industrial betterment of the people of the United States. The problem of the twentieth century, he thinks, is to make education an engine for social betterment. In early times industry was in a large measure left to slaves and serfs; and education was confined to a narrow field and to a restricted class. The sixteenth, seventeenth and eighteenth centuries, however, foreshadowed coming events. The history of modern education can be properly studied only from the point of view of industrial evolution. Early democracy was aristocratic, and early education for the elect; but the progress of democracy has been achieved by the admission of one class after another into the charmed circle from which the lowly were once so sternly excluded, so that now it rightly demands a corresponding broadening of the scope and enriching of the contents of education. The old political economy studied a fictitious, "economic man," the new economic thought studies the real man, the man of many and mixed motives and ever changing conditions. Man, not wealth, is now placed in the foreground. With the marvellous increase of machinery and wealth witnessed in our day, has come a new spirit of democracy, a spirit which could not come into being until science and invention had cleared the way. The worker now, in theory at least, is an end in himself. He is no longer conceived of as existing merely for the

benefit and profit of others; and culture, education, art and work are at last conceived to be the birthright of all, not merely of a favored few. Accordingly these revolutionary and evolutionary changes have pushed into the foreground new and unexpected problems of social science, and are forcing them to-day upon a reluctant society. Public education has for its goal the welfare of the individual in society and of society itself. Society must concern itself with the economic and social welfare of each and every individual member. Hence the school of to-day is distinctly a social institution. It aims at producing more than the intelligent citizen, it seeks also to produce the efficient worker, the morally and physically well-developed man or woman. So to vitalize education and to keep it abreast with the demands of our social and industrial life is the problem which now confronts us.

In Part I. the author states the multiform modern educational problem, in Part II. he deals with the actual or proposed additions to the educational system. The treatment of the complex problem is singularly sane and suggestive, but it raises a question for the serious consideration of our pastors and churches: In view of the absorbing interest of the day in the social aspects of education, the passion for social service and the dreams of a social revolution, is there not danger that under these allurements ministers and churches may be somewhat led astray? May they not divert us somewhat from the original and abiding purpose of Christianity of redeeming and sanctifying the individual soul? As Dr. Peabody suggests, "Are we not substituting clubs, gymnasiums and social allurements for prayers, conversions and revivals?" Shall the church as a religious shrine be supplanted by the church as a social laboratory, and the practice of the presence of God be forgotten in the practice of the service of man? In short, is the Christian church to be turned aside to the teaching of an industrial revolution as more important than a spiritual evolution?

GEO. B. EAGER.

How to Develop Power and Personality in Speaking. By Grenville Kleiser. Funk & Wagnalls Co., New York. 1909. 12 mo. 422 pp. \$1.25 net.

The purpose of this book is not simply to give practical suggestions and exercises for building the body, the voice and the vocabulary, and for training the memory and the imagination of the public speaker, but also to aid in what is still more important, the general development of power and personality in the speaker. There is well-grounded prejudice against certain methods of teaching "elocution" that are now, thanks to such sane and normal views as are here advocated by Professor Kleiser, obsolescent. We may agree with Professor Brastow, of Yale University, however, in the Introduction, that the author is right in his opinion that ministers have not yet come to realize to any adequate extent the value of thorough training in the art of expression. "It is not a credit to any man's intelligence, and much less to his moral purpose, that he treats with contempt so important an art as that which would train his personality as the organ of religion and would equip him for the expression of its great realities with dignity, grace and strength." Professor Kleiser has done well to direct attention once more, and in a most scientific, forceful and practical manner, to an art of which it is said he is at once the master and the servant, and the vital importance of which to ministers becomes more patent every day.

GEO. B. EAGER.

Life and Letters of Rev. George Boardman Taylor, D. D. By George Braxton Taylor. Lynchburg, Va. J. P. Bell Co. Pp. 413.

Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska. By Robert Laird Stewart, D. D. Fleming H. Revell Co., New York. Pp. 488.

These are two notable missionary biographies. The first is an account of the life of a foreign missionary of the Southern Baptists; the second that of a Home Missionary of the Presbyterians. Dr. Taylor sprang from a family who have rendered distinguished service to the Kingdom of God and the Baptist

denomination. He represented the best culture and refinement of the Old Dominion. It was his fortune, after effective pastoral service at home, to carry the good news of spiritual freedom to priest-ridden Italy shortly after the peninsula was unified and political freedom achieved. Under his direction and by his labor Baptist churches have been planted in many of the principal cities of Italy and the cause has slowly risen into its present status of progress. A seminary has been founded in Rome and the work seems to be on a secure if not very large foundation. Dr. Taylor took time to write letters and his son has incorporated many of them in the book. They give us delightful glimpses of a charming home life, many points of historical importance and withal breathe a deep, sane, religious spirit. The book is an important contribution to missionary biography and in particular to the history of the life and work of Southern Baptists.

Dr. Sheldon Jackson is one of the most notable figures in the whole range of contemporary Christianity. His services to the United States Government in Alaska have brought him into international notice. His earlier services as a missionary in the broadest sense to the Rocky Mountain region of our own country were no less notable. The biography brings the living, acting, powerful man before us in a living picture to a remarkable degree. As one reads, the services of Dr. Grenfell in Labrador are constantly brought to mind. But Dr. Jackson's labors were on a much broader scale. This stimulating biography should be read by every preacher.

W. J. MCGLOTHLIN.

Levels of Living—Essays on Every Day Ideals. By Henry Frederick Cope. Fleming H. Revell Co., New York. 1909. \$1.00 net.

In content, style and make-up this volume is attractive, and it is timely. The author is a man of culture and experience, and as Secretary of the Religious Education Society has had ample opportunity to come face to face with present-day problems, and to perceive the significance and bearings of present-day conditions. He writes lucidly, wisely and in a way that

will commend itself especially to the young, in these well-filled and beautifully printed pages. Especially worthy of study are the chapters on "The Curriculum of Character," "The Age Long Miracle" (The Personality and Power of Christ), "The Passion for Perfection," "The Price of Success," and "The Force of Faith." Preachers and teachers may find much here of meaty thought and apt illustration to help them in their work.

GEO. B. EAGER.

A Valid Christianity For To-Day. By Charles D. Williams, D. D., LL.D., Bishop of Michigan. The Macmillan Co., New York. 1909. \$1.50 net.

The Gift of Influence. University Sermons. By Hugh Black, Jesup Professor of Practical Theology, Union Theological Seminary, New York. Fleming H. Revell Co., New York.

Redeeming Vision. By J. Stuart Holden, M.A., author of "Suppositions and Certainties," "The Price of Power," etc. Fleming H. Revell Co., New York.

The first two of these volumes deserve to be put in the first rank of sermons recently published. Bishop Williams' discourses are strong, clear in style, with the throb of vital energy. They treat phases of Christianity that are needed "for to-day." He is alive to the spiritual problems of our time, and discusses them with true insight and with the power of a conviction that is born of an equally true insight into the heart of the Gospel.

Mr. Black's sermons were prepared for university audiences, and that fact is evident both in their matter and style. They are wanting in certain essential elements of popularity, but there is fine discrimination in thought and a sober and chaste eloquence. To the cultured audiences who heard them they must have been a spiritual feast, as they are to thoughtful readers.

Mr. Halden's volume is disappointing. Perhaps he is the most happy of the three in selecting fresh and suggestive themes; and in this way he will be helpful to thoughtful

preachers rather than by his discussions, which usually seem commonplace and tame after the expectations excited by felicitous subjects.

C. S. GARDNER.

Famous Stories of Sam. P. Jones. Reproduced in the Language in which Sam Jones Uttered Them. By George R. Stuart, for sixteen years his co-worker and associate. Fleming H. Revell Co., New York and Chicago.

Sam Jones is fast becoming a tradition; but he will ever be vividly remembered by those who heard him—the most picturesque preacher, perhaps, of modern times. This is a selection of his most effective stories; but what is better still, the last fourth of the volume contains a large collection of his “epigrams and pointed paragraphs.” In popular, telling epigram Sam Jones was a real genius. These pithy sayings of his are frequently “broad,” sometimes coarse; but they were always extremely effective with his audiences; and one cannot read them to-day without feeling the electric or psychic shock.

C. S. GARDNER.

The Churches and the Wage-Earners. A study of the cause and cure of their separation. By C. Bertrand Thompson. Charles Scribner's Sons, New York. 1909.

This is a stimulating and suggestive discussion of a very practical theme. It is better, it seems to this reviewer, in diagnosis than it is in prescription, although the suggestions as to what the churches ought to do are intelligent, if lacking in proper perspective and proportion. The central truth in the working-men's complaints against the church is “that the churches, no matter how deeply they may be interested in charity, even on a large scale, have not as a rule attacked the causes of poverty, and have in fact expressly said that such is not their business.” There is a modicum of truth in the statement, especially so far as the causes of poverty are found in social conditions. Of course, there would be differences of

opinion as to whether the primary causes of poverty are social. But from the point of view of the working-men who attack the church, the statement is quite true, because those working-men believe in the social origin of poverty. On the whole Mr. Thompson's criticism of the church is discriminating and balanced. He does not at all justify the extreme views of the complaining wage-earner; but he does find serious defects in the attitude and activities of the church. He is opposed very earnestly to socialism; and believes that it is the privilege and duty of the church, by sane and aggressive social activity, to save society from socialism, which otherwise seems to him sure to come. The church, he thinks, must modernize and socialize its preaching and all its methods and relate itself vitally to present-day conditions.

The picture which he draws of the preacher under this modernized program will make experienced pastors smile. "He must meet the demands of the populace; and those demands are numerous and exacting. He must have unlimited familiarity with all modern thought on all modern subjects; he must be able to discuss the ethics of employers' liability Sunday morning; socialism Sunday evening; industrial education at a teachers' meeting Monday; municipal government on Tuesday; Browning Wednesday afternoon and the efficacy of prayer Wednesday evening; talk to the woman's club Thursday afternoon on current topics, and to the High School Friday afternoon on the duties of citizenship; and Saturday he may be asked to conduct a Nature-study excursion, working out in the meantime his next sermon on the Roycian conception of immortality, which, of course, he must put into popularly intelligible form." It would be unfair to judge the book by the extravagance and one-sidedness of this paragraph, which is really the least judicious in it; and it is inserted simply as suggesting, though in extravagant form, the many-sidedness which is demanded in the modern pastor and the omnibus type of culture which it is necessary for him to have, if he undertakes to meet the calls which modern life increasingly makes upon him.

The book, despite a certain lack of balance, is quite worth reading.

C. S. GARDNER.

IV. SYSTEMATIC THEOLOGY.

Systematic Theology. A Compendium and Commonplace Book Designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Vol. III. The Griffith & Rowland Press, 1701 Chestnut St., Phil., Pa.

This is the last volume of the great work into which Dr. Strong has gathered the ripest fruits of the reading and of the earnest thought of a life-time. It is on the same general plan as that of the two preceding volumes which were reviewed in the REVIEW AND EXPOSITOR of April, 1908. This volume concludes the consideration of Sociology and discusses Ecclesiology and Eschatology.

The author's Ethical Monism gives little evidence of having modified his views on the subjects treated in this volume. The Scriptures are appealed to as final authority. His view is consistently that of a moderate Calvinism. There is an election by God to eternal life which is not on the ground of foreseen faith. Regeneration is by an instantaneous act of God beneath consciousness, in which man does not co-operate. This new birth is the ground of faith and repentance and not the reverse. Justification is a standing in Christ on the condition of faith, and not a righteousness inherent in man. Sanctification is a progress in purity until complete holiness is attained at death. There is no falling away from a saved condition. Death ends probation for all. The righteous and the wicked dead are raised at the coming of the Lord, and together with the living are judged and go to final destiny. The judgment is not to determine destiny, but to vindicate God's righteousness. Neither the resurrection nor the judgment is a pictorial description of what takes place for each man at death. Dr. Strong, however, hazards a conjecture as to the final condition of the wicked along the

line of the evolution law of reversion to type. Man who has been evolved from the brute condition, as Dr. Strong concedes, may, as a result of the degeneration through sin, go back again to the animal condition from which he sprang. But Dr. Strong holds that only man's body was derived from the lower orders of life. What about the soul? If the man sank to the level of the brute, the spirit would have to cease to exist, and moral life end. Would a being of this kind be immortal? But Dr. Strong doubtless does not put forward this idea very seriously.

The section on Ecclesiology has been raised and enlarged by the addition of the more recent concessions of scholarly writers. Whatever may be said about the Northern Baptist churches abandoning strict communion, Dr. Strong is as strenuous as ever in his defence of this view, and his argument for it and his showing up of the inconsistencies of Baptists adopting the loose practice are very conclusive.

Dr. Strong's *Theology* will take high rank among the great standard works on this grand subject. No work with which I am acquainted contains so much of the cream of thought on all the broad range of subjects treated. While he has accepted monism and evolution, it has been with reservations which have left them with small comparative influence upon his final conclusions. Through it all there is the ring of conviction, a love of truth and a disposition to give a fair statement of the views he rejects, which are especially wholesome at this time. Copious indices add to its value as a book of reference.

CALVIN GOODSPEED.

A Working Theology. By Alexander MacCall. Charles Scribner's Sons, New York. 1909.

This is an attempt to make a clear and simple statement of the theology which may be held in the light of modern knowledge and which is sufficient to equip earnest souls for religious work. It takes the evolutionary point of view, and concedes the main contentions of the Higher Critics; and claims that the great, primal religious truths are undisturbed: the fatherhood

of God; the divine providence; the efficacy of prayer; the reality of miracle, as results effected through laws of which man is ignorant; atonement of the cross, of which no satisfactory theory can now be given.

The book is written in a devout spirit. If it is too broad for many, there are doubtless other doubting and troubled minds who will find it helpful in their effort to maintain an attitude of positive faith in the midst of the theological confusion of our age, which has set them adrift from their moorings. The spirit of the little volume is excellent and its purpose manifestly is to reassure the disturbed.

C. S. GARDNER.

V. OLD TESTAMENT.

The Book of Genesis. By Professor Calvin Goodspeed, D. D., Baylor University, and Professor D. M. Welton, D. D., McMaster University. American Baptist Publication Society, Philadelphia. 1909. Octavo. Pp. 253.

We have for a long time needed a thoroughly conservative modern commentary on Genesis. Radical and Mediating scholars have issued learned commentaries on Genesis, and have done much to elucidate and illustrate Genesis. The American Baptist Publication Society undertook, in 1892, the preparation of a Commentary on the Old Testament for English readers, as a companion to its excellent commentary on the New Testament. Dr. Alvah Hovey was selected as General Editor of the series, which was entitled "An American Commentary on the Old Testament." The Publication Society committed to Dr. Hovey the work of engaging the writers for the entire work. He assigned to Professor Daniel M. Welton, of McMaster University, Toronto, Genesis and Judges. Dr. Welton prepared the Commentary on Judges, and had almost completed the notes and comments on the text of Genesis when death called him hence. At his urgent request Dr. Calvin Goodspeed consented to revise the comments and to prepare the Introduction to Genesis. Professor Goodspeed devotes more than twenty-five pages of the

Introduction to the discussion of the date and authorship of the Pentateuch. He shows a good acquaintance with the literature of the subject, and is thoroughly sane in his method of argumentation. Both Dr. Welton and Dr. Goodspeed regard Genesis as thoroughly trustworthy in all its parts. Throughout the Commentary the treatment is sane and safe. Naturally, in a brief commentary many topics of interest are but lightly touched, and many questions in literary criticism are omitted. The student who wishes to go more deeply into questions of Higher Criticism is referred to some of the best literature in defence of the substantial Mosaic origin of the Pentateuch. Busy pastors and intelligent Sunday school teachers will find this Commentary exceedingly helpful. JOHN R. SAMPEY.

Some Aspects of Rabbinic Theology. By S. Schechter, M. A., Litt. D. (Cantab). The MacMillan Co., New York. 1909. Pp. 384, Octavo. Price, \$2.25.

Dr. Schechter is favorably known as a Jewish scholar of real learning and admirable spirit. He has read widely in Rabbinic literature, and knows how to put in good English the results of his research. He does not attempt a history of the development of Rabbinic theology. He quotes from Jewish authors covering a period of two thousand years, without following any chronological arrangement. As an apologist for Judaism, he naturally puts before his readers the teachings which most commend themselves to modern readers, whether Jewish or Christian. As a student of Jewish thought he was led to question many statements about the Rabbinic theology found in the works of Christian scholars. It seemed to him that outsiders did not properly interpret the sayings of Jewish scholars. As a loyal Israelite he undertook the task of interpreting the Rabbinic authors to men of the present time. "Having been brought up," he says, "among Jews who did live under the strict discipline of the Law and were almost exclusively nurtured on the spiritual food of the Talmud and Midrashim, and having had occasion thus to observe them for many years, both

in their religious joys and in their religious sorrows, I felt quite bewildered at the theological picture drawn of Rabbinic Judaism by so many writers. I could not but doubt their statements and question their conclusions. These doubts were expressed to friends, who were at once affected more or less by my skeptical attitude and urged me to write down my thoughts on the subject, which in the course of time took shape in essays and lectures." Dr. Schechter has not attempted an exhaustive discussion of Rabbinic theology. "The guiding motive in the choice of subjects," he says, "was in general a selection of those large and important principles in which Rabbinic thought and Israel's faith were most clearly represented and which I found were most in need of elucidation, because so often misunderstood and misinterpreted."

Dr. Schechter not only quotes largely from the Mishnah and the Gemara, but makes large use of the Jewish liturgy. He attempts to show that Judaism has in all ages met man's ethical and religious needs. He frankly says: "My attitude is a Jewish one. This does not, I hope, imply either an apology for the Rabbis, or a polemic tendency against their antagonists. Judaism does not give as its *raison d'être* the shortcomings of any of the other great creeds of the civilised world. Judaism, even Rabbinic Judaism, was there before either Christianity or Mohammedanism was called into existence. It need not, therefore, attack them, though it has occasionally been compelled to take protective measures when they have threatened it with destruction. But what I want to indicate and even to emphasize is, that my attitude toward Rabbinic theology is necessarily different from that taken by most commentators on the Pauline Epistles. I speak advisedly of the commentators on Paul; for the Apostle himself I do not profess to understand." Dr. Schechter, like most modern Jews, shows no love for Paul. He understands full well that Paul held views as to Judaism widely different from those entertained by non-Christian Jews. He remarks: "Either the theology of the Rabbis must be wrong, its conception of God debasing, its leading motives materialistic and coarse, and its teachers lacking in enthusiasm and spirituality, or the Apostle to the Gentiles is quite unintelli-

gible. I need not face this alternative, and may thus be able to arrive at results utterly at variance with those to be found in our theological manuals and introductions to the New Testament." Dr. Schechter's book will be valuable to Christian students as a skilful and sane presentation of an intelligent modern Hebrew's view of the religion of his fathers.

JOHN R. SAMPEY.

Old Testament Theology and Modern Ideas. By R. B. Girdlestone, M. A. Longmans, Green & Co., London. 1909. 12 mo. Pages 128. Price, 40 cents net.

Dr. Girdlestone has long been favorably known to Old Testament students as the author of "Old Synonyms," "The Student's Deuteronomy," etc. The manual under review is one of a series of Anglican Church Handbooks, edited by Rev. W. H. Griffith Thomas, D. D. The book is adapted to intelligent laymen and young people. There is some discussion of the characteristics of certain groups of Old Testament writings, such as the Prophets, the Psalms, the Historical Books, the Mosaic Books, etc. In Biblical criticism Canon Girdlestone is thoroughly conservative. The present reviewer has found the chapters on Theistic Monism, Good and Evil, Providence and Prayer, and Providence and Prophecy among the most interesting and helpful in the book. This manual is an excellent introduction to the teaching of the Old Testament.

JOHN R. SAMPEY.

Old Testament History From Hezekiah to the End of the Canon. By Rev. J. M. Hardwich, M. A., and Rev. H. Costley-White, M. A. John Murray, London. 1908. Octavo. Pp. 244. Price, 2s 6d.

The authors of this volume on the later Old Testament History are Assistant Masters at Rugby School. They have to keep in view the following aims: "The chronological sequence of events, the historical setting of the narrative, the use of the words of the Bible wherever possible, and

illustrations from the Prophets and other of the Scriptures. Brief footnotes have been added where it seemed necessary." The editors have relied chiefly on Hastings' Dictionary of the Bible and the various works of Canon Ottley, Dr. Kent, Dean Stanley and Canon Farrar. The book shows in all its parts the skilful work of trained teachers. The editors have followed in the wake of scholars of the Mediating school. Hence the reader who believes in the accuracy and trustworthiness of the biblical historians will meet with a goodly number of comments which he cannot accept.

JOHN R. SAMPEY.

Artaxerxes III. Ochus and His Reign. With Special Consideration of the Old Testament Sources Bearing Upon the Period. An Inaugural Dissertation Submitted to the Philosophical Faculty of the University of Bern in Candidacy for the Doctor's Degree. By Noah Calvin Hirschy. The University of Chicago Press. 1909. Pages 85. Price, 81 cents.

Dr. Hirschy, as a student under Dr. K. Marti of the University of Bern, has very naturally accepted the views of his preceptor as to the Old Testament history and literature. He shows skill in the arrangement of his material. He has also made careful research in the period of which he treats. He has carefully collated the views of Old Testament scholars as to the passages from the Old Testament which have been located by one or more scholars in the land of Ochus. Dr. Hirschy usually gives his vote in favor of the opinions advanced by Marti and other critics of the Radical school.

JOHN R. SAMPEY.

VI. MISCELLANEOUS.

Christian Science. By Ray Clarkson Harker, D. D., Cincinnati; Jennings and Graham. New York, Eaton and Mains. 1908. 60 pp. 50 cents net.

Many books are now appearing to refute, expose, denounce, abuse Christian Science.

This one is dignified, thoughtful and forceful. It recognizes the truth in Christian Science, but aims to show that all the truth may be had without accepting the system. Freedom and relief from disease and from care so far as genuine ought to be appropriated in faith by the Christian.

The Christian Scientist's philosophy of cures is false and so he often fails tragically. Mrs. Eddy's use of words is erroneous and fantastic and her philosophy in vital matters in conflict with the Word of God. Christian Science tends to destroy sympathy and break down truthfulness. Mrs. Eddy's character and history are not commendable and yet her claims are such as to place her under the charge of blasphemy. The order and calmness of this little book commend it as useful for such as are troubled with the vagaries of Christian Science.

W. O. CARVER.

The Rational Test; Bible Doctrine in the Light of Reason. By Leander S. Keyser, D. D., Author of "In Bird Land," "Birds of the Rockies," "Our Bird Comrades," "The Only Way Out," etc. Philadelphia. Lutheran Publication Society. 1908. Pp. vii.+189. 75 cents.

This work may not inaccurately be described as a succinct, defensive statement of the fundamentals of dogmatic theology from the standpoint of the Augsburg Confession. Ten fundamental doctrines of that creed are stated with clearness and distinctness and defended from attacks made upon them in modern times. The work is from the strictly orthodox viewpoint and the methods of reasoning are those sanctioned by use since the days of the promulgation of the Lutheran Creed. The procedure in the case of each doctrine is to give a clear and exact statement of the dogma; then to explain its meaning if that is not already evident; next to adduce Scripture evidence; finally to show that it is reasonable. In showing the rational character of the doctrine recognition is taken of the objections commonly urged. That the author is fair must be admitted by most readers. That he is always logical some would not admit. Those who pride themselves on being "modern" will surely

not reckon this a "modern" book, but they will find it easier to scout it as "*traditional*" than to refute it as *weak*.

The work will serve admirably to confirm the faithful, but it hardly seems suited as a guide to faith. An apologist ought to make some concessions in style to the *forms* of modern thought. This work does not move in that realm.

W. O. CARVER.

The Problem of Age, Growth, and Death: A Study of Cyto-morphosis, Based on Lectures at the Lowell Institute, March, 1907. By Charles S. Minot, LL.D. (Yale, Toronto), D. Sc. (Oxford), James Stillman Professor of Comparative Anatomy in the Harvard Medical School, President of the Boston Society of Natural History. Illustrated. G. P. Putnam's Sons, New York and London. 1908. Pp. xxii.+280.

This is a volume of the "Science Series" of these enterprising publishers and represents the patient and skillful investigations of many years into the physical conditions of the growth and decay of the body of a living organism. The aim is, of course, to apply the knowledge to the life of man. The present work may be called popularly technical, but as it is strictly scientific no extended review of it is proper here.

W. O. CARVER.

Geschichte der Klassischen Philologie. Von Dr. Wilhelm Kroll. G. J. Göschen'sche Verlagsbuchhandlung, Leipzig, Germany. S 152. Pr. 80 Pf.

Dr. Kroll, of Muenster, has here given a most admirable outline of the history of Classical Philology. There cannot, of course, be much discussion in so brief a treatment, but the main points in the development from Plato to Rohde. One regrets that the volume stops at 1875. The great work of Brugmann and Delbrueck ought to come in this volume. The author has elsewhere discussed this later period.

A. T. ROBERTSON.

An Introduction to Comparative Philology for Classical Students. By J. M. Edmonds, M. A., Assistant Master at Repton School, England. The Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. P. 235. Price, 4s. net. 1906.

This Manual is brief, clear, and as easy as such a subject can be made. It is a good book to begin the subject with. Besides the usual matter in such works, the author has two excellent charts on pages 87 and 93 which show the relation of the Indo-Germanic tongues to each other. A. T. ROBERTSON.

A Syntax of Attic Greek. By F. E. Thompson, M. A. New edition, rewritten. Longmans, Green & Co., London and New York. 1907. Pages xxvi., 555.

Prof. Thompson's Syntax has many points of great merit. It is in sympathy with comparative philology and makes bolder use of this great science than does Goodwin or Hadley and Allen. The plan is independent and fresh. The examples are numerous, but the comments are acute. Teachers of Greek in America would find the volume very useful. One may not agree to every position taken, but there is so much that is good that I do not indicate these matters. Few grammarians see everything alike. One must never forget that the ancients managed somehow to write without our modern grammars. But Prof. Thompson's book deserves careful study by American scholars. A. T. ROBERTSON.

A History of Classical Scholarship. Vol. II. From the Revival of Learning to the End of the Eighteenth Century (In Italy, France, England and the Netherlands). Vol. III. The Eighteenth Century in Germany, and the Nineteenth Century in Europe and the United States of America. By James Edwin Sandys, Litt.D., Fellow of St. John's College, Cambridge. 1908. Price, 8s. 6d. a volume. Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. Pages 498, 523.

Vol. I. appeared in 1903 and has been reviewed in this quarterly. It would be difficult to speak too highly of these vol-

umes. They are at once indispensable to the library and to the scholar. They supply a mass of learning to be had nowhere else in such brief compass. I confess, however, that, more than the great scholarship here shown, the human interest of the volume seizes me. The numerous pictures of famous scholars make one linger over the pages. It is surprising how interesting are the details all along as one dips about in the volumes. One has the constant desire to read on. Some of these scholars were dry enough in their day, I dare say. But Prof. Sandys has made their memory green in his delightful History.

A. T. ROBERTSON.

Hellenistic Greek and Hellenism in Our Universities. By S. Angus, M. A., Ph.D., of Hartford Theological Seminary. Hartford Press, Hartford, Conn. 1909. P. 32.

This is a brilliant paper read before the classical club of Princeton University and forms a powerful plea for the study of Hellenistic Greek in American Universities. Certainly Americans cannot claim to be keeping up with the progress made in this mode in Germany and England.

A. T. ROBERTSON.

Women, Etc. By George Harvey. Some Leaves from an Editor's Diary. By George Harvey. Harper and Brothers, New York. 1908. P. 232. Price, \$1.00.

There is variety here in abundance. We have served up for us Casuistry, Greed, Ignorance, Spinsters, Second Wives, Frivolity, Jealousy, Loquacity, Woman Suffrage, Obstinacy, Osculation! That is not all, but is enough to make plain what the author knows of his subject. He is inevitably entertaining and instructive.

A. T. ROBERTSON.

Browning's England. A Study of English Influences in Browning. By Helen Archibald Clarke, author of *Browning's Italy*. The Baker & Taylor Co., New York. 1908. Pages 448. Price, \$2.00 net.

One's first impression of this book is its beauty. The twenty-four illustrations are very handsome. But it is also a serious

and solid contribution to the interpretations of Browning. The influences from the English side that entered into his life are well shown. The poetry, the religion, the society, the art of England all come in for treatment. Then the friends of Browning are discussed with sympathy. The book is withal a very human study and one gets closer to the great poet than he can always do. Copious quotations from his poems are made to illustrate the comments at various stages of his career. The book is one for all who love Browning.

ELLA B. ROBERTSON.

Alaska the Great Country. By Ella Higginson. The Macmillan Co., New York. 1908. Pages 537.

There is a wonderful charm about this rich far North land. I have not seen a book that told so much about the land and the people as does this volume by Mrs. Higginson. The pictures are many and fascinating. The snow, the gold, the rivers, the mountains, the costumes, the dogs all have a weird interest. The story of the winning and the development of this great country is all here in a most attractive form. E. B. R.

Buried Herculaneum. By Ethel Ross Barker. Adam and Charles Black, Soho Square, London, England. Macmillan Co., New York. Pages 253. Price, 7s. 6d. net. 1908.

The City of Herculaneum, save for a small portion, lies buried, unseen and unknown, beneath a hundred feet of lava. The present volume gives an account of the glories of that ancient Greek colony, of the terrible catastrophe that overthrew it in A. D. 79, and of the wonderful underground excavations of the eighteenth century. The writer describes how those early explorers stripped and destroyed the marvellous buildings they discovered, and reburied them. Then follows an attempt, by the help of ancient manuscripts, to reconstruct these buildings in all their ancient splendour. Five chapters at the end deal fully with the unique treasures of sculpture found there,

and with the frescoes; and the beautiful illustrations and the plans adequately elucidate the text. A catalogue of the sculptures, now in Naples Museum, and a valuable bibliography are appended for the help of the traveller and the specialist.

It is hard to express one's appreciation of the magnificent pictures in this volume which present the art treasures found in Herculaneum. The result is a wonderfully vivid picture of old Roman life. It is absolutely startling to have this section of that civilization reproduced to us. We have had excavations reported before from many parts of the world. Herculaneum comes fresh in spite of all the rest. A. T. ROBERTSON.

The Aeneid for Boys and Girls. Told from Virgil in Simple Language. By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Co., New York. 1908. Pr. \$1.50 net.

Mr. Church has won a great reputation as a teller of stories for boys and girls. The present volume is one of his very best. He knows the old classic life and knows how to simplify the golden dreams of the ancients. The type is beautiful, but the pictures are delightful. A child who does not like the Aeneid in this dress is dull indeed. A. T. ROBERTSON.

Daniel Boone, Backwoodsman. By C. H. Forbes-Lindsay. J. B. Lippincott Co., Philadelphia. Pages 320. Price, \$1.50.

There is no more dramatic figure in American pioneer life than that of Daniel Boone. He is the typical American backwoodsman. There is no "Jesse James" highway robber business here, but the really brave man who blazes the path of civilization through the forest in spite of Indians and wild beasts. This is a great book for boys who love the heroic and the daring. A. T. ROBERTSON.

An English Honeymoon. By Anne Hollingsworth Wharton. With illustrations. J. B. Lippincott Co., Philadelphia. 1908. Pages 306. Price, \$1.50.

England is the Garden of the World. There is no lovelier

land to visit and the romance of a honeymoon gives added charm to what is already beautiful. The illustrations are charming and are chosen with taste. The narrative is chatty, yet informing. All in all the volume is delightful and particularly so to one who loves England. ELLA B. ROBERTSON.

The Wind in the Willows. By Kenneth Grahame. Charles Scribner's Sons, New York. 1908. Pages 302. Price, \$1.50.

Every writer must have his say from the animal's point of view. Mr. Grahame writes with delicacy and insight about the life of the river bank, the road, the open wood. He touches with lightness the rat, the toad, the mole, the badger, and other denizens of the highways. It is as a philosopher also that he looks at the world with these new eyes. It is a restful and fresh book. A. T. ROBERTSON.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. III. Range from "Chamier" to "Draendorf." Pages 516. Price, \$5.00. Edited by Prof. S. M. Jackson, D. D., University of New York. Funk & Wagnalls, New York. 1909.

There are 755 topics treated in this volume by 142 collaborators. This fact gives some idea of the scale on which this revision of the famous Schaff-Herzog is being carried out. The bibliographies are particularly full. A number of important topics come up for discussion in this volume such as Christology by Dr. D. S. Schaff, Comparative Religion by Prof. George Gilmore, Congregationalists by Rev. Morton Dexter, Constantinopolitan Creed by Dr. A. Harnack, Dante by Prof. M. R. Vincent, Didache by Dr. A. Harnack, Dogma and Dogmatics by Prof. A. H. Newman. One is interested in the case for the "Disciples of Christ" as put by Rev. F. D. Power, of St. Louis. He expressly denies "baptismal regeneration," but speaks of "baptism commanded in order to the remission of sins." The volume is one of much interest. A. T. ROBERTSON.

The Art of the Netherland Galleries. By David C. Preyer. Boston. L. C. Page & Co. 1908. P. 379. Price, \$2.00 net.

This volume belongs to one of a series, but it has a value of its own and all the charm of the Netherlands. It is profusely illustrated and contains a history of the Dutch school of painting that is very interesting and helpful. Much of the best art has religion as its theme and all high art with any noble theme is elevating and ennobling. The present volume will help the general reader as well as please the connoisseur.

A. T. ROBERTSON.

A Standard Bible Dictionary. Designed as a comprehensive guide to the Scriptures, embracing their languages, literature, history, biography, manners and customs, and their theology. Edited by Melancthon W. Jacobus, D. D., Professor of New Testament Exegesis in Hartford Theological Seminary; Edward E. Nourse, D. D., Professor of Biblical Theology in Hartford Theological Seminary, and Andrew C. Zenos, D. D., Professor of Ecclesiastical History in McCormick Theological Seminary. Funk & Wagnalls, New York and London. 1909. Pages 920. Price, \$6.00.

Dr. Jacobus has associated with himself some thirty scholars from America, England and Germany in this important work. The American scholars predominate and are chiefly from Chicago and Hartford, but they are of high quality, if few in number. The three editors indeed have done a very large part of the work themselves, especially the smaller articles, and many of the critical articles on the books of the Bible. They seem none the worse for that. The aim of the volume is to be simple, clear, handy, readable, and up-to-date. The critical position is intermediate, though more radical in the Old Testament than in the New. The pictures are many and excellent. Of special value are the articles of Dr. James Denney on Jesus Christ and Paul, Jerusalem by Dr. L. B. Paton, the New Testament books by Jacobus and Dods, etc. Prof. Samuel Dickey, of McCormick Theological Seminary, furnished photographs of many scenes in Palestine. The book lacks an index of

authors with subjects discussed by them and the bibliography is occasionally deficient. But it is a distinct success taken as a whole. In the article on Baptism Dr. Jacobus argues against the necessity of immersion!

A. T. ROBERTSON.

Some New Literary Valuations. By William Cleaver Wilkinson. Professor of Poetry and Criticism in the University of Chicago. Funk & Wagnalls, New York. 1909. Pages 411. Price, \$1.50 net.

Dr. Wilkinson appears at his best as a critic of style in this volume, and his best is equal to that of any modern critic. The subjects of the present criticism are Howells, Matthew Arnold, Tennyson, Stedman, Morley, Tolstoi. The interest is held right on through and many fresh views are advanced. The mind of Dr. Wilkinson is very keen. He can, however, see the good as well as the bad points of a writer.

A. T. ROBERTSON.

Astronomy With the Naked Eye. A New Geography of the Heavens. With Descriptions and Charts of Constellations, Stars and Planets. By Garrett P. Serviss. Harper and Brothers, New York. 1908. Pages 247. Price, \$1.40 net.

The average man knows little about the stars save in a general way. The stars tell us of God and so teach theology to one who can read the language. The present volume is a popular discussion of the heavenly bodies. The book is attractive and helpful.

A. T. ROBERTSON.

Sir Walter Raleigh. By Frederick A. Ober. Illustrated. Harper and Brothers, New York. 1909. Pages 302. Price, \$1.00 net.

The romantic story of Sir Walter Raleigh is here told with charm and power. It is one of the "Heroes of American History" series. The pathos of the unsuccessful attempt of Raleigh to gain a firm foothold for Englishmen in North America is well brought out.

A. T. ROBERTSON.

The Tower of London. Painted by John Fulleylove, R. I. Described by Arthur Poyser. The Macmillan Company, New York; A. and C. Black, London. 1908. Pages 220. Price, \$2.50.

The brush and pen combine to make this a volume of distinct interest to one who knows his London and to one who only reads about the wonderful city. The fascination of the Tower of London with its history of blood perhaps is nowhere better shown than in the present beautiful book. It is really a work of art as well as a book of instruction.

A. T. ROBERTSON.

Dictionary of the Bible. Edited by James Hastings, D.D. New York. Charles Scribner's Sons. 1909. Pages 992. Price, \$5.00.

Dr. Hastings, of Scotland, not only has dictionaries on the brain, he has put them on paper. The great five-volume dictionary of the Bible was achievement enough for an ordinary man, but not for Dr. Hastings. Then came the two-volume Dictionary of Christ and the Gospels, entering a somewhat new field. Close on the heels of this enterprise there followed the first volume of the Encyclopedia of Ethics and Religion to be finished on a grand scale. There was left one sort of dictionary, the one-volume kind. Dr. Hastings has filled up that gap by the present magnificent volume. It would be rash to say that Dr. Hastings is not planning some other dictionaries. The present volume is not a condensation of the five-volume Dictionary of the Bible, but an entirely independent work, the articles written for the most part by different men. The same themes, with a few additions, are treated, but more briefly. The great subjects have, after all, a good deal of space. I wonder why the subject of the Judaizers receives no discussion. The critical tone in general is mediating, more moderate in the New Testament than in the Old. Jesus Christ is discussed ably, though at times quite cautiously, in a great article by Prof. W. P. Patterson, of Edinburgh. In this dictionary, as in all Bible dictionaries, each article has to be considered on its

merits. The print is rather small, but, when all is said, the man of God will find much to help him here. I know of one man who sold his five-volume Hastings in order to get hold of this. Every man has his own habits in such matters. I am sorry that in the article on Baptism Prof. C. A. Scott considers it necessary to argue in favor of the sprinkling of infants. Dr. Hastings should have removed that part of the article.

A. T. ROBERTSON.

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THE INFLUENCE OF THE SUDAN UPON JEWISH HISTORY.

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We have been apt to regard Africa, apart from Egypt and the northern coast, as a land without history. And if we are to listen to Herodotus, "the father of history," Egypt itself would have been no exception, since the Greek historian makes it Asiatic rather than African. Nevertheless, long before the days of Herodotus there were Greeks who had heard that even Africa possessed a civilisation of its own. Far away up the Nile, beyond the Egyptian borders, lived "the blameless Ethiopians" who had cities and kings, wealth and fertile lands. As time went on, more accurate details reached the Greeks about this far-away land of Ethiopia. It was known that Cambyses, the son of Cyrus, had endeavoured to invade it, but that his army had been destroyed in the waterless desert which protected the Ethiopian territories on the north, and eventually Greek travellers explored the country which Cambyses had vainly wished to reach, and even resided in the capital Meroë. Here, between the Atbara and the Blue Nile, they found a prosperous and well-cultivated country, as well as fortified cities and stately temples. Egyptian culture, in fact, had long since been carried thus far up the Nile, trading routes had been es-

established with ports on the Red Sea, and the old Greek stories of Ethiopian civilisation turned out after all not to be a fable.

There is evidence in the Old Testament that Ethiopia and its civilisation were known to the people of Palestine even before anything was known about them in Greece. We are apt to regard the Sudan as given to negro savagery from time immemorial, and as making its first appearance in history when overrun by Mohammed Ali of Egypt less than a hundred years ago, or perhaps when rescued from the Jervishes by English arms still more recently. Its other history is almost a blank, and until the middle of the nineteenth century the upper course of the Nile was unknown. The knowledge of the geographer and map-maker ended but a little south of Khartum, at the junction of the Blue and the White Niles.

Nevertheless, there was all this time a passage in the Old Testament that not only showed that the Sudan was making history in the age of Isaiah and Hezekiah, but also that the course of the Nile was already known almost up to its sources. Isaiah was better informed about central Africa than were our immediate fathers or grandfathers, and the ruler of the Sudan was exercising a very real influence upon Jewish politics. In the struggle which the world in which Isaiah lived had to carry on against the power of Assyria, it was to the Ethiopian King that the Jewish politicians looked for help.

"Ho," says Isaiah, according to an amended translation of the Hebrew text, "ho to the land of resounding wings which is beyond the rivers of Cash-(Cush) that sendeth ambassadors by the Nile, even in vessels of reeds upon the waters, saying: Go, ye swift messengers to a nation tall and hairless, to a people terrible from their beginning hitherto; a nation enslaved and trodden down, whose land the rivers divide" (Isa. xviii. 1, 2). It is necessary to have travelled up the White Nile to the so-called region of the Sudd, in order to realise how exactly this description corresponds to fact. As we approach the dreary region of the Sudd, with its endless swamps of papyrus and sword-grass, the air becomes filled with the interminable resonance of insect-wings, with millions of mosquitoes that disturb the traveller's

rest by day and night, and the buzz of poisonous flies that swarm in the damp heat. It is a land, too, which in very truth is divided by rivers. The Sudd is intersected by blind channels which give it the appearance of a network of streams. The few inhabitants—negroes belonging to the Dinka, Shilluk and Bari tribes—are among the most depraved of mankind. They are, nevertheless, an exceptionally tall race, and their want of beard would naturally have struck the full-bearded Jew. The vessels of reeds in which the ambassadors of Cush made their way to this land of resounding wings are still to be seen. They are canoes made of ambach which grows in the Sudd along with the papyrus and sword-grass, and is covered with yellow flowers. As for the “terribleness” of the nation to whom the ambassadors were sent, the negroes of the Upper Nile are still famous for their fierceness and military spirit, in spite of which they have been hunted by the slave-drivers for unnumbered centuries.

It is thus the region of the Sudd and its inhabitants that are described with the accuracy of an eye-witness by the Hebrew prophet. The fact is of historical interest, since it proves that in the eighth century before our era the course of the Nile was already known to the people of Palestine as far, at any rate, as the region where it lost itself in the great swamp. It also proves that the Ethiopian kings claimed authority over the wild negro tribes of the Upper Nile, tho’ doubtless the authority was at times as difficult to assert as the authority of the Sudanese government is difficult to assert among some of the same tribes of today. These negro tribes of the southern Sudan, however, are still the recruiting-ground of the Sudanese army; the best and bravest soldiers in its ranks are drafted from among them, and we may gather from the words of Isaiah that the same was the case in his time. Before they would venture to march against the formidable troops of Assyria, the Cushite kings had to send their recruiting-sergeants far up the White Nile, and even to the region of the Sudd, to secure men for the Ethiopian army who were “terrible from their beginning hitherto.” Like the Sudanese army of this twentieth century, it is clear that

the Ethiopian army, in the age of Hezekiah, depended for its fighting material on the negroes of the southern Sudan.

Cush or Ethiopia was at this period the dominant power in the valley of the Nile. Who the Ethiopians were is still a matter of dispute; the only point on which scholars are agreed is that they were not negroes. The name of Cush came from the Ethiopians, who gave it to the country north of the Blue Nile. It was from the Ethiopians that the civilisation of Cush was originally derived. The great conquerors of the eighteenth dynasty, before the age of Moses, had extended the southern limits of the Egyptian empire to the eastern banks of the Blue Nile, and had here hunted the lion which still abounds in the neighbourhood. From here, moreover, they had brought the ebony wood which was largely used in the furniture of the period. Cush was placed under the control of a viceroy, and the title of "Prince of Cush" became a sort of equivalent of the English title of "Prince of Wales." In the age of the Pharaoh of the Exodus one of the viceroys of Cush was a Mossu or Moses, but evil days soon afterwards fell upon Egypt and its authority in the Sudan grew more and more nominal. Finally, when Shishak, the leader of the Libyan mercenaries and contemporary of Rehoboam, desired the Egyptian crown, the high-priests of Thebes, who claimed descent from the ancient Pharaohs, retired into the Sudan and there established a theocratic state. There was, indeed, a king or queen, but they were elected by the priesthood, which had no scruple in deposing them if they showed signs of independence. The culture of the state was naturally Egyptian; whatever might have been the race to which the bulk of the people belonged, the ruling caste was an Egyptian aristocracy.

Cush or Ethiopia—as the Greeks called it—had two capitals, Napata in the north, at the foot of "the sacred mountain" Gebel Barkal, and Meroë in the south, midway between the Atbara and the Blue Nile. Napata was probably founded by the kings of the Egyptian twelfth dynasty; at all events it was already a capital in the time of the eighteenth dynasty. Meroë was of later foundation, but after the establishment of the Ethio-

pian Kingdom became the chief seat of government. Here was the great temple of the ram-headed Amon, built in imitation of his temple at Thebes, the remains of which I was fortunate enough to discover last winter. With the decline of the dynasty of Shishak came the opportunity of the Ethiopian priesthood to recover its power and possessions in Egypt. The Pharaohs had ceased to be able to defend their dominions, and the Ethiopian kings were accordingly enjoined to march down the valley of the Nile and reassert the claim of the priests of Amon to be supreme there. Piankhi was the first to do so, and on a stela he erected at Napata he narrates how city upon city in Egypt opened its gates to him, and how the Pharaoh himself acknowledged his supremacy. He returned to Napata laden with tribute and spoil, and the consciousness that henceforth Egypt lay at the feet of the invader from Ethiopia. Other Ethiopian kings followed in his steps, and eventually Shabaka or Sabaco, who is usually identified with the So of the Old Testament (2 Kings xvii. 4), made himself master of the whole country and founded the twenty-fifth dynasty. In the name of Amon the Ethiopian king came back to his own, and it would seem that in Upper Egypt, at least, his claim to be the legitimate lord of Egypt was recognized. The anarchy and misgovernment which had brought the country to the verge of destruction was suppressed, while the danger of foreign invasion was averted for a time by the introduction into it of the Sudanese troops, who took the place of the unwarlike fellahin.

Troops which could defend Egypt from attack had indeed reached it none too soon. The arms of Assyria, like those of some huge polyp, had now extended to the south of Palestine and the borders of Egypt itself. The old monarchy in the valley of the Nile was marked out for attack; its wealth was the coveted prize of the Assyrian leaders, and the intrigues of the Assyrian vassals in Palestine, with its government, furnished a good pretext for invasion. At the very beginning of his reign Sargon of Assyria came into conflict with the Egyptians. "Hanno, king of Gaza," says Sargon, "marched against me

with Sibê, the commander of the Egyptian troops, at the city of Raphia, (but) I overthrew them."

Sibê is the So of the Books of Kings. Whether he is also the Shabaka of the Egyptian monuments has been disputed; personally, I agree with Professor Petrie in believing this to be so. But whether or not the identification is correct, we know that the Ethiopian princes were now in Egypt, directing its policy, fighting its battles and marrying into its royal house. Sargon prudently avoided attacking them, and contented himself with consolidating his authority in Palestine. Babylonia, with Elam behind it, was still unsubdued, and the Assyrian monarch rightly thought that, when there was no longer any danger to be apprehended from Babylonia, it would be time to begin his Egyptian campaign.

He died, however, before he could venture to attack a land which was now defended by the negro troops of the Ethiopian king. It was left for his son and successor, Sennacherib, to commence a struggle which was ultimately to end in the conquest of Egypt. Shabaka, after restoring Egypt to something like its ancient prosperity, had died, and had been followed by two other Ethiopian kings, Shabatoka and Taharka, the Tirkakah of the Old Testament. Taharka was an able prince, and his first act was to strengthen himself against the growing power of Assyria. Envoys were sent to the native princes of Palestine, who were encouraged to revolt from Assyria by promises of Ethiopian aid. Hezekiah of Judah readily listened to the Ethiopian king. Sennacherib did not possess the military prestige of his father; the walls of Jerusalem were strong, and there was a party in the state which believed the city to be impregnable; above all, its Ethiopian allies were nearer at hand than Assyria. Party-feeling, it is true, ran high in Jerusalem, and there were those who held it to be safer policy to side with Assyria rather than with Egypt and Ethiopia; but the anti-Assyrian party, to which the king belonged, naturally prevailed, and Hezekiah threw in his lot with the other princes in the south of Palestine, who thought the favorable moment had come for shaking off the Assyrian yoke. The tribute demanded by Assyria was refused,

and preparations were begun for resistance to the attempt that was certain to be made to punish the rebels.

For four years Sennacherib was too busy elsewhere to be able to turn his attention to the West. Then an overwhelming army was collected together, which left Nineveh with the king at its head on the march to Palestine. The revolted cities of Phoenicia were subdued, and the minor states hastened to testify their repentance and acknowledge the authority of "the great king." Hezekiah, the prime mover in the rebellion, with his Philistine vassals, alone held out. He believed that behind the walls of Jerusalem he could defend himself from the invader until his Ethiopian ally had come to his help. Takarka, indeed, was already on the march. The Ethiopian forces had already entered the Jewish territory and were making their way toward Jerusalem. Sennacherib was employed in besieging and sacking the fortified cities in the south of Judah, and a detachment of his army had been sent against the Jewish capital to summon it to surrender when he heard the news. At once he flung himself across the high-road that ran between Egypt and Palestine and endeavoured to block the forward march of the Ethiopian king. The two armies met at the little Jewish village of Eltekeh, and Sennacherib claims the victory. Whether it was so complete as he would have us believe may, however, be questioned, since he did not pursue the retreating Ethiopian forces, which were allowed to retire back to Egypt in peace. But the very fact that they retreated proves that whatever advantage was gained in the battle was on the side of Assyria. Hezekiah was left to face his offended sovereign alone; Egypt had once more proved a bruised reed upon which no dependence could be placed.

The battle of Eltekeh had, however, weakened the Assyrian forces. It had also drawn them away from the fortresses they had been besieging and the work of devastation in which they had been engaged. The season was beginning to be late: the dangerous time for epidemics had arrived. Suddenly the plague, brought in perhaps from Egypt, broke out in the Assyrian camp, and the angel of the Lord smote the invading army.

It melted away like snow in the sun, and Sennacherib withdrew the remains of it to Nineveh. Hezekiah was left unsubdued, and Jerusalem untaken; and the Assyrian invader had to be content with the spoil he had captured in the country and the bribe with which the Jewish king had vainly attempted to buy him off.

Several years had to pass before Taharka again found himself in actual conflict with the Assyrians. This time his opponent was a far abler and more formidable opponent than the vain-glorious and inefficient Sennacherib. Sennacherib had been wounded and succeeded by his son Esar-haddon, who was an able administrator at home, and an even better general abroad. Egypt, under its Ethiopian Pharaohs, was still intriguing with his vassals in Palestine, and threatening the trade monopolies which the merchants of Nineveh wished to keep in their own hands. In B. C. 670, accordingly, Esar-haddon crossed the desert which divides Palestine from Egypt, and drove Taharka before him back to Memphis, which soon afterwards surrendered to the Assyrian army. Taharka fled up the Nile, and all Egypt lay at the feet of the Assyrian conquerer.

Esar-haddon erected a monument at Sinjerli, in northern Syria, to commemorate his conquest of Egypt and its Sudanese king. On this Taharka is represented as a prisoner and a negro, and it has, therefore, been assumed that he was of negro origin. But the assumption is more than doubtful. On the monuments of both Egypt and the Sudan he is always depicted with Egyptian, never with negro, features. On the other hand, Taharka was never a prisoner in Assyrian hands. The Assyrian sculptor could never have seen him or known what he was like. The only captives the artists could have seen were the Sudanese soldiers of Taharka, and these, it is true, were of negro race. To conclude that their general also was a negro was perhaps natural, but there is no more reason for believing it to be correct than there is for believing that the English or Egyptian officers of the modern Sudanese regiments must also be of negro blood. All that the Assyrian sculpture proves is that

the soldiers of Taharka were drawn from the negro tribes of the White Nile.

Taharka, so far from being a captive in Assyria, had retreated in safety to his ancestral capital at Napata, and here he was visited by the ambassadors of Esar-haddon, who found themselves for the first time in the heart of Africa. We need not wonder that Esar-haddon should have been proud of the event, and have emphasized the fact that none of his ancestors had done the like "on account of the distance and difficulty of the road."

Notwithstanding the embassy, however, Taharka returned to Egypt, which had broken into revolt as soon as the backs of the Assyrians were turned. It was, therefore, necessary to reconquer the country, which was divided into twenty satrapies under Assyrian governors. But this policy, too, was a failure; the satraps made common cause with Taharka, and the Assyrian garrisons were driven out. While on the march against his revolted province Esar-haddon died (B. C. 667), and the continuance of the struggle was left to the generals of his son and successor, Assur-Bani-pal. In the end the Assyrians prevailed, but Egypt—the battle-ground between the soliders of Asia and the negroes of the Sudan—suffered too severely in the contest to be of much profit to its conqueror. Time after time the Ethiopian kings were driven back into the fastnesses of their own kingdom beyond the Cataracts, only to return to massacre or expel the Asiatic garrisons, and to build or restore temples on the walls of which they posed as Egyptian Pharaohs. Taharka died and was succeeded by Tanda-Amon, but the struggle between Asia and Africa still went on.

Assyria itself suffered more than Ethiopia. The Egyptian wars were the beginning of that process of exhaustion which, when followed by the wars with Elam and the Scythians, rapidly broke the strength of Assyria and brought about its downfall. Upper Egypt also never recovered from their effects. When Egypt regained its independence it was under dynasties which belonged to the north, and whose power rested on Greek mercenaries. The Ethiopian kings were the last representatives of

the Pharaohs who had made Thebes the capital of the civilised world, the last descendants of the Theban princes and high-priests.

Thebes itself had perished in the struggle. About B. C. 665 it was taken by storm by the general of the Assyrian king, its temples demolished and its stately edifices burned to the ground. For days the work of destruction went on; spoil and captives innumerable were carried to Nineveh, together with two obelisks, the trophies of victory, whose weight amounted to more than seventy tons. The utter destruction of the ancient city made a deep impression on the oriental world; "Art thou better than No-Amon"—the city of Amon,—says Nahum (III. 8, 9), "that was situated among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite." The house wherein Amon had dwelt for such long centuries lay in ruins, and the god himself was forced to find a refuge beyond the reach of the Assyrians in distant Ethiopia. Here at Napata and Meroë temples were raised in his honour, and the temple of Amon at Meroë became almost as famous as his ancestral shrine at Karnak.

But when this happened Ethiopia had already ceased to be a world-power. Other empires had arisen in the lands of the Mediterranean, where the history of civilisation was destined to be carried on. It had played its part in that history at a critical moment, and had helped to turn the course both of culture and of religion into a new channel. For a time it held Assyria in check, and prevented it from absorbing the ancient monarchy of Egypt early enough for the vitality of the latter to be destroyed and its recovery made impossible. Still more important was the influence of Ethiopia upon the history of the Jews. Humanly speaking, it was Taharka and his army of negroes from the mosquito-haunted lands of the Sudd who saved Hezekiah and Jerusalem from falling into the hands of Sennacherib, and the Jewish people from sharing the fate of the north Israelitish tribes. Had it not been for the march of the Ethiopian army into Palestine the Assyrian forces would have been

free to besiege Jerusalem at a time when their strength was still undiminished by the battle at Eltekeh, and the pestilence which eventually destroyed them was still far away. And the fall of Jerusalem in the age of Hezekiah would have meant not only the destruction of the Jewish state, but the obliteration of the Jewish people. They would have been transported to another part of the Assyrian empire, there to mingle with the native population and to be lost among them like the tribes of the northern kingdom. There was as yet no remnant prepared to carry down to after ages the message delivered to Israel; more than a century had yet to elapse before that became possible. The reformation of Josiah had not as yet taken place; the first of the great Jewish prophets had but just appeared. We owe it to Taharka and his Ethiopians that the fate which befell Samaria did not also befall Jerusalem, and that the Jewish monarchy was preserved to a time when Jewish religion had learnt to be independent of temple and kingdom and to separate itself from the polytheism and superstitions of the oriental world.

CALVIN AS A CIVIC AND SOCIAL INFLUENCE.

BY PROF. GEORGE BOARDMAN EAGER, D.D., LL.D.

It would seem safe to say concerning those that caricature and curse as well as those that exalt and praise the immortal Genevan, as Dr. Minton says in the August *North American Review*, that a genuine first-hand knowledge of the personality of the great reformer, of the actual nature of his many-sided work, of the real principles which he taught, or of his posthumous influence upon history, is by no means deemed by them an indispensable requisite for their work. It is probably true, too, that no leader of any great movement is regarded today with more general disfavor or with less real comprehension than Calvin.

The fact, however, that so large a part of Christendom has joined this year in celebrating the four hundredth anniversary of his birth is *prima facie* evidence that there is a sense in which he still lives and compels recognition. Even the International Congress of Religious Liberals, that endorsed the movement to erect the monument to Servetus at Vienne, gave its approval to the monument unveiled to Calvin at Geneva on July 15th,—“to that illustrious man and the influences proceeding from him”! The festival, it would seem, indeed, was the whole world’s, for the nations of the earth, through their representatives, united in according homage to the memory of this illustrious thinker, writer, reformer, man. Moreover, if this celebration and the interest it has aroused have stimulated many others, as they have the writer, to go behind the traditional Calvin by a restudy of his life and letters and “posthumous influence,” with a view to “a first-hand knowledge of the great reformer,” of “his many-sided work,” and of “the influences proceeding from him,” it will not have been in vain. There is a sense in which we of the twentieth century should with one accord welcome a *renaissance* of Calvinism.

Certainly whatever else it has done, or left undone, this anniversary has served to bring out into the clear some things not so well known about Calvin; for instance, the beneficent extent of his influence along practical, civic and social lines. Incidentally, of course, it has helped to correct some radically wrong ideas, and among them these:—that Calvin and Calvinism stand exclusively for a theological, dogmatical and ecclesiastical movement; that Calvin himself was ‘a grim, dour churchman who was never happier than when committing the souls of poor, frail, human beings to an eternity among the damned’; and that he was wholly or chiefly responsible for that solitary *crimen nefandum* which history with persistent and far-reaching unfairness has cast into the teeth of the great reformer, the burning of Servetus.

But this well organized celebration has rendered no more valuable or timely service, I take it, than that by which it has brought the thinking world to recognize in an approximately adequate way that Calvin was not simply the great thinker and theologian of the sixteenth century, who did more than any other to organize the chaotic intellectual elements of the times; but that he was, beyond question, the supreme social force of the age as well, and did vastly more than any other to co-ordinate and direct and project into the future the far-reaching social forces of the Reformation; in short, that it was Calvin who, more than any other, under God, gave the model, formulated the ideas and exerted the influence which affected more or less profoundly and formatively, not only the organization of all the independent Protestant denominations, but the whole complex civilization of the Protestant world as well.

In order to a full appreciation of this fact we may well recall some things about the man, the times in which he lived, and the conditions and forces that gave form, direction and efficiency to his labors.

In the first place he was a Frenchman, and as such characteristically practical, not doctrinaire. He cared nothing for speculation for its own sake. Intimate knowledge of the French shows them careful even of little things, true to their motto,

peu et peu, "little by little;" ascending, after all and always, not so much by bounds and leaps as step by step. Mercurial and effervescent on the surface, they have always been stable and conservative at bottom. So it was with Calvin. The French nation itself, though often impelled to a work of destruction, has been always in aim, and ultimately to some degree in achievement, constructive. To denounce even that tumultuous and seemingly godless period, known pre-eminently as "the Revolution," as one of revolution only, rather than of evolution, is to ignore the fact, now conceded by all historians, that the "hell-broth" had been long a-brewing, that it was by no means confined to France, that it was, indeed, race-wide in its workings and bearings, having reference at bottom more to freedom of manhood, the emancipation of the thinker and the fuller development of the citizen, than to mere liberation from political thralldom. It is worth while, I say, to recall that Calvin was a Frenchman, a typical Frenchman, and a sort of epitome and exponent of the French temperament and character, its qualities and limitations.

Moreover, by birth he was an aristocrat, rather than a democrat. His father, Gerard Chauvin, though a cooper, was of noble family, and his mother likewise was high-born, and distinguished for her beauty and refinement, as well as for her piety. It is claimed that he inherited from his father his methodical habits, and the gravity of his disposition, tinctured with censoriousness, which led his schoolmates to fasten on him the nickname of "Accusative;" and from his mother his highly sensitive nervous organization and consequent irritability, his fine patrician features, his native courtesy of manner, and that constitutional shyness which to the end of his life, as contradictory to fact as it may seem to some, he never wholly overcame. His father, we are told, did not err on the side of over-indulgence. He kept his children in great awe, exacting obedience like an Oriental patriarch, testifying his love more by restraining their youthful propensities than by any over-fond caresses or indulgences. The future reformer, though, looked back on his severe training with unfeigned gratitude: "I had,"

he says, "a somewhat severe father, but I rejoice at it, as the source of any virtues I may possess." Born of such parents and trained in such a home, it is not strange that Calvin gave early evidence of deep religious bias and feeling. His boyhood, too, we may readily believe, was not only free from vice, but was that of an incipient reformer; he was known even then to sharply reprove his companions who were loose in their morals. He was, by no means, an ordinary, bouyant, frolicsome youth, but singularly precocious and prematurely grave and restrained. Further, as to his training, Calvin tells us that, when a boy, he was received into the house of the illustrious family of Genlis de Hangert, which held for two generations the episcopal see at Noyon, and that he was at school there with one of the sons of this family. Later he pursued his studies in company with the children of the noble house of Mommor, but at his father's expense. This intimacy with great families fruited in rich results for him, as imparting to him that air of good breeding which never forsook him, and as securing for him a social refinement and a liberal culture which shone forth with rare lustre to the last.

As to the times and conditions under which Calvin lived, we do well to recall that what is styled the intolerance of Calvin, culminating logically, as it is supposed, in the burning of Servetus, was not original with Calvin, nor was it the expression of a special characteristic of Calvinism; but, on the contrary, it was an inheritance from the past, a fatal after-effect of a system, grey with age, which Calvin found in full sway, under which he grew up, and from which, in the very nature of things, it was impossible for him and for the system which acquired his name at once and entirely to liberate themselves. It dates back from Constantine the Great. It was originally a reaction against the horrible persecutions which the first Christian Emperor's Pagan predecessors on the throne had inflicted upon the sect of the Nazarene. It accepted as a *datum* from a still remoter past, that it was the duty of civil government to extirpate every form of false religion and belief. So it was no *find* or *fiat* of Calvinism. It had been held and defended by all Roman Catholic theologians, as it had been re-

lently applied by all reigning Christian princes. In the time of Luther and Calvin the conviction was universal that it was true in principle and right in practice. As Kuyker shows, every famous theologian of the period, Catholic and Protestant, Melancthon first of all, approved of the death by fire of the notorious heretic, Servetus; and the scaffold erected by the Lutherans at Leipzig for Krell, the thorough-going Calvinist, was infinitely more reprehensible, when looked at from a Protestant standpoint. According to the reigning idea of the times, among Catholics and Protestants, there was but one Church of Christ on earth, and it was the function and duty of the Magistrate to protect that Church from schisms, heresies and sectaries, if need be by death. Let us make our appeal to clear historical facts, and let us try to be fair in judging this matter. Let us understand, too, that the underlying and essential characteristics of Calvinism should be sought, not in what it has adopted unmodified from the past, so much as in what it has newly created, or, after subjecting to the test of its own fiery, Scriptural crucible, placed its stamp upon. After the lapse of three and a half centuries one thing is certain, the "free churches" have flourished exclusively in those countries which were touched and kindled by the breath of Calvinism, viz., those in Switzerland, the Netherlands, England, Scotland, and the United States of North America.

Let us recall one other fact, which many forget, if they ever knew, that, so far as history shows, Calvin, unlike Luther and Zwingli, was never formally ordained, either as Roman Catholic priest, or as Protestant minister of the Gospel. Nevertheless he was theologian, teacher and preacher. This startles us at first blush, but in those times of the universal union of church and state, and of the secularization of sacred things, it was by no means uncommon. After his conversion to the Reformed faith and careful re-study of the Greek New Testament, Calvin heartily espoused the doctrine of the universal priesthood of believers, and, directly or indirectly, sent out many a "lay-preacher" to propagate the new doctrine of salvation. But, judged by history, he was a statesman and social reformer, no

less than a churchman. His father, though originally designing him for the priesthood and starting him in his education accordingly, later dissuaded him from taking orders and had him prepare himself for the more lucrative vocation of the law, which he did under the two most famous jurists and rival leaders of their time, Petrus Stella and Andrea Alciate. He received the degree of Bachelor of Laws at Orleans in 1531, and on leaving the University later was unanimously offered the degree of Doctor of Laws without fee, in recognition of his rare legal attainments and his success in teaching on one occasion in the absence of the professor. His legal studies and his large knowledge of human nature, beyond question, were of vast benefit to him in his multiform work of organization and administration in Geneva.

Calvin's coming to Geneva and "call" to service there, it is worth while to notice, were on this wise. A fierce struggle was on in the little republic, precipitated by the preaching of the Reformed faith by William Farel, first in 1532. A disputation, after the fashion of the times, had been held before "the council." The Romanists had been worsted, a church had been conceded to the Protestants, and a general assembly of the people, 1536, had sworn to God that by his help they would live according to the holy evangelical religion and Word of God lately preached to them, renouncing the mass, images and every other papal abuse. Thus things stood on the memorable evening when Calvin entered the gates of Geneva. He had come "only for a single night," and so would keep his presence secret. But Farel found him out, hurried to the inn and with fiery zeal urged him to stay and help. Calvin, shrinking with his whole soul, made every excuse he could:—he was a student, he did not wish to bind himself to one church, but would try to serve all, he was naturally timid and loved retirement, etc. But Farel was not to be daunted. With the burning zeal of an old prophet he arose, placed himself dramatically before the young man, and in the most solemn manner pronounced a curse on his "studies," if they were to be allowed to keep him from coming to the help of the Lord, to the help of the Lord against

the mighty. "I declare unto thee on the part of God," he thundered, "that, if thou refuse to labor with us here in God's work, he will curse thee; for, in pleading thy 'studies' as an excuse for leaving us, thou seekest thyself more than God!" It was enough. Calvin testifies that it filled him with awe and he felt powerless to resist. Ever sensitive to the voice of Duty, he laid aside his preferences and immediately obeyed what he conceived to be the behest of God through his servant and messenger. "By this imprecation," to quote his own words, "I was so stricken with terror that I desisted from the journey which I had undertaken." He settled down to a work which it is not easy now to define. It was at the instance of Farel, but on the appointment of the council. It was first to deliver a course of lectures in St. Peter's Cathedral, without fixed salary, as the record of February 13, 1537, shows ("Six gold crowns are given to Calvin, seeing that he has hitherto scarcely received anything"). How unknown the frail young foreigner was, and how slight was the impression he first made, is indicated by the minute of September 5, 1536. "Master William Farel stated the need for the lectures begun by *this Frenchman* at St. Peters." He is not even so much as named.

Nevertheless this little Swiss city, and this Republic of Geneva, were destined to become world famous and influential chiefly through "this Frenchman." The city was to become known to the world, indeed, as "the City of Calvin," and the Republic was to owe to him at last the most important role that it should play in history.

Soon after Calvin began to preach he was admitted as one of the stated pastors of Geneva. At first the people were but slightly impressed by him as man or minister. About three months after his coming the two Reformers, Farel and Calvin, scored their first real success in the reformation of the Genevan church. A Confession of Faith prepared chiefly by Calvin was laid by Farel, the chief pastor, before the council and adopted by that body. The articles emphasized the close connection between faith and conduct. Marriages were to be celebrated only in public, after proclaiming the banns three times. All

shops should be shut on Sundays during the services; all images remaining in the churches should be removed. Calvin also proposed and virtually established a system of compulsory education, and prepared and introduced his famous catechism for children—compact, practical, and breathing the spirit of devotion. Laws were already in force forbidding vice and requiring attendance on public worship. The magistrates now warmly supported the reformer's efforts to enforce these regulations. Calvin showed up, indeed, not as the timid scholar, anxious to be left alone with his books, but as the born ruler of men, with a genius for organization and leadership. His principles and severity involved him in numberless conflicts with "the Libertines," in which for a time defeat and victory seemed suspended in an uncertain balance; but he triumphed at last and made Geneva the wonder of the world for civil order, pure morals, liberal learning, also a home and nursery of arts and industries. The external motive that led Calvin to write his "Institutes" was to defend his Reformed brethren and their doctrines against the misrepresentations and persecutions of the King of France, who charged that they were the enemies of civil order, that what he sought to punish them for was, not their religious opinions, but their social and political doctrines. Calvin's work at Geneva, no less than his "Institutes," was a defence of the Reformers against all such charges. We must take account of his spirit and work at Geneva as reformer and statesman, no less than his formulated doctrines, if we would account for his stupendous influence on posterity. He found Geneva a veritable Sodom, it has been said, but he left it a model of good morals and civil order.

It was a time when all Europe was waking up politically and socially, as well as religiously and intellectually; and "this Frenchman" had here the unique opportunity, under God, to head the procession and guide the most aggressive wing of the multiform movement on the way toward its goal; and he was fitted to do it! He had had the training of a priest, of a classicist, of a gentleman, of a jurist—and all combined with his enormous powers, early matured, to turn out the finished

product. The result is such that after three and a half centuries of his leadership and "posthumous influence," an ex-Prime Minister of Holland can say: "Historically, Calvinism indicates the channel in which the Reformation moved, in so far as it was not Lutheran, Anabaptist, or Socinian. Philosophically, it stands for that system of conceptions which, under the influence of the master-mind of Calvin, raised itself to dominance in the several spheres of modern life. As a political name it indicates that political movement which has guaranteed the liberty of nations in constitutional statesmanship." Let us hear some other testimonies. Buckle, not a friend of Calvin, concedes that "the doctrines which in England are called Calvinistic have always been connected with a democratic spirit," and cites the republics of Switzerland, Holland and North America as cases in point. Calvinism, he says, created the Dutch Republic, and made it "the first free nation to put a girdle of empire around the world." Motley says: "It would certainly be unjust and futile to detract from the vast debt which that republic (the Netherlands) owed to the Genevan church." He would have us believe, too, that the seed thoughts of Calvinism, sown in the blood-stained soil of France, gave rise at last to a permanent republic there. They were fighting there, he says, the same great battle as were the Netherlanders. "The valiant cavaliers of Dauphiny and Provence knelt on the ground before the battle, smote their iron breasts with their mailed hands, uttered a Calvinistic prayer, sang a psalm of Marot, and then charged upon Guise under the white plume of the Bearnese." And it was on the Calvinistic weavers and clothiers of Rochelle, according to him, that the Great Prince relied in the hour of danger. He concludes his general survey with these significant words: "Thus to the Calvinists more than to any other class of men, the political liberties of Holland, England and America are due." It was the illustrious Calvinist prince, William of Orange, who at the crisis saved English liberty—he who, as Macauley says, "found in the strong and sharp logic of the Genevan something suited to his intellect and his temper." Of his victory the historian says:

"It has been of all revolutions the most beneficent. It was England's best." Even David Hume declares: "The precious spark of liberty was kindled and preserved by the Puritans alone. It was to this sect that the English owe the whole freedom of their constitution." Taine says, unequivocally and sweepingly: "They founded England; they founded Scotland; they founded the United States; and at this day they are by their descendants founding Australia and colonizing the world." Ranke gives it as his judgment, and Froude, Bancroft and others agree with him: "John Calvin was virtually the founder of America." Surely, in view of such testimonies the sons and daughters of the followers of Calvin today need not fall into shamed silence or purse up their lips in disdain, when the name of this Frenchman is mentioned. The ideas and spirit of Calvin and the Calvinistic Reformation, taken in the broadest sense, have ultimately worked for good the world over, even in priest-ridden Italy and autocratic Russia, in the crumbling and reconstruction of the Turkish Empire, in Persia, and Korea, in the Flowery Kingdom and the hoary Sunrise Empire; and the end is not yet. The fashion and trend of thinking in our day make it especially noteworthy that Calvin so long ago clearly perceived, much more clearly than many of his followers, that the outcome of the Gospel was social righteousness. He was far from content with the salvation of the individual, or with the mere getting of men one by one "out of Hell and into Heaven." Beecher is eloquent, but hardly fair to this fact, when he says: "The Calvinist sees man pressed, burdened, urged on, by the most mighty influencing forces. He is on the march for eternity, and is soon to stand crowned in heaven or to lie sweltering in hell, there to continue forever and ever. Who shall dare to fetter such a being? Get out of his way! Hinder him not, or do it at the peril of your own soul! Let him work out his own salvation as he can!" Calvin was most deeply concerned about the bearing of truth upon conduct and character, of the individual and society, here and now. He sought in very truth to establish the Kingdom of God upon earth. That attitude of Government known as "laissez faire,"

coveted and called for later by the people, was unknown to him. He did not believe that all that men need of government is that it give them room to help themselves. His was the truer social spirit, struggling to utter itself even then in a choking atmosphere, and to shake itself free of the binding chains of custom; a spirit finding its freest and fullest expression only in our own day. It is speaking all about us today, no longer content to say to Government, "Hands Off!" It appeals and pleads: "Help the struggling and suffering! Help the miner to get a sight of the sun; open the door of the factories and release the little children; let the toilers, old and young, breathe the fresh air; train the young citizen for the duties of citizenship; build fit and adequate asylums for the insane and defective; and consider and care for the helpless poor." So in essence spake the spirit of Calvin in Geneva, and so more and more speaks the true spirit of Calvinism today. Its voice is heard above the din of controversy. It is demanding as never before the cleansing of our cities and villages, and the shaping of our legislation, municipal, state and national, so as to make it easier to do right and harder to do wrong. As Dr. John Clifford says, viewing it as the new and nobler spirit of our times: "It is marching through the world. It has appeared even in Turkey. The 'new school' in Constantinople has for the pivot of its teaching 'civic instruction'—the training of the rising generation in a knowledge of its duties and of its social and political rights and of the obligations of brotherhood." It has invaded even conservative Oxford. "There is a wave of social enthusiasm sweeping through the Oxford colleges," says Dr. Estlin Carpenter. This widespread interest in social and political matters may well fill us with hope. "The fact is," says Dr. Carpenter, "if the church does not learn to control the world, the world will certainly absorb the church." Christians of all names may safely welcome this spirit, if not Calvin's outgrown method, and give it free course to be glorified in determining their choices, motives, methods, arguments and appeals. For, as we are beginning to see at last, it is inspired of God. It is the very spirit of the Lord Jesus, the Spirit of "his cross that leads

the generations on," the spirit of a self-sacrificing and self-purifyingly altruism that leaves no room for the wasteful and destructive work of a self-centered egoism. "We call it the *zeit-geist*," says Dr. Clifford, "the spirit of the age.' And so it is; but it is just as truly the spirit of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many." And surely this great Calvinistic movement, that has been one manifestation of it, in spite of its many errors, defects and excesses, is of God, and is helping to bring in "that great, far-off, divine event toward which the whole creation moves."

THE CALVINISM OF CALVIN.

By A. H. Newman, D.D., LL.D.

The topic assigned to the writer in the word above implies that not all that goes under the name of Calvinism can be fairly attributed to John Calvin. That the teachings of Calvin should have undergone modifications during the three centuries and a half that his system has commanded the attention of the Christian world is by no means an isolated phenomenon. A host of scholars today are devoting all of the critical acumen they possess to efforts to determine precisely what the Christianity of Christ was, precisely what original Paulinism was, precisely what Augustinianism involved, precisely what Luther meant to teach. A recent German writer (Lic. Horst Stephan, *Luther in den Handlungen seiner Kirche*, Giessen, 1907) has shown in a very interesting way how, even before the death of the Reformer, and still more after his death and continuously up to the present time, every phase of thought and life developed in connection with German Protestantism has claimed the precept and example of Luther in its support. The self-indulgent and convivially-disposed have defended their practice by citing Luther's alleged maxim: "Who loves not wine, woman and song lives a fool his whole life long," and by referring to his free indulgence in drink and his extreme hostility to whatever savored of asceticism. The pietistically inclined have found in Luther's precept and practice regarding Scripture study, prayer and meditation abundant support for their type of religious life. Dogmatists have justified their confessional rigor and their bitter polemicism by citing Luther's uncompromising hostility to Romanists, Zwinglians and Anabaptists. Rationalists of the age of "enlightenment" and of later times have found their justification in Luther's intense hostility to mediaeval scholasticism and his free exercise of Bib-

lical criticism; while mystics have found ample support for their fantasies in his early relations to Staupitz and his enthusiastic admiration for Tauler and the "German Theology." Just as every religious teacher who wishes to be aligned with Christians seeks to show his accord with some phase of the life and teachings of Christ, so when Luther became a national hero and his precept and example became normative for great state-controlled and state-supported ecclesiastical institutions, it was natural that Luther's many-sidedness and his very inconsistencies should have been made to do service in the way of securing toleration and consideration for almost every phase of thought.

The authority of the great Genevan Reformer early became normative throughout wide circles and in many ecclesiastical establishments; but Calvin was so unambiguous and self-consistent in his statement of doctrinal positions that it was difficult for widely divergent modes of thought to find shelter under his aegis. Socinianism under Humanistic influence avowedly rejected Calvinism in all of its essential features with the Augustinianism on which it was based and became frankly Pelagian in its anthropology and frankly Arian in its christology. Arminianism, while at first for prudential reasons it sought to disguise its departure from orthodoxy, was soon forced into open warfare with Calvinistic teaching. The same may be said of the Saumur School with John Cameron as leader and Amyrauld Placeus, et al., as propagators and continuators. Each innovator claimed the right to criticize and correct the work of the great master.

The task assigned to the writer may be most usefully performed by allowing Calvin to speak for himself on the principal points of doctrine and practice.

I. THE HOLY SCRIPTURES.

Far more than Augustine, far more than Thomas Aquinas, far more than the old evangelicals of the Middle Ages, far more than Zwingli, or Luther, or the Anabaptists, Calvin laid stress

upon the plenary inspiration and the absolute authority of the canonical books of the Old and New Testaments in all their parts. The old evangelicals and the Anabaptists (except chiliasitic theocrats like the Taborites and the Münster men) laid chief stress on the New Testament, and above all on the words of our Lord, and supposed the theocratic system of the Old Testament, with its inclusion by circumcision of the entire population in the covenant membership, its intolerance toward other forms of religion, its infliction of capital punishment for the violation of its rules, its toleration of polygamy and concubinage, its sacerdotalism, its ceremonialism, its permission and requirement of oaths, its encouragement of revenge and the stress it put on the rewards and the penalties of the present life as compared with those of the life to come, had been completely superseded by the gospel of Christ, whose kingdom was not of this world, who practiced and taught meekness, humility, non-resistance, self-abnegation, and the laying up of treasures in heaven and not on earth; and who seemed to them to forbid oaths, magistracy, warfare, capital punishment, the accumulation of wealth, and everything that savored of selfishness and vengeance.

Equally far removed was Calvin from the capriciousness of Luther, who did not hesitate to exalt or disparage individual books of the Old Testament and the New Testament alike according as they seemed to support or fail to support his favorite doctrine of justification by faith alone, and who, in almost Manichaean fashion, contrasted Moses with Christ as darkness with light.

No less distasteful to Calvin was the Humanistic latitudinarianism of Zwingli, who found indication of divine inspiration in Greek philosophy and other systems of pagan thought and who indulged the "larger hope" with respect to Socrates, Plato, etc. While he did not deny that a modicum of truth was possessed by heathen thinkers, and that all truth spoken intelligently by the impious is from God and is to be accepted as divinely given, yet he insisted that "faith can as little be separated from the word (meaning Scripture) as the sunbeams from the sun." "We do not raise the question here, which we

shall consider elsewhere, whether for the sowing of the word of God whence faith is conceived human ministry is necessary; but we say that the word itself, whencesoever it is conveyed to us, is a mirror, so to speak, in which faith beholds God" (Inst. iii. 2, 6). "Our knowing can consist only in our accepting with humble docility and accepting unconditionally what is laid down in Holy Scripture." In the Scriptures alone God gives witness of himself. He, therefore, who will let the true religion become vital in himself, must make this heavenly doctrine his starting point, and no one will be able in even the slightest degree to attain to sound doctrine unless he become a disciple of Scripture." "The first point of Christianity is, that the Holy Scripture is all our wisdom and that it is necessary for us to listen to God who speaks there, without any sort of modification" [on our part] (Opera, xxvi. 131). He declares the Scriptures to be the only "rule of teaching and learning." He charges papists with blasphemy in denying the sole authority of Scripture. "Let us know that not elsewhere than in the word of the Lord can faith have its foundation," and in "all controversies only its testimony can decide" (Opera xlviii. 393). "Let it stand therefore as a fixed axiom, that no doctrine is worthy of credence unless it is manifestly based upon the Scriptures" (Opera xlviii. 401).

He denounces as sacrilege the Roman Catholic contention that the Scriptures owe their authority to the church, maintaining on the basis of Ephesians 2:20 that the church is founded on the writings of the prophets and the preaching of the apostles. He seeks to set aside the claim of the papists that Augustine is on their side in the controversy by reference to the context of the passage in which he said that he would not believe the gospel unless the authority of the church moved him thereunto, attributing this inconvenient declaration to the stress of Manichean controversy. He answers the question, "Whence then will we be persuaded that the Scriptures have come forth from God unless we take refuge in the decree of the church?" with another: "Whence shall we learn to distinguish light from darkness, white from black, sweet from bitter?" "For,"

he continues, "Scripture bears before itself no obscurer indication of its truth than do white and black things of their color, sweet and bitter things of their taste." To the human mind that has come into right relations with God the divine and infallible quality of Scripture he felt to be so self-evident that to ask for proof was an impertinence.

Accordingly all questions of higher and lower criticism that tended to make uncertain the original perfection or the correct transmission of the Biblical writings he regarded as an evidence of wantonness on the part of those that raised them. Having utterly cast aside church authority and having no confidence in unregenerate reason, he felt a strong necessity for an inerrant guide in religious truth. He became profoundly convinced that the canonical Scriptures of the Old and New Testaments constitute such a guide, and the difficulties involved were easily surmounted by his faith or explained away by his penetrating mind. The self-evidencing character of the Scriptures was closely connected in Calvin's mind with the belief that the Holy Spirit bears testimony to its divine truth in the experience of the believer.

The Reformed churches (Swiss, French, Dutch, Scotch, German, etc.) have abandoned Calvin's doctrine of Holy Scripture, a large proportion of the scholars of these bodies having given up the claim of inerrancy and admitted the right of Lower and Higher Criticism.

II. HIS DOCTRINE OF GOD.

Calvin's idea of God was that of Augustine, with the Neo-Platonic (semi-pantheistic) element eliminated and the Stoical idea of a moral world-order irresistibly working itself out in human history and bringing to naught all finite opposition brought into utmost prominence, the result being in substantial accord with the Old Testament ascription of all natural forces, whether beneficent or hurtful from the human point of view, to God, but with a clearer conception of the moral and intellectual attributes and a great reduction of the anthropomorphic element, in substantial accord with the New Testament teaching,

diminished stress being laid upon the love of God and increased stress upon his functions as lawgiver and judge. As Calvin believed it to be the duty of a Christian man to accept unconditionally the canonical books of the Bible as God's word, notwithstanding the difficulties that present themselves to human reason, so he wisely maintained the infinite wisdom, power, justice and goodness of God, notwithstanding the apparent imperfections in the present world-order and the widespread prevalence of moral evil in human history. While not ignoring the love of God in Christ and his fatherhood of believers through Christ, he prefers to dwell upon the harsher aspects of his nature. God is a "Warrior," a "Lawgiver," a "Consuming Fire," an "Avenger," a "Zealot." Of course he recognizes God as manifesting in Christ and toward believers all the benignant and beneficent attributes manifest in the life and teachings of Christ. Against Calvin's conception of God, no less than against his view of the Scriptures, there has been a widespread revolt among the Reformed churches.

III. PREDESTINATION AND REPROBATION.

In his teaching respecting predestination and reprobation Calvin followed closely in the footsteps of Augustine; but he was less concerned than his great teacher about vindicating the ways of God to men. He conceived that God's glory is manifest just as really in the eternal damnation of the wicked as in the eternal blessedness of the redeemed. "All are not created in a condition of equality; but to some life eternal, to others damnation eternal is foreordained. God in his hidden counsel chooses whom he will, others being rejected. We say that in his eternal and immutable counsel God has determined once for all whom thereafter he would lay hold upon for salvation, and whom, on the other hand, he would devote to destruction." The following articles, printed from an autograph that has been preserved at Geneva (Opera ix. 713), express his view as precisely as could be desired: "Before the first man was created God had established (*statuerat*) what he willed

should take place (*fieri*) concerning the entire human race. In this secret counsel of God it was determined (*factum est*) that Adam should fall away from the integral (unimpaired) state of his nature, and by his defection should draw all his posterity into condemnation to eternal death. On this same decree depends the difference between the elect and the reprobate: because he adopted for himself some for salvation, others he destined to eternal destruction. While the reprobate are vessels of God's just vengeance, the elect, on the other hand, are vessels of mercy; yet no other cause of the difference is to be sought in God than his mere will, which is the highest rule of justice. Although the elect receive by faith the grace of adoption, yet election is not dependent upon faith, but in time and order is prior. As the beginning of faith and perseverance therein flows from God's gratuitous election, so no others are truly illuminated in faith or endued with the spirit of regeneration except those whom God chose; but it is necessary that the reprobate either remain in their blindness or fall away from the part of faith if any was in them. Although we are elected in Christ, nevertheless the Lord's decreeing us among his own is prior to his making us members of Christ. Although the will of God is the highest and first cause of all things, and God holds the devil and all the impious in subjection to his will, yet God cannot be called the cause of sin nor the author of evil, nor is he chargeable with any fault. Although God is truly hostile to sin and condemns whatever of injustice there is in men because it is displeasing to him, nevertheless not by his bare permission alone, but also by his expressed assent (*nutu*) and secret decree all the deeds of men are governed. Although the devil and reprobate men are God's ministers and organs and execute his secret judgments, nevertheless God in an incomprehensible manner so works in them and through them that he contracts no contamination from their vice, because he justly and rightly uses their malice to a good end, although the manner is often hidden from us. They act ignorantly and calumniously who say that God is made the author of sin if all things take place, he willing and ordaining them: be-

cause they do not distinguish between the manifest badness of men and the secret judgments of God."

That Calvin was responsible for a pretty high type of Calvinism the above quotation makes abundantly manifest. The question is still worth discussing, whether or not his teaching was distinctly supralapsarian. The writer was at one time inclined to class Calvin with the supralapsarians on the basis of these and similar passages; but a somewhat careful testing led to the conclusion that, while he approached perilously near to supralapsarianism and made use of language that was calculated to lead less cautious thinkers into the supralapsarian ranks, no sentence can be found in his voluminous writings that is inconsistent with sublapsarianism. The writer in his lectures is accustomed to use the following formulae in distinguishing the two positions: Supralapsarianism teaches that God in his eternal counsel determined to create the universe, and man in order that man might fall and the opportunity might be furnished to manifest his love and mercy in the salvation of the elect and his justice in the damnation of the non-elect or reprobate. Sublapsarianism, on the other hand, maintains that God determined in his eternal counsel to create the Universe and man, notwithstanding the fact that he foresaw that man would fall and become involved in sin and ruin, but having in mind the working out of a great moral system with the scheme of redemption, the ultimate result of which will exceed in glory a world in which sin should have been impossible, no moral choice having been permitted. The term *supralapsarian* implies that in the divine mind the decree of the fall logically preceded the decree to create; the term *sublapsarian* (*infralapsarian*) implies that the decree of the fall logically succeeded the creative decree. So far as the writer has been able to discover, Calvin never committed himself distinctly to the supralapsarian position, thus understood, as did Beza, his successor in Geneva, Gomar, Piscator, Bogerman, *et al.*, in the Netherlands, Whitgift in England, etc. The interested reader is advised to compare Calvin's statements given above with some unquestionably supralapsarian utterances selected and trans-

lated by the writer and published in his "A Manual of Church History" (Vol. II., pp. 337-339).

Most sublapsarians have differed from Calvin in his attitude toward reprobation, shrinking from ascribing the damnation of the lost to a direct divine decree and preferring to think of them as simply left in their fallen estate from which divine grace alone could rescue them. As none merit salvation and God is under obligation to save none, there is no injustice involved in leaving some to their fate while delivering some. Calvin agrees with supralapsarians in teaching reprobation with the same positiveness and assurance as election.

It is not necessary to dwell here upon the closely related doctrines of election, irresistible divine grace, perseverance of the saints, etc.

IV. THE WILL.

From what we have seen above of Calvin's views on God and Predestination, we could not expect him to find a place in the universe for more than one free will. His most elaborate discussion of this subject is his "Defense of the Sane and Orthodox Doctrine Concerning the Servitude and Liberation of the Human Will Against the Calumnies of Albert Pighius of Kampen," published in 1543. The title itself implies that in man's fallen estate his will is in servitude, while in his regenerate state it becomes free by being brought into joyful accord with the will of God. He maintained that the "will is bound by the servitude of sin," so that "it is not able to move itself toward the good, much less to apply itself to the good." He speaks of the "sinner" as "bound by tight fetters as long as, deserted by the Lord, he acts under the yoke of the devil. Nevertheless will remains, which is strongly inclined and hastens with most eager affection toward sinning; so that man is not deprived of will when he has given himself up to this necessity, but of saneness of will." Calvin insists upon the distinction between necessity and compulsion. God acts freely while he necessarily does only what is good. The devil can do only evil, and yet he

sins voluntarily. "Who, therefore, will say that man sins less voluntarily because he is obnoxious to the necessity of sinning?" (Inst. ed. 1559, II. Ch. iii.) In his polemic against Pighius he is chiefly concerned to defend his doctrine from attempts to identify it with Manichean and Gnostic fatalism, with its blasphemous and immoral consequences, and to explain Augustine, with whom he wishes to be in accord, where in controversy with Manicheans he seemed to have gone too far in the direction of recognizing human freedom.

V. THE ORDINANCES.

In his doctrine respecting the Lord's Supper Calvin took a position intermediate between that of Zwingli and that of Luther. To regard the Supper with Zwingli as a mere memorial rite seemed to him to strip the ordinance of all solemnity and impressiveness. Denying as he did the Lutheran (Euty-chian) doctrine of the communication of all divine attributes, including omnipotence, omnipresence, and omniscience, by the divine to the human nature of Christ, and accordingly denying the ubiquity of Christ's humanity, which he asserted was locally in heaven after the resurrection, he was unable to hold with Luther that after the consecration of the bread and wine in the Supper the body and blood of Christ are present along with the bread and wine (consubstantiation), and are partaken of by all who receive the elements whether they are believers or impious, and even by a mouse if it should chance to devour them. Of course he rejected with even greater horror the Roman Catholic doctrine of transubstantiation, in accordance with which the consecrated elements cease to be bread and wine and become solely and absolutely the body and blood of Christ, while retaining the attributes (appearance, consistency, taste, etc.,) of bread and wine. The result of his efforts to keep clear of the Roman Catholic and Lutheran errors, which he regarded as superstitious and idolatrous, on the one hand, and to avoid the bareness and tendency toward lack of reverence in the Zwinglian position on the other, was a theory that seems rather out of

accord with his habitual clearness and self-consistency, and has in it an element of mysticism which one would not expect to find in Calvin. He speaks of the sacrament as "a spiritual feast where Christ bears witness that he is lifegiving (John 6:51), by which our souls are fed with reference to a true and happy immortality." "First of all, the bread and the wine are the signs which represent to us the invisible nourishment which we receive from the flesh and blood of Christ. For as in baptism God regenerating us inserts us into the society of the church and makes us his own by adoption, so, as we have said, he fulfills in it the office of a provident father of the family in assiduously ministering the food that preserves and maintains us in that life into which he begat us by his word. Since Christ is the only food of the soul, the Heavenly Father invites us to him, in order that refreshed by communion with him we may continually gain vigor until we shall have arrived at heavenly immortality. But since this mystery of the secret union of Christ with the pious is by nature incomprehensible, he exhibits its figure and image in visible signs well fitted for our littleness" (Inst. ed. 1559, iv. Ch. xvii). In other terms, he insisted that in the sacrament the body and blood of Christ are spiritually present and are efficaciously partaken of by the believer. The Anabaptist who celebrated the ordinance with the utmost solemnity as an act of absolute consecration to the service of Christ, involving readiness to follow him unreservedly in self-sacrificing ministry even unto death, is at the same time more intelligible and more in accord with the purpose of the Master in instituting the ordinance.

Calvin believed in the most thorough preparation of heart for participation in the Supper, and resolutely withheld it from such as were under discipline. He also restricted participation in the ordinance to baptized believers.

As in the case of the Lord's Supper, Calvin treats Baptism as one of the "external means to salvation." He defines baptism (Inst. ed. 1559, Bk. iv. Ch. xv.) as follows: "Baptism is a sign of initiation whereby we are chosen into the society of the church in order that, being incorporated in Christ, we may

be counted among the children of God. It has been given to us by God, first that it may minister to our faith toward him, and then that it may minister to confession toward men. Baptism brings three things to our faith: 1. It is placed before us by the Lord as a symbol and proof (*documentum*) of our cleansing, or (that I may better express what I mean) it is, as it were, a certain signed and sealed letter patent (*diploma*) by which he confirms to us that all our sins are blotted out, covered over, obliterated, so that they may never come in sight again or be remembered or imputed. He wishes all who believe to be baptized for the remission of sins." He thus explains such passages as Eph. 5:26, Tit. 3:5, and I. Pet. 3:21, having in view specifically the last: "For he does not wish to signify that our ablution and salvation are effected by water, or that water contains in itself the power of purging, regenerating, renewing, or is the cause of salvation, but only that in this sacrament the knowledge and assurance of such gifts is received. . . . For Paul connected closely the word of life and the baptism of water: as if he should say, Through the gospel the announcement of our ablution and sanctification is brought to us, through baptism the message is sealed. . . . Baptism promises no other purification to us than through the sprinkling of the blood of Christ, which is figured through water on account of the similitude of cleansing and washing."

He repudiates the idea that baptism applies only to past sins and that "other new remedies of expiation are to be sought in other sacraments of whatever kind, as if its power were obsolete as regards the future."

Believing as he did that infants "bring with them damnation from their mothers' womb," and that "even if they have not yet brought forward the fruits of their iniquity, yet have the seed of it included in themselves," "nay, that their whole nature is a sort of seed of sin," and therefore "of necessity odious and abominable to God," he was glad to find in baptism an efficacious remedy." Believers become certain through baptism that this damnation is removed and driven away, since the Lord promises to us in this sign that full and solid remis-

sion has been made both of the guilt which would have been imputed to us and of the punishment which must have been suffered on account of the guilt. They also lay hold upon righteousness, but such as in this life the people of God are able to obtain, that is by imputation only, because the Lord in his mercy holds them for just and innocent."

Anabaptist (Catabaptist) objection made little impression upon Calvin, whether it was directed against Roman Catholic baptism regarded as invalid because administered by the corrupt priesthood of an apostate church, or against infant baptism as absolutely without Scripture warrant and as violative of the Scriptural requirement of faith as the antecedent and condition of baptism, or against community churches in which unregenerate and regenerate alike had membership, or against oaths as definitely prohibited by Christ, or against magistracy as contrary to the practice and teaching of Christ, or against warfare and capital punishment as subversive of the principles of the gospel. He insisted that baptism administered by impious and idolatrous priests in the papal kingdom is administered in the name of the Father, Son, and Holy Spirit and is not man's baptism, but God's.

In meeting the other objections of the Anabaptists to his doctrine and practice he relies largely upon the Old Testament. Infant baptism is defended chiefly on the ground of its analogy to circumcision, community membership and theocratic government on the ground of the divine authority of the Jewish theocracy, where saints and sinners alike had membership and the entire body of the circumcised were required to yield unwilling (if not willing) obedience. Oaths, warfare and capital punishment he defended on Old Testament theocratic grounds, and was at no loss to quote precept and example in their favor. Of course he uses the utmost ingenuity in attempting to show that the teaching of the New Testament is in accord with that of the Old in all of the matters in which his Old Testament theocratic ideas put him at variance with the Anabaptists.

VI. CHURCH AND STATE.

While he recognized the distinction between civil and ecclesiastical authority and administration, and while in Geneva the two kinds of government were kept more or less distinct, in doctrine and practice he was fundamentally theocratic. He recognized God alone as the supreme authority in both church and state. The authority of God is fundamentally expressed in the Scriptures as interpreted by the divinely appointed and commissioned ecclesiastical leaders,—most perfectly of all by Calvin himself. It is the right and the duty of the ecclesiastical authorities to pronounce censure upon all forms of immoral conduct, including undue luxury in food, dress, adornments, etc., undue gaiety, amusements conducive to worldly-mindedness, neglect of church services, irreverent bearing toward the church services, criticism of the ministers, and whatever in the opinion of himself and his clerical associates was out of keeping with the Christian profession, and it was incumbent upon Christian magistrates to execute the censures of the church authorities with imprisonment, fines, banishment, and in the case of heresy that would not yield to argument death at the stake.

While Calvin maintained that ideally the church in a given locality should be made up wholly of faithful Christians, he recognized fully the fact that no community can be expected to be free from unworthy people. Separatism urged by Anabaptists and others he strongly rejected as a means of securing pure membership. From a false and idolatrous church like the papal, Christian men must needs separate themselves; but where the gospel is truly preached and the Christian ordinances duly administered, discipline and not separation is the remedy. If the truly Christian people are in the majority, or can in a legitimate way control the civil administration, it is their bounden duty to do so. By strictly political means he struggled for years to secure a civil administration that would be completely subservient to the ecclesiastical. He finally became strongly entrenched in power by securing the franchise for the thousands of zealous men who driven by persecution from France, Scotland, England, and elsewhere sought refuge and an

opportunity to realize their religious ideals in Geneva. The community thus constituted was by no means a normal one; but it enabled him to exhibit to the world a small theocracy which should serve as a model for larger ones should opportunity occur. He realized fully that men could not be forced to become sincere Christians, as this depended upon divine predestination and the exercise of irresistible divine grace; but he believed it desirable to suppress all open opposition to the theocratic system by the infliction of the severest penalties. If those coerced were of the elect their sufferings would lead to amendment; if they were not of the elect their punishment here below would only anticipate by a short period the eternal punishment that awaited them, would relieve the true Christians of temptation and annoyance, and would deter others from following in their evil way.

So far as the writer is aware, Calvin never used the term *theocracy* to designate his conception of the relations of church and state. His teachings regarding the church and his teachings concerning the state, his scheme of church-state government for Geneva, the manner in which this scheme was executed, and his constant harking back to the Old Testament theocratic system as model and authority, furnish sufficient proof that he was fundamentally theocratic.

Although he was never boastful of his intellectual or spiritual attainments in any offensive sense, there is a quiet assumption of authority and finality in his interpretation of Scripture and his doctrinal formulations that leave the impression that he considered himself divinely endued with a fulness of understanding that fell little short of infallibility; and there is no reason to believe that he was capable of conceiving it possible that anyone could differ materially from himself without being so morally perverse and intellectually obtuse as to have no claim to generous consideration.

CALVIN AS AN INTERPRETER OF SCRIPTURE.

BY PROF. A. T. ROBERTSON, D.D.

There is little that is new to be said concerning the wonderful work of Calvin as an expounder of the Word of God. For nearly four hundred years students of the Bible have found in his lucid and sane comments the clearest light available on many points of great interest. There was once, perhaps, a tendency to overestimate the value of his work. But even so now, after all the progress made in research, there is still great value in the keen spiritual insight and intellectual acumen of Calvin. He was a real scholar in his knowledge of Hebrew and Greek, and wrote in Latin that had a classic flavor, though, like all the current ecclesiastical Latin, much modernized. He went to the sources, as every interpreter should, and thus was able to draw his water from the original fountain of truth.

Calvin took little interest in textual criticism. Indeed, the matter was little understood in his time. He did face questions of authorship at various points, but matters of introduction always held a subordinate place in his mind. He did not think that Paul wrote Hebrews, though he considered the book one of the greatest in the New Testament. He was only willing to use II. Peter with the understanding that Peter wrote it. Honesty and candor were distinct marks of the work of Calvin, hence he had little use for the allegorical method of interpretation which had been so long in vogue. He made few allusions to the old Greek commentators. He sought to interpret the book according to its real historical sense with practical applications. He over-rated the application to the Pope, as was indeed natural under the circumstances.

The dogmatic interest held him chiefly. Hence Romans was the foundation of his "Institutes." He loved the majesty of God and littleness of man developed in Romans. Indeed, Calvin was best on Paul's Epistles where the dogmatic element

is prominent. But the Prophets appealed to Calvin strongly, as did the Psalms. He began the historical books last and did not finish them. He expounded all the books save Judges, Ruth, Samuel, Kings, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes, Song of Solomon, Revelation. He was fond of Daniel, but said that he did not understand the Apocalypse.

He is at home on Acts, and shows fine spiritual sympathy with the narrative.

Calvin possessed historical imagination in the sense that he could make the characters live before the reader. He learned how to do this work in his lectures to theological students in Strassburg and Geneva. He seized the heart of Scripture and made it popular, though thoroughly scholarly. He came at times to have an audience of one thousand eager listeners. What he cared for most, as he himself states, was to get the spirit of the writer with clearness and brevity. He insisted on clearness and brevity as absolutely essential for a true interpreter.

He was not often led astray by long digressions (barring the Pope), but kept to the main track as a rule.

He avoided mere subtleties of language and of ideas. He did not seek to show mere ingenuity, and sought by the historical grammatical method to facilitate the real knowledge of the Scriptures.

He had withal real piety of spirit, great common sense and lucidity of style. With a real Christian experience he spoke out of a full heart.

DR. DANIEL FEATLEY AND THE FIRST CALVINISTIC
BAPTIST CONFESSION.

BY W. J. M'GLOTHLIN, PH.D., D.D.

Dr. Daniel Featley was an influential and rather liberal clergyman of the Church of England at the outbreak of the Civil War. He was an Oxford graduate, a scholar of very considerable learning, a famous author and controversialist, a preacher of ability, holding high ecclesiastical positions and standing well with the civil authorities. He was a relentless opponent of Catholicism, a convinced supporter of the episcopacy, but opposed to the High-church views and the high-handed practices of Laud, an opponent of the Presbyterians and the Independents. He was rector in London, popular and influential. Proof of his high standing and influence as well as of his liberal views is found in the fact that he was selected by Parliament as one of the very few Episcopalians chosen to sit in the Westminster Assembly. He attended some of the sessions of this body, but was discovered to be in correspondence with Archbishop Ussher, who was with the king and his royal forces at Oxford. As a consequence he was thrown into prison as a suspected spy, and died in 1646 without obtaining release.

Being such a famous controversialist it was perfectly natural that he should take up the cudgel against the Baptists when they began to make their influence felt in the early forties of the seventeenth century. He had quickly discovered them when they began work in London, 1612 or 1613, for he says in the "Epistle Dedicatory" to "Dippers Dipt," written in 1645, that Anabaptism had "thrust out its sting neer the place of my residence, for more than twenty yeeres." October 17, 1642, he had held a public disputation with a company of Anabaptists in Southwark and in his own opinion had overwhelmed them. The distractions of the time seem to have prevented any further conflict with them until his imprisonment gave him leisure to

take up controversy again. While thus confined he wrote against the Catholics on one side and the Puritans on the other. He then took up the controversy against the Baptists again, occasioned, it may be, by the presence of Henry Denne, an influential Baptist preacher, as a fellow prisoner. Moreover the tediousness of his imprisonment had much to do with the origin and bitter tone of his "Dippers Dipt." He says, "I could not think of any fitter employment for the present than to perfect the notes taken long since in that Disputation, [against the Baptists 1642] and to supply whatsoever might seeme lacking to the fuller confutation of those erroneous tenets, and to commend both to the publike view, that the *Antidote might be there ready, where the infection first broke out.*" Again he says it is a "*desire for the time to forget my unsufferable pressures, which hath now set me on worke.*" He felt impelled to preach, he says, and yet could neither regain his freedom nor obtain permission to preach in prison; so he undertakes "to preach with the pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the insolencies of the enemies of the truth." Accordingly he furbished up the notes of his disputation with the Baptists held in 1642, added eight other chapters, making a book of two hundred pages, dedicated the whole to Parliament and gave it to the public. It was evidently a last desperate bid for freedom which he had been unable to obtain otherwise. By attacking the supposed disloyalty of the Baptists to the State he thought to prove his own; and thus lead Parliament to relent. And he did dip his pen in gall. Ridicule, invective, denunciation, cries of alarm and danger, and sober Scriptural argument are mingled throughout the book. The frontispiece was a caricature of a baptismal scene which certainly added piquancy to the book. It proved to be his most popular book, running through six editions in as many years, and enjoying an enormous sale for that time.

There can be no doubt that Featley was sincere in his fears of the Baptists. In the "Epistle" dedicating the work to Parliament he warns that body that "of all Heretiques and Schis-

matiques the Anabaptists in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome." The three regards were (1) "their affinity with many other damnable Heretiques, both ancient and later," (2) "their audacious attempts upon Church and State," for whereas other heretics are disposed to submit to state and church and keep out of view, these Anabaptists come boldly forward and not only demand complete toleration but "upbraid the state with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a toleration. They preach, and print, and practice their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; . . . They flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of *spell* containing the heads of their erroneous tenets." (3) The third reason assigned for the importance of the forcible suppression of the Anabaptists was "the peculiar malignity this heresie hath to Magistracie; other heresies are stricken by Authority, this strikes at Authority itselfe;" they "in expresse termes deny both the Legislative power in the Commons to propound or enact Lawes in matter of Religion, and all coercive power in the house of Peeres, or any other, to inflict civill punishment for the violation of them." In his address to a friend he says that among all heretics "the Papists and Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State."

In most of this Featley was undoubtedly right. The Baptists and their views were dangerous enemies to his conceptions of the power and functions both of State and of Church. In fact time has proven that his fears were well grounded. No other body of people have done so much to break the fetters of ecclesiastical and civil tyranny and oppression. They were growing rapidly (he says they then boasted of forty-seven churches) and his alarm proves as well his ability to estimate

the significance of the movement as the completeness of the support given by him to the prevailing views of the time.

But Featley made two serious mistakes. He believed that all Baptists were Pelagian or at least Arminian. This was natural, for the Anabaptists and the earlier English Baptists had held these views. No heresy was worse than Arminianism to the great majority of Englishmen at this time. But the fortunes of the Baptist faith were to be in the keeping of Calvinists for the future, though this was not then known by Featley.

But the capital blunder was in identifying them with the Anabaptists. He knows that there had been Anabaptists, hidden away in England, in the reigns of Elizabeth and James and believes that the distractions of the times have given the opportunity for the terrible error to break forth in the open. "Of late," he says, "since the unhappy distractions which our sinnes have brought upon us, the Temporall Sword being other wayes imployed, and the *Spiritual locked up fast in the scabberd*, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and some armes of the Thames, and elsewhere, dipping them over head and eares." He knew of their rebaptism, their most striking point of similarity with the Anabaptists, and concluded that they were in all respects the same. He and all their opponents called them Anabaptists, while the Calvinistic Baptists repudiated the identification and its implications with all possible decision. Having identified them with the continental Anabaptists he proceeded to charge them with all the errors of doctrine and life of which that body was accused. It is fortunately impossible at this day to understand the apprehension and opprobrium that clung to the name Anabaptist. Some of it was deserved, but most of it was slander or fear of those distinctive tenets of the Anabaptists which are now their glory. But the Baptists did not hold many of their objectionable views, and were free from their fanaticism. What he says therefore against the Anabaptists, which constitutes most of his book, is largely beside the mark. And Featley cannot be wholly

acquitted of blame here. He had the new Confession of Faith of the Baptists, drawn up in 1644, in his hands and could know what they believed. In fact he did know, but could not bring himself to believe that this confession fully and fairly represented their views. And it did not, as we know, represent the views of the entire body of Baptists. The majority of them, perhaps, were Arminian, which in some cases shaded off into Pelagianism and the two parties had little or nothing to do with each other. But this Featley does not seem to understand.

In the last chapter of his book he comes to speak of the confession of 1644. He says that according to this statement, "they neither teach free-will, nor falling away from grace with the *Arminians*, nor deny originall sin with the *Pelagians*, nor disclaime Magistracy with the *Jesuites*, nor maintain plurality of wives with the *Polygamists*, nor community of goods with the *Apostolici*, nor going naked with the *Adamites*; much less averre the mortality of the soule with *Epicures* and *Psychopannichists*." But "they offer to the unlearned their faire cup full of venome, anointing the brim with the honey of sweet and holy words. . . . They cover a little rats-bane in a great quantity of sugar, that it may not be discerned: For, among the fifty-three Articles of their Confession, there are not above six but may passe with a faire construction; and in those six, none of the foulest and most odious positions, wherewith that Sect is aspersed, are expressed." What is the explanation? he asks. Are all who have written against the Anabaptists in the past only slanderers? By no means, says Featley. All that was alleged against those Anabaptists was true, and "if their Scholars in England have learned no such doctrines from them, it is because they are *punies* in their Schoole, and have not taken any *lesson* in the *upper forms*. . . . It seems to me, that these Anabaptists are but *in fieri* (as Schooles speak) not *in facto esse*: like the fish and the serpents in the mud of *Nilus*, not fully shaped; like a statue in the Stone-cutter's shop, not finished: They are Anabaptists but in part, not in whole" (p. 148). He saw clearly that they were not Anabaptists if that confession was expressive of their real sentiments; they them-

selves constantly protested that they were not Anabaptists, and yet some modern historians undertake to prove the identity. The old way was to start from the other end of the line and attempt to prove that Baptists were Anabaptists, the new way is to start from this end and attempt to prove that the Anabaptists were Baptists. Both efforts fail. There were important agreements, but there were also very important differences.

Of the fifty-three articles of their confession he criticises only six. In Article XXXI they had said with regard to the possession of property by Christians: "Whatsoever the Saints, any of them doe possesse or enjoy of God in this life, is onely by faith." These words were declared by Featley to savor of ancient error, and he undertook to prove from Scripture that possession of property was by legal earthly right and not of God's grace.

These words in Article XXXVIII, "That the due maintenance of the officers aforesaid should be the free, and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law," he criticised as ambiguous. If they meant that the support of the ministry should be voluntary so that the law need not be invoked he agreed; but if they meant that there should be no power to invoke the law in case of neglect or refusal to support the church officers, this he regards as a damnable error.

Article XXXIX reads as follows, "That Baptisme is an Ordinance of the New Testament, given by Christ, to be dispensed onely upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptised." Featley recognizes this as the essence of their Anabaptist contention. "Here they lisper not, but speak out plain their Anabaptisticall doctrine: whereby they exclude all children of the faithfull, from the sacrament of entrance into the Church, and the only outward meanes of their salvation in that state." He declares that the truth of their contention hangs on the word "onely," and that that word is neither found in nor can it be justly inferred from any of the proof texts cited by them. Of

course, he says, all who have come to years must profess faith before baptism. The positive of their proposition is true, but the negative most false. If the word "onely" were omitted from the article it would not be objectionable, Featley asserts.

Article XL defines the mode of baptism as follows: "The way and manner of the dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a signe, must answer the thing signified, which are these: first, the washing the whole soule in the blood of Christ; secondly, that interest the Saints have in the death, buriall, and resurrection; thirdly, together with a confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reigne with Christ."

On this article Featley remarks, "This Article is wholly sowed with the new leaven of Anabaptisme, I say *new leaven*; for it cannot be proved, that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling." He maintains that Scripture nowhere, either by precept or example, prescribes dipping as the only mode. He has no objection to immersion, but only to the position that immersion is the only Scriptural mode, in this respect being in agreement with many of the leading men of his time.

Article XLI has regard to the administrator or baptism and is as follows: "The persons designed by Christ, to dispense this Ordinance, the Scriptures hold forth to be a preaching Disciple: it being no where tyed to a particular Church-officer, or person extraordinarily sent, the commission injoyning the administration, being given to them under no other consideration, but as considered Disciples."

Naturally this article was very offensive to the Episcopal clergyman, Featley. It had decidedly too little ecclesiasticism in it; it would bring utter confusion in the church of God, he thought. Ordinances must be administered by officers. In particular he ridiculed the expression, "preaching disciple," as

sounding "as harshly as a Scholar-Master, or a Lecturing hearer."

Finally he objected to these words in Article XLV: "That such to whom God hath given gifts, being tryed in the church, may and ought by the appointment of the congregation, to prophesie." The word "prophesy" had been used for lay and unofficial preaching by the Anabaptists and others for a long time. Sometimes wild fanaticism and loose views had found a cloak in this word. Because, therefore, of its history and the flavor of lay activity which clung about it, the word was particularly objectionable to the official church. Featley declares that all the fanatical doings of the wild Anabaptists of the continent were hidden in the word and might break forth again.

Such was the criticism of Dr. Daniel Featley in his famous book "Dippers Dipt." The fact that so able and famous a man should write a book against the Baptists is proof of their rapidly increasing power. Owing to the character of the book and the fame of the author the Baptists felt it incumbent on them to make reply. Henry Denne challenged the author to a public disputation in the prison. The challenge was accepted, but after the debate had proceeded some time Featley refused to go on on the plea that it was dangerous to do so without a license. Denne then published a reply entitled "Anti-christ unmasked, etc." Samuel Richardson also published a reply entitled "Brief considerations on Dr. Featley, his Book, intituled the Dipper Dipt." But these, being replies by individuals, were felt to be inadequate. There should be a united and official answer dedicated, as was Featley's book to Parliament, and brought directly to the attention of that body. But what form should the answer take? Surely nothing could be more appropriate than the very confession which he had criticised and which had been before the public now for two years as the acknowledged and official statement of their views.

For this high service the confession was very carefully revised. The language was made clearer in some places, the material was somewhat rearranged at points and in general made more presentable. But what of Featley's criticisms?

Manifestly it would be the part of wisdom to remove as far as possible the statements to which he had made objection. And this they did to an extent that surprises a Baptist at the present day. They did not give up any of their contentions, but they blunted the point of the language of the confession to such an extent as to lead them to the very edge of unfaithfulness.

In response to Featley's criticism of Article XXXI the revision reads: "Whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right by them who have no faith." There is nothing surprising here. They only make clear and plain what was probably their original meaning. But it was clearly in response to Featley's criticism.

The change in Article XXXVIII is surprising. Here they omit the phrase "and not by constraint to be compelled from the people by a forced Law" altogether, so that the revised article reads, "The ministers of Christ ought to have whatsoever they shall need, supplied freely by the Church, that according to Christ's ordinance, they that preach the Gospel, should live of the Gospel by the law of Christ." The Baptist point of religious freedom and separation between church and state is so far blunted that Dr. Featley himself could have signed it without hesitation or reservation. The Baptists could maintain their position under this article, but no longer by it.

They so far give heed to Dr. Featley's criticism of Article XXXIX on the subject of baptism as to remove the word "only," saying now "it is to be dispensed upon persons professing faith," whereas before it read "only upon persons professing faith." Again the point of the Baptist contention is gone and their critic could sign the revised article without constraint of conscience. One can here scarcely defend them against the charge of unfaithfulness to their convictions.

The change in Article XL on the mode of baptism is equally surprising. In the first edition they say, "The way and manner of the dispensing of this ordinance, the Scripture holds out to be dipping or plunging, etc." This Featley denied, saying that the Scriptures nowhere, either by precept or example, pre-

scribe immersion as the only mode of baptism. In response to that criticism the article reads in the revised edition, "That the way and manner of the dispensing this ordinance is dipping or plunging, etc.," all reference to Scripture authority being removed. They cling to their mode, but give up or at least do not any longer assert it on Scripture authority. One is positively amazed at these last three concessions on matters that were then and are now regarded as essential Baptist doctrines.

In deference to the criticism on Article XLI they modify the term "preaching disciple" into plain "disciple" and add at the end of the article after the word "Disciples," the phrase "being men able to preach the Gospel." Here they again give nothing away and only remove an unhappy phrase.

There is no evidence that Featley's criticism of the word "prophesy" had any effect on them. To us it is rather surprising that they should have retained this offensive term when they gave up what seems to us so much more important. Perhaps their steadfastness in its retention was due to the fact that it was the word generally applied to unofficial lay preaching, and that they could not and would not give up.

Featley had also declared that they did not regard it as permissible for a Christian to serve as a civil magistrate or take an oath. This was true of the great body of the Anabaptists, but it was not true of the Baptists and it had not occurred to them to put an article on the subject into their first confession. Accordingly they add to the revised edition the following article on those subjects and number it L. "It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vaine Oaths the Lord is provoked, and this Land mournes."

From this it will be seen that Featley's book made a profound impression on the Baptists—not on their views, but on the statement of those views. They felt the necessity of removing every possible cause of offense in the statement of those

views, and in three instances they go to the danger line by way of concession, if not beyond it. It only shows how sensitive they were to the dangers that beset them. This revised edition of their confession was dedicated to Parliament and published. It was reprinted several times and be it said to the credit of Englishmen that it very soon removed all fear and misunderstanding of the Baptists among intelligent religious people. It did not convince them of the Baptist peculiarities, but it did convince them that Baptists were not dangerous to the State or society.

TENNYSON'S RELIGIOUS LIFE AND TEACHINGS.

BY MISS A. G. WELD (NIECE OF TENNYSON).

It is surprising how many people still continue to read Tennyson's poetry with their attention so exclusively directed to the beauty of its form that they entirely ignore the soul within it, for whose sake the casket was so exquisitely wrought, and are thus led to assert that it is as an artist rather than as a teacher that Tennyson takes his high rank among the great poets of the nineteenth century; whereas he assured me that any measure of perfection to which he might have attained as an artist in metre was imperfect compared with the standard he had set before himself, since he felt that the gift of poetry was bestowed upon him by his Heavenly Father as "a great trust" that it might be the vehicle in which he was permitted to convey to his fellowmen the message he had received from the Master. He told me that his sense of the divine source of this gift was almost awful to him, since he felt that every word of his ought to be consecrated to the service of Him who had touched his lips with that fire of Heaven which was to enable him to speak in God's name to his age. So that great as was the delight he felt in the exercise of his art, the constant realisation of his responsibility so far outweighed to him the joy of production that he was wont to say to me that nothing he had ever written seemed to him to have reached that perfection short of which he must never rest, and that all he could hope was that he had brought men a little nearer to God; for as he sat day by day at the Master's feet with that humility of childhood which he kept to his dying hour, he felt no words of his could ever fully reproduce the messages which were being spoken to his own heart, and yet that he must strive with all his might to clothe them in the best language he could find. And so he sang on all through that long life of his, not that he might receive the

homage of his own or future ages as a consummate artist, but as one to whom, all unworthy though he deemed himself, the mission had been entrusted of raising the thoughts of all who should come under his influence to a higher, diviner level—the level to which he himself knew not how completely he had attained.

Tennyson liked best to dwell on the simpler side of religion as a child could understand it and so there is little of dogma in his writings, and this being the case it may be well to mention that in one of his many talks to me about religion he told me that he loved the hymn, "Holy, holy, holy, Lord God Almighty", and should like to write such a one. His reverent admiration for this hymn was the measure of his indignant reprobation of the writings of those who would represent God the Father as an angry Deity only to be appeased by the sacrifice of His all-loving Son. "We must never," he said, "in the Trinity lose sight of the unity of the God-head, the Three persons of the Trinity being like three candles giving together one light." And so he firmly held that the Divine Father was just as much "immortal Love" as the "strong Son of God." That expression, "Strong Son of God", with which "In Memoriam" opens reminds us that Tennyson, to whom every word was of weight and meaning, has here placed in the very forefront of his great poem, the epithet marking the stress he laid on the Divine strength, that supporting strength to which he thought sufficient value was not attached in our present theology, which dwells too much on the weakness and sufferings of Christ in His Passion, instead of on His might, which an earlier Christianity has depicted in the mosaics of Ravenna.

Tennyson was gifted with a voice of marvellous depth and resonance, and never did its rich harmonies vibrate with greater fullness than when reading aloud a chapter of Isaiah which his knowledge of the original Hebrew caused him to be able to render still more impressively than he could otherwise have done. He was a constant and earnest student of the Bible, and so completely entered into its many-sidedness that he was able to do justice to those who laid stress on points in it

made less of by the church in which he had been brought up. In his conversation and his poetry he was ever seeking to help forward the desire of Christ "That they all may be one," and therefore, like St. Paul with the men of Athens, he was always looking out for points of agreement in matters theological rather than for differences, and he could realise attitudes of mind widely different from his own so long as they wore the earnest views of the men and women holding them. And so perfectly did he realise and depict these varied views that they have frequently been confounded with his own. For instance I have found it hard to convince Roman Catholic priests that any, save one of their own faith, could have known the special religious ideas of the Irish peasants to which he gives expression in his "To-Morrow", and the same might be said of the pillar-saint in "St. Simon Stylites" and the nun in "St. Agnes' Eve", whilst agnostics have been ready to claim Tennyson, because of the lines in "In Memoriam",

"There lives more faith in honest doubt,
Believe me, than in half the creeds,"

neglecting to read the context which shows that the man indicated is he alone who, while honest enough to acknowledge his doubts instead of seeking to smother them out of sight under a creed that has become unreal to him, yet does battle with these very doubts in the strength of the power that he knew to be with him all through the darkness of that period of doubt, and

. "thus he came at length
To find a stronger faith his own."

The conquest of unbelief is even more finely expressed in the poem entitled "Doubt and Prayer" where the man prays to that

"Love which is, and was"
"My Father, and my Brother and my God"

that He would

"Let blow the trumpet strongly while I pray,"

"Till this embattled wall of unbelief"

"My prison, not my fortress, fall away!"

"While I pray"—this is the keynote to the whole religious life of Tennyson who was pre-eminently a man of prayer, and it is from his own experience that he wrote in the "Morte d'Arthur",

"Pray for my soul. More things are wrought by prayer

"Than this world dreams of. Wherefore let thy voice

"Rise like a fountain for me night and day.

For what are men better than sheep or goats.

"That nourish a blind life within the brain,

"If, knowing God, they lift not hands of prayer

"Both for themselves and those who call them friend?

"For so the whole round earth is every way

"Bound by gold chains about the feet of God.

More than half a century had passed since he had written these lines when Tennyson told me that not one earnest prayer of his had ever failed to receive an answer, for to him prayer was

"A breath that fleets beyond this iron world

And touches Him Who made it."

He said that "the reason why men find it hard to regard prayer in the same light in which it was formerly regarded is that we seem to know more of the unchangeableness of Law." But on this point we must remember that

"God is law, say the wise; O Soul, and let us rejoice,"

"For if he thunder by law, the thunder is yet His voice."

Prayer he compared to "opening a sluice between the great ocean and our little channels, when the great sea gathers itself together and flows in at full tide."

Tennyson being not only, like his brother Charles, my uncle by marriage but also being my guardian used to be as a father to me in religious matters and it was of these that he talked the most to me when I lived close to him in the Isle of Wight and seldom missed a daily walk with him. The province of religion was a very wide one to him for he looked for and found everywhere the presence of God and so all men and all things were sacred to him. Like Shakespeare he could discover the spark of good among the ashes of evil, and though he knew full well that all earthly good must needs be imperfect he took no delight in finding the evil that might be mingled with it unless by so doing he was sure of being able to help to purge away that evil.

Tennyson considered worldliness one of the most besetting sins of the age and one harder to root out than untruthfulness and impurity, because while none could harbor those sins without their presence betraying itself, worldliness could exist unsuspected until it had poisoned the whole nature, unless a constant watch were kept over the motives of every action. He believed the study of nature in a religious and scientific spirit to be a great antidote to worldliness, as showing the individual his true position in the universe; for, as he said to me, "When I think of the mighty worlds around us, to which ours is but a speck, I feel what poor little worms we are, and ask myself, 'What is greatness?'" And yet the human mind crushed by the contemplation of the immensity of God's creation is raised again, my uncle deemed, by the fact that "God reveals Himself in each individual soul" which can therefore be great in the greatness of God.

Tennyson considered the freedom of the human will, and the starry heavens as the two greatest marvels that come under our observation and night after night did he mount to the platform on the roof of Farringford (his house in the Isle of Wight) to study astronomy of which he knew not a little, as he did also of geology and botany. By constant reading and earnest converse with his many scientific friends he kept himself abreast of all the great discoveries of our time in science

and archæology, which always led with him to the greater confirmation of his faith in God because he knew that all truth, once proved to be such, must be Divine.

The whole circle of Tennyson's poetry bears witness to his intense love of Nature from the tiniest shell and flower that never escaped his notice, to the fossil bones of the huge Saurians; and when looking over a wide stretch of landscape he would reconstruct it in his mind's eye as it was in long past ages so vividly that he would make those to whom he spoke see it with him. Then perchance he would suddenly turn his mind from the contemplation of that mighty river of old "as big as the Rhine and the Rhone rolled into one" to watch the sunlight gilding to a deeper shade of gold the fragile rock-cistus bloom at his feet and tenderly plucking the delicate flower would hold it lovingly in his hand and looking up say to the companion of his walk, "There is not a flower on all this down that owes to the sun what I owe to Christ."

The fine stature of Tennyson at Lincoln represents him with the little plant of "Live-in-idleness" which he plucked out of the "crannied wall" at Farringford and of which "little flower" he wrote

"If I could understand

"What you are root and all, and all in all,

"I should know what God and man is.

Into the conceptions which with our limited capacities we are able to form of God Tennyson considered that a certain amount of anthropomorphism must necessarily enter "because though there may be infinitely higher beings than ourselves in the worlds beyond ours, yet to our conception man is the highest form of being. "E... says," he continued, "there is something higher than God. If there be, then it must be God. Whatever is the highest of all must be the Deity, call it by what name you will. Matter, space and time are all illusions, but above and beyond them all is God, who is no illusion. Time has no absolute existence, and we can as little con-

ceive of space being finite as of its being infinite. We can really understand the existence of spirit much better than that of matter, which is to me far more incomprehensible than spirit. We see nothing as it really is, not even our fellow-creatures." This conviction of how hard it is to know our fellow-creatures, and therefore how easy it is to misrepresent them made him put the best possible construction upon people's words and actions. I am sure his attitude toward them made them better men and women than they would otherwise have been, for they were ashamed not to be what he showed that he thought them. This attitude of Tennyson's was greatly brought about by the insight he had gained into the heart of his beloved friend, Arthur Hallam, of whom he and his brothers and sisters and my own mother and her sisters often spoke to me as of one who had died but yesterday, so vivid was the impression his short life had made upon their long ones. My uncle used to dwell much upon Arthur Hallam's stainless purity and absolute truthfulness, and this it was that made him feel that the lessons of perfect purity and of utter truthfulness which he strove to teach in the whole cycle of the "Idylls of the King" were not impossible to be put into practice by the sons of men. Indeed he put them most fully into practice himself for no man that ever lived came nearer than he did to perfect truthfulness. He was often a martyr to his determination never to say anything that was not strictly and absolutely true; for none could be more sensitive than he was about paining people, and yet he would discard all smooth speeches that would have given pleasure, but would not have been quite sincere, and would just say right out the wholesome, though sometimes unpalatable truth instead, feeling utterly miserable for hours, and sometimes for days afterwards, with the fear that in this moral surgery which his duty to God required him to perform he had not handled the knife as gently as he might have done. Unless, however, by his keeping silence the cause of truth would have suffered he would never mention any matter that might injure a single human being. To his mind as to that of St. James that religion was dead

which did not show its fruits in self-sacrificing service to one's fellow-creatures, and though his soul could be wrapt in such spiritual ecstasy as he describes in "St. Agnes' Eve" and "The Holy Grail" yet his idea of heaven was rather that of being "engaged in perpetual ministry to souls in this and other worlds:" being enabled to accomplish this in tireless activity by a union with God closer than any possible on earth, though even here Tennyson believed that those who truly seek God will find Him to be "closer than breathing, and nearer than hands and feet."

Much of Tennyson's religious life and teachings may be learnt from the pages of his son's memoir of him, whose title page bears the quotation,

"I have lived my life, and that which I have done
"May He within Himself make pure."

A great deal may also be gathered from the noble poem entitled "The Ancient Sage." I was constantly with my uncle during his writing of it and he told me that it represents what he would have believed had he lived, as did the Sage,

"A thousand summers ere the time of Christ",

therefore he said you must add on Christianity to get at his true theology.

I once asked my uncle whether he agreed with Bacon's dictum that Pilate's question, "What is truth?" was put jestingly. "No," he unhesitatingly answered, "it was in no spirit of jesting he uttered those words. They may have been accompanied with a shrug of the shoulder, and spoken in a cynical tone, but I believe rather that they were wrung from the depths of a heart that had learnt that there was no truth in the religious systems then in vogue, and knew not where to seek it. Alas! that we should hear this cry repeated in our own age and that men should fail to find their soul's craving for truth satisfied by Christianity. The great spread of agnosticism and unbelief of all kinds seems to me to show that there is an evil time

close at hand. Sometimes I feel as if it would not surprise me to see all things perish. I firmly believe that if God were to withdraw Himself from the world around us and from within us, for but one instant, every atom of the creation, both animate and inanimate, would come utterly to naught, for in Him alone do all beings and things exist. Wherever life is there God is, specially in the life of man. I believe that beside our material body we possess an immaterial body something like what the ancient Egyptians called the Ka. I do not care to make distinctions between the soul and the spirit as men did in days of old, though perhaps the word spirit is the best to use of our higher nature, that nature which I believe to have been in Christ truly divine the very presence of the Father, the one only God, dwelling in the perfect man."

Tennyson often spoke to me of the actuality of Christ's presence to him in the Holy Communion—a presence which he considered the divinity of our Lord alone rendered possible. He dwelt much on the grandeur of the title "The Son of Man". "We are all sons of God," he was wont to say, "but one alone is worthy to be called "*the* Son of Man," the representative of the whole of humanity. That, to my mind, is the diviner title of the two, for none dare apply to himself this title save Christ, as thus representing the whole human race."

Most of my uncle's talks with me about religion took place on the Beacon Down, a lofty eminence now crowned by the Tennyson memorial cross, but then by the beacon which gave its name to the down, and which always seemed to me to be a fitting emblem of the poet-prophet whose whole life was a striving to be the beacon that he felt God had destined him to become to the storm-tossed mariners on the sea of life. It was for their sakes that he wished the hope that was in him to be recorded in any collection of his poems published, by always ending them with those now well-known lines that are among the last he wrote:

“For tho’ from out our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face,
When I have crost the bar.”

If I ever reach the heavenly haven beyond the grave it will be largely because my uncle's beacon-light showed me the way. Nothing that others ever spoke to me, and nothing I ever saw ever made the impression upon me that his words and manner did when one day as we were descending the steep, grassy slope from the beacon he turned to me and said in exactly the same natural way as a child would express his delight at his father making him his companion: “God is with us now on this down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus: we cannot see Him, but He, the Father, and the Savior and the Spirit, are nearer perhaps now than then to those that are not afraid to believe the words of the Apostle about the actual and real presence of God and His Christ with all who yearn for it.”

I said I thought such a near actual presence would be awful to most people. “Surely the love of God takes away and makes us forget all our fear,” he answered. “I should be surely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart.” And I looked on Tennyson as he spoke, and the glory of God rested upon his face, and I felt that the Presence of the Most High had indeed overshadowed him.

SOME THOUGHTS AS TO THE EFFECTS OF THE
DEATH OF CHRIST

BY DAVID FOSTER ESTES, D. D.

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In the "Theological Symposium" on the subject of the Atonement, which was arranged some years since by an English newspaper (1), the following statement may be found from the pen of Dean Farrar (2): "The language of the Augsburg Confession that Christ died 'ut reconcilaret nobis Patrem,' and of our own Fourth Article that 'He suffered, was crucified, dead and buried *to reconcile the Father unto us,*' may be capable of being rightly explained. But this is *not* the language of Scripture, which invariably says that Christ died 'to reconcile (not God to us, but) *us to God.*'" This view is thus so positively asserted by Farrar, and has been repeated so often by others with equal positiveness, and gains, it must be recognized, such plausibility from the natural suggestions of our English translation, that probably many now suppose that the above statement rightly expresses the doctrine of Scripture. Consequently it may be best, in entering on some thoughts as to what Christ accomplished by dying, first to ascertain the nature of the "reconciliation" which Paul thought and taught to be consequent upon Christ's death.

At the very beginning it is important to inquire whether the significance of the Greek word which Paul used to express the idea under consideration *καταλλάσσειν* is exactly the same as that of the English word "reconcile." It is certainly possi-

(1) Published under the title "The Atonement in Modern Religious Thought. A Theological Symposium, 1901." The Christian World, 1899-1900.

(2) Page 36. The italics are Dean Farrar's.

ble that, while generally corresponding, words in the two languages may yet be used for different relations and with unlike suggestions, and such is true in this case. When we speak of reconciling one person to another, or of one as reconciled to another, it is perhaps invariably understood that a change of temper and disposition has come to the person chiefly spoken of and to the advantage of another. But careful study of the uses of *καταλλάσσειν* will show, first, that a change not of temper, but of relation, may be the chief thing thought of: that is, that, like peace in the Old Testament, the reconciliation may be objective and outward, rather than subjective and inward; and, second, that in Greek, unlike the English, the person who is made grammatically the object of the verb in the active and its subject in the passive, is not the one who changes, but is the one in whose favor the change is made.

For example, in the Ajax of Sophocles we read (line 784) *θεοῖσιν ὡς καταλλαχθῆ χόλου*, words which, if merely "upset" into English, as Paul's have been, would be rendered "to be reconciled to the gods," but which are rightly understood only if taken to mean, as Jebb takes them, "to make his peace with the gods." Xenophon said of Orontes (Anabasis, I:6.1) *καταλλαγείς δὲ οὕτως Κυρῷ*, which Fritzsche well renders into Latin "*recuperata Cyri gratia*," meaning not "having become reconciled to Cyrus" (which from the Oriental point of view would be absurd), but "having regained the favor of Cyrus." Fritzsche also cites the words of Josephus (A. J., 5, 2, 8) about the man who followed his concubine to her home and won back her favor, *καταλλάττεται πρὸς αὐτήν*. He also quotes the Septuagint form of the Philistine question about Saul (1 Sam. 29:4) *ἐν τίνι διαλλαγῆσεται οὗτος τῷ κυρίῳ αὐτου;*, unintelligibly rendered into the English versions, "Wherewith should he recocile himself to his master?" for of course it means "How will he get his master's favor except with our heads?" Finally, a moment's thought will show anyone that we do not get the idea of the words in Matt. 5:24 *πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου* we read them, "First be reconciled to your brother," but only when we see that they signify, "First win your brother's alienated favor back." Certainly,

then, when we take up Paul's teaching we should bear in mind that the "reconciliation" may be, so far at least as the word itself is concerned, a change in relation wholly on the part of God. It is in the sense just suggested that the word *καταλλάσσειν* is taken by the great majority of great scholars. Thayer merely translates and so approves Grimm in rendering the verb "to receive one into favor," that is, to become favorable. Cremer defines the noun similarly, only more fully and strongly, as "the new moulding of the relation in which the world stands to God, so far as it no longer remains the object of his wrath."

According to the greatest commentators on Romans and Second Corinthians since the time of Fritzsche, the course of argument in both passages (3) where Paul presents the thought of "reconciliation" forces the idea of a change on the part of God. Meyer says, "God through Christ causes that sin should cease to be an occasion of wrath against the sinner." Lipsius says (4), "The change indicated by *καταλλαγή* is primarily and essentially accomplished in God. To the change in men no attention is paid. God gives up his wrath against the sinner." Liddon writes (5), "The reconciliation must be taken passively, not merely or chiefly actively. The reconciliation is accomplished not only in the hearts of men, but in the Heart of God." Sanday and Headlam in like manner hold that the reconciliation is not on the part of man only, but is as much on the part of God, while Denney (6) insists that the "reconciliation" "is not a change in our disposition toward God, but a change in His attitude toward us." "To say that the reconciliation is 'mutual' is true in point of fact; it is true, also, to all the suggestions of the English word; but it is not true to the meaning of *καταλλαγή*, nor to the argument of the passage." Weiss, in the Meyer Commentary, restates still more forcibly the earlier position of Meyer himself, that the reconciliation is thought of by Paul wholly as a change on God's part; and last of all

(3) Rom. 5:10, 11; 2 Cor. 5:18, 19.

(4) Handcommentar zum neuen Testament.

(5) Explanatory Analysis of St. Paul's Epistle to the Romans.

(6) Expositor's Greek Testament on Romans 5:10, 11.

Lietzmann (7) declares, "The *καταλλάσσειν* signifies primarily a change of mind on God's part—as, to be sure, men have only a passive share in the whole work of salvation—on the part of God, who provides himself the propitiation, something that men of themselves could never do" (8).

The writers on New Testament Theology are as positive as the commentators, and the great ones are as unanimous (9). Holtzman says in reference to God's "reconciling the world to himself," that it means that "The wrong relation [Missverhältniss] existing between him and the world of sinners has been altered by him wholly without aid from the world, without the least thing having happened on the side of men to bring about this reconciliation" (10). Weiss in his latest book (11) says that Paul in Rom. 5: 10 "is not thinking here of a change in our attitude toward God, but of a change in His mind toward us." Pfeiderer says (12) "The *καταλλαγῆναι* is a change of our relation to God which proceeds from God and not a change of behavior to God which proceeds from us." But, finally, what Stevens says of the teaching of Paul (teaching which it will be remembered that he set aside as untrustworthy) may perhaps appear conclusive as to the character of that teaching. To quote, "The apostle is speaking [Rom. 5:10] of men being 'saved from the wrath of God' (v. 9). They were enemies (*ἐχθροί*, v. 10) in the sense of being objects of that wrath. The reconciliation, therefore, must have fulfilled the conditions on which this holy displeasure of God might no longer be directed toward sinful man, as well as have secured a change of attitude toward God on man's part" (13). If confirmation is needed that the practically unanimous consensus of the most eminent interpreters of Paul's thought rightly sets it forth, it may be found

(7) Handbuch zum N. T., the radical commentary just coming out.

(8) The only names of commentators of high rank whom I have found dissenting are Lightfoot and Westcott.

(9) Beyschlag alone of New Testament theologians of the first rank dissents from the general view.

(10) Lehrbuch der neutestamentlichen Theologie, II. 99.

(11) Religion of the New Testament, Eng. trans., p. 239.

(12) Der Paulinismus, 1873, pp. 99, 100.

(13) Christian Doctrine of Salvation, p. 414.

in what he says of propitiation and redemption on one hand and of justification and forgiveness on the other. If *ἰλαστήριον* has any significance at all, it must mean that there has come to be a modification of what without it would have been God's attitude to the sinner, a thought which is also suggested by redemption (*ἀπολύτρωσις*). So in *δικαιοῦν* and its cognate words (even in their English renderings, though they are somewhat confusing from the fact that some of these renderings come from the root *just* and others from *right*), we see that something has been done for man which is definitely connected with redemption, as this in turn is connected with the death of Christ (14) (Rom. 3:25). It follows then that in his death, to Paul's thinking at least, Christ really influenced the relation of God to man and essentially modified what would otherwise have been God's action. This change in his relation and action toward man Paul called by the Greek words corresponding to reconciliation, and so it is absolutely incorrect to say that the Scriptures teach no reconciliation on the part of God.

I believe that a detailed examination of the teaching contained in the Petrine Epistles, the letter to the Hebrews, and the Johannine writings, would show that the same view of the effects of the death of Christ which Paul held is more or less clearly and forcibly presented in these other books. The Master's own teaching as to his giving his life in place of many is best understood as a declaration of the vicariousness of his death, and the Supper teaching connects the remission of sins with his death (15). But such a prolonged discussion as

(14) It scarcely needs to be noted that the "blood of Christ" meant his death. Westcott's contention that the blood is in some way his life has everywhere failed of acceptance among scholars of the first rank. The blood of Christ must have meant to Paul what we mean by his death.

(15) The declarations of Stevens in his greatest work on the New Testament are significant enough to deserve quotation. He says (*The Theology of the New Testament*, pp. 132, 133), "What could any person familiar with the Old Testament understand by a covenant in Christ's blood, or by the giving up of his life as a ransom, except a sacrificial death?" "It is now generally agreed that the apostolic theology regards Christ's death as directly related to the forgiveness of sins. . . . It thus fulfils a condition of sin's forgiveness. . . . Is it credible that the first disciples, after hearing his instruction on the subject, should proceed to build up a subjective theory of his death which had no warrant in his own teaching? . . . Where is the subjectivity likely to be greatest—in the interpretation of the eye and ear witness or in the reconstruction of the moderns? Many adopt the former supposition; I cannot help preferring the latter."

might be necessary to prove the statements just made is unimportant for the present purpose. Having seen something of the thought of Paul, it is enough merely to submit for the consideration of the reader that from the pen of no other teacher whose words are recorded in the New Testament is there a single word which is inconsistent with the doctrine of Paul that by the death of Christ God's action as to sinners was rendered favorable—not a single word from the words which John the Baptist spoke of the Lamb of God laden with a world's sin to the words which another John wrote of the Lamb seeming as if it had been slain—so that the most that can be claimed is silence on the subject, and that a silence which is in no way necessarily antagonistic to the teaching in question, but easily explicable in harmony with it, while, indeed, much can in my judgment be naturally and reasonably interpreted only as teaching this doctrine.

Paul, at any rate, as has been shown, teaches that the death of Christ influenced the relation of God to men and his action in regard to them. Let it be our next task to see how much is implied in Paul's teaching on the subject and thus to restate it. I think that we may, that in fact we must, find in Paul's teaching the substance of the following propositions:

1. God is angry with sinners and treats them with disfavor because of their sin.
2. At the same time God treats penitent sinners with favor, and inflicts no penalty upon them, even though in past time this forbearance might have been taken as indifference to sin itself.
3. By virtue of what God does in Christ he provides a basis for the new favorable relation to the penitent sinner, this new relation of not dealing with sinners according to their sins being figuratively styled a reconciliation, which is, as we would say, a reconciliation of God to men.
4. That fact in the career of Christ which furnished the ground for this new relation was his death, his death being figuratively styled a propitiation or propitiatory offering.
5. Whatever else Paul may have recognized as the signifi-

cance of the death of Christ, he certainly taught that in it God had shown that he was not indifferent to sin, that he had made in it a display of his righteousness.

6. At the same time, what God has done in Christ quite as conclusively demonstrates his love, for the whole rested on and grew out of his gracious love to mankind in their sin and in spite of their sins (16).

7. Finally, negatively, in Pauline language and thought the "reconciliation" or propitiation, in modern language the "atonement," is a change on the part of God, not of men, being something which men "receive," already accomplished for them.

Thus Paul set forth, as combined in what he regarded as the fact of the Atonement, these other great facts and truths: the sin of man, the infinite love of a righteous and holy God, the suffering and death upon the cross of the eternal Son incarnate, thus the display of divine righteousness, hence the perfect consistency of the gracious forgiveness of sin, to which should be added that the fact of the Atonement, of love securing and assuring salvation by suffering, was made by Paul the ground of strong appeal to men for penitence and perseverance.

It is generally agreed among scholars competent to judge that, in a manner substantially as it has just been stated, the Atonement was regarded and presented by Paul at least, and almost certainly by the rest of the original teachers of Christianity. To be sure, the name atonement has of late been used to cover other and quite different conceptions. While all must recognize the hopelessness of attempting to control language, especially the language of not overscrupulous, as not always overintelligent theological controversialists, it seems not unfitting to protest in passing that, if it were a commercial matter, the courts would certainly enjoin the use of the name atonement for any other idea than that which has been connected with it in Scripture and history. We regret while we jest at the use of "Christian

(16) It is, however, to be noted that nowhere does Paul assert, as for that matter no New Testament teacher ever asserts, that in the sending of Christ, in his death, or in any or all of his career the direct object was to show God's love. They do assert that love is demonstrated, but this is done indirectly, not directly.

Science" as a name for what is neither Christian nor scientific: we appreciate the importance of avoiding the use of the term "incarnation" in the discussion of the common indwelling of God in the souls of men: we have seen the confusion wrought by the various uses of the words "inspiration" and "resurrection:" in the judgment of the writer, it is of even more real and serious consequence that, whether we accept and hold to the Pauline and New Testament idea of the atonement or not, we should at all events use the word for that idea exclusively and only.

Throughout the Christian centuries the immense majority of Christians have intended to hold the view presented in the New Testament as to the significance, value and influence of the death of Christ. Yet none should be astonished, however clearly it may appear from the study of the history of doctrine that this doctrine has been misunderstood, perverted, added to; and also it ought not to need to be said that misunderstanding, perversion, or addition are none of them arguments of any weight whatever against this teaching. It ought to be that the Scripture teaching should be weighed and measured for itself alone, and what ought to be in the end will be.

Of course no great fact or truth can be long held by men without their reasoning about it, and it ought to be so. Given the motions of the heavenly bodies, and the Ptolemaic and Copernican theories successively appear. Given the inorganic universe, and we have physics and chemistry, the atomic theory and the end of it in the theory just developing of ions, a theory unintelligible to many older men. Given Christ's death, securing and assuring forgiveness according to the original documents of our faith, and men must reason about it. If atonement is a fact, there must needs be also theories of the atonement, answers to the instinctive questionings as to the "How?" and "Why?" And so it has been. In more or less consecutive order there have flourished theories that Christ's death was a ransom paid to Satan, that it was the payment of a debt of honor, that it was a governmental expedient, either in the way of an actual transfer of penalty from the guilty to the innocent, or in some

way serving the ends of penalty, even though not itself penalty, or that it was an expression of the nature of God, intended to satisfy the demands of his own nature rather than to serve governmental purposes, and these various conceptions are by different writers most diversely presented and combined. Of course the task of distinguishing and expounding and judging these theories is difficult, but perhaps it may safely be said that the theory which today has the least currency among theological teachers who deserve attention is the "penal substitution" theory, although strangely enough Stevens, in his work, "The Christian Doctrine of Salvation," practically confined his answer to the opposing theories to discussion of the difficulties of this theory.

Suppose that, without discussion of the respective advantages and disadvantages of other theories, some such statement as the following should be tentatively used as a basis for argument, namely: that, alike as the expression of his own intense abhorrence of sin, and also in order that none of his creatures should fail to know that he was not indifferent to sin, God took upon himself in the person of the Incarnate Son suffering even unto death on the cross of Calvary, in consequence of which he now inflicts no penalty on the penitent sinner, but rather receives him into favor, as he could not consistently have done had the Holy One never hung on Calvary.

Let us consider first the possible objections to this view. Perhaps someone will say at once that this theory involves the transfer of guilt and punishment, and that they are not transferable. But, while such an objection would lie against any "penal" theory, and to the mind of the writer would be decisive against its acceptance, yet it is to be noted that in the statement just offered there is no suggestion of the sort. The conception is not that punishment is transferred, but that it is rendered unnecessary. Because such suffering as Christ endured obviated such penal suffering as had been denounced against the sinner's sin, his suffering may reasonably be called substitutionary or vicarious, but the theory under consideration is not a "penal"

theory, but if there must be a name, in default of a better one, let it be called "vice-penal."

But we may be told that it involves the exaction of something from an innocent third party, and that that would be immoral. Now, no one would hold this theory who did not hold the incarnation, and others who discuss it should put themselves in their position. To be sure, if the incarnation were disproved, this theory would fall to the ground with it, but so would the so-called "ethical" theories. The death of Christ should then have no more influence and significance than the death of any other good and well-meaning man. But if we may argue on the basis of the incarnation, then there was no third party at all, but only the great party of the first part over against us sinners, the party of the second part. It can scarcely be called immoral, I take it, for God in his love to assume any suffering which he will in order that he may consistently carry out his purposes of grace.

Sometimes, however, the charge of immorality rests on a different basis, namely, that it is immoral to suggest that any sinner can ever escape any consequence of his sins, for he must himself pay his debt to the uttermost farthing. It should be a sufficient answer to remind ourselves that if Christianity is not a gospel of the remission of some consequences of sin, it is not a gospel of the divine forgiveness, and then it would not be a gospel at all. Surely it is not necessary to prove that forgiveness is not immoral. To deny it, substituting Karma for forgiveness, metamorphoses Christianity into Buddhism.

But it is said, in answer to the representation that there is a wrath of God which it needed the death on the cross to avert from the sinner, that such wrath is inconsistent with his love. No so. The error is on the other side, in holding that wrath must of necessity involve hate, in failing to see that it is perfectly consistent with infinite and eternal love to have the most tremendous indignation against sin which is conceivable and a fixed determination to punish the persistent sinner. Even

though it had been taught by unwise theologians (17), it certainly is nowhere said in Scripture that the death of Christ made God loving. On the contrary, it is constantly taught that it was the love of God which gave the Son to die. At the same time it is asserted that it is because of the death of Christ that it is consistent for the everloving God to act with favor instead of wrath toward penitent sinners. We do not measure the conception of the Apostles fairly until we bring to their words a definition of love which is consistent with wrath against sinners, and a definition of wrath which is consistent with love to sinners. And this is essential to the comprehension of any of the theories of the Atonement. We should recognize that all exalt the love of God (18), even though they may misapprehend the manner of its working. Let no one fancy that it was left for the nineteenth century to discover the love of God. It has been in every age the theme of theologians as well as the song of saints.

It has also been urged that any statement that the forgiveness of our sins is conditioned on the death of Christ is disproved by the fact that we are bidden freely to forgive. As we are bidden in response to confession simply to forgive our debtors, so, it is said, our moral nature forces us to think that God forgives (19). But in this two points are overlooked. One is that in our forgiveness of men, we nowhere and never

(17) It may perhaps be safely doubted that any theologian ever taught any such doctrine in view of the fact that Dean Farrar, in his "Symposium" article referred to above, in gathering all the accessible statements as to the death of Christ which would seem sure to offend the taste of the present day, fails to cite a single assertion which implies the thought that the death of Christ changes the hate of God to love.

(18) Dinsmore, in his suggestive book, "Atonement in Literature and Life," says (pp. 197-8), "Behind the bloodiest and most austere theories of penal satisfaction or legal substitution was the presupposition that it was God who opened the way and provided the means of atonement. Calvin quotes these words of Augustine with entire approval: 'God did not begin to love us when we were reconciled to him by the blood of his Son; but he loved us before the creation of the world.'"

(19) "The only difference between His treatment of offenders and that which He enjoins upon us is one which inevitably springs from the difference between our capacity and His." Tymms, "Christian Idea of Atonement," p. 78.

forgive sins as sins. We may forgive a sinner in so far as there has been any personal offense against us intermingled with his sin, but never the sin itself as sin. The cry of David is in form truer than is often recognized, "Against thee, thee only have I sinned," for sin as sin always is against God only. Consequently, as we can find no safe analogy in our relations because of their entire dissimilarity, to assert how God will deal with sinners, not simply as personal offenders against himself but as sinners, it would be necessary to transcend all human experience and to solve the problem by purely *a priori* reasoning. But, in any case, the difficulty raised is manufactured and wholly unreal, for in every theory it is involved that God makes no demand whatever on the sinner himself or on any other being whatever as a condition of his forgiveness. Whatever may have been essential, he has himself provided. To the sinner comes forgiveness, free forgiveness, simple forgiveness. If we pray, "Forgive as we have forgiven," his answer is "Forgive as you have been forgiven."

But with a slight turn of the kaleidoscope comes the objection that if God provided the means of reconciliation it is absurd to talk of his being reconciled, because, as it has sometimes been put in the hearing of the writer, "A being who is willing to be reconciled does not need to be reconciled." If this were a real absurdity, it would be surprising that with all the thought which has through the centuries been laboriously given to the subject, everybody, apostle, saint, exegete, philosopher, theologian, has till now failed to appreciate it. But if we pass from the figurative presentation of the case as it is found in Scripture, to state the thought in non-figurative language, we shall see, as we have earlier seen, that the word reconcile as used by Paul meant simply and only to modify, not sentiment but relation, not character but action, and so the epigram must be made to read, "A being who is willing to modify his course of action, if on any ground he can do so consistently, does not need any ground for it, but can modify his action without any justifying element," a statement which would be manifestly absurd. The epigram loses its force when its terms are defined.

Another objection of a quite different character is that if Christ has so suffered that it is needless for any sinner to be punished, then it would be unjust for any sinner to be punished, for in thus doing God would be exacting double. Having received the equivalent of penalty, God may not then inflict penalty. But while perhaps this objection may fairly be urged against certain ways in which the atonement has been presented, it certainly does not lie against the idea as it is presented in Scripture or as it has been stated in this paper. It will be remembered that no quantitative suggestion has been made: there has been no hint of so much for so much. The thought has been only that Christ's death had in some way so displayed the righteousness of God that in virtue of it he can consistently forgive. But so far as men can see, and as it is in no way absurd to hold, the same display of divine righteousness would be imperative before the sin of a single sinner could be remitted, and yet this display would not be insufficient if the sin of the world, yea, even of the universe, were remitted.

There has also been more or less, in any case too much, theorizing about the atonement which has justified the objection that it was merely mechanical: if not actually immoral, at least unmoral. Crude, hard expressions, however harmful they may be, are as unavoidable as they are regrettable, but of course thinkers should be no more repelled than attracted by the error of superficial talkers. Unreality and unmorality are the twin faults of all mechanical theories, but on the other hand reality and morality are not the characteristics of "moral influence" theories alone. Indeed, any theory which limits itself to an influence upon men for the death of Christ evades some of the great realities, guilt, penalty, pardon, or deals with them in only a partial manner.

It is sometimes urged that the Godward efficacy of the death of Christ is not "preachable." Did anyone ever hear or read of this as a difficulty on the part of a man who accepted it as true? It is scarcely surprising that a man who does not hold it cannot preach it, of course he ought to find that impossible;

but how is that any real argument against the view in question?

Finally, we hear that the atonement as taught in Scripture is unacceptable to the "modern mind," so that an eminent theologian has been obliged to devote a volume to an attempt to reconcile the two. Granted that the men who bear most strongly the stamp of this age are averse to any theory and to the fact itself of the atonement, what follows? Before we make our message over to suit the prepossessions of those to whom we preach, ought we not carefully to settle which is nearer right, the message or the men? None of us can accurately estimate the influence upon our thinking of the age of which we are a part. It is our intellectual and spiritual atmosphere, bringing us the life-giving oxygen, at the same time filling our lungs with hostile germs. What are some of the characteristics of the half-century which has lately closed? As a result of the work of Biblical critics there has come to be not only widespread uncertainty as to the authority and value of the Scriptures, but even in some cases an apparent prejudice against any conceptions regnant there. As a result of the activity of Ritschl (20) and his many scarcely less able followers, there is a hostility on the part of many who do not even know of Ritschl against any consistent philosophy in religion. As a natural consequence of the discovery of the principle of evolution, this principle has been applied beyond reason and forced into spheres where its application is as impossible as it is unproved. The pendulum has swung so far that the moral character of evil has been obscured in the minds of many; and sin is no longer abominable and hateful in their eyes, but only a step in the development of good, unpleasant to be sure, in certain relations at least, but involuntary and un-

(20) It may also be noted that Ritschl himself, while recognizing the Scriptural basis of the doctrine of the atonement, was peculiarly indifferent or rather hostile to this doctrine. Stalker, in his just published lectures ("The Atonement," p. 122), couples him with McLeod Campbell and says, "Both appear to have been comparatively insensible to the element of sin which we call guilt, and, therefore, they were also unsympathetic to the process by which this is put away."

avoidable. And, again, if I may be allowed the expression, humanity has of late "found itself." This is due partly to evolutionary thought which has emphasized the race relation (21) even at the cost of individuality and responsibility, partly perhaps to the binding of the world together by the many cords which peculiarly unite the nations now, and partly to a fashion of thought which glorifies man to the point of extravagance, which you may trace in tones as unlike as those of Comte and Ingersoll, Walt Whitman and Foster. When all this is taken into account, is it surprising that the offence of the cross has not ceased, but that the atonement is widely unpalatable? In every age there has been antagonism to Christianity on the part of those to whom it was presented; in every age there has been an unconscious warping of the message because they that preached were themselves men of their age; but never till this generation has it been soberly proposed by men claiming to be conscious of light and leading that the message of the cross should be deliberately modified and minified to meet the views of those at variance with the faith which it has heretofore been invariably held was "once for all delivered to the saints."

Rather, over against the drifting current of much, though far from all, popular thought in these days, unified and by some glorified as "the modern mind," and by others as "the Christian Consciousness," there may well be urged as strong argument the long and wide, not to say the continuous and universal acceptance of the fact of the reconciliation of God to men in the dying Christ. This may fairly be considered the true Christian Consciousness, and hailed as what other generations called the "*testimonium Spiritus Sancti*." The promised guidance of the Holy Spirit has been in our day claimed as the cause of every shift in the theological breezes, and they have been many. While the right and duty of private judgment is to be insisted on, is it not most reasonable to expect this guidance to appear in the consensus of the Church as a whole?

The view which was presented above has also the advantage

(21) Cf. Denney, "Death of Christ," p. 306.

that it is Scriptural as well as catholic. Nor is this an element of facile but at bottom unworthy appeal. If it were granted, at least for purposes of argument, that Christian doctrine has been a blunder from the beginning till now, in kernel as well as in husk, it would certainly remain to be shown how it will be possible, if it were reasonable or desirable, to perpetuate under the name of Christianity what has not only broken with its whole historic past, but has at the same time consciously cut loose from its original and basal historical documents.

Another strong reason for holding that the sufferings at Calvary sustained a peculiar, a unique relation to the sins of men, is found in the manner in which they were regarded and undergone by Jesus himself. Long before the end, when approaching the steep ascent to Jerusalem, he was so manifestly and strangely affected that his disciples in awe, the throng in fear, fell back from him and left him to walk the road alone. While still in the Temple his perturbed spirit wrestled with the thought of praying to the Father to save him from the coming hour. In Gethsemane the prayer that the cup might pass was offered in such distress of mind that it drove the blood through the pores of the skin. Upon the cross, after hours of silence which doubtless veiled such agony of soul as we may not imagine, he at last burst into the cry, "My God, my God, why hast thou forsaken me?" Now to hold that fear of dying, anticipation of physical suffering, however acute or prolonged, disappointment at being seemingly deserted to his enemies, any or all of these or similar emotions, could have resulted in what is told of Jesus is simply incredible. If, with Sabatier, (22) we say of what he calls "The drama of Calvary" (the phrase is noteworthy and suggestive) that "Whatever the grandeur and sublimity of this drama, it was not . . . isolated, . . . it takes its place among all the successive acts of negation and all the martyrdoms inspired by the same feeling and tending toward the same object. . . . There is not a single victory of good but demands its victims, nor a single progress but the ransom must be paid for it. The work of Christ ceases, then, to be isolated"—

(22) "Atonement," pp. 130-1.

if we speak thus, must we not explain why Jesus did not meet even death itself, as so many of his followers have met it, with a smile of faith and a song of triumph? This view puts the Master on a plane of fortitude and faith far below innumerable heroes and martyrs, "men and boys, the matron and the maid," who have gone to the rack, the stake, the very cross itself undaunted and cheerful. That Jesus should have shrunk from it, obliges us to search for something unparalleled in its nature. May we not hold that, surrounded by sinners, himself the victim of sin, the sinless one entered by the power of sympathy fully into the moral condition of men his brethren, lived over the sin of sinners, appreciated as only one who had not sinned could appreciate its vileness and foulness, felt its heinousness, saw how it had forfeited the favor of God and set at nought even his love, until the spirit of Jesus thus bearing the sin of the sinner, of all sinners, of the world of sinners, saw as none other ever had seen or could see the horror of the position of one on whom rests the wrath of God, and, absorbed in this alone, cried, "My God, my God, why hast thou forsaken me!" This conception of the suffering on the cross would go far to explain what else seems inexplicable, namely, the shrinking of horror with which Jesus regarded and endured it, and at the same time it becomes plain that such suffering may serve we know not fully what purposes in the will of God, in which will we are sanctified by Christ's sacrificial offering of himself.

Indeed, not only is the attitude of Jesus toward his death inexplicable unless it was a making of him who knew no sin to be sin that we might be the righteousness of God in him, but also the fundamental fact of the Incarnation becomes equally inexplicable and incredible. Great as is the value of words such as were spoken by him who spoke as never man spoke, great as is the significance and power of the perfect example, yet when we measure, so far as it is possible to measure them, the unspeakableness of the Father's gift, the tremendousness of the "Kenosis," the depth of the humiliation involved in manhood, servitude, death, yea, upon the cross, we cannot see the reasonableness of it all, unless it was that he might taste

death for every man that God might justly justify the believer. And this conviction that without the atonement the incarnation becomes inexplicable is confirmed by the further conviction drawn from study of church history, that the thought of Christ as divine does not long abide after the thought of Christ as atoning has been banished (23).

The thought of Christ suffering to atone peculiarly exalts the love of God. Strangely enough the opposite is often asserted, and it is held that God's love is exalted if it is held that a loving God would find it simple consistently to forgive, and that his pardon cost him nothing. In answer it needs only to be urged that, while we would not dare to imagine obstacles to forgiveness in order to exalt the love which yet forgives, still it should need no proof that love overcoming obstacles is seen as mightier according to the greatness of these obstacles. We have a measure for love when we see that God so loved the world that he gave his only begotten Son, and that in Christ on Calvary divine love was dying to save men. It may be added that unless this is seen love is not really seen. To suffer but to suffer, to suffer merely to show love, does not show love. There must be a worthy purpose, there must be a correspondent accomplishment,—it must be fact, not "drama"—or the attempt to display becomes mere display, theatrical and false.

While thus the love of God is exalted, at the same time in the shadow of the cross the greatness of sin is seen as nowhere else. Where sin is not regarded as exceedingly sinful, the atonement is of course not accepted even in theory. It is to be feared that where the atonement is denied the sense of sin lessens. Is it not almost with a chill at heart that one reads such words as these from an honored theological teacher (24), "We may be sure that the Father in heaven will not unduly con-

(23) After the above had been penned the following confirmation was noted in Denney's "Death of Christ," p. 320: "It is a common idea that Socinianism (or Unitarianism) is specially connected with the denial of the Incarnation. It began historically with the denial of the Atonement. It is with the denial of the Atonement that it always begins, and it cannot be too clearly pointed out that to begin here is to end, sooner or later, with putting Christ out of the Christian religion altogether."

(24) Bowne, "Atonement," p. 100.

cern himself about the debt of the past when his prodigals return to their Father's house"? As for love so for sin, a measure is needed. Measure it by the facts that it cost man the averted face of the loving Father which it cost the Son the flesh and the cross to do away with, then sin is seen to be exceedingly sinful. Yet

"While his death my sin displays
In all its blackest hue,
Such is the mystery of grace—
It seals my pardon, too!"

It remains to be urged, lastly, that this doctrine is more ethical than the theories sometimes called "ethical." Those who hold that the death of Christ conditioned the action of God according to his own wise and loving plan do not deny that the death of Christ exerts a moral influence over men. Nay, rather, we assert it, we emphasize it, we use it, we claim that we strengthen it. The choice is not between asserting an influence over men only on the one hand, or over God only on the other, for no one holds the latter position. The choice is between holding that Christ in dying has power over men only, or holding that he, dying, has power both with God and with men and has prevailed.

The view of the atonement which is at once Scriptural and orthodox (25) is built upon the experiences and convictions of the holy men of old in whom it is generally recognized that the Spirit peculiarly wrought: it answers to the aspirations which sacrifice universally expressed: it is buttressed by the intuitions, the fears, the hopes embodied in those masterpieces of literature in all the ages which have dealt with the trage-

(25) Stevens says: "Paul wrought out a definite theory on the subject of the relation of the death of Christ to the forgiveness of sins and the orthodoxy of all ages has been a reproduction, with variations, of that theory." "Christian Doctrine of Salvation," pp. 106-7.

dies, the tragedy of sin (26): it is confirmed by the reasonings of the greatest philosophers and theologians: it dries the tears of penitents: it has inspired the most impassioned songs of our hymnody: it has filled to overflowing the rapt visions of mystics: it constantly incites saints to greater saintliness: it comforts heart and soul not in life only, but even in death's dread hour: in all this the thought of Christ reconciling God and the world by bearing the sin of the world on the cross proves its ethical power to be incomparably great.

No element in the propitiatory view of the atonement weakens the manward dynamic of the cross. Faith is no less spirit-

(26) Dinsmore in his book, "Atonement in Literature and Life," has shown what confirmation the thought of the vicariousness of Christ's death has received at the hands of the masters of literature, using among others Homer, Aeschylus, Sophocles, Dante, Shakespeare, Milton, George Eliot, Hawthorne, and, in part, he sums up his work by saying: "It has often been charged that the theologians have woven their theories of the atonement out of distorted views of God, poor exegesis, and mistaken conceptions of the nature of the divine government. Doomed by their unnatural origin, these dogmas are malformed and unworthy children of the brain, unfit to be domiciled. On the contrary, it can be shown that every interpretation of the cross which has entered vitally into the life of the Christian church rests upon a principle which has received recognition by some world-famous mind in literature" (p. 173). The whole passage is extremely significant, but only the following may here be quoted in addition: "The evidential value of this fact is of superlative importance. It proves that the chief expositions of reconciliation between God and man have come out of the burning heart of humanity, and are not unwarranted conclusions of minds still in the twilight of religious knowledge" (p. 174).

On the other hand Clow, in his late extremely suggestive book, "The Cross in Christian Experience," acutely shows how it is the lack of the redeeming cross which makes the hopelessness of "The Scarlet Letter." "The strange thing about that book is that Hawthorne does not seem to have heard of the Cross. The fatal flaw on the story, even as a work of the imagination, is this, that he depicts a preacher of an evangelic gospel who does not seek healing in the Cross. But he is true to the sombre fact that Dimmesdale finds no healing otherwise at all. He is driven by the agony of his conscience to open confession at last. But his confession alters nothing, atones for nothing, and Hawthorne has no refuge from the dilemma in which the sinner is placed, except death. Whether this claim of the Cross be resented or not, this remains clear: that to reverse the effects of sin [one of the chief of which, in Dimmesdale's case, was the sense that God was estranged] it is the one and only power" (pp. 125-6).

ual and transforming, if through faith we receive the propitiation which God set forth in Christ's blood. The love of God is, as has been said, only exalted and thus intensified as a motive by the thought of love's sacrifice to death. Christ is no less an example of patience when we think of him as suffering silently, the just for the unjust. Duty is not narrowed when we hold that one died for all that they who live should live no longer for themselves; nay, rather, it is broadened by the thought that even the Son of Man not only lived to serve, but died as a propitiation for the sins of the world. And, finally, what other warning could rival in impressiveness the thought that the Christian sinning willfully has trampled under foot the Son of God and has accounted the blood of the covenant, wherewith he was sanctified, a defiled thing? If the thought of the manward power of the cross is ethical, still more ethical is the added thought of its Godward efficacy. If anywhere the single thought of the influence upon men of Christ dying has seemed to work greater things than the larger thought of power both manward and Godward, believe me, the part is not greater than the whole; if that has moral power, this more.

THE EPISTLE TO THE HEBREWS:

STUDIED THROUGH ITS INDUCTIVE LOGICAL FORMS, SHOWING
THE LOGICAL INCENTIVE TO SERVICE.

There is no more exquisitely beautiful book in the New Testament than the Book of Hebrews; none that goes more deeply into the heart of the Gospel, and therefore none that better repays earnest and continued study. By internal evidence the book itself supports the theory that it was written by the Apostle Paul. It shows his perfect familiarity with the rites and symbols and ceremonial worship of the Jews; his profound thinking and thoroughly logical habit of expression; his clear insight when considering, and, step by step, unfolding the plan of salvation,—which insight is so manifest in Romans; and lastly, the deep-rooted and abiding love to both God and man and the strong, undaunted faith that abounds in the Pauline Epistles. Hebrews is the companion piece to Romans;—each being a masterly argument of its kind, whose object is to prove the efficacy and fullness of salvation in Christ Jesus, and the consequent obligation of the saved. Romans, written to the Gentiles, starting with the revelation of God in nature,—which was the only point where Paul could meet them upon common ground,—reasons, step by step, deductively, to the duty of the redeemed and consecrated man. Hebrews, written for the people of Israel, —who were familiar with the Temple and its details and schooled in the Mosaic Law,—presents two instances, the well known Type, and the more obscure Antitype, and, using the process of Analogy, reasons inductively to the need, sufficiency and supremacy of Christ.

Doctor Noah K. Davis, of the University of Virginia (“Elements of Inductive Logic,” Ch. V., No. 42, page 69), thus lays down the canon of procedure for “Induction by Enumeration of Marks,” or Analogy:—Greek, *ἀνα* throughout, *λόγος* word, —the word throughout:—“If two instances agree in having

many marks in common, then all marks in the one are also in the other instance." The plan of Hebrews is in strict accord with this canon.

In Chapters I., II., III. and IV., in bold word pictures, Paul brings out the common marks of the two instances. It is clear from the text that these two instances are:

I.

TYPE.

The Nation, Israel according to the flesh.

II.

ANTITYPE.

The Elect, Israel according to the Spirit.

In the relation of Antitype and Type, compared to each other as substance to shadow or real to image, we have the key-note to the Book of Hebrews, which is the word "Better." It is well, in the first study of the book, to trace this word and notice how it serves to throw up the Antitype in bold relief.

In the first four chapters, then, the marks held in common by the two instances are enumerated as follows:

I.

TYPE.

1. A people chosen and made the recipients of Divine communication.

I:1.

2. Specially appointed messengers by whom God spoke.

I:1. II:2.

II.

ANTITYPE.

A people chosen and made the recipients of Divine communication.

I:2. II:10-13.

A specially appointed Messenger by whom God spoke,

I:2.

excelling the previous messengers in these points:—

(a) Declared divine;

I:3-14.

(b) Crowned with glory and honor;

II:7-9.

(c) Perfected through suffering;

II:10, 18.

(d) Having a full, experimental knowledge of human needs.

II:14-18.

3. A message emphasized.

II:2.

A message emphasized

II:3-4.

more strongly in these points:

(a) The subjection of all things to the Messenger;

II:5-9.

(b) The special training and wonderful endowment of the Messenger.

II:10-18.

4. A prepared rest into which some of the chosen race were proven unworthy to enter.

III:7-19. Ps. XCV:7-11.

A prepared rest into which some of the chosen might be proven unworthy to enter.

IV:1-16.

At the beginning of Chapter III, Paul, having shown the first three marks to be held in common by the two instances, is about to proceed to search farther in the second instance for other marks that are known to exist in the first. But he is so deeply impressed with the solemnity and importance of the task he undertakes that, commencing at Chapter III:7, he is constrained to pause and utter a word of warning, which leads him to establish the fourth mark held in common between the two instances. It is well to consider earnestly here what he says concerning this rest and those who may not enter. Referring to the Type, it is distinctly said (Hebrews iii. 7-10, Psalms xcv. 7-11) that of those who were in the "day of temptation" (τοῦ μπειρασμοῦ trial) "in the wilderness,"—that is of those who came out of Egypt, having been led forth by Moses, some "hardened their hearts," and thereby failed or lost the privilege of entering into the rest. This "rest" had evident connection with the earthly Canaan, and yet, that "promised land" was plainly that which Israel was to overcome and master in accordance with God's will, and those who entered and their descendants, who are exhorted in the 95th Psalm, learned by experience that they possessed only by conflict, and retained only through obedience, and that victory in the one and power for the other came only through faith. In other words, this "rest" did not mean to them cessation from exertion, but the

repose of continued overcoming through faith;—a restful overcoming, because they “ceased” or turned from their own works, and were relieved of all responsibility by throwing the burden upon God.

Turning to the Antitype:—it is often asserted that the “rest that remains to the people of God” is heaven, where all toil and conflict and sorrow will be ended. Remembering that the bondage in Egypt is always conceded to be the type of the bondage in sin, and the deliverance by the blood of the Passover, the type of the deliverance by the atonement of Christ, carrying out the analogy, it follows that some who are delivered from sin will fail to enter heaven. This is clearly the doctrine of “Falling from Grace,” which Paul contradicts in this very epistle by the “*reductio ad absurdum*” (vi. 4-6), and which the Master himself contradicts in John x. 28 and vi. 39-40. Moreover, in the passage we are studying now Paul exhorts the brethren to “labor” (iv. 11) “to enter into that rest,” and writing to the Romans under the inspiration of that same Holy Spirit he distinctly asserts that we are “justified by faith without the deeds of the law” (Rom. iii. 28), and to the Ephesians (Eph. ii. 9), that “salvation is not of works, lest any man should boast.” Indeed, the whole tenor of the Gospel is that the redeemed should labor because *he has been redeemed* and heaven *is* in store for him, and not in order that he may enter into its rest.

What, then, is the rest in the Antitype? Just what it was in the Type—the constant overcoming, the entering into and holding through faith that which God has appointed his chosen to conquer:—and it may be entered upon “today,” and progressively entered upon every “today” that may come, and there will never, never be a day when the Antitype, individually or collectively, will not be in danger of failing to enter into that which is yet to be possessed,—even as did Israel of the Type, who began to enter in crossing the Jordan. This “rest” is continually entered in by the subject willing, determining (and herein is the “striving”) to cease from his own works (that is, his own plans and ideas), as God willed to cease from his works

in creation. This "rest" is "today," and it is achieved for today by determined and continuous exercise of faith. Lovingly Paul goes on to explain that the word of God, as it comes to us, searches and lays bare every nook and corner of our hearts (iv. 12), and reveals every thought and intention of every creature, quick alike to perceive and make manifest those who struggle to enter in and possess the presented truth and those who harden their hearts. Besides (iv. 14-16), we have the great Helper, Jesus, who was himself human, and who as man "tempted like as we are," had to strive continually to enter into this rest, and therefore knows just how hard it is and just what help we need. Right here lies the connection. Going back to the first six verses of Chapter III., we see that Paul is endeavoring to draw their attention to Jesus as the Spiritual High Priest, and the grasping of the thought that he wishes to present is, to their minds so long accustomed to visible form and ceremony, territory that must be overcome through faith.

Having established this point, and having enumerated the fourth mark held in common by the two instances, the apostle now begins again in Chapter V. to speak of the High Priesthood of Christ, so identifying in the Antitype a mark that is known to exist in the Type. But again he has not proceeded far into the analogy until he becomes impressed with the immense importance of his subject, and the possibility of his readers failing to grasp it through sheer inability to use their unused spiritual-mental faculties (v. 11-14). He is attempting to give to their spiritual natures strong meat, such as can be digested only by those who are of "full age" and by reason of "use" (Gr. *ἐξὶν* habit, practice—a strong word) "have their senses exercised to discern both good and evil," and possibly they are only "babes" needing "milk" and desiring to be taught the first principles of God's claims upon them. But he remembers (vi. 1-19) that, granting they are babes spiritually, they still have life in Christ Jesus, and the only way for them to attain the habit of taking meat is to begin to take it. Therefore he determines not to "lay again the foundations" but to "go on to perfection" and let them learn the use of meat by using it

(vi. 1-2). For, even supposing that they were such weakly spiritual babes that they had perished outright of inanition, he could not bring them to spiritual life again by preaching to them the first principles of Christ. For the life that they had was in the Christ, and their death from inanition would simply prove to the world that Christ was unable to support the life that he had begun. Obviously, Jesus as a Saviour would be put to open shame and it would be useless ever to preach him again. (vi. 4-6. Contradicting the idea that the "rest" of iv. 9 is heaven.) So Paul determines to go on feeding the meat.

Illustrating farther he changes his figure. (vi. 7.) The earth may look unpromising, but the seed is sown in it, and the rain comes oft upon it, and God blesses it and it bears. If any place brings up only thorns and briars, that does not prove that the rain did no good, but that there was no root there. It would do no good to be continually digging to see if the root had sprouted. The husbandman must sow the seed, labor with the rain and God's blessing, and then burn the thorns and briars. (vi. 8.) But Paul feels that he is writing to those who have spiritual life (and hence—i. 2—he says "us), seeing that they have already shown evidence of fruit (vi. 9-10), only he would have them be diligent, relying upon God's promises as others had done in faith. Then, encouragingly, he reminds them of the surety of God's promises, because God, who could not lie, had not only promised but had confirmed his promise by an oath sworn by himself because there was no greater; and therefore the hope that rested upon God's oath was certain, and could venture into the very Holy of Holies. (vi. 11-19.) But the High Priest must go first into the Holy of Holies (20), and Paul is brought back once more to the discussion of Jesus as High Priest and to the identification in the Antitype of marks existing in the Type. This discussion occupies Chapters III. 1-6, V. 1-10 and VII., identifying the High Priest, and Chapters VIII., IX., X. 1-18, identifying the remaining marks.

There are now to be considered these marks found in the

Type, concluded by analogy to exist in the Antitype, and then identified in detail:

TYPE.	ANTITYPE.
1. A High Priest.	The High Priest.
(a) Aaron and his sons. V:4. Ex. XXVIII:1.	Christ Jesus,—Son over His house forevermore. III:1, 6.
(b) Order of Aaron:—Specified order. V:4. VII:5, 11.	Order of Melchisidek:— Specified order. V:10. VII:15-17, 21.
(c) Ordained for men in things pertaining to God. V:1-4.	“So also Christ.” V:5-9.
(d) Called of God, V:4.	Called of God, V:10.
(e) To offer sacrifices and offerings. V:1. VIII:3.	To offer Sacrifice and Offering. VIII:3.

Having identified the High Priests in his official capacity, it is obvious that as the enumerated marks of the Antitype were distinguished by superiority from those of the Type corresponding, the order of High Priest of the Antitype must be of more excellent dignity—or “better”—than the order of High Priest of the Type. This is proven by careful comparison.

ORDER OF HIGH PRIEST OF TYPE.	ORDER OF HIGH PRIEST OF ANTITYPE.
(a) With pedigree; showing limitation of life. VII:5.	Without pedigree; showing non-limitation of life. VII:3.
(b) Many priests by reason of death. VII:23.	One Priest continually. VII:3, 24-25.
(c) As sons of Levi, tithed other sons of Abraham. VII:5.	Tithed Levi in Abraham. VII:6-10.
(d) Descended from him who received the promises; therefore, less. VII:5.	Blessed him who received the promises; therefore, greater. VII:6-7.
(e) Belonging to a law, covenant and priesthood making nothing perfect. VII:11-12, 18-19.	Belonging to a better hope, better covenant and having the power of an endless life. VII:12-19. VIII: 6.

(f) Priests of the order confirmed without an oath.
VII:21.

(g) Priests needed to offer sacrifices daily for themselves and for the people.
VII:27.

(h) Priests of the order were men of infirmities.
VII:28.

Priest of the order confirmed with an oath, and made surety of a better testament.
VII:21-22.

Priest offered *one* sacrifice not needing to be repeated.
VII:27.

Priest of the order was perfected (Gr.) forevermore.
VII:28.

Chapter VIII. opens with the Inductive Summary concerning the High Priesthood of the Christ. This summary presents:

(a) Jesus, the Spiritual High Priest (Verse 1).

(b) Exalted to the right hand of God, and ministering in the Heavenly Tabernacle, "which the Lord pitched" (Verses 1, 2).

(c) Recognized as the Mediator of "a better covenant" (Verse 6).

In making this summary Paul is reminded of two more marks that are found in the Type, and he proceeds to identify them in the Antitype. These two marks, which are discussed and identified in Chapter VIII. and part of Chapter IX., are the Tabernacle and the Covenant, and in each the superiority of the Antitype is clearly shown.

TYPE.

2. An Earthly Tabernacle with its furniture,
IX:1-5.

(a) Made with hands;
VIII:5. IX:24.

(b) Made by a pattern and serving as a figure.
VIII:5. IX:24.

TYPE.

3. The Old Covenant.

(a) Gives pledge to be the God of a chosen Earthly People.
VIII:9. Gen. XVII:7.

ANTITYPE.

A Heavenly Sanctuary,
IX:11, 24.

Made without hands;
IX:11.

Furnishing pattern and answering figure.
VIII:5. IX:24.

ANTITYPE.

The New Covenant.

Gives pledge to be the God of a chosen Spiritual People.
VIII:10. Gal. III:16. IV:22-28.

(b) Promises deliverance from bondage of Egypt and an assured Earthly Inheritance.

VIII:9. Ex. VI:4-8.

(c) Law written on stone.

Ex. XXXII:15-16.

(d) Covenant ratified with blood of beasts.

IX:19-20. Ex. 24:5, 8.

(e) Transgressions remembered and visited.

II:2. Num. XV:30-3-

(f) Conditioned upon obedience of men.

Ex. XIX:5. Deut. VIII:19.

(g) Grows old and passes away.

VIII:13.

Promises deliverance from bondage of Sin and an assured Spiritual Inheritance.

Rom. VI:14. I. Peter I:4.

Law written in hearts.

VIII:10. Jer. XXXI:33.

Covenant ratified with blood of Jesus.

IX:14-17.

Transgressions blotted out.

VIII:12. Isa. XLIV:22.

Conditioned upon obedience of Jesus.

Matt. III:17. Isa. XLII:21

Abides forevermore.

Jer. XXXI:35-37.

But the purpose of the Tabernacle was that the Priest might have an approved place wherein to offer sacrifices, and the purpose of the Covenant was that there might be a guaranteed certainty of their acceptance. It follows, therefore, that the sacrifices ordained for the Type must find their correlative superiors for the Antitype. As in the preceding discussions and identifications, it must be constantly borne in mind that the writer is addressing Hebrews who are thoroughly familiar with the Mosaic Law, and who would need only the slightest suggestion to follow an argument concerning the Tabernacle and all of its appointments, rites and ceremonies.

TYPE.

4. A Sin Offering.

(a) Blood, tokening death, the body penalty for sin.

(b) Blood of bulls and goats, and ashes of an heifer.

(c) Foreshadowing penalty and true Sacrifice.

(d) Offered continually, and in Holy of Holies yearly by High Priest of Type.

ANTITYPE.

The Sin Offering.

Blood, tokening death, the soul penalty for sin.

The Blood of Jesus, the Son of God.

Meeting extreme penalty of Divine Law.

Offered *once for all*, and brought into Heavenly Holy of Holies by High Priest of Antitype.

(e) Bodies of victims burned without the camp.

(f) Blood essential and effective as typifying remission of sin.

(g) Vicarious in nature.

IX:16-23. IX:25. XIII:11.

Lev. IV and XVI.

Num. XIX.

Jesus suffered without the gate of Jerusalem.

Blood of Jesus essential and effective to real remission of sin.

Substituted for many.

IX:11-14. IX:24-28. XIII:

12. Ezek. XVIII:14. I.

Jno. 1:7. I. Peter

I:18-19.

The Sin Offering, so important in the Type, having been found and proven superior in the Antitype, but one more mark remains to be considered:

TYPE.

5. A Burnt Offering.

(a) Male without blemish, from flock or herd; dove or pigeon.

(b) Symbol of a vicarious righteousness.

(c) Accepted for him voluntarily offering as a substitute.

(d) Wholly consumed upon the altar.

(e) Inefficient really, because inadequate, and because sin offering was only efficient typically.

(f) Offered repeatedly because of inefficiency.

(g) Rejected by God as unable to confirm covenant.

(h) Yielding place to Offering of Antitype.

X:1-9. Lev. Ch. I. Ps. XL:6.

ANTITYPE.

The Burnt Offering.

The perfect life of the Lord Jesus Christ.

Presenting the perfect vicarious righteousness.

Accepted for him offering in faith as a substitute.

Wholly spent in doing the will of God.

Perfect, *per se*, and with a perfect Sin Offering. Efficient once for all.

Offered once, and never needing to be repeated.

Witnessed by Holy Ghost as confirming covenant.

Displacing offering of Type.

X:10-18. Rom. III:22. Ps.

XL:7-9.

The completed Induction reduced to logical form is this:

We, being units of Israel, Elect according to the Spirit, are those having Jesus Christ forevermore our perfect High Priest, who, confirming the Eternal Covenant, offered for us once and for all in the Heavenly Sanctuary, His own blood as a perfect Sin Offering, making acceptable atonement for our sins, and

His own Righteousness as a perfect Burnt Offering, making an accepted obedience for our justification.

But it is argued that Analogy is insufficient of itself to establish a doctrine or a proposition. That is true, and the Apostle does not claim more than that which is conceded:—that Analogy does confirm and illustrate that which is otherwise ascertained, and thus may be used to deepen a conviction and strengthen the hold of a given truth, which is precisely the service which the Apostle wishes it to render. His constant use, in exhortation, of the pronoun of the first person shows that he is writing to those who have received his Gospel as a Divine Inspiration having for its foundation a “Thus saith the Lord”:—and yet to them, by means of their training in symbols, is granted the privilege of a clearer, deeper look into its wonderful message. So to Christians of all ages is the Jewish ritual opened:—not to prove, but to illustrate and explain, and thus intensify the power of the Gospel.

Having finished his Induction, the Apostle resorts to Deductive Logic to complete his argument. A very careful study of the verses immediately following,—X:19-21,—will show that they constitute an Enthymeme having the Major implied, the Minor, as an abbreviated form of the completed Induction in verse 21, and the Conclusion in verses 19-20, put in participial form, and used as a basis for the exhortations that follow. The Enthymeme, written out in Barbara, would have this form:—

Major (implied): Those having Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification, are those having boldness to the entrance of the holies (literal,—see Greek) in the blood of Jesus which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

Minor (abbreviated in verse 21): We are those having

Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making an accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification.

Conclusion (participial: verses 19-20): Therefore:—We are those having boldness to the entrance of the holies in the blood of Jesus, which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

What should be expected of such people? Addressing those who belonged also to the Israel of the Type, and who knew that accepted sacrifices and offerings meant peace with an almighty God, Paul makes three earnest exhortations in verses 22-24. The first of these is an Enthymeme, with the Major implied, the Minor expressed participially, and the conclusion in the Imperative as an exhortation. The reference is evidently to the typical purpose and effect of the Water of Separation (Num. XIX) wherein ashes, signifying death, point to the Atonement offered by the Spiritual High Priest (IX:13) as a Sin Offering, and the running water, signifying righteousness, or life ("clean water," Ezek. 36:25), points to the Righteousness offered by Him as a Burnt Offering. This exhortation is, therefore, based upon the effect of the application of the finished work of the perfect High Priest, and is addressed to those familiar not only with the process of cleansing, but also (Num. 19:19-20) with the ceremonial declaration of the fact. We have:—

Major (implied): Those of the Spiritual Israel having their hearts sprinkled from an evil conscience, and their bodies washed in pure water are those who may draw near in full assurance of faith, as did those of the Earthly Israel, who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

Minor (expressed participially): We are those of the Spiritual Israel having their hearts sprinkled from an evil conscience and their bodies washed in pure water.

Conclusion (Imperative, as an exhortation): Therefore:—
We are those who may draw near in full assurance of faith as did those of the Earthly Israel who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

We are hereby assured not only of the perfection of the Priest and the completion of His work, but of its purifying effect upon the believer.

The second exhortation (verse 23) is based upon the proven worth of the Spiritual Covenant, and is emphasized by being addressed to those who had tested the faithfulness of God in the covenant made with their earthly fathers. This is easily resolved into a Conjunctive Syllogism in the mood "Ponens", whose Minor is the assertion of the Antecedent, and whose Conclusion is the necessary assertion of the Consequent, though again, being in the Imperative of Exhortation:—

MAJOR: If he is faithful We may hold fast the pro-
that promised, fession of our faith without

MINOR: He is faithful wavering.
that promised.

CONCLUSION:

We may (or "Let us") hold
fast the profession of our faith
without wavering.

With a perfect Priest, a perfect Sacrifice and Offering, the assurance of purifying effect, and the guarantee of fulfilled promise, what more could be asked?

The third exhortation (verses 24-25) is to constant and mutual helpfulness and is the evident outburst of a heart in its grand realization of wealth of spiritual possession giving utterance to the instinctive desire to share that is a spiritual birth-right.

But the Apostle foresees danger. Returning to his analogy he is reminded that, though God was faithful to Israel of the Type, Israel was not always faithful to God, and he is taught the weakness of the Israel of the Antitype. Verses 26-31 give a solemn note of warning, wherein he emphasizes the fact that by how much the New Covenant of Grace, made with the Antitype, excels the Old Covenant of Law, made with the Type, by so much will the discipline (not punishment) of the New be more severe than the discipline of the Old. But verses 32-39

show a brighter side. The Old Dispensation had its seasons of endurance, of affliction and of reproach, which, patiently borne, brought their recompense of reward. So likewise will the New have its sufferings and its triumphs, and here again the keynote is the word "better":—always the excellence of the Antitype or Spiritual manifested over the Type or Carnal. But that which is spiritual is only seen and grasped by faith:—which thought leads in direct connection to the next chapter.

In this beautiful Chapter XI, so often called "The Honor Roll of Faith," the Apostle, realizing the power of example, cites instance after instance of those who achieved, because, looking beyond the Type, they saw clearly the Antitype and all that it presents to the eye of Faith alone. It is a wonderful record,—thrilling, stimulating and encouraging. As Chapter XII opens Paul feels himself standing in the arena like a contestant in the then famous games. Seated in the cloudy circles above are those of whom he has been telling, crowned victors in contests like those awaiting him and his brethren; and above them, and yet with them, is that One who is Priest, Sacrifice and Offering, whose excellence he has been striving to show, the Author and Finisher of the faith for which he has been pleading,—Jesus, the God-Man, perfected through sufferings, one with His people, having exercised faith in the same Father, having been sustained by the same Spirit, having struggled in the same conflicts, and having eternally won the same victories to which He calls His followers. (XII:1-2.) Studying the training and suffering to which He was subjected (XII:3-11) suggests the value of the discipline which Christ's followers are exhorted to receive that they may glorify Him as He glorified the Father, being made partakers of His holiness,—which is held as the great aim. In the caution that follows (XII:12-29), Paul seeks to warn them from anything that would overshadow the Christ;—lest anything win them from the purity of their love, or any mess of pottage find a purchasing Esau. In vivid word painting he draws the picture of the Israel of the Type assembled around Mount Sinai, where God was manifested only as a Law-Giver and Judge, and the Israel of the Antitype

assembled around Mount Sion, where God is manifested not only as Judge, but as Father as well, and Jesus as Mediator of the New Covenant:—and by how much this is better, by so much shall he suffer who disregards. In the closing chapter (XIII), by way of helpful exhortation (verses 1-8), the Apostle goes more into specific detail, commending brotherly love, hospitality, philanthropy, marriage, contentment and docility, all with the same end in view:—“Jesus Christ, the same yesterday, today and forever”:—who stands pledged never to fail nor forsake those who have trusted Him and are seeking to render Him service. V. 9 is a caution against strange doctrine, as much needed now as then, and verses 10-15 appeal that we share the reproaches of the Christ. Verses 16 and 17 commend benevolence and rightful submission, and verses 18 and 19 bespeak for the writer an interest in the prayers of those whom he addresses. Then, out of the overflowing of a full heart, comes the exquisite benediction giving all supremacy and glory to Jesus Christ, “the great Shepherd of the sheep”, both now and evermore. (20-21.) With a last appeal that his exhortation should be received (22), and with final parting words (23-25) of tenderness and love closes the beautiful “Epistle to the Hebrews”. Shall it be less dear to those who are “the children of the promise”, even though they do not also belong to the Type, or less of an incentive to highest and best soul service, than to those for whom it was originally written? SALLY NEILL ROACH.

BOOK REVIEWS

I. MISSIONS.

Christian Belief Interpreted by Christian Experience. Lectures Delivered in India, Ceylon, and Japan on the Barrows Foundation. The Barrows Lectures 1902-3. The University of Chicago Press, 1906. Pages xli+255. \$1.50 net.

Christ and the Eastern Soul. The Witness of the Oriental Consciousness to Jesus Christ. The Barrows Lectures, 1906-7. The University of Chicago Press, 1909. Pages XLI+208. \$1.37 postpaid.

Both these works are by the late President of Union Theological Seminary, New York, Doctor Charles Cuthbert Hall. Together with the "Noble Lectures for 1906" at Harvard, under the title, "Christ and the Human Race," these constitute a truly notable contribution to the science of Christian Missions. In the true sense Dr. Hall was a Christian missionary, and stands as the most notable example of a type of missionary not generally reckoned in the lists, but one that is coming to be recognized and from which there is much hope for the cause of Christianity in its destiny as the universal religion. There is less heroism and less sacrifice in the sort of work Dr. Hall did than in that of the worker in the ordinary methods. Few men have the capacity, in training, spirit and influence to do what Dr. Hall did. More will have it and will be occupied with this line of work.

The Barrows Lectureship was founded in 1894 by Mrs. Caroline E. Haskell, and is under the administration of the University of Chicago. The design is to provide lecturers on the "Relations of Christianity and the Other Religions", to be delivered in India and, upon occasion, in other Eastern countries.

There have been four courses of lectures on this foundation.

The first was by Dr. Barrows in whose honor the course is named. This course is published under the title, "Christianity the World Religion", known to students for several years. The second lecturer was Dr. Fairbairn, of the Mansfield College, Oxford. While these lectures have not been published as delivered, their substance is included in the author's notable volume, "The Philosophy of the Christian Religion". Dr. Hall proved in every way so remarkably successful and acceptable in his first lectures that he was appointed for a second course.

All these lecturers have been men of the first order in Christian leadership and have undertaken this work in the spirit of genuine and exalted missionary service. They have been entirely faithful to Jesus Christ and his religion and their works are of great value as Christian apologetics for American and English readers as well as for those for whom they were primarily prepared.

Dr. Hall had in rarest degree a passion for humanity and became, in spirit and in fact, increasingly an apostle of universal religion for a united race. That the religion of our Christ is the universal religion is a profound conviction with the author. He is courteous, considerate, fraternal, but firm, sincere and vigorous in his proclamation of Christianity. He is a missionary preaching the Gospel to the most learned and religious of Eastern peoples. His lectures are not controversial but evangelistic in temper. Like a bridge over a mountain torrent he joined two precipices, and the stream of controversy passed beneath him.

There are six lectures in each course and an extended syllabus is prefixed to each course, which is not only valuable in studying the lectures but is interesting because it is the syllabus used with the audiences in India, Ceylon and Japan.

The first course discusses the Nature of Religion, the Christian Idea of God as related to Experience, Jesus Christ as the Supreme Manifestation of God, Sin and the Sacrifice of Christ in Experience, Holiness and Immortality, Reasons for Regarding Christianity as the Absolute Religion.

The second course deals especially with the temper and tendencies of "the Eastern Soul" as related to the Christian Faith. The subjects are: "Elements of Sublimity in the Oriental Consciousness"; "The Mystical Element in the Christian Religion"; "The Witness of God in the Soul"; "The Witness of the Soul to God"; "The Distinctive Moral Grandeur of the Christian Religion"; "The Ministry of the Oriental Consciousness in a World-Wide Kingdom of Christ."

These topics in themselves disclose the masterful grasp of a missionary statesman and invite to a feast of spiritual thought that will not disappoint. No man has served the mission of Christianity more wisely than the author of these lectures.

W. O. CARVER.

Introduction to Christian Missions. By Thomas Cary Johnson. For sale by the Presbyterian Committee of Publication, Richmond, Va. Texarkana, Ark.-Tex. 1909. Pages, 220.

This work undertakes to meet a great need—that for an outline study of the main features of missionary obligation and work. There is little, if any, originality in this work and in undertaking to cover the Divine conception and plan of missions, the apostolic conception and service in missions, the entire history of missions, and the motives that impel to missions, the author leaves himself room for little more than a sort of syllabus. Aside from some remarkable errors in proof-reading the work is usually accurate.

No effort is made to disguise the very extensive dependence upon Warneck's *History of Protestant Missions*.

The discussions of the grounds and motives of missions are rather commonplace. It is natural that a Presbyterian author should be partial to Presbyterianism and that his denominational viewpoint should frequently appear. Perhaps the author goes a little too far when he finds that Presbyterians have now "as in the time of the Acts of the Apostles" exactly the machinery needed for both Foreign and Home Missions, whereas, "Congregationalists and Baptists, having no fit organization for the conduct of mission work, have been driven

to continue the use of societies," etc. This is loyal Presbyterian prejudice but reads rather like a joke in the light of history and present facts. The book will serve very well as an outline of studies for pastors and classes who have not yet had courses in mission study.

W. O. CARVER.

The Martyr's Isle, or Madagascar: the Country, the People, and the Missions. By Annie Sharman. London Missionary Society, 16 New Bridge St., E. C. 1909. Pages, 174. 83 illustrations. Price 2s. 6d.

There is no more romantic and heroic missionary story than that of Madagascar. This account of it is designed for children and is perfectly adapted to that end. The author has displayed great skill in her work, and the publishers have done equally well their part. One wishes that every child might have the book read to him and read it himself. Moreover, there are ninety-nine grown-ups in each hundred who would find this work admirably suited to inform and interest them concerning Madagascar. Get it for your Sunday school library, and for your home.

W. O. CARVER.

The Converted Catholic. Edited by Rev. James A. O'Connor. Bound Volume XXV, January to December, 1908. Published by the Editor, 331 West Fifty-seventh St., New York. 384 pages. Price, \$1.00 per volume, or \$1.00 per year.

For twenty-five years this monthly magazine has been published by the pastor of the Christ's Mission. It is conducted on a high plane, free from the cheap abuse of the Catholic Church and clergy often to be met with in those who, like this editor and worker, have had bitter experience of the enslaving spirit of the Church. The aim of ministering the Gospel in the spirit of Christ for those who need the freedom of the spirit that is denied in the Catholic Church actuates the whole work of the mission and of the magazine. Those who want to keep posted concerning all the movements of the evangelical trend within the Catholic Church and from it, as well as with efforts for the conversion of Catholics, will find here their best medium

of current information. There is distinct propagandism against Catholic political aggressions in America, but it is a frank, manly propagandism, not violent and extravagant.

W. O. CARVER.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark, D.D., LL.D., and Harriet A. Clark. New York, The Macmillan Company, 1909. 330 pages. Fifty cents, net.

For such a work it would not have been easy to find more competent writers, and this volume takes its place among the splendid works issued by these publishers for the Central Committee of the United Study of Missions.

In the nature of the case, however, this work is doomed to be a disappointment. When we are told that twenty-four countries are to be treated in a single little volume with less than three hundred small reading pages we know that we are to have but fragmentary glimpses where we long for some adequate treatment. Maps, historical outlines, careful discrimination, suggestions of further literature for study do all that can be done to atone for the obvious inadequacy of the volume. The authors made personal visits to seventeen of the twenty-four countries which they seek to present to us. There are some errors in dates and important omissions, but the work is on the whole well done, for such a work. One cannot commend the judgment of the Central Committee, the authors, or the publishers in undertaking to crowd into one little volume information about so many countries. It is hoped, also, that not all concerned share the opinion of the authors that the work of the missionary in papal lands is less fascinating than that in heathen lands.

We venture to raise the further question why we should speak of these as "Latin" lands, when from the missionary standpoint "Catholic" lands would be the more significant designation.

W. O. CARVER.

Bel, the Christ of Ancient Times. By Hugo Radau. Chicago, 1909, The Open Court Publishing Company. 60 pages.

This work has two parts. The first sets forth, with critical analysis and comparative study, "the Babylonian Pantheon". This study is based on the newer knowledge of the Babylonian libraries.

The second part undertakes to show "the essential doctrine of Babylonian religion". The reverent effort to show essential likenesses between the Babylonian and the Christian religions, especially as to the Trinity and the Christ is by no means convincing, but highly interesting. The author allows himself to take up incorrect views and explanations, especially of Paul's reasoning, for the sake of his analogies. The work will be of peculiar interest to such as know the Babylonian inscriptions, for the author discusses them with originality and independence.

W. O. CARVER.

On the Wings of a Wish to the Banks of an Indian River. By E. Mabel F. Major, C. M. S. missionary in the United Provinces of India 1896-1906; with preface by the Rev. Canon A. E. Barnes-Laurence. London Church Missionary Society, 1909. Pages 10+196. Price 1s. 6d.

The accounts in this little volume are vivid, entertaining and accurate, even if a little scrappy. The style is that of the lecturer to children and the work is well done. There are twenty full page illustrations and they are excellent. Many besides children will find the volume one of engaging interest and inspiring information. I especially recommend it for any but the informed student.

W. O. CARVER.

II. PRACTICAL.

The Psychology of Prayer. By Anna Louise Strong. The University of Chicago Press, 1909. 120 pages. Price 75 cents; post-paid, 83 cents.

Miss Strong has given us in her monograph a fine example in applying to the more complex and more vitally important fields of life the scientific spirit and method which have disclosed new meaning and value in the world of nature. With

some of the more elementary problems on the way toward solution, interest is now naturally turning again to what is after all of deepest interest—the world of personal relations. To this world of personal relations belong, of course, religious experience, and the problem of prayer; and a first step toward a true philosophy is as full a knowledge as psychology can give of just what religion is and just what prayer means and effects as a matter of personal experience. This may help to bring us nearer, as Professor Tufts suggests in the Preface, to the answer of the vital question, so widely debated today, Is religion true?

In these seven chapters Miss Strong makes an exhaustive examination of the psychological process involved in prayer. The question of the validity of prayer she recognizes as a problem of metaphysics; no final solution of that can be attained by psychological analysis. She contents herself to present a searching analysis of the operation of the human consciousness in prayer and leaves us to draw our own conclusions as to such matters. For instance, the confidence engendered by a prayer for health itself tends to health; and prayer as a form of 'suggestion' assists in the shaking off of disease; but whether in other ways, involving more objective answers, prayer may be efficacious is by her left here an open question. "Events which to my mind will be interpreted in scientific terms will to another be interpreted in aesthetic, to another in religious terms." Closely following the categories of contemporary psychology, she traces the mental process, or processes, which lead the individual to resort to prayer, deals with the different types of prayer, the child-like or primitive, the intermediate, and the "completely social," and then essays "answer", psychologically speaking, to three great questions:—"What type of reality can we posit for the 'selves' engaged in this relation of prayer?" "What warrant have we for any 'objective reference'?" and, "in case we find some objective reference, what content can be given to the object?" Her "answers" can be best given, perhaps, in these words: "When the statement is made that there is no assurance of any result in prayer beyond

that arising in the individual himself,—that, in other words, 'God' makes no contribution that can be scientifically known—the statement is inadequate. From outside the total process of experience there is indeed no proof that anything enters. Nevertheless, on retrospect, we see from the psychological analysis that the process itself consisted of two selves, each of which made a contribution to the final result. Prayer existed as a real communication between them." "Some reality must, then, be posited, objective in the sense in which we posit anything as objective, in that it is outside the self of immediate purpose."

"Thus, in a real sense, *God* is becoming progressively more organized by the process of consciousness even as the individual *me* is."

"As long as prayer remains prayer it is a social process, aiming at the establishment of a wider self—in this case a self of greater ethical power and enthusiasm. In the ethical religions the object of adoration and the 'great companion' has always been the embodiment of the ethical ideal, the supreme Judge of conduct. The fixing of the ethical ideal and the giving of strength to attain it,—this is the office of the altar in the ethical type of prayer." She quotes Vance as saying: "God makes no offer to take the soul out of the storm. Indeed, it is in the center of the storm that he is to be met. He knows and shares all. He believes in what the soul may become. He believes that he can restore the ruin. This is the soul's safety, the pledge of ultimate victory."

GEO. B. EAGER.

Scripture and Song in Worship. A Service Book for the Sunday School. Arranged by Francis Wayland Shephardson and Lester Bartlett Jones. University of Chicago Press, Chicago, 1909. Postpaid, 50 cents.

This work is dedicated to the memory of the late President William Rainey Harper who was for several years superintendent of the Hyde Park Baptist Sunday school. It was under his administration of the school that this book of service grew up. It is the product of actual experience in that school and is of a high order of work—too high many, perhaps most,

schools will say. It consists of songs of a high order, both in words and music, accompanied by well-selected and arranged Scripture readings, in part responsive, so classified as to suit the various occasions and subjects that recur in the work of a well-regulated Sunday school. Where schools may not wish to use the service, at least without modification, pastors and superintendents would find this book very suggestive and helpful. May it be successful in elevating the worship of our Sunday schools.

W. J. MCGLOTHLIN.

The Fighting Saint. By J. M. Stifer. Fleming H. Revell Co., New York and Chicago, 1909. Pages, 160. Net 75 cents.

These eighteen chapters are not sermons. They haven't the pulpit tone or style. They are rather vital "essays", having all the charm and force of personal confession. They let down the bars of reticence and tell how the author fought his own fight. They claim no distinctive quality except that they have been "hammered out of experience". They were contributed originally to the editorial page of the Sunday School Times and do not pretend to be joined together as a unit. The fact, patent on every page, that they were born out of real experience, justifies the author's hope that they will be found to possess vitality and be of some help to others in fighting the fight of faith—"The war in which there is no discharge". The opening words on "The Fighting Quality" strike the keynote which rings throughout the book: "God loves a brave man. When he picks out men to do important work he takes those who are clear grit all the way through. Run over the great names in Bible history,—Abraham, David, Elijah, John the Baptist, Paul—and see how marked a trait plain bravery was in every one of them." These words near the close of the chapter on "Learning to be Great" are equally significant of the spirit and temper of the book: "Life is motion—the world is progressing. God's Kingdom is growing. The Bible is the widest-read and most radical book in the world, and the moral 'stand-patter' is left behind." The book has pith and point, snap and common sense, transfused and illumined by faith in God.

GEO. B. EAGER.

Popular Lectures of Sam P. Jones. Edited by Walt Holcomb. 16mo, 127 pages. Fleming H. Revell Co., 1909. Cloth 75 cents net.

Echoes from the living utterances of one of the quaintest, wittiest, most original and most sensational ethico-religious lecturers of his day. They will be welcomed by thousands who heard him, and ought to be read by other thousands who may thus get some idea at least of the man and his message. Often coarse and sometimes bordering on blasphemy, but full of horse sense and a humor that was all the more taking because it was so shrewd and rural,—this and much more that is better known than can be said—was this unique genius, everywhere known in this country as "Sam Jones". Here are gathered together some of the lectures made famous by being delivered from wellnigh every lyceum and chautauqua platform in the United States and Canada, carefully edited, but preserving much of the peculiar style in which they were spoken: "Facts and Fun"; "The World as It Is, and the World As It Ought to Be"; "Character and Characters"; "Manhood and Money"; "Ravages and Rum"; "Get There and Stay There".

Nobody has ever surpassed Sam Jones in his rôle. We can stand the original, but the good Lord deliver us from his imitators and plagiarists!

GEO. B. EAGER.

Theodosia Earnest. By Rev. A. C. Dayton. Revised by his daughter, Lucy Dayton Phillips. Baptist Book Concern, Louisville, 1909. 412 pages. Postpaid 75 cents.

An old favorite in a new dress, "fully illustrated." "Times has changed, and lights has riz," as the darkies would say, since this book was written; but it deserves to live and to be read, not by our Baptist young people only, but by earnest Pedobaptists seeking light on the matters at issue between Baptists and Pedobaptists as well. For many it will be found that the story has lost none of its charm, and the argument none of its convincing power. It deserves better paper and binding.

GEO. B. EAGER.

Woman's Ministry. By Mrs. Geo. C. Needham. Charles C. Cook, New York, 1909. Paper, 65 pages. Price 20 cents.

As Mrs. Needham says, the woman question is a prime topic of the time. Women the world over are aspiring to co-equal recognition with men in all departments of activity, and the question for Christians to answer is: What Scripture sanction is there for all this? This pamphlet is one woman's honest effort to answer this question. It has the merit of recognizing the Bible as "our sole rule of faith and practice" and of trying to ascertain at every stage of the discussion what the Bible has to say on the question. There is nothing startling here—no straining after originality, no defiance of the injunction of the Apostle Paul. The conclusion of the whole matter, as she puts it, is this: A Christian woman may be a missionary, a Bible reader, a Scripture teacher of children, an instructor of men, a deaconess, a helper, a servant in the church; in short, whatever she has ability for, except a pastoral head, with its accompanying responsibilities of administering the ordinances, laying on of hands, burying the dead and disciplining the disobedient." "Every true woman," she says, "has cause to magnify the Apostle Paul, as her courageous and faithful inspired friend; and every Scripture-taught woman will joyfully recognize man's headship, whilst gratefully cognizant of her joint heirship with him in salvation." Any woman who covets the glamour of public life more than she prizes the sanctity of the fireside, she thinks, is out of harmony with God's way and will.

GEO. B. EAGER.

The Master Profession. A Challenge to Young Men. By Smith Baker, D.D., and Frank E. Jenkins, D.D. The Franklin-Turner Co., Atlanta, 1908. Cloth. 105 pages.

Smith Baker, a Congregational minister, now seventy-two and "preaching the best sermons of his fifty years in the ministry", was urged to write a book on "Pastoral Experiences; or Why, If I Were Again Twenty, I Would Choose the Ministry as My Life Work"; and chapter IV of this book is his response. Then, the joint author of the book, Dr. Jenkins, says chapters II and

III on "How to Fill the Pews", and "Old-Young Ministers; or the Dead Line", were later "drawn out of him." Dr. Jenkins, then, tried to complete the plan of the book he had in mind, so he tells us, by writing the first and last chapters, on "The Master Profession" and "The Challenge". The result is a book to stir the soul, to inspire the young man whose life has come up out of the nineteenth century to take hold and do the work of the twentieth. In it you may hear the voices of the nineteenth and the twentieth centuries mingling and challenging the young men of the twentieth century to be true to themselves, true to God, and true to the opening vistas of opportunity standing invitingly before them. Somehow the book is being distributed free and will assuredly do good.

GEO. B. EAGER.

The Christian Ministry and the Social Order. Lectures Delivered in the Course in Pastoral Functions at Yale Divinity School, 1908-1909. Edited by Charles S. Macfarland. Yale University Press, New Haven, 1909. 303 pages. \$1.50 net.

These lectures constituted part of a "supplementary course" in the Divinity School at Yale. They were chosen out of many solely on the basis of the subjects treated, which may be comprehended under the relation of the minister to the order of human society. The chief interest of the course is to open up to the student the definite, concrete tasks and problems which await him. As given here, the editor says, they only partially exhibit the lectures as delivered, for "they were so intimately personal and so peculiarly illustrative as to preclude actual reproduction". It is thought worth while to publish them in book form, however, because of the wide-spread interest in the general subject, as well as in the particular subjects treated in these chapters. These are disclosed to us in the table of contents as follows:

The Part and Place of the Church and the Ministry in the Realization of Democracy—Rev. Chas. S. Macfarland.

Trade Unions: The Causes for their Existence; Their Work and Methods—Henry Stirling.

An Exposition and Interpretation of the Trade Union Movement—John Mitchell.

The Opportunity of the Minister in Relation to Industrial Organizations—Rev. Chas. S. Macfarland.

The Church and the Wage-Earner—Rev. Edwin B. Robinson.

The Opportunity and the Mission of the Church and Ministry Among the Non-English-Speaking People—Rev. Ozora S. Davis.

The Minister and the Rural Community—Rev. Wilbert L. Anderson.

The Essentials of a Ministry to Men—Rev. Anson Phelps Stokes, Jr.

The Ministry of Mental Healing—Rev. Geo. B. Cutten.

The Ministry in Association with International Movements—Rev. Frederick Lynch.

In a foreword on "A Significant Element in Theological Exposition" the editor speaks of the growing feeling that our theological schools do not have the close and the operative relation with the life of the churches and of human society that they ought to have. While the graduates go forth grounded in the underlying principles of their ministry, they are not prepared for the vital and practical problems and opportunities which await them. The questions asked reveal this sense of a lack on their part of practical preparation: Do your men come out ready to cope with the great pressing problems of the church and especially of human society? Do they know men as well as books? Are they prepared to put into effective practice the great principles they have learned? Do they not need to know how to act and what to do, as well as how and what to think? Should not the clinical method and the case system have recognition here as elsewhere? Of course the answer is ready: The seminaries are beginning to see their enlarging duty and opportunity and to rise up to them. The minister is to be sent forth, they see, not simply to pastor a particular flock, but to serve his community, and human society at large, in any and every way by which his personality and influence may be brought to bear upon them for good. He

goes out into the Kingdom of God, rather than to a single church; to engage in all great social movements and to make his church a living and directing factor in such movements. Of course he is to look after his own flock, but, like his Master, he is to have other sheep not of that fold. Such a conception of the ministry ought to have its effect, the editor argues, in attracting strong men. If the minister is henceforth to be a power in civic life, in solving the great problems of democracy, then we may venture to predict a speedy renaissance. Surely such a hope and aim amply justify the bringing into this supplementary course such labour leaders as John Mitchell and Henry Stirling to open up to the students the hearts and consciences of men who represent great bodies of wage-earners, and guide the destinies of other humanitarian movements. Surely the ministry of today ought to know such men, their work and their ideals, and ought, as far as possible, to join forces with them in the furtherance of the great human interests which they represent.

It will surely do our theological schools good, as this volume suggests, to have them lightened by the wider opening of their doors and windows to the vital, throbbing life of the world of men and deeds. Truth and fact must more and more be brought together for adjustment; and a new warmth of feeling and definiteness and concreteness of aim will be the result. Yale is setting a good example and rendering a real service, both in establishing this "Course in Pastoral Functions" and in giving these select supplementary lectures to the world in book form. This reviewer has found the chapters on "The Ministry and Democracy", "The Minister and the Rural Community", and "The Ministry to Men" alone worth the price of the book.

GEO. B. EAGER.

III. PHILOSOPHY AND RELIGION.

The Christian Doctrine of God. By William Newton Clarke, D.D., Professor in Colgate University. New York, Charles Scribner's Sons, 1909.

Among the able volumes of the International Theological

Library "The Christian Doctrine of God," by Dr. Clarke occupies a high and worthy position.

The spirit pervading the entire 471 pages is that of an able scholar, profound thinker and humble Christian. This volume is a valuable intellectual contribution to current theological thought but also a stimulating spiritual production in a realm where the soul is too often famished while the mind is nourished. The author has done his work nobly and well, and given to the world an able and comprehensive presentation of the greatest theme that can engage the thought of man.

No one can read the book with intelligent interest and not have a more vivid realization of the matchless character, the infinite greatness and gracious nearness of the only true and living God. The author is a firm believer in the evolution of man from the most primitive life, which in its origin and development, is dependent upon the power and guidance of the God of the universe. He is pre-eminently a resident of the modern world of thought, and manufactures new moulds for theological ideas without destroying any fruits of past labor that may be preserved without decay. This, at least, is his attitude and aim. He is not on a mission of iconoclasm but of vital construction. He writes of the Christian doctrine of God as it must be conceived and presented in the light of our present knowledge of the Bible, history and the universe.

The revelation of God in Jesus Christ is the climax of the divine outreach and self-expression to man.

Prof. Clarke has an easy mastery of one of the clearest, most vigorous and charming styles to be found among our classic writers whether theological or literary. His thought is lucid and stalwart; and his method of dealing with opposing views, frank, just and generous, while his refutations are strong, pointed and convincing.

The contents consist of the Introduction in which the Theme and the Treatment are outlined and the *Sources* are indicated as the Ancient Ethical Conception, the Testimony of Jesus, the Early Christian Experience and the Historical Development.

The author then enters upon the main body of his discussion.

I. God—His Character, Personality, Goodness, Love, Holiness, Wisdom and Unity of Character.

II. God and Men. Creator, Father, Sovereign, Moral Governor, Providence, Savior, Trinity and God in Human Life.

III. God and the Universe. Monotheism, the two Units of Existence, God is a Spirit, God the Source, the Self-existent, the Eternal, the Infinite, the Unchangeable.

Transcendence, Immanence, Omniscience, Omnipotence.

IV. Evidence. The Question and the Evidence, Evidence from the Rational, Evidence from the Spiritual, the Great Objection, the Christian Belief in God.

A helpful Index is appended.

“By the Christian doctrine of God is meant, in the present discussion, the conception of God which Christian faith and thought propose for the present time, in view of the Bible, and of the history and of all sound knowledge and experience, interpreted in the light of Jesus Christ the revealer.”

The ethical conception of God is ancient and variable in its clearness and power. It always assumes moral character in God and moral obligation in man. The ethical idea was loftiest among the ancient Hebrews in whose view God is always intensely personal.

The author thinks that at first Israel had to do with a national deity, but gradually the God of Israel passed over into the God of all. Is it not more in harmony with history that the God over all became the God of Israel whose higher conceptions of religious and ethical relations were to become the property of the world? When Jesus came he found a rich inheritance of theological ideas, and did not completely sever himself from the belief of his time. He had points of contact in truth, and these he always carefully established, using them as vantage ground for further revelation. Jesus in his teaching and life gives us a practical knowledge of the God with whom we have to do. He does not enter into any metaphysical discussion of the being and character of God. He assumes the personality, unity, nearness, graciousness and power of the heavenly Father. “He gives no formula of doctrine concerning God; he gives a living knowledge of him which we must plant

as a living thing in the soil of our own times." We should be careful, of course, lest this holy plant be dwarfed by its modern environment.

Christ evermore taught that man's supreme duty is to give a full spiritual response to the holy call and perfect character of God. Jesus therefore casts off all non-ethical conceptions of God, who is the "all-good" in intimate relations with men to whom he is the perfect ideal and supreme object of devotion. God is presented as the sun whose light and heat we are now investigating but which illumines the world even tho not fully understood. In the progress of Christian thought the deposit of theological truth is constantly shifting. No two generations can have precisely the same conceptions of God. We ought to have truer and fuller views of God in his character and works than were possible in the past, for we are, theologically, the heirs of all the ages. "Finality has never been reached nor, in conceptions of God, is it attainable." The divine guidance of Christian people has progressively enlarged their conception of God. Some elements, however, are permanent even in our thoughts, while the character of God is unchangeable.

After studying the God whom Christ revealed, we proceed to prove that belief in such a person is rational. The Christian doctrine of God is not an iron-clad formula, but a doctrine of divine character. So strong is man's belief in the personality of God that pantheism is followed by a reaction into polytheism. Personality is the substratum of character; a necessary presupposition in ethical relations. "A person is a being in relation with others, who is aware of himself and has power of directing his own action." In God the elements of personality are carried up to perfection hence we may speak of an *infinite personality* without contradiction in thought or terms.

We get our highest conceptions of God from the noblest qualities in man. We begin where we can, and ascend to the loftiest height of our experience and thence project the idea of God who is like man, yet infinitely superior. Moral qualities convey the same idea whether applied to God or man, *e. g.*,

Goodness, Love, Justice, yet they exist in God to absolute perfection, while in man they are present in varying degrees. The doctrine of divine goodness reveals a God who is "just in all the relations in which he stands," and that of divine love proclaims not a "self-centered but an out-reaching God." The Bible does not say that "God *in Christ* is love", but that "God is love", for such is the essential nature of God, or Christ would never have come to *reveal* the Father.

"Holiness is the moral character by which the character of the movement of love is determined." It is the sum total of moral excellence, and has an "inward claim and an upward call" to do that which is worthiest of spiritual beings in every possible relation. Wisdom is the highest knowledge put to the noblest use especially in the sphere of morals and religion. The love, holiness and wisdom of God combine in one perfect personality.

All things in the universe are eternally dependent upon God who is Sovereign in all spheres of thought and action. As Creator God is under the supreme obligation of his nature and the relation of his creatorship to plan the best possible career for the objects of his love. The Universal Creator is also the Universal Father, which relationship is emphasized and vitalized in those who enter into the fulness of the blessings of the children of God.

The author does not indicate quite as clearly as we should like the difference in the relation of people to God by nature thro sin and their relation to him by grace thro faith. Is there not a marked difference in the relationship described in being children of wrath and in being children of God? If some are blinded to God's universal Fatherhood, others fail to realize that in a true and vital sense only those who believe in Christ are children of God. The Sovereignty of God avoids fatalism on the one hand and chance on the other. Moral freedom must be recognized in both God and man. The moral control that God exercises over all things and beings is in harmony with his own perfect character and the nature of the objects governed. God's direct control of the soul is thro the laws of the spirit written on the tablets of our rational nature. In the

divine government the saving impulse of God finds its way to every human heart, for man is made for God and God's chief glory is to save his sinful children. "We long to know whether, as we have supposed, there are causes in his universe from which there can come disappointment to the infinite love, or whether Saviorhood will perfectly have its way in the abolishment of sin and the bringing of all souls to their worthy destiny." Love shall not be disappointed, for Jesus shall see of the travail of his soul and be satisfied.

In the trinity we have brought to view the three relations of God to man—"revealing, revealed and abiding."

The author presents the two units of existence as God and all that is not God. Thus he opposes Pantheism but favors the eternity of matter. Yet all things besides God are dependent upon him for their existence while he, being transcendent, infinitely superior, is the Source of all that the universe contains.

"An eternal universe" dependent upon the eternal personal God enters into the author's conception of creation. God is eternally productive and nature and man have reached their present development not by a sudden creative stroke but by a long and divinely-guided process. The uniformity of Nature is God's usual method of operation. The Immanence or indwelling of God in his world shows that he is a free and infinite Spirit always present. "In the fullest sense of the word, he may work miracles, if he will." He does not have to enter the world by the door of the miraculous—he is always present everywhere with his entire personality. The occurrence of miracles must be determined by evidence. They are not the essential things in the life of saving and working faith.

The author shows great skill and ability in the presentation of his arguments for the existence of God and his answer to the great objection to the existence of the good God. He evaluates the usual arguments for the being of God and then elaborates what he considers the most convincing arguments in our present state of knowledge, viz., evidence from the rational, and evidence from the spiritual existing in the universal. The universe bears the stamp of the rational. This is seen in the possibility and development of various branches

of human culture. Science, presupposes order and rational system; Philosophy, a rational significance in the world-order; and a rational suggestiveness and æsthetic qualities which make possible all Poetry and Art. So the "universe bears witness everywhere to the existence of a rational mind inspiring it and giving it character."

The *spiritual evidence* is drawn from the moral and religious elements in the race. The sense of dependence, obligation, and fellowship have been developed in the race according to the inherent principle of all life which responds to its environment and unfolds by appropriating whatever is in its reach that may minister to its perfection. The infinite Spirit—God—must be the inspirer and the ideal of the spirit in man. The eye responds to light and the soul to God. These arguments are developed from the viewpoint of Christian evolution and presented in a most fascinating manner. Whatever may be said of a sane evolution, it can not be used against the being and character of God, but it clothes the rational and spiritual arguments with a beauty and power in which they do not always appear when presented in the traditional way.

The great objection to the existence of the good God because of the presence of sin and suffering is stated with clearness and answered with force. This world is not exclusively a world of sin and sacrifice. It is blessed with righteousness and joy as well as burdened with sin and woe.

Suffering has its gracious uses and who knows but what sin may be but a temporary tho long-continued evil that in the infinite stretches of man's eternal unfolding may be left forever behind?

God's responsibility for sin consists solely in his permitting the possibilities of its appearance to be incorporated into his world-order. Man alone is responsible for sin in his own life, tho heredity and environment may facilitate its commission.

Materialism, indirectly, and Pantheism and Agnosticism directly, receive fatal strokes from Dr. Clarke's Damascus blade of spiritual polemics. With highest appreciation of the author's ability and spirit we keenly regret that he seems to have a stronger tendency to represent some doctrines in the light and

terms of "present knowledge" than to present them in the light and terms of *Biblical* knowledge. It is more important to live in the atmosphere of Biblical presentation than in the atmosphere of current thought.

B. H. DEMENT.

Sidelights on Christian Doctrine. By James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. New York. A. C. Armstrong & Son, 3 and 5 West Eighteenth St., 1909.

Were the length of this review determined by the author's ability, and the importance of the subjects illumined, it would extend far beyond its present limits.

Whatever Dr. Orr writes is worthy of a careful perusal both from the vitality of his thought and the facility of his pen.

This volume of 180 pages consists of a series of addresses on Christian doctrine given at various conferences and Bible schools in America. These studies, as the author calls them, do not bear the stamp of a formal and scholastic presentation which so often characterizes theological discussions. They partake more of the "popular" qualities which render them both readable and serviceable.

Yet there is an admirable analysis of the material of each address, and a scholarly and vigorous discussion of the most significant themes of the Christian faith. There are three things that impress the reviewer relative to the author's mental attitudes and equipment for his task. He lives in three rooms of the theological mansion—the Biblical, the Historical and the Modern. He breathes the atmosphere of revelation and seeks to give a just interpretation of its contents; he gives due credit to historical developments, and is appreciative of present knowledge in the various fields of human thought. The themes of the ten lectures are as follows:

1. Nature and Place of Christian Doctrine: The Doctrine of God.
2. Names and Attributes of God.
3. The Trinity of God: The Divine Purpose.
4. Creation and Providence.

5. Man and Sin: Man's Nature and Original Condition.
6. Man and Sin: Man's Need as a Sinner.
7. Christ and Salvation: General View—The Redeemer.
8. Christ and Salvation: The Atonement.
9. The Spirit in Salvation: Union with Christ and its Blessings.
10. Eternity and its Issues: Advent and Judgment.

Dr. Orr is a stalwart champion of "the old faith" in the light of the sacred Scriptures and modern thought. He has a different caste of mind and consequent variant system of theology from those who take their stand on the alleged results of modern evolution as the sure foundation, rather than the proper unfolding of the mind of God as revealed in his word. The flexible and the changeable are not so much the Bible representations as scientific hypotheses. He admits evolution in the different stages of the world's history within certain biblically imposed limitations, and contends that there is no conflict between the biblical account of creation and that of authenticated science.

The author does, however, not assume a belligerent attitude toward other schools of thought but in a straightforward way maintains the well known traditional views of God, man, salvation and destiny.

There is in these studies an admirable perspective of practically the whole field of Christian doctrines. They constitute an able compendium of theology presented in a helpful manner as to both style and arrangement of topics and the logic of the discussions. The volume is worthy of being read by the most mature thinkers and profound scholars, and of becoming a well-studied handbook for young preachers and intelligent laymen.

B. H. DEMENT.

The Philosophy of Revelation. The Stone Lectures for 1908-1909, Princeton Theological Seminary. By Herman Bavinck, Doctor of Theology; Professor in the Free University of Amsterdam. Longmans, Green & Co., New York. 1909. Pages 10+349. Price \$2.00 net.

This volume is more comprehensive and valuable than its

title might suggest. By "Revelation" we are here to understand the entire conception of the "Supernatural" and the ten chapters treat this subject in relation to all the facts and spheres of human knowledge. After treating the general ideas and relations of Philosophy and Revelation (three lectures) the author presents his subject in relation to Nature, History, Religion, Christianity, Religious Experience, Culture and the Future. By the last term the thought is directed to the future life and its content. To this comprehensive—not to say pretentious—plan the author has brought a wealth of learning and a maturity of thought that produce the conviction that you are sitting at the feet of a masterful teacher. While the attitude and method can hardly be called "modern" no reader can question the author's familiarity with the literature—vast as it is—of his subject.

One cannot always approve the reasoning as, e. g., concerning "infinite time", etc. [p. 90]; but dissent will be rare and approval and admiration the rule. The author does not treat the relation of "faith" and "knowledge" in relation to all phases of human learning and experience quite accurately—if one may judge, and of course this applies to the whole work. He does good work in this sphere, however, and we may come finally to see what, indeed, ought to be obvious enough, that "belief" and "knowledge" are not to be separated and the one used for foundations in physical science while the other is the uncertain base of spiritual structures. We shall some day know that "exact knowledge" is only of relations and deals only with abstract ideas while the question of "reality" lies ever in the realm of belief—and that as truly in mathematics as in eschatology. Our author partly sees this and makes suggestive observations concerning it. Ladd has treated it better than any other writer, perhaps. Some day we shall get free from the bondage of thought to the errors of Kant's *Critiques*. Then we shall be able to construct again philosophical systems, but not yet. The volume before us is worthy the attention of all who study the religious values in these times of uncertain thinking.

W. O. CARVER.

A Man's Faith. By Wilfred T. Grenfell, M.D., (Oxon), Superintendent Labrador Medical Mission. Boston, New York, Chicago, The Pilgrim Press. 48 pages. Price, 50 cents net.

Dr. Grenfell is one of the modern heroes who challenge the imagination because of the appeal of the facts of his life and labor. This address will serve as a key to the man and his achievements.

He discusses "How to Obtain Faith in Jesus Christ", "How to Use Faith", "How to Keep Faith". Now that is just what one wishes to know. The plain man may read the book to find how another plain man meets the problems of life. The theologian may read it to find how a great strong toiler in the world's work can get along without the refinements of theology, indeed without even the elements of *systematics*.

The author reminds one of James in the lack of critical analysis and of John in the inductive inclusion of all the life in a single term. Surely the experiences, and far less the thought of Dr. Grenfell, are not normal and this autobiography of an active experience will help many but will correspond in detail with the experiences of few.

The logic of the mind is open to many criticisms but the logic of the life is connected and compelling. Many a man in trouble will be helped and the lazy man in spiritual things will be rebuked and exhorted. Everybody will feel that he has been allowed to look into the singular soul of a singularly devoted and successful servant of the Lord.

W. O. CARVER.

Studies in Mystical Religion. By Rufus M. Jones, M.A., D.Litt. Haverford College, U. S. A. The Macmillan Co., New York, 1909. Pages 518. Price \$3.50 net.

There seems to be an ever increasing interest in the history of non-ecclesiastical Christianity. With the earlier historians the Church and its work dominated the whole circle of vision and little space was left for the consideration of the sects and the more spiritual types of Christianity. Gradually that is changing. This change of attitude is due in part, no doubt,

to the fact that many of the historians are now members of the smaller Christian bodies; but it is also due to the growing feeling that the sects, so called, more nearly represent primitive Christianity and that the future of the Kingdom of God on earth probably lies in their keeping rather than with the great official Catholic or national churches.

The work before us is another evidence of this interest. The title is not very happily chosen since the term "mystical" is very ambiguous, and the "studies" are confined almost exclusively to Christianity. Moreover the author includes in "mystical" groups such as would ordinarily be termed "evangelical" only, as for example the Waldenses and most of the Anabaptists. But by mysticism the author means that "type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage", p. xv. In this sense the author believes "that there has been a continuous prophetic procession, a mystical brotherhood through the centuries, of those who have lived by the soul's immediate vision", p. xxxvii. He begins with the mystical element in the New Testament itself and traces the stream, which is not continuous, down to the English Commonwealth. "There is no attempt . . . to give a complete history of Christian mysticism, nor are all the movements . . . studied properly called mystical," p. xxxvi. In the course of treatment the Greek philosophy is pointed out as the source of a good deal of Christian mysticism. Jacob Boehme is omitted because the author designs to give a volume to him at some later time. The present volume "is intended to be an introduction to a series of historical volumes", written by the author and others, "devoted to the development and spiritual environment of a particular branch of modern Christianity—the Society of Friends," p. xxxviii.

It is maintained that the effort to restore primitive Christianity is hopeless because there was no primitive Christianity, but only "many types and varieties of Christianity, almost as different from each other as our modern types are"—a statement that is surely greatly exaggerated. It is properly empha-

sized that "Christianity in the golden age was essentially a rich and vivid consciousness of God, rising to a perfect experience of union with God in mind and heart and will," p. 4. Perhaps as might be expected from a Quaker the unorganized condition of apostolic Christianity is over-emphasized. The account of the causes that led to and the steps in the gradual rise of the hierarchy is admirable.

Passing out of the apostolic era the author takes up Montanism as the earliest post-apostolic appearance of the mystical spirit. The treatment is admirable. Passing beyond this movement he shows the mysticism of new Platonism and how it influenced Christianity in the Fathers and others. Thence through Dionysius "the Areopagite", John Scotus, Erigena, the Waldensees, the "Spiritual Franciscans", the pantheistic mystics, the various brotherhoods of the Middle Ages, Meister Eckhart and his followers, the "Friends of God," the "Brethren of the Common Life", the Anabaptists, the Family of Love, the Seekers and Ranters and finally the early English Baptists. With them the way is prepared for Geo. Fox and his Quaker propaganda, which are to be treated later and at length.

In the main the work has been well done. The author shows acquaintance with the sources and with the more recent literature of the subject. He is fair and judicial, the style is good, and the general impression made by the whole work, while to some extent it is fragmentary because of the great amount of material, is yet clear and vivid.

A few errors are noted. On p. 415 the author makes the first Calvinistic Baptist church begin in Southwark, 1616, whereas this was and remained a Congregational church, the "mother church". It is true that the first Calvinistic Baptist church came out of it. On p. 417 the impression is made that all the Calvinistic Baptists obtained baptism through Blount, whereas the majority, according to Crosby, and the more judicious part, instituted baptism anew themselves. On the same page he says in 1644 there were seven Calvinistic Baptist churches in London and forty-seven in the rest of England. This is surely an error. Featley says in 1645 the Anabaptists boasted 47 churches in all and this evidently refers to both the

General and the Particular Baptists. It is not known that the Calvinistic Baptists had any churches outside of London in 1644.

In a note at the bottom of the same page he gives 1647 as the date of Featley's "Dippers Dipt", etc., whereas the first edition appeared in 1645. But these are minor errors. The work as a whole is well done and valuable and leads us to await the remainder with genuine interest. W. J. MCGLOTHLIN.

Sacerdotalism in the Nineteenth Century. A Critical History. By Henry C. Sheldon, Professor in Boston University. Eaton & Mains, New York. Pages 461. Price \$2.00 net.

There have been two contradictory tendencies with regard to ecclesiasticism during the nineteenth century. On the one hand, in many quarters there has been a growing freedom which in some cases has been so pronounced as to lead men to favor a purely personal and spiritual religion which should find expression chiefly if not solely in social service—a tendency to repudiate organization, ordinances and all official religious teachers, a tendency toward the position of the Quakers, the exaltation of lay and official Christianity. On the other hand there has been, beyond all dispute, a growth of ecclesiasticism in some quarters, notably in the Catholic Church. This growth has generally taken the form of sacerdotalism, while the churches free from the priestly conception of the ministry have generally enlarged the place of the layman and emphasized more and more non-official Christianity.

It is the progress and phases of this growth of sacerdotalism that the author proposes to trace in this volume. About half the book is given to the history of the movement within the Roman Catholic Church under the three heads of "The Principle of Ecclesiastical Authority", "Papal Absolutism" and "Some Features of the Sacramental System". Of course it is in the Roman Catholic communion and especially in the realm of papal pretensions to infallibility and absolutism that progress has been most striking. The principle of ecclesiastical authority and the sacramental system were already thoroughly established and practically completed before the beginning of

the nineteenth century. But the position and authority of the pope have risen tremendously within that period. This development the author has set forth well. It was consummated in the Vatican Council of 1870, to which much space is very properly devoted. Of the sacramental system the author's conclusion is that recent dogmatists have not "ameliorated the extreme features of the mediæval and Tridentine system". "There has been no abatement from the ultra-ceremonial standpoint on the part of Roman Catholic theologians in times adjacent to the present," p. 222. With regard to the outlook for the whole papal system the author says that its success depends upon its ability to maintain three things, (1) "a high pressure of sentimental devotion", which will not only lead the devotees of the Church to adore saints and angels, but also prostrate themselves before the dignitaries of the hierarchy; (2) "a steadfast and comprehensive employment of patronage in its behalf"—a plan which he believes will continue; (3) "a radical scheme of intellectual surveillance and restriction", such as has been steadily exercised in the past. While it will be impossible to carry out these plans perfectly, the author believes it can and will be largely done. "To maintain it [Roman sacerdotalism] intact in the face of critical and scientific research is a desperate project." But "a powerful hierarchy is engaged to work desperately to carry through the desperate project;" and so the speedy dissolution of the Catholic Church is not to be expected though it is not regarded as impregnable, p. 282.

The second part deals with the growth of sacerdotalism in the Greek catholic, the Anglican and the Lutheran churches and its adoption as a foundation stone of Mormonism. The most notable growth of sacerdotalism in any of these communions was in the Anglican church in the first half of the century, the so-called Tractarian or Oxford movement, and to this the author devotes most of his space. There was no marked growth of these ideas in the Greek church or in the Lutheran church, but they are fully developed in Mormonism. The author finds no traces of them in other denominations. He believes the great foe of the evangelical message is sacerdotal-

ism; and in view of its power and aggressiveness he concludes that it is the duty of evangelical Protestantism to recognize the seriousness of its task and the strength of its foe, "to abate the mischief of needless subdivision and work toward unity of heart and enterprise" without making any effort to force union, to recognize what is genuine wherever found, "to bestow increased study upon the problem of edifying forms of worship" and finally to be unwearied in the proclamation of the evangelistic message.

The book is thorough and important. It calls attention afresh to that ceaseless foe of real Christianity, ecclesiasticism. It helps to distinguish between that which is dangerous and that which is harmless.

W. J. MCGLOTHLIN.

Anselm's Theory of the Atonement. The Bohlen Lectures, 1908.

By George Cadwalader Foley, D.D. Longmans, Green & Co., New York, 1909. Pages 327.

The atonement is one of those subjects that will not down. It seems impossible for theologians to reach anything approaching agreement on the subject of the significance of Christ's death. The theory which has perhaps commanded longest and widest acceptance is that associated with the name of the great mediaeval Catholic theologian Anselm, in its original form and variously modified. It has been almost universally accepted by the Roman Catholics and with variations it has been widely accepted by the Reformers and succeeding Protestants. So much is this true that it is sometimes called the orthodox view of the atonement.

The present work is neither a history nor a criticism of this Anselmic theory. It is rather a "critical and historical study of the claim that the Reformation dogma is the Catholic [that is universal and orthodox] doctrine." The facts laid before the reader are familiar; "but the effort has been made to bring them together in the convenient form of an argument more complete than any with which the writer is acquainted" (p. ix). "The primary purpose of this study therefore is negative, to exhibit the lack of authority for the theory framed by the

Reformation divines." The positive purpose of the author is to clear the ground for the readier acceptance of the best Greek thought which he regards as much nearer Paul's teachings. The exposition, history and criticism all have that purpose.

The author begins by attempting to show that the early fathers were free from the Anselmic view of satisfaction. He finds in the state of society, the state of the church, the views of law, etc., the antecedents which greatly affected, if they did not determine, the matter and form of Anselm's theology. It served a good purpose, in the opinion of the author, in overthrowing cruder forms of the doctrine, but is now finally outworn and must give place to something more in accord with modern conceptions of God and the world. The Greek theology is more biblical, more in accord with experience, and therefore must ultimately triumph. Such is the view of the author. The book, both as history and as a historical argument, is valuable, affording much material for a scholarly and yet popular consideration of the central fact of Christianity, the incarnation and earthly life of our Lord. This is true whether one agrees with the conclusions or not.

W. J. MCGLOTHLIN.

Dogma and History. The Essex Hall Lecture, 1908. By Professor Dr. Gustav Krüger. University of Glessen. London, Phillip Green. 84 pages. Price 1 shilling net.

This lecture was delivered in Essex Hall, London, and repeated in Mansfield College, Oxford, June, 1908, where this reviewer heard it. It is printed without alteration from the form in which it was read by the author. It constitutes an effort on the part of the author to trace the history of the undoing of dogma by reason, in the process of some centuries of critical thought. It aims especially at contributing something further to the attacks on the dogmas of the Trinity and the deity of Jesus Christ—doctrines which somehow persist for all the "doom of dogma," "passing of dogma," exposing of dogma in the light of history and reason, funeral orations over the death of dogma, etc.

This discussion is incisive and vigorous. Where history

fails Dr. Krüger resorts to dogmatism, after the manner of those who are determined that dogmas shall be done to death, even if it be with dogma. There is a class of modern students who think that no man is free or rational who does not reject all dogma. It is not enough for them that one repudiates the authority of dogma and thinks freely and so comes into the personal possession of his beliefs. They will have it that the only free man is he who repudiates the content of the dogma and denies its truth. They quite overlook that on this basis no truth could ever live more than a single generation; and my views can be accepted by no other, for then they would be dogmas for him. It is not strange that men rebel against the authority of dogma, but when they do so in the name of reason they should not go the irrational length of holding that all that was thought before them was error.

Now it is not meant to charge our author with affirming this doctrine, but it is true that such an assumption lies back of a goodly part of his lecture and that so much is he the slave to the modern dogma which affirms that dogma is all error.

W. O. CARVER.

The Function of Religion in Man's Struggle for Existence. By George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, Author of "The Finality of the Christian Religion". The University of Chicago Press, 1909. Pages xi+293. \$1.00 net.

This book has made a great stir; not, however, such as an honest scholar can take pleasure in. It has been almost universally condemned. It deserves condemnation. Yet is it not altogether bad, nor so bad as it has usually been written down. From the standpoint of literature it is offensively pedantic, but there are passages of great beauty and with poetic charm. From the standpoint of reasoning it ignores the common laws of thought, yet has much good reason that is suggestive and stimulating. From the standpoint of philosophy it is a rather remarkable combination of negations, and however useful negations may be, they do not enter into the materials of philosophy, but only into preparation for it. This author continues to

promise the public a work of constructive thinking. It will be good to see it, for so far he manifests small capacities in that direction. He is ruthlessly, sometimes recklessly, iconoclastic. He must be set down as a baiter of the orthodox; and he seems this time to have caught a superabundance of game. The occupation is not dignified, nor the result desirable. From the standpoint of religion—it is difficult to speak of it from that standpoint, for its definitions of religion fail to reach its real essence. The work professes to be an apologetic, wherein the author 'would go out to meet young men and women still in the formative period of life', who are seekers after truth. These young men and women are very skeptical, but very honest and very earnest. They "demand that the situation be faced with pitiless veracity." It would not be easy to imagine a work less suited for such readers. "Pitiless" it is, almost brutally so. "Veracious" also, one must think, if that term be defined as corresponding to the writer's own thought: but if by "veracity" we mean correspondence with truth there is little of it in this book. The book does not deal with truth, for the most part. It aims constantly at destroying faith, and encouraging disbelief, in what the author thinks the errors and arrogancies of traditional and orthodox religion. It does undertake summarily to state, at various stages of the discussion, the positive value of religion, the function of God, of Jesus, of prayer, of the Bible and of the church in man's struggle for existence. The conclusion is that only the idea of God has any value, that the historical Jesus is for many minds, it would even seem for most, a positive hindrance to growth in human achievement, the Bible has incidental value, the church may be of great service as an encourager to the disappointed and as a fellowship of religious spirits. Religion is defined as "self-effectuation." "In sum," our author says, "religion is the conviction of the achievability of universally valid satisfactions of the human personality." Of course then man is wholly the maker of his religion and his religion is therefore wholly subjective. "Your religiousness is not that you have a God, it is your God-making capacity." "The word God is a symbol to designate the universe in its ideal-achieving capacity." This

is to be taken so definitely that "Even the concept of a personal God has symbolic validity only." It is in accordance with this fundamental error that we are to understand and interpret the function of each of the elements in religion. They are the devices by which man provides himself with such "illusions" as he needs in his struggle for existence. Both the "struggle" and the "existence" may be meaningless, but so long as man keeps up the "illusions" he is not deluded but has the highest reality. The riot at Ephesus is used as the basis for a long lecture to the churches in the proper treatment of disturbers of orthodoxy.

We have said that the book has been much criticised, and also that it has value. It is significant that very many of the critics declare openly that they have not read the work. One can not but wish that they had. It would seem only fair that a book should not be condemned until its contents are known. Then, too, what value the book has it would have chiefly for these same critics who so valiantly condemn the work, of which they can not know much from the extracts that have been made from it in the current papers.

The book insists vigorously on two fundamental principles in religion that are all too little understood and accepted: the individualism and the spiritual quality of all real religion.

What the author says of the treatment of "heretics" and "orthodoxy" discloses a lack of distinctness in thought, and so is extreme and one-sided; but it would do good if many of those who labor so incessantly at saving "the faith once for all delivered" would ponder what this object of their wrath says. The trouble with the author is that he is so extreme, so illogical, so shifting in his own positions that he is not likely much to influence the very people he should most wish to appeal to.

The work is inconsistent with itself and shifts its viewpoint. If one may venture a little higher criticism on it, the lecture delivered before "the Philosophical Union of the State University of California" was expanded by inserting sections from seminary lectures at Chicago, with some embellishments and additions to both these elements. We even suspect occasional extracts from sermons. At any rate the discourse does not hang well together.

For the most part it is a dreary desert of doubts; but there are oases of rare refreshing, if only one were not warned by the author not to understand him as speaking the common language when he talks of "God," "spirit," "redemption."

The author tells us he has "tried to do no more than to cleave to the sunnier side of doubt." He has not gone beyond his effort. We usually feel the full effect of the shadow side of doubt. When he does lead us around to the "sunnter" side we are glad, and begin to reflect that since doubt has this sunnier side there is a Sun to make it "sunnier;" and we can not help thinking that a little less hugging of the doubt and a little more looking toward the sun would yield better grounds for the author's plaintive language: "And may there be light and warmth enough to keep us from freezing in the dark."

W. O. CARVER.

IV. BIBLICAL LITERATURE.

I. GENERAL.

Bibelglaube und Bibelforschung. Vorträge und Abhandlungen. Von D. Eduard Riggenbach, Professor der Theologie in Basel. Verlag der Buchhandlung des Erziehungsvereins Neukirchen. Kreis Mörs, Switzerland. 1909. S. 147. Pr. 2M.

Prof. Riggenbach has brought together here a group of very able papers that well deserve publication. The first, "Theologie und Gemeindeglaube," is a trenchant discussion of modern theology as a working body of faith for the churches. The second, "Der Schatz im irdenen Gefäss," is a suggestive hint of the strength and weakness of criticism of the Bible. The third paper, "Melchisedek," gives all the light that modern discovery has found concerning this obscure, but interesting personage. In "Was haben wir am vierten Evangelium?" Dr. Riggenbach defends the Johannine authorship and clearly and succinctly expounds the argument of the gospel. In "Der dritte Tag als Datum der Auferstehung Jesu" the phrase "after three days" is shown to be equivalent to "on the third day," the only tenable

view in my opinion in the light of all the facts. In the paper on "Das Zeugnis des Apostels Paulus von der Auferstehung Jesu" Dr. Riggenbach vigorously sets forth the value of Paul as an authentic witness to the fact of Christ's resurrection, a strong apologetic. There are other able papers in the volume, but these are the ones that have impressed me most. I like the book much and wish for it a large circulation.

A. T. ROBERTSON.

Essai sur le grec de la Septante. Par Jean Prichari, Directeur d'études à l'école des Hautes Etudes. Extrait de la Revue des Etudes juives, Avril 1908. Librairie C. Klincksieck, Paris, France. 1908. Pr. 2 francs.

Prof. Prichari is a Greek himself and one of the greatest linguists in the world. In the booklet here under discussion he shows knowledge of Turkish, Armenian, Arabic, Hebrew, Latin, Greek, German, English, French, Russian, Dutch. I am prepared to find any number of others in his list. His writings concerning the Modern Greek are known the world over. Prof. Prichari (p. 177) laments the lack of interest shown in France concerning the work of Deissmann in its bearing on the language of the New Testament. But l'Abbe E. Jacquier, of Lyons, has accepted the new knowledge in his *Histoire des Livres du N. T.* Prof. Prichari treats specifically the Greek of the Septuagint, in which study he is an enthusiast. He considers that "la Septante est le grand monument de la κοινή," (p. 164). Indeed, he goes further than Deissmann with the papyri and finds most of his so-called Hebraisms in the modern Greek vernacular. No one is better qualified than he to tell what is true of modern Greek. He shows his usual wealth of scholarship in this "Essai" and offers many a suggestive hint. After all is said the Greek of the Septuagint was inevitably largely influenced by the Hebrew original, but not so as to make it "un-Greek" or unintelligible to Greeks. At bottom it was the vernacular Greek of Alexandria. With Helbing, Thackeray, and Prichari all at work on the language of the Septuagint we have the promise of rich results.

A. T. ROBERTSON.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By William L. Worcester. J. B. Lippincott Co., 1904. Pages 492.

Now that every kind of classic is being simplified and adapted for children—with more or less advantage—it is good to see the demand for Bible Stories, and the great variety of books attempting to meet the needs of children. This work of Mr. Worcester's is one of the best, and shows marked individuality. It combines the two methods of paraphrase and retention of the Bible language, and the result is a sort of children's commentary in which the explanatory remarks precede the narrative proper. The introduction in each case is in large print, the Bible narrative is small, but the aim is to awaken interest and curiosity, and tell just enough to enable the child to read the narrative comfortably, having his natural questions answered beforehand. There is necessarily some repetition, which makes the book large; and there is an extraordinary enthusiasm for geographical details. But with a little training a child might be brought to share this interest in the map.

The narratives selected cover only the more familiar parts of Scripture, skipping from Solomon to Ahab in a few lines, and giving only the reigns of Hezekiah and Josiah in the Southern Kingdom; the Captivity is told very fully, the Return very briefly. There are a few selections from Isaiah, Zechariah, Malachi, and some of the Pilgrim Psalms; as in the life of David three or four of his Psalms are introduced.

The New Testament Stories include only the Gospels. There is a picture on almost every page. It is a book for leisurely reading and study, and many children would enjoy it.

ELLA B. ROBERTSON.

2. NEW TESTAMENT.

Grammar of New Testament Greek. Vol. I. Prolegomena. Third Edition with corrections and additions. By James Hope Moulton, M.A., D.Litt. 1908. T. & T. Clark, Edinburgh, Scotland; Chas. Scribner's Sons, New York. Pages 293. Price 3.00 net.

The great success of Dr. Moulton's "Prolegomena" is well shown by the demand for a third edition in less than three years of the first. The changes made are not radical. The same paging is kept. Errors are corrected and a larger Greek

Index is provided. One is glad to have every new idea of Dr. Moulton in this realm and can but hope that the systematic "Grammar" will soon appear.

A. T. ROBERTSON.

Sidelights on New Testament Research. By J. Rendel Harris, M.A., D.Litt. The Angus Lectures for 1908. The Kingsgate Press, 4 Southampton Row, London, England. Pages 243. Price 6s.

Dr. Harris has one of the keenest minds among New Testament scholars. He is always turning up something new. He hunts along old trails and runs out into new ground also. In these Lectures delivered before Regents Park College, London, he is in his element. Wit and wisdom are delightfully blended with rich research. The opening Lectures deal with the advance made in our knowledge of some obscure points in New Testament textual criticism. He recounts the story of the famous fight made by Dean Burgon on the Revised Version and the Greek Text of Westcott and Hort. He agrees with Burgon as to the infelicities of the English Revision, but shows that in the matter of the text at most points Burgon was mistaken and Hort has been vindicated by modern discovery. Dr. Harris has a fresh discussion of the authorship of Hebrews and almost inclines to the view of Harnack that Priscilla wrote it. He has interesting comments also on the Art of Conjectural Emendation and the Relation of Christianity to the Greek World.

A. T. ROBERTSON.

Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Fünfte Lieferung. κυριεύω bis ὁμολογία. Verlag von Alfred Töpelmann (vormals J. Ricker) Giessen, Germany. 1909. S. 641-800. Pr. 1M. 80Pf.

A number of important words come in this section of Dr. Preuschen's great undertaking, such as κύριος, λαλέω, λέγω, νόμος, etc. One can only rejoice at the speed with which the work progresses. The same high character of work is maintained. It will be a noble achievement when completed, and ought to be translated into English, as it probably will be.

A. T. ROBERTSON.

Theologischer Jahresbericht, Achtundzwanzigster Band, 1908. Herausgegeben von Prof. Dr. G. Krüger und Prof. Dr. M. Schlan in Giessen. III. Abteilung. Das Neue Testament Bearbeitet von Brückner und Knopf. Leipzig, Germany, M. Heinrichs Nachfolger. 1909. Pr. 4.25m.

I have come to rely greatly on the annual New Testament "Abtheilung" of the "Theologischer Jahresbericht." It is the most complete, the most systematic, and the most illuminating bibliography of the yearly New Testament literature to be had anywhere. All New Testament workers are under obligations to Drs. Brückner and Knopf for this service.

A. T. ROBERTSON.

Religionsgeschichtliche Erklärung des Neuen Testaments. Die Abhängigkeit des ältesten Christentums von nicht jüdischen Religionen und philosophischen Systemen zusammenfassend untersucht. Von Prof. Lic. Dr. Carl Clemen. Mit 12 Abbildungen auf zwei Tafeln. Verlag von Alfred Töpelmann, Giessen, Germany, 1909. S. 303. Pr. M. 10 Geb. M. 11.

This is a work of great learning and the result of much research. Dr. Clemen is always interesting and suggestive, even when one cannot accept all his conclusions. He can be depended upon to give all the facts in a vivid way. There is no doubt at all that the men of the New Testament bear the marks of the life of their time. That is true of the Lord Jesus himself, who in more ways than one reflects the Jewish horizon of his time, though in many vital matters he far transcends that horizon. It would indeed have been a very anomalous situation if Paul, for instance, had been impervious to the Greek life all about him. He was a Pharisee in training, but he lived in a Græco-Roman world. In Athens he is found in dispute with the Epicurean and Stoic philosophers as before the Sanhedrin in Jerusalem he has to meet the rabbinic teachers of the time. Paul likewise shows knowledge of Roman law. John in the Prologue to his Gospel may show an echo of the Platonic philosophy as the opening verses of Hebrews may indicate a knowledge of Philo. But all this is a very different thing from looking to extraneous sources for vital ideas in the Christian faith.

The effort has been made to find in Babylonia the origin of the mysticism of Christianity. Dr. Clemen finds little to prove that idea apart from some suggestive parallels in the Apocalypse of John. He has an exhaustive treatment of various phases of the life of Jesus, and is not unwilling in places to admit a dressing up of the story by the writers according to previous ideas. But, while the Jews had their ablutions (and the heathen, too, for that matter), it is wholly gratuitous to reject the Gospel accounts of baptism as too "ecclesiastical." It is hardly fair to reject Christianity's own account of itself and then supply another from conjectural heathen sources. Mithraism had its evening meal, but that surely is no reason why Jesus may not have instituted the Lord's Supper. Sometimes a man with less learning than Dr. Clemen may have a more balanced judgment as to the mutual relations of all the facts.

A. T. ROBERTSON.

Studies in the Character of Christ. An Argument for the Truth of Christianity. By Charles H. Robinson. Longmans, Green & Co., London and New York. Pages 155. Price 6d.

This chief edition of a most useful book can be commended to those who wish a powerful statement of the wealth of argument to be found against modern scepticism by an appeal to the unique character of Jesus. The points are clearly made and the cheapness of the book puts it within the reach of all.

A. T. ROBERTSON,

Resurrectio Christi. An Apology written from a New Standpoint and Supported by Evidence, some of which is new. Anonymous. Kegan Paul, Trench, Trubner & Co., London, England, 1909. Pages 127. Price 3s. 6d.

The unknown author uses "telepathy" as the new proof of the possibility of the resurrection of Christ. He can thus be shown to have appeared not merely to isolated individuals, but also to a large number of believers at once. He considers psychical research a very profitable field for the student of the life of Christ. He makes an ingenious argument, but "telepa-

thy" itself is a matter so greatly challenged that one does not feel that the positive evidence is very large. The author is prudent and does not mean to eliminate the supernatural by his telepathic hypothesis. The idea has interest, but it is not conclusive.

A. T. ROBERTSON.

The Message of the Son of Man. By Edwin A. Abbott, Author of "Silanus the Christian", etc. Adam and Charles Black, Soho Square, London, 1909. Pages 166. Price 4s. 6d.

Dr. Abbott is still fruitful and, as always, helpful. He has a larger work in press called "The Son of Man," but he sends out this abridgment first. He is not satisfied with the older view that "The Son of Man" is merely Messianic, nor with the newer view that the term is simply the current Aramaic for "man" or "any man." Dr. Abbott thinks very little of the confusion and inconsistencies of this Aramaic explanation. He, on the other hand, is disposed to turn to the Old Testament rather than to the Apocrypha for the origin of the phrase. It is in Ezekiel especially, that "son of man" occurs about a hundred times. The idea of Dr. Abbott is that by "the Son of Man" Jesus meant ideal humanity which was to conquer all things personified in himself. There is, I think, little doubt that this ideal or representative sense is present in the terms as used by Jesus, and may, as Dr. Abbott argues, be the origin of the expression. I am not, however, sure that Dr. Abbott is right in denying a Messianic sense to the expression before the time of Christ. Dr. Abbott argues that, when the Jews asked Jesus to "tell us plainly" if he was the Christ, they made the request because they did not understand his mystical term "Son of Man." That is a possible, but by no means a necessary view. They may have meant by "plainly" the desire that he would use the technical term "Messiah" so as to make a charge against Jesus as was done when before Caiaphas he did confess that he was the Christ. In Jo. 12:34 the inquiry of the people about "this Son of Man" as a strange kind of Messiah clearly, to my mind, means that they did understand the term to be Messianic. I do not think that Dr. Abbott rightly interprets this verse.

But the book as a whole is very interesting and suggestive indeed.

A. T. ROBERTSON.

Saint Peter. By Richard Arnold Greene. Sherman, French & Co., Boston, 1909. Pages 47. Price \$1.00 net.

Mr. Greene has written readable verse that flows along easily without any distinctive poetic charm or passion, but with clear grasp of the facts of Peter's life and real sympathy with his struggles. The devotional tone is genuine and helpful.

A. T. ROBERTSON.

Paulus an Philemon. Von Dr. phil. Alexis Schumann, Pfarrer in Leipzig. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. S. 121. Price m. 1.50. Geb. M. 2.25.

A most delightful and sensible exposition of Paul's *Multum in Parvo*. The Epistle itself is set in its true light and its sympathy, tenderness, and sanity well brought out. Besides Dr. Schumann properly points out the influence of this Epistle on the abolition of slavery in the world. The social problems that Christianity has to face are referred to. The writer has warmth and enthusiasm. As a result his book has added charm of style. It is one of the very best expositions of Philemon.

A. T. ROBERTSON.

The Letters of St. Paul to Corinth. By the Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. Society for Promoting Christian Knowledge, London. E. S. Gorham, New York, 1909. Pages 114.

Readers of the REVIEW AND EXPOSITOR will recall the able and luminous articles of a year ago of Dr. Dawson Walker on The Corinthian Letters. It is a matter of congratulation all round that these articles are now in book form. I know of no handy volume that gives the needed information for the intelligent general reader so well as does the present volume. Dr. Walker has a clear grasp of all the questions involved, sees their mutual relations, seizes strongly the main points of the Epistles,

and sets the whole in clear outline. The book deserves a wide reading on this side of the ocean. A. T. ROBERTSON.

Jesus und Paulus. Von G. Wurstmann. Verlag von C. Bertelsmann, Gütersloh, Germany. 1907. S. 84. Price 60Pf.

This excellent little book comes in the "Biblische Volksbücher" series. It is an able and fearless exposition of the dependence of Paul on Jesus. He is the apostle of Jesus. He preaches the gospel derived from Jesus. He lives the life in Jesus. The author has small patience with Wrede's "Jesus or Paul" alternatives. He sees no conflict between Jesus and Paul, and least of all thinks that Paul originated his gospel or perverted the gospel of Christ. It is a vigorous polemic and a good tonic for all who need a clear word on this important subject.

A. T. ROBERTSON.

St. Paul and His Mission to the Roman Empire. By Christopher N. Johnson, K.C., LL.D. Pages 199. Price 1s. 6d. A. & C. Black, Soho Square, London England.

The author is a scholarly layman of Edinburg and prepared this volume for the "Guild" Series of Handbooks for the Church of Scotland. This notable Series contains Prof. James Robertson's "Our Lord's Teachings" and Prof. W. P. Patterson's "The Pauline Theology." Mr. Johnson has presented a very clear and very readable outline of the life of Paul well adapted for its purpose. It is written not so much in the spirit of a Pauline specialist as from the point of view of a keen modern mind eager to interpret for present-day readers the complicated story of Paul.

A. T. ROBERTSON.

A Grammar of the Old Testament in Greek according to the Septuagint. By H. St. John Thackeray, M.A., Sometime Scholar of King's College, Cambridge. Vol. I. Introduction, Orthography and Accidence. The University Press, Cambridge, England; C. F. Clay, Fetter Lane, London; G. P. Putnam's Sons, New York. Pages 325. Price 8s.

This Grammar has been long expected. It has taken eight

years, so the author tells us, to complete Vol. I. One hopes that Vol. II. on Syntax may not have to wait so long. The need for a grammar of the Septuagint has been very great. The relation between the Greek of the New Testament and that of the Septuagint is so close that a considerable obstacle to scientific study of New Testament Grammar will now be removed. Until a year ago when Helbing's excellent "Grammatik" appeared the best discussion of the grammar of the Septuagint was to be found in Conybeare and Stock's "Selections from the Septuagint." But Prichari's "Essai sur le grec de la Septante" (1908) was a splendid summary of the subject. My hopes about Thackeray's "Grammar" are fully met, even more than met. The book will be a boon not only to the worker in the field of the Septuagint, where it is indispensable, but a help of the first importance to the student of the New Testament Greek. The author has a splendid discussion of the *κοινή* and shows that the Septuagint is written in the vernacular *κοινή* with the exception of Esther, Job, Proverbs, part of Daniel (O) and I. Esdras, which are literary, while Wisdom, 2, 3, 4 Maccabees are even Atticistic. Dr. Thackeray renders great service by the clear distinction between the Greek of different parts of the Septuagint and between different Manuscripts also. The number of Hebraisms he finds much fewer than was once supposed and they are chiefly in the later books when the letter of Scripture had come to have special emphasis. The Septuagint is on the whole a faithful representation of the *κοινή*. The different books reflect the *κοινή* of the time of translation. He considers that the "Jewish Greek" or "Biblical Greek" idea has received its death-knell. It is a matter of sincere congratulation all round that this noble undertaking has come to realization. May the Syntax soon appear. A. T. ROBERTSON.

A Short Grammar of the Greek New Testament. For Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. A. C. Armstrong & Son, New York. Second edition. 1909. Pages xxix+240. Price \$1.50.

The first edition of this work appeared in October, 1908. In

seven months a second edition was called for, an English edition had been brought out by Hodder and Stoughton, an Italian translation had been asked and arranged for by the Libreria Editrice Fiorentina, Florence, and now a German edition is in preparation and will shortly appear from a German publishing house. This remarkable record is due to the need for such a work and to the fact that Prof. Robertson entered this open field not with the tentative effort of a novice, but with the skill of an equipment second to none.

He was thoroughly versed in all the Greek literature and with all the scientific study of the literature and the language. He had acquainted himself critically with the significant recent discoveries in this field. He had in all his studies pursued the historical and comparative methods which alone can yield correct knowledge of a language in any of its fields. It is no wonder, then, that colleges and seminaries have taken up the work with such enthusiasm. The author is thus contributing to the fuller knowledge of the Bible. Greek scholars and students will await with keen expectancy the promised larger and completer Grammar of which this little work for the use of undergraduate classes is so encouraging a forerunner.

W. O. CARVER.

Mountain Pathways. A Study in the Ethics of the Sermon on the Mount Together with a Revised Translation and Critical Notes. By Hector Waylen. With an Introduction by F. C. Burkitt, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge. London, Sherratt & Hughes, 1909. 95 pages. Paper, 2s. 6p. net. Also bound in cloth, \$1.25.

The introduction to this work may be passed by as a friendly evasion. The work itself is one of striking interest, more for its novelty and independence than for any great value it may possess. The author thinks that the earliest Syrian versions, being older than any extinct Greek text of the New Testament, and at the same time in a language so much nearer the Aramaic in which the earliest records were set down, is likely to represent more nearly the words of Jesus than the Greek text. He therefore follows this principle in some of his translations. His

translation is striking and suggests some new ideas, but for the most part its variations from the recognized English versions seem to seek novelty quite as much as accuracy. The critical notes are valuable, particularly for the reader unacquainted with technical matters.

Fifty-eight pages are occupied with discussions of disconnected topics from the Sermon on the Mount. The author pleads for a literal acceptance of the ethical laws as given in this Sermon and presents his case with convincing skill. He writes from the Quaker standpoint, with a distinct recognition of "psychic" influences, and in this way contributes some highly suggestive observations. The notes on "Christian Non-resistance," "Judge Not," and "Many Powers" are particularly stimulating."

W. O. CARVER.

3. THE OLD TESTAMENT.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. I. Lieferung: Älteste Geschichtsschreibung und Prophetie Israels. Von Prof. Lic. Dr. Hugo Gressmann. Bogen 1—5. Preis 80 Pf. Göttingen, Vandenhoeck und Ruprecht, 1909. Also to be had of Lemcke & Buechner, New York.

Gressman of Berlin, Gunkel of Giessen, Hans Schmidt of Breslau, and Stärk of Jena are at work on a selection of pieces from the Old Testament. Such parts of the Old Testament as seem to be of greatest interest religiously and ethically are translated into German and provided with general explanations. The notes are not after the fashion of a critical commentary, though the work is founded on thorough-going radical criticism. The work is addressed to laymen, pastors and teachers, offering to them the results of critical study of the most interesting parts of the Old Testament. The parts omitted from the work are recapitulated in the proper place, so that the reader may gain a connected view of the Old Testament. The work bids fair to have a wide sale wherever the German language is read.

JOHN R. SAMPEY.

Altorientalische Texte und Bilder zum Alten Testamente in Verbindung mit Dr. Arthur Ungnad und Dr. Hermann Ranke herausgegeben von Lic. Dr. Hugo Gressmann, a.o. Professor der Theologie in Berlin. Erster Band: Texte. Zweiter Band: Bilder. Verlag von J. C. B. Mohr (Paul Siebeck) Tübingen, 1909. Ladenpreis: geheftet M.7.20 I., M.7. 20 II., gebunden in Halbfrz. M.17.

In the first volume are 253 pages of texts that throw light on the Old Testament. The reader finds in one handy volume a good German translation of about all the monuments that have been deciphered that aid materially in the understanding of the Old Testament. Dr. Ungnad has translated a great variety of Babylonian-Assyrian texts, including myths, hymns, historical and chronological texts, the Code of Hammurabi, etc. He has also translated a number of Hebrew and Aramaic inscriptions. Dr. Ranke is the translator of the Egyptian texts, of which there is a large number. The volume is valuable in that it brings together a great variety of material from the two great centers of ancient civilization in the midst of which the Old Testament religion grew up and flourished. Gressmann is to be congratulated that he has not ignored the Egyptian texts.

The second volume is a joy to the eye. Many of the photographs of ancient monuments are quite artistic, a goodly number in Palestine having been taken by Dr. Gressmann himself. Here again we are impressed by the variety of the collection. Little has been omitted that throws light upon the Old Testament. The book is valuable for the student and the general reader alike.

JOHN R. SAMPEY.

An Introduction to Ecclesiastes, With Notes and Appendices. By A. H. McNeile, B.D., Cambridge: at the University Press, 1904. Pages 168.

McNeile's Introduction is recognized as a book that every critical student of Ecclesiastes ought to have. While accepting the view that our present book is the work of at least three minds, McNeile combats many of the vagaries of modern radical critics. He imagines that a proverb-maker interspersed all

the proverbs in the book, in the midst of the sceptical complaints of the original author. He thinks that a pious Jew of orthodox views then inserted into the roll many statements intended to correct the infidelity of the original author. The book would thus be the work of an author and two editors. Many of the best students still hold to the unity and integrity of Ecclesiastes.

The notes are scholarly, and much attention is given to textual criticism.

JOHN R. SAMPEY.

Seelenglaube und Unsterblichkeitshoffnung im Alten Testament von Lic. Dr. Paul Torge, Pfarrer an der Melancthonkirche in Berlin. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1909. 8 vo., ss. 256. Preis M. 5, geb. M. 6.

The author belongs to the school of Wellhausen and Stade. He has made large use of the rapidly multiplying literature on Babylonian religious belief and practice. He has also made a careful study of all the passages in the Old Testament that refer to the grave, Sheol, and the life after death. He recovers from the historical and the poetic and prophetic books of the Old Testament many evidences of necromancy and other superstitious rites among the Israelites. He recognizes among the Hebrews two radically different views concerning the hereafter, one death as the end of man, while the other looked for a new and better life after death. The sceptical view was espoused by the Sadducees, while the Pharisees believed in the immortality of the soul and the resurrection of the body. Torge thinks that this final stage of the doctrine of the future was the result of the combination of the faith of the pious with the superstition of the common people. The author shows familiarity with the extensive literature of his subject, and writes in an entertaining style.

JOHN R. SAMPEY.

V. CHURCH HISTORY.

The Wars of Religion in France, 1559-1576. The Huguenots, Catherine de Medici and Philip II. By James Westfall Thompson, Ph.D., Associate Professor of European History in the University of Chicago. The University of Chicago Press, Chicago, 1909. Pp. 635. Price \$4.84 postpaid.

The author justifies his action in adding another book to the immense literature on the Huguenots on the twofold ground that during the thirty years which have passed since the publication of Baird's great work, "The Rise of the Huguenots," much new material has come to light which has not been utilized in any general work, and that each generation has its own viewpoint and method of expression. And indeed there was ample justification for a work of this kind and scope. The aim and scope of the present work are not the same as in Baird. Moreover, several notable source-books have been published since Baird's book appeared. The author does not claim to have added greatly to the stock of knowledge of the period treated, but he does claim to have brought together the results of research in various fields and presented them as a consistent whole as nobody else has done. With regard to the economic side of the history he says, "It is the writer's belief that he is the first to present some of the results of recent research into the economic history of sixteenth-century France to English readers" (p. ix.). With regard to the formation of the various local and general leagues, Catholic and Protestant, the author modestly claims that "two or three new facts have been brought to light" (p. xi.). "The history of the Catholic Associations in the provinces, hitherto isolated in many separate volumes, has been woven into the whole and some new information established regarding them" (p. xi.).

As to the aim of the work the author states that "while the present work falls in the epoch of the French Reformation, no attempt has been made to treat that subject in so far as the Reformation is assumed primarily to have been a religious manifestation. Doctrine, save when it involved polity, has been ig-

nored" (p. ix.). One who seeks a history of the French Reformation in this volume will, therefore, be disappointed. On the other hand the history of wars no longer greatly interest many people. But this is not a military history. It is the political side of the wars rather than the military which the author follows and brings into clear light. "Into the political, diplomatic, and economic activities of the period I have tried to go at some length" (p. ix.). It is this characteristic which gives the book its value. The complex of motives which entered into the great struggle in France are presented with a clearness and impressiveness not found elsewhere so far as the reviewer is acquainted with the literature of the subject. The tremendous influence exerted by Spain and Philip II upon France during this period is set forth in a striking way. Also the influence of England and Elizabeth upon the aspirations, expectations and efforts of the French Protestants.

The style is not particularly good. At times the sentences are awkward and lacking in clearness. There are some typographical errors. But the most serious defect is the sense of incompleteness which the volume leaves. The work should be extended in a second volume to the issuance of the Edict of Nantes. The present volume leaves the reader suspended in the midst of the great civil struggle, occasioned if not caused by religious reform, in France. It is to be hoped that the author will continue his labors in this direction. There are some interesting and valuable documents in the appendix. The constant citation of sources and authorities, together with historical and other dissertations in the footnotes, gives a sense of authority and certainty, and constitutes a valuable feature of the work, especially for scholars and investigators.

W. J. MCGLOTHLIN.

Federal Council of the Churches of Christ in America. Report of the First Meeting of the Federal Council, Philadelphia, 1908. Edited by Elias B. Sanford, D.D., Corresponding Secretary. The Revell Press, N. Y.

This stout, well-bound volume of 578 pages contains a great variety of materials—minutes of reports by committees, discussions, actions taken, addresses representing practically all

the evangelical denominations and every kind of ecclesiastical position. The material varies much in value and ability, much of it being of a high order. It constitutes an impressive emphasis of the widespread desire for the elimination of friction and the reduction of the evils of a too sharp competition among the various denominations. If one wishes to know how many of the church leaders of America feel about church federation—not church union—this volume affords the material. Surely the Spirit of Christ was moving among these men.

W. J. MCGLOTHLIN.

Histoire du Dogme de la Papauté, des Origines a la Fin du Quatrieme Siecle. Par l'Abbé Joseph Turmel. Deuxième Edition. Paris, Librairie Alphonse Picard et Fils, 1908. 12mo., pp. 492. Price 4 francs.

The learned abbé has industriously gathered from the literature of the first four centuries everything that has even a remote or seeming bearing upon the superior authority and dignity of the bishop of Rome. While he naturally, as a faithful supporter of papal authority, makes the most of all the materials that favor papal ascendancy, it must be said that he carefully abstains from the use of documents of doubtful authenticity and makes no effort to suppress or to distort adverse testimony. He freely admits that Cyprian, who in his tract on the "Unity of the Church" seems to give a certain primacy to Rome as the *Cathedra Petri* and the centre of episcopal unity, was always ready to defy or denounce the bishop of Rome when he deviated from right paths in doctrine or practice. The author is acquainted not only with the literature of the first four centuries, but with the critical researches of German and other scholars as well. Considering the fact that he is an avowed Ultramontane, his historical survey of the relations of the bishops of Rome to other bishops during the first four centuries seems remarkably fair-minded. The *de jure* authority was in his opinion far from becoming *de facto* during the period covered. So far as the reviewer has noticed, the author brings forward nothing new either in material or in argument. The book is an excellent resume written in the elegant and popular

style in which the French excel. It belongs to a series entitled "Bibliothèque d'Histoire Religieuse."

ALBERT HENRY NEWMAN.

Innocent III. Royautés Vassales du Saint-Siège. Par Achille Luchaire, Membre de L' Institute. Paris, Librairie Hachette et Cie. 1908. Pp. 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume contains and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I is devoted to the states of the Spanish peninsula, Chapter II to the Magyars and the Slavs among whom Innocent played a great role. The next two chapters treat of the Catholic church in England, Chapter III dealing with the church of England and Richard Coeur de Lion and Chapter IV with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. MCGLOTHLIN.

Religionsgeschichtliche Volksbücher. IV, Reihe 9. Heft. Johann Calvin von Dekan D. A. Baur-Weinsberg. Tübingen, 1909. J. C. B. Mohr. P. 48. Price 50 cents.

The Calvin centennial has called forth an extensive literature, for the most part in the form of magazine articles. Among the pamphlets nothing has appeared which gives a fuller and clearer view of the great reformer and theologian than the one before us. It is a fresh, vigorous and independent restatement in brief space of the main facts and chief characteristics of Calvin's life and work. Those who read German can get nothing of the same length which is better.

W. J. MCGLOTHLIN.

Transactions of the Baptist Historical Society. Baptist Union Publication Department, London. Vol. I. No. 1, Nov., 1908; Vol. I. No. 2, April, 1909. Price two shillings each.

No undertaking of recent years promises more toward clearing up early English Baptist History than this publication. As stated in the prefatory note to the first number, "the more obvious functions of the 'Transactions' will be (1) to circulate and give permanence to papers read at the meetings of the Society; (2) to communicate papers accepted on behalf of the Society, but not read or discussed at its meetings; (3) to provide a means of communication between members—other and less formal than papers—on matters of historical research."

The first two numbers lie before me and the contents are rich in valuable material. Little more than a list of subjects can be given here. The first number contains "Early Welsh Baptist Doctrines, set forth in a manuscript ascribed to Vavasor Powell," "Letter of Dr. Carey to William Carey, Jr.," a very illuminating paper by Dr. W. T. Whitley on "Baptists and Bartholomew's Day," in which he shows that fewer Baptists than has been thought were deprived by Charles' Act of Uniformity; "William Vidler, Baptist and Universalist," "Porton Baptist Church, 1655-1685," and editorial notes.

The second number contains the circular Letter of the Western Association in 1656, opposing Baptist preachers receiving aid from the state as some of them were doing, several communications of various kinds from the early part of the nineteenth century and an interesting paper by Dr. W. T. Whitley giving reasons for believing that Leonard Busher was a Dutch Anabaptist rather than an Englishman. There is also the first installment of a bibliography of Baptist literature from 1611 to 1688, a work which will certainly be very useful to Baptist historians.

The "Transactions" are henceforth to be published three times annually and should be in the hands of everyone who is interested in early Baptist history.

W. J. MCGLOTHLIN.

A Restatement of Baptist Principles. By Philip L. Jones. American Baptist Publication Society, Philadelphia. Pp. 119. Price 50 cents.

The Story of the Baptists Told for Young People. By the Rev. Arthur Dewdney, Wellington. H. H. Driver, Bookseller, Dunedin, N. Z. 1909. Pp. 68.

It is well that Baptist principles should be frequently stated, so as to keep them in touch with the world as it is. They are changeless since they are final and fundamental, but their statement and application should vary with the age. Dr. Jones has given us a good fresh statement of the old principles. It will prove valuable to young people and others.

The second pamphlet is not so valuable. It reproduces absolutely views that have long been untenable, gives nearly all its space to Baptist sufferings in the past and almost nothing to Baptist achievements in more recent times, places John Milton among Baptist worthies, etc. It will not create the right spirit among young people. It is a good booklet to leave alone.

W. J. MCGLOTHLIN.

VI. SOCIOLOGY.

Social Duties From the Christian Point of View. A Text-book for the Study of Social Problems. By Charles Richmond Henderson. Chicago. The University of Chicago Press. 1909.

This is one of the "Constructive Bible Studies, Advanced and Supplementary Series," being issued by the University of Chicago Press. Dr. Henderson is a loyal Christian and one of the foremost authorities on practical sociology in this country. It is not surprising, therefore, that we should have in this volume "a study" that is thoroughly Christian in spirit, thoroughly scientific in its grasp of principles and thoroughly practical in its suggestions as to social service. The author recognizes the sketchy or fragmentary character of the treatment. But under the circumstances this is inevitable. It is a text-book for young men and women, and its suggestions are supposed to be amplified and illustrated by competent teachers.

It is suitable for use in college classes, or in advanced Sunday school classes.

Two characteristics of the book especially impress this reviewer—its breadth of scope and the general soundness of its teaching. After a brief "General Survey," he takes up the social duties relating to the family; duties to neglected children; duties to workingmen; duties in rural communities; the several important phases of urban life—such as public health, economic interests, educational agencies, city government—and emphasizes the duties of citizens in connection with these important interests, and brings into relief the vital relation of the church to the concrete, practical questions of social welfare. He then discusses the questions of charities and correction; the duties of corporations; duties relating to the business class and the leisure class; duties in relation to government; and duties growing out of international relations.

As already indicated the point of view is both Christian and scientific; and high practical ideals are constantly held before the reader. It is not necessary to agree with the author in every particular to say that any young person who masters this book will take up his duties as a citizen and a Christian with a broad and soundly ethical view of his relation to the many-sided life of the world, and must feel himself to be a living and responsible factor in the organism of human society. Its study by young people is bound to develop their social consciousness, and a broader, more definite, more vivid social consciousness is greatly needed. Our social organization has grown faster than our social conscience.

A helpful feature of the book is that each lesson is followed by a series of questions, suggesting profitable lines of study, and by valuable references to the literature of the subject.

C. S. GARDNER.

Profit and Loss in Man. By Alphonso A. Hopkins, Ph.D., Author of "Wealth and Waste." Funk & Wagnalls Company. New York and London. 1909.

Dr. Hopkins has doubtless given as much study as any living man to the problem of the liquor traffic, or the Temper-

ance Question, as it is usually styled. This is a series of lectures on various phases of this widely discussed question. The moral and economic phases of the problem are treated in a way satisfactory to those who believe in the prohibition of the liquor traffic. The discussion is always clear and frequently quite powerful in its grasp of facts and principles, both ethical and economic, and in the moral earnestness and cogency with which they are presented. So far as these phases of the discussion and the manner of their presentation are concerned, we could hardly ask for anything better than these lectures.

But when our author comes to discuss the political phases of the problem, our dissent is emphatic. Dr. Hopkins has long been one of the leading figures in the Prohibition Party; and his contention is that that party is the most appropriate and effective agency through which this great reform is to be realized. We do not deny that the Prohibition Party has been useful in some ways, and we honor the men who have stood loyally in its ranks, believing that the building up of a separate political organization was the shortest route to the extermination of the infamous liquor traffic. But surely experience teaches too plainly for its lesson to be overlooked by those who are not prejudiced that the non-partizan method is more effective in this particular reform. It is indicative of a superficial understanding of the philosophy of government to assume, as our author seems to do, that every great reform must create for itself a political party as a necessary instrument for its realization. The great advance in temperance reform has been effected through the Anti-saloon League, a non-partizan association of all the moral forces of the commonwealth, working through existing political organizations; and all indications are that the movement will be brought to its consummation by the same means. C. S. GARDNER.

Misery and Its Causes. By Edward T. Devine, Ph.D., LL.D., Schiff Professor of Social Economy, Columbia University, General Secretary of the Charity Organization Society of the City of New York, and Editor of "The Survey." The MacMillan Company, New York. 1909. Price \$1.25.

In the editor's preface it is stated that "Professor Devine's

'Misery and its Causes,' like Professor Patten's 'New Basis of Civilization,' with which this series began, attempts to articulate a new social philosophy, pragmatic, economic, and socially adaptable to the existing conditions of American life." The series referred to is the yearly course of lectures in Columbia University on the Kennedy foundation. As is well known, Dr. Devine has both a theoretical and practical acquaintance with social problems; and intelligent people are fast coming to realize that the practical handling of social problems and situations ought to be directed by persons who have a scientific knowledge of the principles involved. One can therefore follow Dr. Devine with great confidence as he leads us into the bewildering labyrinth of human misery.

The central contention of the book is that misery is due to maladjustment. He uses the word misery, not in the sense of unhappiness in general, but as referring to those lamentable conditions of life that prevail in the very poor, crowded, congested districts of our cities, and to some extent also, but much less noticeably, in many rural communities. To use his own words, he holds "that these hardships [of our modern poor] are economic, social, transitional, measurable, manageable." They are something that can be intelligently grappled with and prevented, because society can control the conditions which are their primary causes. There is nothing mystical or inevitable about them. Excessive poverty, with all the miseries which we find associated with it, is not due to the original depravity of the poor. "It lies not in the unalterable nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry and our business." Whether this sweeping proposition is true without qualification or not, it is certainly true that social thinkers are coming to this conclusion. And this is announced not as an academic theory, but as the result of years of practical dealing with the problem of the poor in our largest, most crowded, most representative American city.

After elaborating this general principle, the author proceeds

to discuss the leading phases of this misery as it is seen by social workers.

First, "out of health." One or two sentences will indicate the line of his thought. "Disease has its social as well as its individual side, and the winning fight of society with one kind after another is one of the most satisfactory chapters in the history of civilization." "The rate at which any community is lowering its death rate from typhoid and from intestinal diseases of infants, the two principal remaining filth diseases, is an approximate index of its civilization." Many diseases are occupational; many are due to the conditions under which the poor work in factories; many are due to the unsanitary tenement houses; many are due to the ignorance of the poor. Diseases which are due to all such causes are socially preventable.

He next discusses "unemployment"—a word which he admits is barbarous, but not so barbarous as the fact. This is very largely due to the frequent shifts and changes in the industrial world. One is surprised when he looks into the facts to discover how much fluctuation and shifting of one kind or another there is in the world of industry even in the most steadily prosperous times. So familiar is the fact of unemployment and it is regarded as so much a matter of course, that some economists claim that the industrial situation requires a fringe of unemployed laborers in order that new enterprises may be started or old ones enlarged. If in addition to what may be called the normal or regular shifting of industry we consider the great crises in which thousands are thrown upon the street without work, it will soon become apparent that this lack of economic balance and adjustment must become the cause of untold misery; and we must bear in mind that recurring periods of unemployment lead most naturally to the formation of shiftless habits and finally to moral degeneracy. One of the troubles in this age of specialization is that workmen find it difficult to pass from one occupation or form of labor to another. We need to cultivate or promote "occupational mobility," and this our author points out is primarily a question of general education. The workman needs a fully developed and

well correlated brain so that he may easily adjust himself to new conditions and a new form of labor.

Another form of misery discussed is friendlessness—but we cannot follow the author through all his discussions. After considering a number of the adverse conditions, under which the poor labor, he brings the volume to a conclusion with a most interesting chapter on "The Justice and Prosperity of the Future," in which he does not indulge in any impossible dreams nor forecast a radical program of socialism, but pictures a social state which is quite practicable and truly conservative, in which society shall deal intelligently and vigorously with the maladjustments which are so prolific of poverty and misery.

The treatment is inductive. His generalizations are based upon a careful study of five thousand dependent families in New York and illustrated by many concrete cases dealt with in his social work. This is a valuable book.

C. S. GARDNER.

Social Organization. A Study of the Larger Mind. By Charles Horton Cooley, Professor of Sociology in the University of Michigan, Author of "Human Nature and the Social Order." Charles Scribner's Sons. New York. 1909.

Dr. Cooley is a profound student of the social life on its psychological side. He says: "I apprehend the subject on the mental rather than the material side. I by no means, however, overlook or wish to depreciate the latter." The subject of this book is, therefore, the organization of ideas, feelings, sentiments, volitions, which underlie the objective, external structure of society. Society is primarily and fundamentally a system or net-work of psychic relations and reactions.

The first two chapters are of the character of a general introduction, and contain a singularly clear discussion of the relation of the individual to society. "Social consciousness, or awareness of society, is inseparable from self-consciousness, because we can hardly think of ourselves excepting with reference to a social group of some sort, or of the group except with reference to ourselves." "Self and society are twin-born, we know one as immediately as we know the other, and the notion

of a separate and independent ego is an illusion." These two sentences indicate his position on the old question whether the individual or society is primary. Individual consciousness and social consciousness are but different aspects of the same mind. We have no quarrel with his argument as to this question until he presses it to the point of denying—at least that seems to be the implication of his words—the real freedom of the individual. This we do not believe to be a necessary implication of the principle expressed in the sentences quoted; and it may be that if the author's views as to this matter were more fully elaborated the objection would be removed.

Part I. is devoted to the discussion of primary groups (the family, the play ground, the neighborhood), the primary ideals developed in these groups and the extension of these ideals as the social group enlarges. Social progress consists primarily in the extension of these ideals to an ever-enlarging group. "The creation of a moral order on an ever-growing scale is the great historical task of mankind, and the magnitude of it explains all shortcomings." Perhaps it is exaggeration to say "all shortcomings," but the more one studies the history of social development the more apparent it will become that the statement is approximately true. "A very general fact," he says, "of early political history is deterioration by growth." It may be questioned whether it will not prove to be a fact of late as well as of early political history. The external, mechanical organization of society has enormously developed in modern times and the question is whether the social mind is sufficiently organized to sustain it, whether there is a sufficiently strong and vital organization of social feeling and moral ideals to operate the vast mechanism in the interest of justice.

Our author's discussion of Communication, in Part II. and its significance in the development of social organization on its mental side, is full of suggestion and interest. The growth of the means and of the fact of communication, its inevitable impetus toward democracy, its enlargement and "animation" of consciousness, its promotion of individual development as well as its socializing tendency are strikingly brought out. It may also be true that the enormous increase both of the scope

and the stimulation of life tends to result in a certain "superficiality;" but this does not seem to us to be unquestionable. That the narrower scope and milder stimulation of the life of former times were compensated for by a greater depth is not to be taken for granted. If the enlargement of life is accompanied by a corresponding shallowness, it is not easy to see what causes the increased "strain" of life. The total pressure would be the same. As life enlarges in one dimension it is not necessarily reduced in another. Consciousness does not remain from generation to generation a fixed quantity which, if it spreads, must become thinner. We are not sure that our author is correct in the statement that sustained attention is more difficult to the modern mind. "The constant and varied stimulus of a confused time" makes economy of attention more necessary; but where attention is bestowed is it not more alert, more intense, more penetrating?

We cannot follow our author through the remaining sections of the book except in bare outline. In the section on the Democratic Mind there is a series of profoundly interesting chapters, the general contention of which is that democracy must increase, that this extension of democracy means also increasing socialization, that the two principles are in no wise conflicting. There is no danger that the mass will submerge the individual. "To imagine that the mass will submerge the individual is to suppose that one aspect of society will stand still while the other grows." Many of the manifest defects in the social life of our time are due not to democracy, but to the confusion and general disorganization of a time of transition. The general trend of sentiment, or "socialized feeling," is toward refinement, truth, justice, kindness, brotherhood. These are the elements that are being organized into the social spirit that must express itself in the social mechanism of the future. "There is firm ground for the opinion that human nature is prepared for a higher organization than we have worked out." "An ideal democracy is in its nature religious."

We do not find less interesting or suggestive Part IV., which is devoted to the discussion of Social Classes. But we desire to commend especially the discussion of institutions in Part V.

It would be hard to find eighty pages in any book which contain more truly scientific and practical wisdom than is concentrated in these chapters, and those who are engaged or interested in organized religious work or in civic reform will find this section of the book particularly illuminating and helpful. Two or three sentences will whet the appetite. "An institution is a mature, specialized and comparatively rigid part of the social structure." "A man is no man at all if he is merely a piece of an institution; he must stand also for human nature, for the instinctive, the plastic and the ideal." "The institution represents might, and also, perhaps, right, but right organized, mature, perhaps gone to seed, never fresh and unrecognized. New right, or moral progress, always begins in a revolt against institutions."

Our book closes with some wise chapters on Public Will. "Another tendency involved in the rise of public will is that toward a greater simplicity and flexibility of structure in every province of life: principles are taking the place of formulas." "In the early growth of every institution the truth that it embodies is not perceived or expressed in simplicity, but obscurely incarnated in custom and formula. The perception of principles does not do away with the mechanism, but tends to make it simple, flexible, human."

But we cannot prolong quotation and comment. Notwithstanding some occasional lapses, this book seems to this reviewer one of the best and ablest of recent works on Sociology. We commend it most heartily to our readers. Those who read it will find their scientific conception of society enlarged and clarified: and withal they will find the style in which it is written fascinating in its clearness and simplicity, which unfortunately is not always the case in scientific discussions. It is clearly intimated in the dedication that for this charming quality of the book we are indebted to the influence of a cultured woman.

C. S. GARDNER.

Socialism in Theory and Practice. By Morris Hillquit, Author of "History of Socialism in the United States." The Macmillan Co., N. Y. 1909. Pp. 361.

Mr. Hillquit is always an entertaining and instructive writer.

Moreover, he represents the best type of socialism, and views it from the historical standpoint. In his hands socialism does not look the hideous thing that it is in the demands and plans of many of its devotees. One may differ from the programme of even this saner socialism, and probably will differ if he is of a conservative temperament or is a property holder. But any fair man is compelled to admit that much good has accrued to the working people through its work.

The title of this work is attractive and the book equally so. It presents a certain type of socialism, the more moderate type, as it is in theory and practice. It is divided into two parts, Part I., on "The Socialist Philosophy and Movement," has five chapters after the introduction on "Socialism and Individualism," "Socialism and Ethics," "Socialism and Law," "Socialism and the State" and "Socialism and Politics." Part II., on "Socialism and Reform," consists of five chapters after the introduction on "The Industrial Reform Movements," "Workingmen's Insurance," "The Political Reform Movements," "Administrative Reforms," and "Social Reform." The Appendix consists of a sketch of the history of the socialist movement. The book is not a profound and scholarly treatment of the subject, but is clear, striking and popular. To a beginner it will bring much interesting information.

W. J. MCGLOTHLIN.

VII. MISCELLANEOUS.

The South in the Building of the Nation. The Southern Historical Publication Society, Richmond, Va. 1909. In twelve volumes. Vols. VII. and X.

These two volumes, we presume, are the first issued in this series of twelve on *The South in the Building of the Nation*. Volume seven is on the History of the Literary and Intellectual Life of the South and is edited by the late Prof. John Bell Henneman of the University of the South. Volume ten is on The History of the Social Life of the South and is edited by President S. C. Mitchell of the University of South Carolina. In Volume seven there are twenty-seven chapters covering such

subjects as Southern Poetry, Economic and Political Essays, The South's Contribution to Science and Philosophy, Law, Medicine, Surgery, Music, etc. We learn from the introduction of volume seven that two additional volumes on the Literary and Intellectual Life of the South are to appear. The plan of the book is to cover all phases of Southern Life. Each chapter is written by a man especially fitted to deal with that particular subject.

In the main the work is well done. The range of topics is too vast for review in detail. For the most part the writers represent the new South. This is as it should be. At times, however, one feels in reading these pages that the writers do not always endeavor to enter into the spirit or fully appreciate all that was best in the old South. This fault, however, is occasional only. In the main the attitude is judicial and fair.

In the matter of poetry the South has had illustrious names, including Poe and Lanier and Timrod of the past, and Madison Cawein of today, and many others. In scientific research such men as the late J. Lawrence Smith of Louisville, Matthew F. Maury of Virginia; in philosophy men like Professor Jos. Le Conte of California, Noah K. Davis of the University of Virginia, are but a very few examples of distinguished names. Sometimes one is disappointed in the allotment of space to men or subjects. In the chapter on Southern Humor a somewhat extended account is given of numerous other humorists, and the late Joel Chandler Harris is dismissed almost with a bare mention. Madison Cawein, who has come to quite wide recognition as a poet of power and range, does not fare much better in the chapter on The Poets of the South.

In the volume on The Social Life of the South there is much food for reflection. The backwardness of the South in many lines of development will become manifest to the careful reader of these pages, but along with it a sense of the magnificent opportunity now confronting the South. For example, in the chapter on Technical Education in the South we learn that the South raises more than 75 per cent. of the world's cotton supply and manufactures only 10 per cent. of the world's cotton goods. There is great need for the multiplication of technical

schools for the training of our young men. Three conclusions follow from the discussion of Technical Education in the South: first, our boundless resources in the South will be developed by ourselves or others; second, the North and East are fitting their young men to do this work; third, our Southern young men must be equipped likewise if we are to develop our own resources. Technical schools therefore are an imperative necessity. Perhaps we may say that the fundamental need of the South today is a broader and more efficient educational system.

The articles on the religious life of the South are in the main excellently prepared. There are articles on Denominational Accomplishment by Dr. R. H. Pitt; on Sunday Schools in the South by Dr. I. J. VanNess; The Layman's Movement by Joshua Levering; The Southern Pulpit by Warren Candler; Religious Movements in the South by Bishop Strange of North Carolina, and other excellent articles. The article on Religious Liberty in the South I was about to pronounce a literary curiosity. It is written by a Presbyterian. It purports to trace the struggle for religious liberty in Virginia. By an ingenious arrangement of material, by giving large space to the Presbyterian struggle for rights under the Toleration act which had nothing to do with the more fundamental question of religious liberty; by giving very limited space to the significant and far-reaching efforts of the Virginia Baptists for religious liberty in the complete sense; by faint praise of the Baptists and loud praise of the Presbyterians; by an adroit construction of the elaborate proposal of the Hanover Presbytery for a comprehensive assessment bill which proposed government support to all religious bodies; by ignoring any adequate account of the many Baptist petitions and protests and demands for full religious liberty, the author of this article manages to pluck many laurels from the Baptists and place the crown on Presbyterians for winning religious liberty in Virginia. Not only so. He attempts thorough work. He denies that Roger Williams or John Clarke established a colony where religious freedom was granted. He quotes from some source, without giving the source, the oftentimes exploded charge that Catholics were excluded from citizenship in Rhode Island. In

addition he seeks to discredit the whole claim of Rhode Island to have stood for religious freedom by the statement (also quoted) to the effect that the "Williams charter was expressly to propagate Christianity, and under it a law was enacted excluding all except Christians from the right of citizenship and including in the exclusion Roman Catholics." Evidently the writer of this article never read the Williams patent. Else he would not have published this ancient blunder that Williams' charter was "expressly to propagate Christianity." There is not the shadow of a basis for the statement in Williams' charter of 1643. In that of John Clarke in 1663 the motives which led the colonists to leave the mother country are recited as a preamble. Among these it is said their desire to preach the Gospel was among the motives. But not a word in the charter itself gives color to the claim that it was granted "expressly to propagate Christianity." The charter grants power to the colonists to defend themselves in all their rights, religious as well as civic, just as in all our American states today we enjoy those rights. But the idea that the charter of either Williams or Clarke was "granted expressly to propagate Christianity" is without a shadow of warrant from the documents themselves. Nor was a law passed under these charters against Roman Catholics as asserted. Judge Eddy, secretary of state for Rhode Island, long ago examined all the laws of Rhode Island and says there was no such legislation. Dr. Guild has done the same thing. Fac simile copies of all Rhode Island laws and acts from the first settlement in 1636 to 1705 have been published from the original manuscripts. The exception against Roman Catholics does not appear. All this is ancient history to those who have taken pains to ascertain the facts. Our surprise is that the author of the article in question should be so careless of his reputation for scholarship as to promulgate these antiquated charges.

Fortunately the article on religious liberty in the South is not representative of the work done by the writers in these volumes. We do not hesitate to pronounce the work a monumental one if succeeding volumes equal these two. Nothing could be more timely or valuable than this comprehensive

review and outlook now that the new South is coming to a consciousness of vast opportunity, great power, and high destiny. We shall await succeeding volumes with much interest and do not doubt that this great work will become a tremendous factor in the development and progress of the South.

E. Y. MULLINS.

A History of Education Before the Middle Ages. By Frank Pierrepont Graves, Ph.D., Professor of the History and Philosophy of Education in the Ohio State University. The Macmillan Co., N. Y. 1909. Pp. 304. Price \$1.10 net.

There are few more fascinating subjects than the history of education, and in the history of education there is no more interesting period than the one covered by this book. It is the period of beginnings; it includes the educational notions of antiquity and the beginnings of those ideals and efforts which have extended into our own time. The book is divided into two parts. Part I is termed "Non-Progressive Education," and in it the author treats the education of "Savages or Nature Peoples," "Barbarism or Early Civilization," "Egypt," "Babylonia and Assyria," "Phoenicia," "China" and "India" (the education of these two countries is treated as it is today), "Persia" and a summary on the "Character of the Earliest Civilization." Part II. is entitled "The Beginnings of Individualism in Education" and treats of education among the Jews, Greeks and Romans, and finally early Christian education.

The author shows in each instance how geographic, climatic, racial and other conditions influenced the aims, methods and ideals of education. He then points out the purposes of education in the various countries, it being military training in one, religious devotion in another, practical life in still another, or general culture as at Athens; the materials and methods of education, the standing of teachers and the methods of support, and finally the results in national characteristics and destiny. The comparisons and contrasts are most illuminating. Each chapter is provided with a select bibliography which materially adds to the value of the book.

The reviewer knows of no other volume covering the same period which is at once so clear, comprehensive and philosophi-

cal as this one. This work read as an introduction and means of general survey with a free use of its bibliography on the more important phases and divisions of the subject would give one an excellent knowledge of the development of the various types and departments of education up to the beginning of the Middle Ages.

W. J. MCGLOTHLIN.

Die Grundbedeutung des Konjunktiv und Optativ und ihre Entwicklung im Griechischen. Ein Beitrag zur historischen Syntax der griechischen Sprache. Von Carl Mutzbauer. Druck und Verlag von B. G. Teubner, Leipzig, Germany. 1908. S. 262. Pr. M 8 Geb. M. 9.

Dr. Mutzbauer attempts the solution of one of the hardest problems in Greek Syntax, the root idea of the subjunctive and of the optative. The relation of the two modes to each other is a most interesting matter, and that comes in for treatment also. But that is more a matter of history, while the origin of each mode is wrapt in obscurity. The main difficulty is that both modes are used with two apparently independent ground-meanings. The trouble is to find a clear relation between these two or to discover a common root idea behind them. The subjunctive has the notion of futurity (so common in Homer) and of will (cf. hortatory use). The origin of the subjunctive (cf. the present indicative and the future indicative) is itself a matter of debate. Mutzbauer's idea (S. 8) is that the fundamental idea of the subjunctive is that of "expectation" ("erwartung"). Out of this comes naturally the use for future time and also as an imperative.

This is possible, even probable, but one hardly feels like the matter is finally settled. For the optative with its two uses of "wish" and "possibility" Mutzbauer turns to the notion of "wish" as the original while "possibility" is a weakening from that idea (S. 143). The discussion by Mutzbauer is very able. He brings to his task ample equipment and great skill. Certainly the whole matter is much simplified if his solution is correct. One can almost wish that he may turn out to be wholly correct.

A. T. ROBERTSON.

Studies in Euripides' Hippolytus. By Joseph Edward Harry, Ph.D., Professor of Greek in the University of Cincinnati. Series II. Vol. IV. No. 4. University Studies. November-December, 1908. Issued Bi-monthly. Pp. 71.

Prof. Harry is one of the first living scholars on Euripides. The present series of the "University Studies" consists in a critical discussion of obscure readings in Hippolytus, where emendation is necessary or a new insight into the meaning. In both respects Dr. Harry is in his element. His remarks are very acute and show not merely originality, but have much plausibility. Interspersed in the critical comments are numerous grammatical observations of much worth. The student of Euripides will find the volume of great service. One hopes that Dr. Harry will continue his "Studies." They are a credit to American scholarship.

A. T. ROBERTSON.

Kritisch-historische Syntax des Griechischen Verbums der Klassischen Zeit. Von J. M. Stahl, Professor an der Universität Münster I. W. Carl Winter's Universitätsbuchhandlung, Heidelberg, Germany. 1907. S. 838. Pr. M. 22. Geb. M. 23.

This massive and really magnificent volume belongs to the "Indogermanische Bibliothek" edited by Drs. H. Hirt and W. Streitberg. It is a truly monumental production and challenges the attention of students of Greek all over the world. The author claims that the title accurately describes the scope of the work. It aims to give a truly historical treatment to the Greek verb of the classic period with only occasional excursions to the later time. And this is done critically and scientifically. He does not indeed claim originality always, but does maintain that the long years that he has given to the study of the Greek verb entitle him to a hearing when he does differ from Brugmann, Delbruck and the other masters of comparative philology. It is not possible in the compass of this review to go into details of criticism. If one wishes to see a rare and racy *critique* of Stahl's really great book, let him read the recent issues of the American Journal of Philology, where under "Brief Mention" for several successive numbers Prof. Basil L. Gildersleeve fairly revelled in dissecting Stahl on the

Greek Verb. I have seldom, if ever, enjoyed a dissection more. But, while all of Stahl's views may not stand, probably will not, he has produced a book of solid merit and permanent value.

A. T. ROBERTSON.

The Tragedies of Seneca. By Frank Justus Miller. The University of Chicago Press, Chicago. 1907. P. 534. Price \$3.20 post-paid.

The translation is into English verse and comparative analysis of the corresponding Greek and Roman plays is given with a mythological index. Prof. J. M. Manly has written also an introductory essay on the influence of Seneca on the early English drama. Seneca's tragedies deal chiefly with domestic unhappiness. They can be well apprehended in the complete furnishing of this volume, which is adapted to the use of one not familiar with Latin.

A. T. ROBERTSON.

Die Makedonen, ihre Sprache und ihr Volkstum. Von Dr. Otto Hoffman, Professor an der Universität Breslau. Vandenhoeck und Ruprecht, Goettingen, Germany. 1906. Pr. M. 8. Geb. M. 9.

Prof. Hoffman is an expert in the Greek Dialects. His three volumes on "Die griechischen Dialekte" are standard authorities. In the first volume Dr. Hoffman discusses the national peculiarities of the Macedonians as well as the language. The remains of the dialect are very fragmentary indeed, but the known facts are cleverly set forth by Dr. Hoffman. He considers the Macedonian to be kin to the Thessalonian dialect (S. 255). It is Greek with some foreign admixture. Its influence on the vocabulary of the κοινή was very slight, but a good many proper names survive. Nothing distinctive in the way of syntax survives, but some peculiarities in the forms occur. It is on the whole rather strange that, since Alexander the Great so powerfully influenced the world, so little is known of his people, their customs and their language. But Dr. Hoffman tells us all that is known.

A. T. ROBERTSON.

The Acropolis of Athens. By Martin L. D'Ooge, Professor of the Greek Language and Literature in the University of Michigan. The Macmillan Company, New York. 1908. Pages 405. Price \$2.50.

This is nothing less than a magnificent volume. To the Christian, of course, the chief interest in Athens centers on the Areopagus where Paul delivered his noble address. But the Parthenon on the Acropolis was the glory of Athens. Dr. D'Ooge has brought together practically all that is known about the Parthenon and the Acropolis. The history, the pictures, the drawings are all here and in splendid array. The scholarship is accurate and ample, as all would know.

A. T. ROBERTSON.

Harvard Studies in Classical Philology. Edited by committee of the Classical Instructors of Harvard University. Vol. XX. 1909. Published by Harvard University, Cambridge, Mass. Pages 175.

There is a pathetic interest connected with the publication of this volume. One of the editors, Prof. J. H. Wright, died before the book came from the press. He was Professor of Greek in Harvard from 1887 to 1908.

The "Harvard Studies" are always of interest. The two chief papers are "Classical Elements in Browning's *Aristophanes' Apology*" by Carl Newell Jackson and "The Development of Motion in Archaic Greek Sculpture" by Chandler Rathson Post. The discussion of "Latin Inscriptions in the Harvard Collection of Classical Antiquities" by Clifford H. Moore is of special interest.

A. T. ROBERTSON.

The Erasman Pronunciation of Greek and its Precursors. A Lecture by Ingram Bywater, M.A., Regius Professor of Greek and Student of Christ Church in the University of Oxford. Henry Frowde, Amen Corner, London, England. Pp. 27. Price 1s.

Prof. Bywater has done a good service in showing how Erasmus was not the inventor or discoverer of the ancient method of pronouncing Greek as distinct from the modern Greek. He had predecessors (Jerome Alexander, Aldus Manutius, Antonio of Lebrixa) and it was inevitable that the new learning should see in Greek as in Latin the changes wrought by time.

A. T. ROBERTSON.

ΣΠΥΡΙΔΩΝΟΣ ΠΑΓΑΝΕΛΗ ΑΠΟ ΤΗΣ ΑΚΡΟΠΟΛΕΩΣ ΕΙΣ ΤΗΝ
 ΑΛΤΙΝ ΕΝ ΝΕΑ ΥΟΡΚΗ ΕΚ ΤΟΥ ΤΥΠΟΓΡΑΦΕΙΟΥ ΤΗΣ ΑΤ
 ΛΑΝΤΙΔΟΣ. 1908. Address, Atlanta Daily Greek Newspaper, P.
 O. Station E., New York City.

This is a delightful account of a trip from the Acropolis to Altis, from the Parthenon to the temple of Jupiter Olympus. The writer is full of romantic feeling as he moves in the midst of these great historic associations. His style is vivid and flows on with ease and grace. He has love for the noble history of his people and keen enjoyment of the great ruins about him. There are numerous pictures of the ruins, the statutes, etc. Anyone at all familiar with modern Greek will have no difficulty in enjoying this racy narrative.

A. T. ROBERTSON.

England and the English from an American Point of View. By
 Price Collier. Charles Scribner's Sons, New York. Pages 434.
 Price \$1.50 net. 1909.

Mr. Collier knows the English and has told his knowledge in a most interesting way. The style is a bit nervous at times and his statistics at times seem numerous. But all in all it is an exceedingly fine piece of work. There is subtle insight into the English character at points where they are rather seclusive and elusive. The note of real sympathy is always present. There is no talking down to the English, though the sarcasm is at times very keen. The criticism is visible, but not bitter. Mr. Collier is open to the good traits in the English. Indeed, he considers the highest type of Englishmen the noblest specimen of manhood in the world. He gives in vivid fashion the character of English life and the perils of modern England.

A. T. ROBERTSON.

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