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(3) The parenthesis, οὗτος ἦν ὁ εἰπών [ℵ¹B*C*] looks like a faulty reminiscence of οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον in v.[30], and has been corrected to οὗτος ἦν ὃν εἶπον by ℵ[c.b]AB[3]DL, etc., in order to bring it into line with v.[30]. If the phrase were due to our author, we should expect ἐστιν rather than ἦν, which makes the passage read like a reminiscent note on the part of an annotator. (4) The Gospel affords no parallel for such a redundancy as λέγων—οὗτος ἦν ὁ εἰπών. (5) The quotation, and that at so short a distance, of the proclamation in the main narrative (v.[30]) is highly improbable on the part of the author himself, and the phenomenon has no parallel in his writings. Moreover, it looks as if the quotation were made from memory, as v.[15] has ὁ ὀπίσω μου ἐρχόμενος, whereas v.[30] has ὀπίσω μου ἔρχεται ἀνήρ. This verse must, then, be regarded as a marginal gloss.

3. *Relation of the Poem to the Gospel.*

The Gospel forms a commentary on the conceptions stated concisely in the poem, and a series of words—of special and significant content—forms a literary coinage equally current in poem and Gospel alike, *e.g.* ζωή, φῶς, ἀλήθεια, δόξα, κόσμος, σκοτία, σάρξ, γινώσκειν, γεννᾶσθαι. There are, in addition, numerous other literary affinities, which stamp both alike with a common authorship.

Our conclusion from this examination of the text is that vv.[1-5. 9-14] (omitting v.[12d] and v.[13c]) [16-18] form a philosophical poem on the Logos. This poem is an organic unity. Its literary form is moulded by its high theme, which is befittingly presented in terse, clear-cut language. Apart from its close literary affinity with the Gospel, it may be observed that besides the term λόγος (vv.[1. 14]), there are several unique words and phrases, *e.g.* σκηνοῦν, πλήρωμα, the combination of χάρις and ἀλήθεια, μονογενὴς θεός, εἶναι εἰς τὸν κόλπον and ἐξηγεῖσθαι, which, though containing essentially Johannine ideas, are not found in the Gospel, and suggest that the poem was written independently of and some time prior to the Gospel. The employment of these terms was doubtless dictated by the special subject-matter of the poem—hence it is not surprising that they do not recur. Having, then, this material already before him, the author utilized it as a preface which should engage the interest of philosophical readers. In thus adapting it, he inserted the historical notice of the Baptist in vv.[6-8], in order to show the Baptist's exact relation to the Logos—a relation which he is at pains to fix precisely in the narrative. He added also the explanatory note in v.[12d].

v.[13c] and v.[15]—both doubtless marginal glosses originally—owe their place in the text to a process of secondary editing which the Prologue, no less than the Gospel, has undergone: vv.[17. 18] also seem to have experienced some change and expansion, for they do not exhibit the same symmetry and conciseness as marks the bulk of the poem. The N.T. contains one example of the incorporation of a Christological hymn into a new context in 1 Tim. 4[16], which has certain affinities with the Prologue, *e.g.* ἐφανερώθη ἐν σαρκί, ἐπιστεύθη ἐν κόσμῳ, and the reference to δόξα. Examples of the way in which an author adapts already existing materials of his own to a new context are provided by the 'We' sections in Acts (see Hawkins, *Horae Synopticae*, 182–189) and the letters to the Seven Churches in the Apocalypse (see Charles, I.C.C., *Revelation*, i. 43–44).

Literature.

DEMOCRACY.

ALTHOUGH Great Britain is the most democratic country in the world, the word democracy is not at home there. In America it is altogether at home, and that in spite of the difficulty that one of the two great political parties is called the Democratic Party. Since the War, book after book has been published in America to prove that it was a war on behalf of democracy and that the victory was a victory for democracy. That may be so. There is nowhere at present a desire to dispute it. But it was neither the War nor the victory that suggested to Viscount Bryce the task of writing an account of *Modern Democracies* (Macmillan; 2 vols. 8vo, pp. xxv, 567; x, 757; 50s. net). He had conceived the idea and had travelled in Switzerland and other parts of Europe,

in the United States and Canada, in Spanish America, in Australia and in New Zealand in search of materials, and had completed these journeys before the War began.

What is Democracy? 'The term Democracy,' says Viscount Bryce, 'has in recent years been loosely used to denote sometimes a state of society, sometimes a state of mind, sometimes a quality in manners. It has become encrusted with all sorts of associations attractive or repulsive, ethical or poetical, or even religious. But Democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes. It shows different features in different countries, because the characters and habits of peoples are different; and these features are part of the history of each particular country. But it also shows some features which are everywhere similar, because due to the fact that supreme power rests with the voting multitude.' And then he says: 'It is of the Form of Government as a Form of Government — that is to say, of the features which democracies have in common—that this book treats, describing the phenomena as they appear in their daily working to an observer who is living in the midst of them and watching them, as one standing in a great factory sees the play and hears the clang of the machinery all around him.'

The book, then, is a description of Democracy, its forms, its spirit, its working, and its future prospects in the great democratic countries of the world, that is to say, the countries which have no king to rule directly over them—France, Switzerland, Canada, the United States, Australia, New Zealand. But that description, although it is the body of the book, is not all the book. It is preceded by 'Considerations applicable to democratic government in general,' including chapters on Liberty, Equality, Education, Religion, Party, Local Self-government, Traditions, the People, Public Opinion; and it is followed by a long section of conclusions and observations.

The last section is likely to be read first. It is of most immediate interest. And so great is Lord Bryce's reputation as a trustworthy historian that busy politicians may take his investigations for granted and pass at once to his recommendations. But in doing so they will miss more than they think. For never is Lord Bryce satisfied to set down facts; his own mind is occupied with them all the time, and every sentence has a judgment in it. To show that that is so, and how thoroughly it is so, we shall quote the perfectly simple account of the position held by the French Senate.

'Devotees of the doctrine of absolute popular sovereignty through universal suffrage still demand the abolition of the Senate. It incurs some unpopularity by stifling, or cutting down, Bills which the Chamber lightly passes at the bidding of some section of opinion, and so comes to be denounced as reactionary. But it excites no very general hostility, and is indeed valued by most thoughtful men. It had once the honour of saving the Republic. When in 1888 General Boulanger and his partisans were trying to force a general election of the Chamber likely to result in giving him the support he needed for his grasp at power, the refusal which it became known would proceed from the Senate to any request for a dissolution checkmated the scheme. This service gave the Upper Chamber a claim, not yet forgotten, to the support of good Republicans. Appearances indicate that it will hold its ground; and this appears to be the hope of the most reflective minds in nearly every party. Gambetta, who had rather reluctantly accepted it in 1875, said some years later that a bicameral system was a 'principle constitutif de tout gouvernement parlementaire, et encore, malgré les errements antérieurs, principe constitutif de tout gouvernement démocratique.' Stable in its composition and habits, it forms a counterpoise to the haste and volatility of the more popular Chamber. Its half-century of life has not entirely fulfilled the hopes of those who created it, for the faults of what the French call Parliamentarism have been only mitigated and not restrained. Of the intellectual lights that adorned its earlier years none are left now burning, and those who have replaced them seem less brilliant. There are some who think it might have shown more courage in resisting the rash action of the Chamber, and made itself more representative of the sober and cautious elements in the nation. But the astute statesmen who lead the Senate may be credited with knowing their own business. They prefer the power of frequently securing delay and obtaining compromises to the risks which a bolder attitude of opposition would involve. A stage is provided from which a man kept out of the popular Chamber

by his temperament, or advancing years, or aversion to the methods by which constituencies are captured and held, may address his fellow-citizens, establish a reputation, and serve the people not only by improving the quality of legislation but by discussing large issues with less risk of ruining his prospects than might deter a deputy from trying to stem the tide of temporary passion. Thus most even of persons opposed in theory to a bicameral scheme, as well as all of those who would like the Senate to show more boldness, are agreed in holding that it has justified its existence. Things would have been worse without it.'

What is the outlook for Democracy? Its only danger lies with the backward races. In the Southern States of the North American Union the extinction of negro slavery was followed by what Viscount Bryce calls the over hasty grant of full political as well as private civil rights to the emancipated slaves. 'The suffrage has been gradually withdrawn from the large majority of the coloured people of the South, but a minority are still permitted to vote, and much controversy has arisen as to their moral claim and their fitness.' But that is not all the difficulty. 'It is said, with truth, that knowledge and experience as well as intelligence are needed to fit a people for free self-government. But a still graver defect than the want of experience is the want of the desire for self-government in the mass of the nation. When a people allow an old-established government, like that of the Tsars or the Manchus, to be overthrown, it is because they resent its oppressions or despise its incompetence. But this does not mean that they wish to govern themselves. As a rule, that which the mass of any people desires is not to govern itself but to be well governed. So when free institutions are forced on a people who have not spontaneously called for them, they come as something not only unfamiliar but artificial. They do not naturally and promptly engage popular interest and sympathy, but are regarded with an indifference which lets them fall into the hands of those who seek to use the machinery of government for their own purposes. It is as if one should set a child to drive a motor car. Wherever self-government has worked well, it is because men have fought for it and valued it as a thing they had won for themselves, feeling it to be the true remedy for misgovernment.'

BUTE.

Twenty years have come and gone since the death of *John Patrick, Third Marquess of Bute, K.T.*, and now a Memoir has been written by the Right Rev. Sir David Hunter Blair, Bt., O.S.B. (John Murray; 18s. net). The Memoir is written in faultless taste and faultless style. How sensitive the author is to the purity of language we see on occasion of the quotation of a letter from Sir William Huggins. 'No scientist,' said Sir William, 'could discuss a scientific matter with him without being struck by the clear-sighted way in which he saw into the heart of the matter, and the fairness and patience with which he would weigh and consider it from various points of view'—whereupon there occurs this footnote: 'The eminent astronomer was, of course, himself a man of science rather than a man of letters, and as such must be pardoned the use of the uncouth word "scientist," which disfigures his otherwise eloquent tribute to his friend.'

The taste, we say, is as faultless as the style. After twenty years some biographers would have told tales. There is not a word in this book that could not have been published the day after Lord Bute died. Anglicans may resent the letter in which Mgr. Capel describes Liddon: 'He kept shifting his ground, and slipped away like an eel from every point I raised. To me his mind seems as confused as Pusey's, which is saying much.' Presbyterians may wish that the word 'fanatical' had not been used of Lord Overtoun, especially as he alone of all the Scottish nobles offered generous support to the Marquess of Bute in his 'fantastic' scheme of rebuilding St. Andrews Cathedral. But these are trifles, and bring out the magnanimity of the book as a whole.

The event in Lord Bute's life was his entrance into the Church of Rome. That step was believed at the time to have been taken under the influence of Mgr. Capel. The biographer shows that the current belief was mistaken. No outside influence was necessary. Lord Bute's bent was strongly antiquarian. The things that appealed to him belonged to the past. His religion was not personal. Much as he enjoyed the worship of God, it was the externals of that worship that furnished the enjoyment, not the sinner's sense of pardon, not the mystic's fellowship of the Spirit. He found that which was of most interest to him,

even as a lad, in the Catholic churches of the Continent, and then inevitably in the Roman Church at home. Says his biographer: 'The marvellous roll of her saints, the story of their lives, the record of their miracles, would stir the imagination and kindle the enthusiasm of one who loved to remember, as we have seen, that the blood of pilgrims flowed in his veins, and found one of his greatest joys in visiting the shrines, following in the footsteps, venerating the remains, and verifying the acts of the saints of God in many lands, even in the remotest corners of Christendom.' Neither theology nor morality laid any claims upon him. The infallibility dogma puzzled him and he simply accepted it. Asked his impressions of the city of Rome, he answered: 'Rome is neither so good nor so bad as the extreme people would make it out. It was very edifying, and there was a great deal of piety—more conspicuous, perhaps, among the foreigners than the Romans, but of course that was to be expected, as the former came on purpose. The sanctuaries of Rome are very precious, especially the Holy Reliques and the graves of the Martyrs, and I love them very much.'

Lord Bute had the antiquarian's mind and the antiquarian's memory. In appearance (especially in his robes as Mayor of Cardiff) strikingly like Lord Acton, he was like him also in the number and orderliness of the facts which he held in his memory. But, unlike Acton, he did much writing in his lifetime—so much as to be amazing even in these days of productiveness, when it is remembered that he had vast estates to administer and administered them, that he restored many ancient buildings and gave incessant personal attention to their restoration, that he was Mayor of Cardiff and Rector of St. Andrews University, and in both offices spent time and thought beyond anything that could reasonably have been expected of him, and that he was acting editor as well as proprietor for many years of *The Scottish Review*.

His greatest literary work was the translation into English of the Roman Breviary. It seems to have been well done, but failed to find a place for itself. Who but liturgic scholars wanted the Breviary in English? 'In a certain number of Anglican communities, especially in the United States, it was brought into use as the regular office-book.' But after being adopted it had sometimes, it seems, to be set aside. 'A tale (possibly *ben trovato*) in this connection was told of a certain nun, a blonde of very homely appearance, whose intonation in choir of the antiphon, "I am black but comely," provoked such unseemly giggles in the community, that the Superior promptly ordered the English Breviary to be discarded, and the Latin one adopted in its place.'

Towards the end of life Lord Bute occupied himself in psychical research. 'A friend ventured to ask him, not very long before his death, if he grudged the many hours he had devoted to these recondite investigations. He replied emphatically in the negative, adding after a pause: "I cannot conceive any Christian, or, indeed, any believer in life after death, *not* being painfully and deeply interested in such questions. For my own part, I have never doubted that there is permitted at times a real communication between the dead and the living, but I am bound to say that I have never personally had any first-hand evidence of such communication which I could call absolutely convincing."'

HUMAN NATURE.

Professor J. B. Baillie of Aberdeen University has written a most interesting book and called it *Studies in Human Nature* (Bell; 15s. net). For sheer interest—interest of style as well as of subject—nothing that he has written before can touch it. His subjects are: Anthropomorphism and Truth, the Realistic Character of Knowledge, Certain Non-logical Factors in the Process of Knowledge, The Nature of Memory-Knowledge, The Function of Emotion in the Consciousness of the Real, The Significance of Philosophical Scepticism, The Place of Philosophy in Human Nature, Science and the Humanities, Laughter and Tears: the Sense of Incongruity. Some of them seem metaphysical enough, but they are all treated humanly. And never to our knowledge has Professor Baillie let his own inner life become known as in this book. Thus on our knowledge of God: 'Man's relation to God must be established in terms of feeling, will, and knowledge, in terms of beauty, love, and truth together, through all the channels of his mental life in short, and not by any one of them alone. Hence it is that men approach God through feeling, through practical action, and through cognitive processes alternately, or by arbitrarily selecting one as their primary channel;

they never suppose that one by itself is enough for the fulfilment they seek through conscious communion with such a Being. Hence, too, the current use of "faith," either in addition to, or in distinction from, knowledge, as the principle of union with the Divine Being. And hence indirectly the failure of all attempts to interpret God's Being in terms of mere knowledge.'

A striking chapter deals with 'The Function of Emotion.' It is refreshing to hear a Professor in the University of Aberdeen say: 'There are those who regard emotion as a frame of mind which should be distrusted, or controlled, or even suppressed altogether. Emotion, it is held, gives a misleading direction to the individual's life, turning him away from the "truth about" the real or the "true nature" of the real. These views rest on a prejudice on the one hand, and on an incorrect conception of the operation of emotion on the other. The prejudice is that of intellectualism. It is maintained that man's nature is at its best, is fully human, when he brings into play his reasoning powers. Emotion being non-rational is held to be irrational, or to lead to paths which are irrational. The explicitly intelligent or intelligible is considered the highest, and emotion but a hindrance to the attainment of the intelligible. Even when emotion is admitted to a place in the economy of human nature, it is looked on as a lower level of human nature, only permissible in default of the guidance of thought, to be transcended or transmuted if and when the level of thought is attained. This intellectualistic prejudice is fostered and encouraged by the whole trend of academic culture, and is probably traceable in the long run to the influence of Greek ideals of human life on Western scholastic institutions. Schools and universities are exclusively concerned with the development of intellectual interest in and control over the real world. For them knowledge and only knowledge is power, meaning by knowledge the intellectual articulation of the real. Such a prejudice runs directly counter to the history and the essential conditions of man's life.'

THE LABOUR CLAUSES.

An enlightening and in our judgment extremely useful book has been written by Mr. Archibald Chisholm, M.A., and called *Labour's Magna Charta* (Longmans; 8s. 6d. net). It is 'a Critical Study of the Labour Clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington International Labour Conference.'

There is no attempt made to 'write up' the subject: Mr. Chisholm's style is almost prosaic in its sincerity. But only a few pages are required to give the reader a sense of being in the hands of one who has mastered his subject. Few even of those who are the leaders of the people in thought and impulse have taken the trouble to study these labour clauses; few of the multitude have even read them. Yet there they stand in Mr. Chisholm's interpretation as what he rightly calls them, the Magna Charta of the working man.

To read the book is to realize the magnitude, the complexity, and the far-reaching significance of the questions which came up for solution before the Peace Conference. Mr. Chisholm is certainly no panegyrist. He calls himself and is a critic. Yet he cannot prevent us from recognizing the greatness of the men through whom these decisions came to birth and entered on their career of blessing. Certainly they are not altogether consistent. In his very first chapter Mr. Chisholm deals with the Reservations that were accepted. There was reservation in respect of the Freedom of the Seas, a reservation to which Germany by the mouth of Count Hertling strongly objected: 'It would be of very great importance to the freedom of navigation in future if strongly fortified naval bases on the international trade routes, such as England maintains at Gibraltar, Aden, Hong-Kong, and in the Falkland Islands, and many other places, could be given up.' There was reservation in respect of the operation of the Monroe Doctrine: 'The American representatives were perfectly definite in their insistence that the Monroe doctrine could not be given up, and in the Peace Treaty we find it stated that nothing therein contained is "to affect the validity of international engagements, such as Treaties of Arbitration or regional understandings like the Monroe doctrine." Yet the Monroe doctrine, as Señor Corronza, the titular President of Mexico, pointed out recently, makes the United States "practically controller of foreign policy over Mexico, Brazil and many other parts."' There were reservations in favour of France. 'In the interests of France it was felt that the Austrians must not be allowed to coalesce with their brethren, and so the principle of self-determination was not

applied in their case. While the principle was applied in the case of Finland, Esthonia, Latavia, and Georgia, which were delivered from the Slav power through self-determination, Alsace-Lorraine was given to France without a test. Japan, again, desired to have the terms of a former treaty ratified, and Shantung was placed under Japan without any application of the principle of self-determination; what really happened was that something like a Monroe doctrine was instituted among the nations of the East, Japan leading the Orient, even as America claimed a similar power over the territories adjoining.'

But in spite of all these reservations the Treaty is the Magna Charta, not of Labour only, but of the freedom of the whole world. Study it, study it through this book.

THE SOMAL.

In character, said Richard Burton, the Somal is 'childish and docile, cunning and deficient in judgment, kind and fickle, good-humoured and irascible, warm-hearted and infamous for cruelty and treachery.' And that judgment with all its contradictoriness is true. Major H. Rayne, M.B.E., M.C., has lived for a good many years as a District Commissioner in British Somaliland, and he knows. We know now too. For never was a more revealing book written, with less effort in the writing, than *Sun, Sand and Somals* (Witherby; 12s. 6d. net).

One's first and last surprise is how a civilized and educated citizen of the British Empire, not a missionary, can ever be found to dwell among these fickle and filthy savages. The only light on *that* problem which Major Rayne allows us is this: 'It is hard to explain what a pleasant sensation of exaltation even the most modest of men may feel when seated on a daïs behind a desk, with an inspector of police—who bows every time he is looked at—on his left; an interpreter on his right, who would lick his boots for a rise of pay; a clerk who stands up, and says "Sir" as if he meant it, every time he is spoken to; and a real live savage in front of him who has come to ask for pay, and who is an inferior to whom one can grant favours.'

They are not all fickle—perhaps not all filthy, for they do, the women at any rate, sometimes bathe in the open sea. There is a delightful, quite romantic, story told in one chapter of a Somal, named Mahomed, who became Major Rayne's servant, and by his courage and resource saved his life once from a raging elephant, and then followed him into the Great War and probably saved his life more than once there. 'I have just pictured him as I found him, and, although he is black and I am white, I am proud to call him "friend."'

But there is always the other side—the other side of Islam everywhere: 'In some cases men will spend their day praying, and then rise from their knees to smash in a poor woman's skull—a woman who is within a month of giving birth to a child, and because she refuses to hand over the skin of water she has carried three miles on her back that her small children may drink.'

MODERN PHILOSOPHY.

A refreshingly outspoken and effective history of *Modern Philosophy* has been written by Guido de Ruggiero, and it has been as effectively translated into English by A. Howard Hannay, B.A., and R. G. Collingwood, M.A., F.S.A., Fellow and Lecturer of Pembroke College, Oxford (Allen & Unwin; 16s. net).

De Ruggiero has made up his mind about philosophy and the philosophers, and he expresses it. Of W. K. Clifford, whose 'Lectures and Essays' were edited by Sir Leslie Stephen and Sir Frederick Pollock, he says: 'And finally, with the irresponsibility of a child, fingering precious things of whose value it has no idea, Clifford comes along, and, impressed with the hypothetical character of scientific laws, demands, in order that morality may be raised to the rank of a science, that its laws should be hypothetically formulated: If you desire this, do that. And all this with a kind of puerile air of saying something new, oblivious or ignorant of the fact that one of the greatest achievements of thought at the end of the eighteenth century consisted just in the discovery that morality is not a hypothetical imperative.'

Nor is he much more merciful towards William James: 'Lastly, his book on *Pragmatism* marks the complete decline of his mental faculties, the final impotence of his thought. Here the pragmatist method is represented as a method of avoiding metaphysical discussions, or, better, of solving every problem by caprice. Is the world one or many? It is one if we look at it in one way, many if we look at it in another. Let us say,

then, that it is at the same time one and many, and let us live in peace. Must we decide between theism and materialism? The past does not tell us anything in favour of either the one or the other. Let us look within us. The world of materialism closes in tragedy and gloom: that of theism legitimizes our sublimest hopes. Is this latter in our interest? If so, let us accept it. This is magnificent reasoning; and the whole book is strewn with similar gems of logic. Truth is reduced to an economic fact, a form of wealth, a "property" of our ideas; thought has an exchange value like that of a bank-note which "passes" so long as nobody rejects it; and so on through a series of ineptitudes that bring disgrace on the name of philosophy.'

De Ruggiero's own philosophy is Absolute Idealism. He is a disciple of Croce, and in close agreement with Gentile. Thought is everything. There is nothing external to it or existing beside it. What seems external or additional is simply its own creation. 'The world of thought is actuality, concreteness, search and achievement, aspiration and attainment; this new conception of the world as the world of our struggle and labour must supplant the old conception of the world as a natural whole which is simply the creation of our imagination, arising from the accumulation of our past experiences and the expectation of new experiences.'

ARTHUR COLERIDGE.

Arthur Coleridge: Reminiscences, edited by J. A. Fuller-Maitland, with additions by the late F. Warre Cornish, Vice-Provost of Eton, Sir W. Ryland Adkins, M.P., and L. Spencer Holland (Constable; 10s. 6d. net). Thus the memory of an accomplished and much loved man has been preserved to posterity. We know him by his book on Eton—*Eton in the Forties*, and by his contribution to *Tennyson and his Friends*. But he was better than his writings. For one thing he was a singer—fit to take the tenor part with Jenny Lind in great pieces and on great occasions. His daily work was in the Law. He was a Clerk of Assize. His recreation was telling stories. He had that gift, quite unreproducible on paper, in full measure, laughing at his own anecdotes till everybody laughed with him. And they were always wholesome, for he was a man who made an open profession of religion and worshipped God. This is how one of his friends tells over again one of his stories: 'I recall how, one evening, when something came up about the characteristics of rural clerks and sextons, his eye gleamed and he said: "Ah, that is like the Derbyshire man who saw the Judge of Assize when he went to church in state and was much impressed. The following Sunday, it being summer, the Judge strolled out into the country and entered a village church. Morning service had just begun. In his place stood the clerk, who recognized the Judge. How was he to show his respect and knowledge during morning prayer? The *Te Deum* was reached, and he saw his chance. Luckily it was his turn to repeat the versicle, 'We believe that thou shalt come to be our judge,' and suiting the action to the words, he turned to Mr. Justice X and bowed profoundly as he sounded the words 'our judge.' The King's representative was not to be ignored in the National Church."'

Arthur Coleridge was a relative of Samuel Taylor Coleridge, and in the book there are recollections of the poet. There are recollections of others who belonged to that same so famous Ottery St. Mary in Devonshire, Thackeray's Clavering St. Mary. The vicar of Feniton, a village near Ottery, is one: 'He had served in the Peninsular War, and his sermons, headed now and again by some sixteen verses as a text, were the cause of his suspension by the Bishop of Exeter, but his return after three years was a triumph, for he was wonderfully popular with the parishioners. He owned twelve walking-sticks, which he called after the Apostles and used on consecutive days of the week; but his most memorable achievement was a discourse upon Jonah, whose voyage he mapped out with wild infelicity. "Away went the whale, and away went Jonah, down the Persian Gulf, through the Straits of Babel Mandeb, etc.," in fact in any streams, ocean or gulf, that loomed for the moment largest in the preacher's imagination.'

THE RELIGIONS OF MANKIND.

An introduction to the Study of Religion in one volume has been needed. Professor G. F. Moore's book holds the field for the advanced student, but something shorter and simpler was required. The book has, we think, been written by Edmund Davison Soper, Professor of the History of Religion in Northwestern University. The title is

The Religions of Mankind (Abingdon Press; 8vo, pp. 344).

There are many tests of a man's ability to write an introduction to the Study of Religion in the world. The first is his knowledge of the facts. And that is another way of saying his knowledge of the literature. For the facts are beyond the power of any man to gather for himself. Who could write on Buddhism alone—Buddhism, which is at least five different religions, and was once six, according to the countries in which it is or has been professed? So far as we can see, Professor Soper confines himself to literature accessible in English. There is no loss in that. All that is really momentous has been translated. The only criticism that is relevant is that he has a natural drawing to American books. This is his list for Greece and Rome:

'GREECE: J. H. Breasted, *Ancient Times* (New York, 1916), Part III, The Greeks. Arthur Fairbanks, *Greek Religion* (New York, 1910). A compact but complete survey. L. R. Farnell, *The Higher Aspects of Greek Religion* (New York, 1912). An illuminating interpretation by one of the leading authorities. George Foot Moore, *History of Religions* (New York, 1913), Vol. I, Chaps. XVII–XX.'

'ROME: J. H. Breasted, *Ancient Times*, Parts IV and V, dealing with Rome and the Roman empire. J. B. Carter, *The Religion of Numa* (New York, 1906). A short but helpful survey of the ancient religion. Franz Cumont, *The Oriental Religions in Roman Paganism* (Chicago, 1911). The best account of the influence of the East. W. Warde Fowler, *The Religious Experience of the Roman People* (London, 1911). The most extended survey in English of the religion to the time of Augustus. George Foot Moore, *History of Religions*, Vol. I, Chaps. XXI, XXII.'

Moore must be accepted always, but Farnell for Greece and Warde Fowler for Rome are the only authorities that are necessary.

Professor Soper does not allow the literature to master him: he uses it well. He rarely quotes verbatim, and never gives another man's style the chance of making patchwork of his own. The book is written throughout in a flowing, captivating English language unspoilt by mannerisms.

But another question is his faith. What attitude does he hold to the fact of religion? What attitude to God? For nothing has proved less productive than the attitude of the outsider. Whatever else you can stand back from and describe truly, you can do no good in religious writing if you are not yourself religious. Professor Soper meets this test also. Try him in Christianity. He even accepts the Resurrection of Jesus from the dead. 'To the utter amazement of his disciples, who had not recovered from the paralyzing effect of their grief and disappointment, Jesus appeared to them so unmistakably that they were convinced that death had not been able to hold its victim and that Jesus was alive. Their new enthusiasm, the founding of the Christian Church on the assurance of the presence of the living Christ, the adoption of the first day of the week as a memorial of the day when Jesus reappeared alive—all these historic facts bear witness to the genuineness of the disciples' testimony that the same Jesus who had journeyed with them, who had died and had been laid away in the tomb, was raised from the dead, their living Master forevermore. They immediately went out to preach "the gospel of the resurrection," and with that the history of the Christian Church was begun.'

There follow sections of excellent wisdom on 'Development of Life and Teaching,' 'The Church and its Expansion,' and 'The Ground of its Appeal.'

A third edition has been issued of *A Handbook to Old Testament Hebrew*, by Dr. Samuel G. Green. It is edited by Dr. A. Lukyn Williams (R.T.S.; 18s. net).

However little sympathy we may have with the modern methods of filling up that which is lacking in the Bible narrative, it is impossible for us to withhold admiration from so entrancing a story as Mr. George A. Parkinson tells in *David the Chief Scout* (R.T.S.; 3s. 6d. net). It is told in the language of romance, of juvenile romance, the 'thee' and the 'thou,' the 'even so' and 'aha' of that form of literature, well to the front; and that gives it the greater fascination, we do not doubt. But better than that, it is told with a good knowledge of the time and circumstances, and a real insight into the character of the man.

Having lately had to make a devotional study of the First Epistle of Peter, we found nothing more

helpful, whether for interpretation (after Hort's commentary came to an end) or for meditation (even with Jowett's volume in our hands) than the volume by the Rev. J. M. E. Ross in Archdeacon Buckland's 'Devotional Commentary.' Mr. Ross, we are glad to see, is the author of *St. Luke* in the same series. The first volume, covering the first eleven chapters, has just been issued (R.T.S.; 5s. net).

The Religious Tract Society has published a volume on *Spiritism in Bible Light* (3s. 6d. net), by the Rev. R. B. Jones. It contains much miscellaneous information about mediums and their mischief, and every chapter is headed with a Scripture text. Mr. Jones is inclined to the belief in Satanic influence at spiritistic seances, an unnecessary hypothesis in the face of two well-established facts, mediumistic cleverness and human credulity.

Under the title of *The Universality of Christ* the Student Christian Movement has now issued the lectures which Bishop William Temple delivered in Glasgow last January (4s. net). There are four of them, and they hang together—first 'The Comparative Method,' next 'Is a Universal Religion Possible?', thirdly 'Christ the Complete Revelation,' and lastly 'Does Christianity Work?' The living voice is lacking and it is a sore lack. But the lectures will stand careful reading.

The Rev. Thomas Torrance, A.B.S., of Chengtu, West China, has discovered that the Decalogue is best understood if it is brought into comparison with the Beatitudes, and that the Beatitudes are not understood at all unless they are compared with the Decalogue. So in *The Beatitudes and the Decalogue* (Skeffingtons; 3s. 6d. net) he brings the two together, and proves that he has made a real discovery.

Lightfoot called the Hymn of Cleanthes 'the noblest expression of heathen devotion which Greek literature has preserved to us. Nothing quite so impressive, of its kind, was ever again to appear in pagan history till, nearly half a millenniun later, Stoicism was destined to produce its final and exquisite fruit in the Meditations of the Emperor Marcus Aurelius.' 'The Texts for Students' now include *The Hymn of Cleanthes* (S.P.C.K.; 6d. net), with brief Introduction and Notes by E. H. Blakeney, M.A. The Greek text is given together with a translation.

In issuing a translation by Eric E. Yelverton, O.B.E., B.D., of the Handbook of the Church of Sweden, under the title of *The Swedish Rite* (S.P.C.K.; 8s. 6d. net), the publishers say: 'In view of the great importance to Anglican Churchmen of knowing exactly what Intercommunion with the Swedish Church, as recommended by the Lambeth Conference, really entails, the Society for Promoting Christian Knowledge has procured a translation of the new Swedish Prayer Book. From being an academic question, this has now become exceedingly controversial. Mr. Yelverton provides the material for an independent judgment; a companion volume by Dr. Swinstead entitled *The Swedish Church and Ours* is in preparation, and will be published in the summer.'

The Handbook is one of three service books of the Church of Sweden. These are: '(1) the "Handbok," containing orders for the administration of the sacraments, together with forms for morning and evening prayer and the occasional offices. (2) The "Evangeliibok," containing the Collects, Epistles and Gospels for the ecclesiastical year, with additional prayers for use after the sermon at High Mass. (3) The "Psalmbok," containing the Evangeliibok, together with extracts from the Handbok for popular use.' Of these the 'Handbok' is from the liturgical point of view the most interesting.

Although it is thirty-six years since Dr. Reginald Lane Poole published his *Illustrations of the History of Medieval Thought and Learning* there is still a demand for the book. But no supply. So a new edition has been issued (S.P.C.K.; 17s. 6d. net).

This second edition does not differ substantially from the first. 'In two chapters only, iv and v, have I made extensive alterations. These were required by the new evidence that has been brought to light concerning Bernard of Chartres, whom I have been compelled to distinguish from Bernard Silvestris, and by the discovery of Abailard's early work *de Trinitate* in 1891. But changes and corrections of less importance have been made throughout the book, and I have added occasional notes referring to works which have appeared since its first publication.'

In the Preface, which is new, Dr. Lane Poole tells the story of the writing of the book. It is an interesting bit of literary biography.

An unattractively printed but well illustrated and admirably written book is *The Gospel in Great Pictures*, by the Rev. Fred. A. Rees (Stockwell; 4s. net). It contains many available illustrations.

Some of us have worked on the Harmony of the Synoptic Gospels in English, by Ernest De Witt Burton and Edgar Johnson Goodspeed, from the day of its publication, having found it most workable. We shall now be able to use the Greek instead. For *A Harmony of the Synoptic Gospels in Greek*, by the same editors, and differing in no other respect than that the Greek text is substituted for the English translation, has been published at the University of Chicago Press ($3 net).

A third edition has been issued by Messrs. Watts of *The Hammurabi Code, and the Sinaitic Legislation*, by Mr. Chilperic Edwards (3s. 6d. net). For this edition the book has been revised and a new preface has been written. In that preface Mr. Edwards says that there are three ways of regarding the connexion between the Code of Hammurabi and the Laws of Moses—(1) there is no connexion; (2) they were derived independently from primitive Semitic sources; or (3) the Mosaic legislation is dependent on the Code. Mr. Edwards goes in for the dependence of Moses on Hammurabi, and is confident enough, though a scholar, to say that 'that view may be considered to have been fully demonstrated and established.'

The Mendenhall Lectures are delivered at De Pauw University. The lecturer for 1919 was Dr. John Kelman. The lecturer for 1920 was Mr. Ernest Fremont Tittle. The title of the published volume is *What must the Church do to be Saved?* (Abingdon Press; $1.25 net).

Well, what must the Church do? Six things. (1) 'She must clothe her message in the living language of the present time and no longer conceal it in the antiquated garb of a former day.' (2) She 'must see to it that what she asks men to believe in is something that is alive enough to tempt their wills and to capture their allegiance.' (3) 'The great end that is set before the church is the development, the enrichment, the Christianization of human life. But this great end is frequently lost sight of by people who compose the church. They think of the work of the church, not in terms of human values, but in terms of ecclesiastical values. The first question that leaps into their minds when any new plan is proposed is not, How will this affect the lives of men? but, How will this affect the life of the church?' (4) The Church must be 'not merely a witness to democracy, but an embodiment of democracy.' (5) 'The church must have faith, not only in the improvableness of men, but in the improvableness of man, of human nature, and so, eventually, of human society.' (6) 'In the days to come anything like a narrow, bitter, bigoted denominationalism will be hopelessly out of place.'

When Mr. Tittle has told us what the Church must do to be saved, he proceeds to tell us what she must do after she is saved. She must have a changed conception of God, of sin, of salvation itself, of Jesus Christ, of Christianity, of Life.

Messrs. Allen & Unwin have published a 'newly-enlarged and complete' edition of Edward Carpenter's *Civilisation: Its Cause and Cure*, and other Essays (8s. 6d. net). The volume was first published in 1889, more than thirty years ago. Few of us remember anything about its reception then, but Mr. Carpenter has not forgotten. 'As a matter of fact, the first paper—that on Civilisation—was given as a lecture before the Fabian Society, in 1888; and I shall not easily forget the furious attacks which were made upon it on that occasion. The book—published as a whole in 1889—came in for a very similar reception from the press-critics. They slated it to the top of their bent—except in those not unfrequent cases when they ignored it as almost beneath notice.'

It is a great satisfaction to an author to live to see his opinions, flouted at first, pass into commonplaceness. Mr. Carpenter enjoys it: 'To-day (I think we may say) these conclusions are generally admitted as correct; and the views which seemed so hazarded and precarious at the earlier date are now fairly accepted and established.' He gives examples: 'The Atom, which I ventured (to the disgust of my scientific friends) to make fun of 30 years ago, has now exploded of itself as thoroughly as a German "coal-box"; and the fixed Chemical Elements of older days have of late dissolved into protean vapours and emanations, ions and electrons,

impossible to follow through their endless transformations. As to the numerous "Laws of Nature" which in the nineteenth century we were just about to establish for all eternity, it is only with the greatest difficulty that any of these can now be discovered—most of them having got secreted away into the darkness of ancient text-books: where they lead forlorn and sightless existences, like the fish in the caves of Kentucky.'

'In order to corroborate and confirm the first paper in the book an Appendix has now been added containing notes and *data* on the life and customs of many "uncivilised" peoples.'

You want to hear of a book for boys which you can unreservedly commend and they will uninterruptedly enjoy? It is *Men of Might*, by A. C. Benson, M.A., and H. F. W. Tatham, M.A. (Arnold; 6s. net). The men are Socrates, Mahomet, St. Bernard, Savonarola, Angelo, Borromeo, Fénelon, Wesley, Washington, Martyn, Arnold, Livingstone, Gordon, and Damien. The writing is good—style even to fascination. There is breadth of vision also, and there is unaffected admiration. The portraits in this edition give vividness to the narrative.

While the War was still in progress a Committee was formed in America 'to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the Churches, and to prepare these findings for submission to the Churches.' It was called the Committee on the War and the Religious Outlook. Three Reports have been issued; two are yet to come. The one before us is entitled *The Church and Industrial Reconstruction* (Bell; 3s. 6d. net). It has been prepared mainly by the Rev. Samuel McCrea Cavert of New York, who has acted as secretary.

'The teaching of Jesus about society finds its centre in what He has to say concerning the Kingdom of God.' Accordingly the Report begins with a statement of the principles which are implicit in Jesus' doctrine of the Kingdom. These principles are five in number: 'the supreme worth of personality in the sight of God, the brotherhood of all men as children of one Father, the obligation of service to one's fellows, the law of love as the ruling motive of life, and the duty of faith in God and in humanity.' Each of these principles is explained at length; and then, at greater length, it is shown how industry has departed from them. Thereafter come wise words on the opportunity, first to the Christian, and next to the Church, to recover these principles and make them operative under the conditions of the present day. It is a valuable Report, deserving and repaying careful study.

Mr. R. H. Tawney, Fellow of Balliol College, Oxford, is an able and advanced thinker on social life, and an earnest moral reformer. He is also a clear and forcible writer. When he chooses to let himself go he reveals a soul of indignation that can be moved to white heat. 'To one'—this is on the crippling of education for the sake of industry—'to one who thinks calmly over the recent experience of mankind there is something almost unbearable in the reflection that hitherto, outside a small circle of fortunate families, each generation, as its faculties began to flower, has been shovelled like raw material into an economic mill, to be pounded and ground and kneaded into the malleable human pulp out of which national prosperity and power, all the kingdoms of the world and the glory of them, are supposed to be manufactured. In England a new race of nearly 900,000 souls bursts upon us every year; and if, instead of rejuvenating the world, they grind corn for the Philistines and doff bobbins for mill-owners, the responsibility is ours into whose hands the prodigality of nature pours life itself, and who let it slip aimlessly through the fingers that close so greedily on material riches.'

But he rarely lets himself go. In his new book, *The Acquisitive Society* (Bell; 4s. 6d. net), he is restrained and argumentative. He lays down two principles for the right organization of industry, and then throughout the book elucidates and enforces them. 'The first principle is that industry should be subordinated to the community in such a way as to render the best service technically possible, that those who render that service faithfully should be honourably paid, and that those who render no service should not be paid at all, because it is of the essence of a function that it should find its meaning in the satisfaction, not of itself, but of the end which it serves. The second is that its direction and government should be in the hands of persons who are responsible to those who are directed and governed, because it

is the condition of economic freedom that men should not be ruled by an authority which they cannot control.'

A new and revised edition has been published of *Adamnani Vita S. Columbæ*, by J. T. Fowler, M.A., D.C.L., Canon of Durham (Oxford: at the Clarendon Press; 10s. 6d. net). 'Since 1894,' says the author, 'some works of great importance, bearing on the subject, have been published, and of these I have made considerable use. I may mention especially Professor Bury's *Life of St. Patrick* (1905), Mr. Plummer's *Vitæ Sanctorum Hiberniæ* with its invaluable Introduction (1910), and Dr. Gwynn's monumental edition of the *Book of Armagh* (1913). My new edition of *Adamnan* will be substantially the same as the earlier one, but, I venture to think, considerably improved.'

To the pocket edition of the Oxford 'World's Classics' has been added a Tolstoy volume, containing *A Confession and What I Believe* (2s. 6d. net). The translator and editor is Mr. Aylmer Maude. Mr. Maude is as whole-hearted a disciple of Tolstoy as any man alive, but even he finds some contradictory notes necessary. In one note he tells us that he asked Tolstoy, fifteen years after 'What I Believe' was written, if he still held by its translation and interpretation of the Gospels. He 'admitted that, in his anxiety to counteract the bias he detected in the "Orthodox" translation, he had sometimes overstrained the sense too much in a contrary direction, as one engaged on demagnetizing a watch may sometimes expose it to too strong an opposite influence; but he thought his Greek reliable.'

Mr. J. Ramsay Macdonald believes that 'the Conscientious Objector will in time "come into his own."' He says so in an Introduction which he has written to *The Psychology of Conscientious Objection*, by C. Egerton Parry (Daniel; 3s. 6d. net). The book is a plea for the supremacy of conscience. And it is not only an earnest, it is a victorious plea. One thing only is insufficiently emphasized—the necessity of educating the conscience after the mind of Christ. That involves first finding the mind of Christ, and it will not do to say that the mind of Christ is found by the conscience. Neither here nor elsewhere are we allowed to reason in a circle.

Mr. Gilbert T. Sadler, M.A., LL.B., has undertaken to present the world with a religion. It is to be offered in four volumes. The title of the first volume (already published) is *The Inner Meaning of the Four Gospels*. This is 'A Re-interpretation of the Gospels in the light of modern research, and in relation to modern spiritual and social needs.' The title of the second volume (also published already) is *Behind the New Testament*, and is described as a 'Reason for the standpoint in the first book, giving references to ancient documents that lie behind the Gospels and Epistles of the New Testament.' The third volume is just out. It is called *The Infinite in the Finite* (Daniel; 3s. 6d. net). It 'shows that in the depths of our being we *are* the infinite in the finite, and that the spiritual vision which reveals this is best reached through Christianity.' The fourth (yet to come) is to be called *The Social Expression of the Spiritual Life*. It will make 'the constructive application of the spiritual vision to the creation of a new social order, showing that men will live by new powers unveiled partly in Christianity and partly in Western experience.'

The Bishop of London is always up-to-date in his preaching and he is always up-to-date in his publishing. Volume comes after volume, and we can read what the Bishop said about the Reparations Commission or the Irish Elections or the Coal Strike while these matters still fill the newspapers. We can also read the principles which ought to govern us in our attitude to these and all other troubles, and the gospel that is good for their solving. Bishop A. F. Winnington Ingram's newest volume of sermons is called *The Spirit of Peace* (Wells Gardner; 4s. net).

Why-so Stories of Birds and Beasts from Folklore and Legend have been gathered by Edwin Gile Rich into a small volume, and have been illustrated by Charles Copeland (Harrap; 1s. 8d. net).

The Life of Jesus has been retold from the Gospels for children by Helen Ward Banks and illustrated by Florence Choate and Elizabeth Curtis (Harrap; 5s. net). It is a handsome volume and amazingly cheap. But the children will need some educating to appreciate it. The representation of 'Christ with the woman taken in adultery' is certainly not the Biblical scene.

The writing too is sometimes more than the children will master of themselves. Thus: 'However eager the people were to be healed, the scribes and Pharisees did not want to hear the kingdom of heaven preached, and every miracle that Jesus did in the power of God roused the antagonism of those who thought they were the true custodians of the Jewish religion. Among the enthusiastic crowds who followed Jesus there were even then scribes and Pharisees seeking to find something wrong in this new prophet whose teachings and deeds, unless they were stopped, would soon overthrow their authority.' But perhaps the very object of the book is education.

Professor John Dewey of Columbia University was invited to lecture at the Imperial University of Japan in 1919 and went to Tokyo and lectured on *Reconstruction in Philosophy*. The lectures have been published by Messrs. Hodder & Stoughton for the University of London Press (7s. 6d. net).

Professor Dewey had no thought of delivering elementary lectures on Philosophy to the students in the Imperial University. He knew Japan better than that. What he attempted to do was advanced enough. He attempted to describe the changes that had taken place in the study of philosophy during his own lifetime. It is a great enough subject for any body of students to listen to. And undoubtedly Professor Dewey himself felt its greatness.

He strove, he tells us, to be impartial in his treatment of all the systems. But of course he showed that he himself is a pragmatist—and that quite unmistakably.

A Wonderful Morning (Macmillan; $1.75) is the title of 'an Interpretation of Easter' by Dr. James H. Snowden. It is a beautiful book, outward appearance and inward reality corresponding, and it is enriched with decorations by Maud and Miska Petersham. Dr. Snowden is scholar enough to move about easily among the evidences for the Resurrection, and he is teacher enough to arrange them effectively. He finds four marks of truth in the narratives: first, sobriety in the description; next, competence in the witnesses; third, agreement between them; and fourth, trustworthiness.

The title of Mr. G. H. Aitken's volume of Sermons referred to in the Notes of Recent Exposition is *Fellow-Workers with God* (Methuen; 6s. net).

'A Gentleman with a Duster' has written another book. He calls it *The Glass of Fashion* (Mills & Boon; 5s. net). It is less sensational than the first book; it is not less effective. There is no satire in it; there is simply moral indignation. And in the case of Colonel Repington at least the indignation is well founded. With Mrs. Asquith one has a feeling of sympathy—she should not have been placed by Colonel Repington's side; he and she are apart as night and day. But the best of the book is its appreciations, and they are just as unreserved as the exposures are.

In the case of Mr. and Mrs. Gladstone (who are taken as examples of a true life lived in the high places of the land) there are revelations made. 'One night as he walked through the London streets with a friend, Gladstone turned back to speak to a prostitute, and presently rejoined his friend with the woman at his side. The friend whispered, "But what will Mrs. Gladstone say if you take this woman home?" He answered, "It is to Mrs. Gladstone I am taking her."

Few people know that Gladstone gave himself with the deepest passion and the highest consecration to the bitter work of rescuing degraded women. This noble passion, which I have reason to know began while he was at Oxford, lasted to the end of his life. The dangers of such work had no terrors for him. Extraordinary gossip floated through the haunts of scandal. Among the base it was whispered, "The heel of Achilles!" Some of his friends would have dissuaded him from labours which almost invited the political spy and the social slanderer to destroy his reputation. But Gladstone could not be turned. Every woman saved by his efforts, every woman restored to womanhood, every woman created anew in faith and purity was a fresh incentive to his zeal. And in this work, as in everything else, Catherine Gladstone was his partner. Mrs. Gladstone and her friend Lady Lothian (this fact, I believe, has never been mentioned till now) went out regularly at night in places like Leicester Square, Coventry Street, and the Haymarket, seeking young girls and carrying them off to homes of rescue.'

Books by Andrew Murray are still popular and

still instructive. So we welcome a very small volume entitled *The Secret of the Cross*, published by Messrs. Morgan & Scott (1s. 4d. net).

A series of Daily Study Notes on *The Gospel of Mark* by the Rev. G. Currie Martin, M.A., B.D., has been issued separately through the National Adult School Union (6d.). In eighteen days' study and within forty-five pages a clear understanding is made possible of the leading features of the Second Gospel.

A Translation of the Treatise Taanith (On the Public Fasts), from the Palestinian Talmud, has been made by A. W. Greenup, St. John's Hall, Highbury, and has been published at the Palestine House, Hackney, London (6s. 6d. net).

On the subject of *Bishops, Priests, and Deacons*, Mr. W. Hoste, B.A., has published his opinion at some length and with some confidence (Pickering & Inglis; 3s. net). On the subject of *The True Church* he has collected the opinions of others and published them—fifteen opinions by fifteen persons, and he has given his own opinion also (Pickering & Inglis; 3s. net).

A Theology of Experience.

AN ADDRESS TO STUDENTS IN DIVINITY.

By the Very Reverend Archibald Henderson, D.D., lately Principal of the United Free Church College, Glasgow.

Every man who enters the Ministry has before him the task of constructing for himself a theology of experience. Of course to endeavour such a task presupposes acceptance of the evidence for the historic truth of the Christianity presented in the New Testament—in the record of the incarnation, life, death, and resurrection of Jesus, and the experience of His apostles as witnesses to Him. It presupposes acceptance of Scripture as, not only the revelation of what Jesus Christ was and did when on earth, but as the means by which He reveals and manifests Himself to the souls of men who desire to know Him. The task may be aided and no doubt is so in the case of those brought up in the society of those whose lives are indubitable witness to Christ living in them; but it is every man's own task. What our Confession sets forth in the well-known words of its first chapter is more briefly put in the Larger Catechism. 'The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts and the scope of the whole, which is to give glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation; but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.' Such an experience alone can enable men to say to-day, 'We have heard for ourselves, and know.' This is the *testimonium spiritus sancti internum* which the early Protestants proclaimed as the way in which a certain persuasion of the truth must be reached by every soul for itself. Calvin, after describing the certainty of knowledge which comes through the teaching of the Spirit,[1] says: 'I state only what every individual of those who believe experiences in himself, save that words come far short of a proper setting-forth of such experience' (*Inst.* I. vii. 5).

It is of such experience I wish to speak as furnishing the material wherewith every one may build up a theology that is in truth his very own. Lest I should be misunderstood, let me point out that I do not in any respect depreciate the powerful evidence to the heavenly service and power of Christianity manifested in the lives of those who have been born of God, which has been effectively

[1] The words of Calvin defining this 'certainty' are:

'Talis ergo est persuasio quae rationes non requirat; talis notitia, cui optima ratio constet, nempe in qua securius constantiusque mens quiescit quam in ullis rationibus; talis denique sensus, qui nisi ex coelesti revelatione nasci nequeat.'