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THE EUROPEAN WAR AS A CONFLICT OF IDEAS

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"Man" says Dr. Fairbairn "is by pre-eminence a thinker; thought is his very essence, and the more and better he thinks, the higher and nobler grows his manhood."¹ States are composed of men; and they rise or fall according to their conceptions of man and his values, of citizenship and its purpose, of property and its uses, of justice, right, liberty, religion, God. Ideas rule nations. They are the chief factors in their organization, give soul and shape to their institutions, contribute atmosphere and tone to the administration of their affairs, determine their attitude towards one another, and fix the character and range of their influence in the world. Nations are incarnate ideas; thoughts in their concrete manifestation, and that nation which gets closest to the full truth of things is sure to play the most vital and formative part in the progress of humanity.

Ideas and ideals are our real world. They are our invisible but powerful kings. New conceptions create new epochs, initiate new movements, build new institutions. They are the seeds of great harvests of progress, and, alas! also of retrogression, disaster, decay and death.

¹ Studies in Religion and Theology, p. 614.

They are sources of exhaustless energy, moral or immoral according to their truth or falsity. They give shape and quality to character, decide the sides we take in the struggles of life, and the nature and quantity of the contribution we make to the sum of human well-being.

Wars start in the things of the mind. The battles waged between people and people are contests between the false and the true in thought. "Wars and contentions," says James, "come of the cravings that are within us for various pleasures"; *i. e.* for pleasures that are injurious to us. "You covet" he continues, "and yet cannot get them; you commit murder: you have passionate desires, and yet cannot gain your end: you begin to fight and make war" for the evil that has been coveted because it was thought to be a good. Thus the forces which determine the action of nations and empires towards each other are deep hidden and not on the surface. Appearances are deceptive. "Things are not what they seem," nor what they are represented to be. Discrimination is necessary. The mill-wheel is not the water that makes the wheel go round. The soul of the people is hidden in its machinery, but revealed in its ideas, philosophical, political, ethical and religious. They have shaped the characters of the peoples. The battle is therefore a battle of characters as well as of ideas, and it is character that counts, and that decides the issue in the end of the day.

II.

But "ideas are," as George Eliot says, "poor ghosts," considered by themselves; and what becomes of them depends upon the personalities, institutions and systems of action in which they become embodied, and by which they are propagated. They are "abstractions," and it is not until they become "personal" that they are perilous or helpful.

It is at this point that we come upon the most powerful factor in the creation of the present European situation, viz., the Prussian School of History, and the group of Professors "who, by tongue and pen, preached the gospel of Prussian nationality, glorified the achievements of the Hohenzollerns, and led their countrymen from idealism to realism."² It is not possible to measure the malign influence which this school has had in creating this stupendous war. It has not only rendered it probable but made it inevitable, and clothed it with characteristics of such unprecedented horror and barbarity that it has shocked the whole human race.

Professors lead Germany. They are not the servants of the Universities, as in Britain and the United States, but of the Government. Each professor is trained as a functionary of the Government, holds his post at its will, and naturally supports the Government that has appointed him. He must. He is there for that purpose. The world has been surprised and bewildered by the manifestoes which have been issued recently from the Universities bearing the names of distinguished professors; but they are natural products. In reality, if not in form, they are Government manifestoes, describe the contest exclusively from the Government standpoint, and ignore every tittle of evidence that might suggest defect or wrong on the part of the military caste.

Now the Prussian interpretation of History is, from first to last, political rather than scientific. History and politics are identified, or rather history is used as the most effective instrument for the furtherance of the policy and actualizing the ideals of the Prussian State. Ranke disclaims all desire to instruct the present from the past. The leaders of the Prussian School regard it as their main task. Dahlman led the way with tremend-

² Cf. For a full and most able treatment of this subject, *History and Historians in the Nineteenth Century*, by C. P. Gooch, Chapter VIII. The Prussian School, pp. 130-155.

ous strength, and fought for "a liberal Empire under Prussian hegemony," and did more, in his professorial chair, than any one to spread the idea of a unified empire with Prussia at the head. Häusser taught that "Prussia was the nucleus on which the crystal of the German State must grow." "His desk was a tribune." Duncker taught that the "German question was not one of freedom but of force." A. Schmidt's lectures were a prolonged bugle-call to the students to accomplish the unity of their fatherland. Droysen claimed the same authority for the policy that made Prussia the lodestar of political life. Sybel said, "The true academic policy is to penetrate every study with interest in public affairs, and to keep in view its value for national concerns." Treitschke demanded that Prussia should attack small States; and spoke of Hanover, Hesse, and Saxony as "ripe and over-ripe for annihilation." He attacked France and England, socialism and the Jews, pacificism and Parliamentary Government, "declared that if the strong vanquish the weak it is the law of life"; and asserted that "the hope of banishing war is not only meaningless but immoral."³ The fact is the professors were crusaders. Hausrath said that Treitschke reminded him of a Hussite warrior. Teachers of history were apostles and advocates, preachers with a message. They wrote and spoke of history not as a body of facts, but as a call to young Germans to rally round Prussia and make it, first the nucleus of the German Empire, and then the throne of the world. Their main object was to create in the youth of Germany the consciousness of a divine destiny to rule the world; and therefore they glorified militarism, established the cult of the soldier, and placed Germany at the heel of the lords of war.

Nor do the schools escape the poison that is administered in the universities. Dr. Michael Sadler in a pamph-

3 Ibid. 154-155.

let on Educational Ideals Tested by War,⁴ says, that "in spite of its good and admirable sides the educational system of Germany has been in part to blame for the errors of judgment (of moral judgment as well as political) into which the German nation has fallen during recent years. It has deadened the power of individual insight into the moral and political fallacies which are enmeshed with the doctrines now presented to the German people with the sanction of the authority of Government." Their educational system makes the Government everything, the man nothing. He is a cog in a machine and nothing more. Initiative is shut out. Vision is blocked. Conscience is displaced. The Government is all in all. It is everywhere; it is master, stern and severe, and it makes slaves rather than free men. Intellectual independence is impossible. Morality is at a discount. Character is imperiled. The Government gains its supple and drilled tools; but the nation loses its virile, free and strong citizens.

Thus the young German in school and in university is prepared to admire a ruler, who "always determined to be the aggressor, to anticipate his opponents, and to secure for himself favourable prospects of success"⁵; to see the heroic greatness of Bismarck, who "by bringing about our wars of Unification in order to improve radically an untenable position and secure to our people healthy conditions of life, fulfilled the long-felt wish of the German people, and raised Germany to the undisputed rank of a first-class European Power." He is ready to believe that "the military successes and the political position won by the sword laid the foundation for an unparalled material prosperity"; and agrees that "it is difficult to imagine how pitiable the progress of the German people would have been had not *these wars been brought about by a deliberate policy.*"⁶ Nor would that

⁴ Page 8.

⁵ F. von Bernhardt, "Germany and the Next War," p. 41.

⁶ *Ibid.* p. 43.

young pupil be likely to shrink from the generalisation that, "The lessons of history confirm the view that wars which have been deliberately provoked by far-seeing statesmen have had the happiest results"⁷: or from the immoral conclusion that "The morality of the State must be judged by the nature and *raison d'être* of the State, and not of the individual citizen, for the end-all and be-all of a State is power, and 'he who is not man enough to look this truth in the face should not meddle in politics.'"⁸

III.

I do not forget that the potency of this teaching, false and immoral as it is at so many points, is due to the fact that it seems to be rooted and grounded in the history of Prussia during the last hundred years. Events have made Prussia a notorious and dominant power in Europe and the professors and teachers have succeeded in impressing the Prussian spirit and the Prussian aims upon the whole German people, though it has involved a change in moral qualities amounting to an inward revolution.

Germany has gained unity. The old weakening divisions are healed. It is one, and it is conscious of its strength as well as of its unity; and with the consciousness of oneness and power there came the desire for wider sway and firmer foundations. But Germany acquired unity through Prussia, and Prussia through fighting. She was built into greatness through the sword. War has made her. It has been not only "medicine"; it has been life. So it has come to be regarded as a "biological necessity" like air and food. Hence the Franco-German war was arranged by Bismarck, and car-

⁷ Page 45.

⁸ We cannot get at the deeper causes of this war unless we assess at its full strength the influence of the teaching given in the Schools, Colleges and Universities of Germany during the last forty years.

ried out by him and Moltke with unequalled intellectual acuteness, to a triumph of unprecedented brilliance. It was masterful but it was immoral.⁹ It was marvellous, and led to wonderful commercial prosperity; but it was not satisfying. France recovered, and recovered soon, and Germany said in the words of von Bernhardt, "France must be so completely overthrown that it will never get in our way again."¹⁰ That discontent was the sign of the vivid and goading consciousness of capacity for achievement, making them fevered and restless, firing them with courage and determination, leading them to drill and organ-

9 Dean Church wrote to Sir Frederic Rogers, Jan. 16, 1871, a singularly suggestive letter on the Franco-German War; "It beats Napoleon hollow, for it depends so much less on imposture, and so much more on long, underground, patient headwork. But I also have not words to express my fear and detestation of the morality and political spirit and temper which has been the mainspring of this great achievement of human intellect. It seems to me the revival of the military barbarism of the kings and nobles of the old times, with all the appliances of modern knowledge to help them, and make them more horribly proud, arrogant, relentless in their will, contemptuous of right in their means, unmeasured in their claims." "Life and Letters of Dean Church," p. 197.

10 "Germany and the Next War," p. 106 See also the prophetic foresight of Sir Robert Morier, who, writing in 1875 to the then Crown Prince of Germany (the late Emperor Frederick), said: "There is no denying that the malady under which Europe is at present suffering is caused by German Chauvinism, a new and formidable type of the disease, for it is methodical, calculating, cold-blooded, and self-contained. * * * The action of Germany in the case supposed (declaring war on France on the ground of a prospective and hypothetical danger) would be stamped with a pedantic ferocity, a scientific cynicism, an academic cruelty, which history would never forget and mankind would take a long time to forgive. * * * An individual may, under the demonic impulse of super-human cynicism, laugh to scorn the opinion and conscience of contemporary mankind, and still more of posterity. I can conceive an Attila chuckling even on the brink of the grave, at the thought of living in the memory of future generations as a *Gottes Geissel* (Scourge of God); but a nation cannot afford the luxury of cynicism, cannot risk to place itself outside the pale of the opinions of mankind, because a nation never dies, and the conscience of mankind never dies, and when the orgies of successful force have spent their strength, the day comes when it has to live, not with its own recollection, but with those which mankind has preserved of it. It was the living, not the dead Cain that was branded as the murderer of his brother." *Memoirs of Sir R. Morier*, vol. 2, p. 347.

ize their battalions, and to demonstrate to the world the immensity of their resources, the grandeur of their ambitions, and their unquestionable superiority to all the decadent and peace-loving peoples of Europe.

With this historic panorama unfolded to the view of the whole people, nothing was easier than to teach the German people their political and ethical creed.

IV.

But fatal as the influence of this Prussian School of historic teaching has been, I am anxious it should not be forgotten that it has not captured and led in chains the whole of the German people. True, many who have not heard the names of these Professors or read their works, have been swayed by their influence, and are enthusiastic supporters of the war. That total lack of sympathetic intelligence which penetrates beyond mechanism to the soul, and through the self-interest of material questions to the conscience and the heart, and beyond the will-to-power to the will-to-love and to serve, has leavened the thought and perverted the judgment of the masses so that they have come to "hate England," and to regard the "destruction of France" as necessary to their own being; yet I cannot doubt that there are thousands of those who till the fields or toil in the factories, who are averse to autocracy, love freedom, detest the idea of the Overmann, and are ready to cry with Browning

"O God, make no more giants,
Elevate the race!"

The enormous Socialist vote which was cast at the last election a little while before the headlong plunge into war; the statements that have appeared in the Socialist organ of Berlin leading, first, to its suppression; and then, to its reappearance under restrictive conditions as to contents, may surely be taken as indications that the

professors of "the culture" of brutality, and the apostles of a "pedantic barbarism" have not captured the masses of the German folk. Not all of them will accept the "Gospel of hate." Many resent the assumption that to defeat your enemy you must despise him and pour out the vials of vitriolic scorn upon him before you shoot him. There are Germans who are saints as well as soldiers; and teachers who are Christians first and professors afterwards. There are men, like General Lee, who reminded a cleric who had been speaking bitterly of the men of the North that the "teaching of the good old Book," says "Love your enemies"; and who on another occasion declared that though he fought the North, because he believed they were seeking to rob the South of their dearest rights, yet he "never cherished bitter or vindictive feelings," and that he "had never seen the day when he did not pray for them." It was a German soldier who wrote to the "Cologne Gazette" in severe censure of the practice of issuing post-cards laden with derision and contempt of French and English and Russian soldiers, and said that they gave no pleasure, but created disgust. The solidarity of a nation in guilt and suffering does not cancel individuality. That abides, and whilst one warrior may gloat in vengeance and boil with hate, another will fight because he must, and in bitter regret that he must. The soul of the German people must not be confounded with the system of which they are unescapably a part. We are all guilty before God, and have fallen short of the glory of His ideal of nationhood. That ideal grouping and co-operation of the peoples of the world is still a long way off, but it has to be realized. The new heavens and the new earth are dawning in which righteousness shall be a permanent guest and no longer a hunted wanderer banished from its rightful home. Germany is ill-taught in spite of its "culture." It is the victim of a false philosophy, its splendid intellectualism notwithstanding, or perhaps in part because

of it. It is foolishly vain, egoistic, proud, seeking to dominate and domineer over the world; but not *all* Germany. The gold is there. It is in the fire; and the fire is heated as never before in the history of war-furnaces; the dross will be removed but the gold will be saved, re-minted and sent out again into the currency of the wide world.

V.

What then, let me ask, is this Potsdam faith that is working, through this war, such disastrous results to the human race? It starts with the capital falsehood that the State lives and moves and has its being as an army. The so-called Commonwealth is an armed camp enriched with the arts and sciences, with learning and philosophy; but still an armed camp, preparing for fight in times of peace, and fighting with the whole of its treasures of material and men and women and children, in time of war. That is the first line in the creed of the Prussian. On that basis the German empire is built. Of that idea all its institutions are the incarnation. For the perfect realization of that end all its work is done. Are there schools? It is that the child may receive his first lessons in the defence of the State. Does the nation maintain universities? In them the young soldier is inspired with pan-Germanism. Is he in health? He must become a conscript and be drilled for the field of battle. It is not that the State *has* a standing army, it *is* an army, always drilling and always getting ready to march to battle. Real representative government does not exist. Democracy with its checks on tyranny is ruled out. Cæsar is on the throne, and Cæsar is a soldier. It is a military autocracy energetically opposed to all the democratic ideas and impulses that are conquering the world. It is a survival of feudalism, fierce, determined and insatiable.

Hence, the European conflict of today is no accident. It springs from and is a continuation of the French

Revolution or of what is more accurately described as the European Revolution, which had for its goal the destruction of the feudal notion of the government of States by kings and nobles, war-lords and priests for themselves; and the making room for the rule of the people by themselves and for themselves, which came into being in the last quarter of the eighteenth century in France, and burgeoned into strength and beauty in the United States. The old feudal heresy survived in Germany and Austria, and at length leapt again to power in 1870, in the "blood and iron" doctrines of the Prussian professors, and the unscrupulous policy of Bismarck and his master. It is the creed of the despot. It means slavery. Germany is not free. Its press is in bonds. The Lutheran Church is in bonds. Speech is in bonds. The soldier house of Hohenzollern has a divine dispensation to rule, all Germany *first*, and after that "over all" the world. It is a doctrine as false as it is insolent, and as anti-human as it is barbaric. Hence the battle that is being fought in Belgium and the North of France is another and final stage, final let us hope, in the contests of the ages, for the freedom of groups of people to order their own affairs and shape their own course of action without intervention or dictation of self-appointed war-lords.

(2) The State being an army, war, aggressive war, is its life. Prussia has prospered by the unsheathing of its sword. Fighting has quickened its energy, increased its resources, unified its scattered forces, and brought the rest of Germany to its feet. The violence and cruelty and carnage of war have secured for it a victorious march in commerce, in population and in world influence. It has fought and it has advanced by leaps and bounds. It must still fight or how is it to live? The struggle for existence, which is the law of life, makes it necessary to create wars. It can only reach the topmost height of its ambition by fighting. Treaties must not stop its course; the plighted word is only to be used as a snare. Opportu-

nity for war must be made at all costs! How can anybody doubt that war is as necessary to the State as the air to the living man! The evidence is overwhelming. It meets you everywhere; therefore for years Prussia has violently pulled at the leash by which it was held. They were ready; why should they not strike? Essen had its guns. They were not meant for a museum. Spies all over Europe had reported the condition of England and France: that information was not made to enrich literature. They were ready "to the last button" on the soldier's dress if only the hour of destiny would strike. The Germany of Fichte and Kant and Gœthe had given place to the Germany of the *caserne*, of the drilled and impetuous soldier with his all-destroying gun. They must fight somebody and soon!

To the German professor and his pupils the Hague Palace of Peace is a huge futility; the Hague Conferences are childish folly, and the Hague tribunal an imposture. The fine enthusiasms and enormous labours of the United States for peace are stupid efforts to "plough the sands." Courts of Arbitration give "weak nations the same right to live as the powerful and vigorous nations," which is a presumptuous encroachment on the natural law of development.¹¹ The strength of States is in war; the militant empire is the only one that is likely to live; and the drill-masters of Potsdam are the predestined rulers of the world.

Clearly, in view of so anti-human a doctrine, it will be fatal to human progress, if militarism comes out of this present strife, rehabilitated financially and territorially. Humanitarians owe it to future generations to see that such is not the case.

¹¹ Von Bernhardt's "Germany and the Next War," p. 34. The agitation for peace introduces a new element of weakness, dissension, and indecision, into the divisions of our national and party life. *Ibid.* p. 37.

(3) The philosophers of Prussia have, on the above assumptions, reached the conclusion that "small and weak States have no clear right to exist." They are worthless, and it is not only a duty but a benefit to humanity to get rid of them. States weak in military power and material must succumb to the strong State. Their place is that of vassals. They must aggrandize those who occupy "the seats of the mighty," and they will do it willingly if they value their peace, but at the peril of their existence, if like Belgium, they cling to their independence and freedom.

They may be strong in righteousness; heroic in loyalty to conviction like the Hebrews; or patterns and inspirations in real "culture" like those masters of philosophy and art, the Greeks; it avails not, they are doomed. It is enough that they are weak as armies. Potsdam knows nothing and cares nothing for the historical consciousness of small States, or their noble pride in their ancestry, and their inextinguishable gratitude to the authors of their freedom and autonomy. It is blind to the moral principles which give unity to a people, and to the strength they derive from the story of the great days of old, when their fathers and founders wrought and suffered to make them free and self-governing; and therefore, it arranges the addition of Belgium and Holland to omnipotent Germany as a benefit to mankind and an advance of "culture."

It avails nothing against this creed that the "law of altruism" is as authentic as "the law of struggle"; and that everything that is of more than fleeting value in our civilisation has been given us by small States; that civilization is not a question of areas large or small, and real culture not a matter of mileage, but of the spirit and temper, the virtues and services of the citizens to a commonwealth.

The condemnation of this article of the Prussian faith has been uttered by the marvellous valor of King Albert

and his soldiers in the brave and heroic resistance they have offered to the invaders of the small State of Belgium; an invasion long since deliberately planned and determined and carried out in spite of the guarantees given by Germany itself.

That sin is adjudged by the neutral peoples as well as the Allies to be an unforgivable wrong.

(4) Slowly but with ever augmenting strength the Prussians have arrived at the conclusion, that they must not only rule in Germany and in the Colonies they have obtained, but over all the world. Their "place in the sun" covers all that the sun shines on. Other nations are effete. The Slavs are notoriously barbaric, and it will be a blessing to humanity to push them beyond the bounds of civilization. The French are frivolous and sentimental, and they cannot be permitted to block the way of the predestined Prussian to universal empire. Britons are decadent. They are weak and agitating pacifists, a nation of Quakers who hate war, and only fight if they fight at all to end it. They love neutrality, and shrink from defending their island empire with the sword. They are for settling all things by "arbitration." All these peoples lack "culture." Prussians have a monopoly of it. To them is committed the task of carrying it to the ends of the earth at the point of the sword. It must be forced on an ignorant and stupid world by the divinely authenticated and fully equipped colporteurs of the highest civilization. All that Prussia steadfastly believes; notwithstanding it is known in all the earth that the co-operation of men and peoples is life and competition is death; that the "cultures" of nations are complementary to each other; and that it is the recrudescence of the folly of the middle ages for one nation to seek the lordship of this world.

(5) Now all this is based on the doctrine, so definitely and energetically enforced by the Prussian teachers, that "might is right." Körner says, "The ultimate, the high-

est right is the sword." Nietzsche teaches "Nothing is true, everything is permitted to the strong." Might is lord of all, and lord alone. Besides might there is none else. It is the judge that ends the strife, the final authority. The State may make promises, and keep them if it is convenient; but if not, then it is enough to say "it is admittedly wrong," but you must "hack your way through." Wholesale lying, unscrupulous disregard of treaties, ruthless inhumanity, are legitimate; do anything you *can* do—no matter how diabolical—to secure a swift and sweeping victory. There are no ethics. Duty does not exist. Conscience is gone. Religion is out of sight. Christianity is crucified, dead, and buried. All that is left is the rule of the strong. "Might is right."

(6) A still more fatal factor in the creed and practice of the Prussians of the last half century is that of treating the intellect as though it were the whole man. This is a mistake of infinite mischievousness; it robs man of his highest values, puts knowledge before ethics; mental drill in the place of conscience, the discoveries of science before social reform, cleverness above common sense, and mechanism before life. It makes it possible to think of men and women as we think of the elements, of oxygen and iron, and to reason about them as forces that may be set out against one another, and not as human beings at all, and of their collisions as though they were nothing more than that of clouds in the heavens charged with electricity. Men are "food for the guns." Dr. Fairbairn says, "Intellect without affection defines neither man nor God, but only the devil. Invest Satan with all the power of the Almighty, yet leave him in every other respect unchanged, and he would not thereby become like God, but only a thousandfold more the child of hell than before. For what makes a person a devil and his environment a hell save the want of love! For where there is no love there is simply an insatiable selfishness guarded by a suspicion that can never trust,

and a fear that cannot rest.”¹² The spirit of Potsdam and Berlin is directly antagonistic to the development of all that is meant by Christian civilization; duty and its faithful discharge, love spending itself in service, benevolent helpfulness, the sacrifice of the lower self, a sane outlook on life, sweet reasonableness, conscience, freedom, autonomy, faith in the higher things of the mind, hope in the reign of brotherhood, and goodwill all over the world.

The “hell” created in Europe this day is due to that false and horrible creed. There has been nothing equal to this war in ruthless barbarity, in calculated and intended cruelty, in brutal atrocity, in relentless savagery, in outrageous treachery, in defiance of the accepted conventions for restricting the damages of war to the combatants, and in unmitigated deviltry. The story is terrible. Villages have been burned, towns sacked, civilians shot; brigandage in the shape of enormous fines have been imposed; and Red Cross companies have been violated. Such looting, burning, and monstrous destruction (proved by carefully sifted evidence) savages could not have carried out; and Napoleon would not. It was only possible to these twentieth century paragons of culture, swayed in thought and act by these false ideas.

The war that is being fought in Europe is thus a war of ideas; and it must be fought out to a finish. These falsehoods must not be permitted to find their refuge and strength in a military system that aims at the conquest of the world. The idea that the end of the State is to make soldiers, and not happy and useful citizens must be destroyed. The democratic conception of the State must displace the notion that State and Army are conterminous. The notion of war that blends primitive savagery, scientific resourcefulness, the obligation of the State to make incessant aggressions on weak communities; and treats war as a supreme test of a nation’s right

¹² *Studies in Religion and Theology*, by A. M. Fairbairn, M.A., D.D., p. 619.

to exist, must be banished forever. Small States must be respected, their rights maintained, and their wrongs redressed. The day has gone for any State's ruling the whole world. Man is of age and is determined to rule his own corporate life. Conscience is sacred, and as it must not be coerced by the State, so it must not be ignored by the philosopher. Man is made for love, and lives by love.

“And life with all it yields of joy and woe
And hope and fear (believe our aged friend)
Is just our chance of the prize of learning love,
How love might be, hath been, indeed, and is.”

That he learns best from Him who is the Light and Life of men. It is He reveals and mediates a true conception of God the Father and Saviour of men; and of man, incomputable in his value in spite of his sin, and capable through grace of realizing brotherhood with Christ Jesus, and through Him with all men; of the sovereignty of the ethical and spiritual in the individual and in society, of property as a means of fellowship with God and man rather than of alienation and division; of the kingship of the people, and of the universality of the kingdom of righteousness and peace and joy in the Holy Ghost. In Him shall all the nations trust and His righteous and peaceful reign shall cover the earth as the waters cover the seas.

NIETZSCHE AND HIS DOCTRINE.*

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

LOUISVILLE, KY.

The present European war has been the occasion for much renewed comment upon the teachings of F. Nietzsche, a leader of German thought of a peculiarly modern type. It has been frequently stated that Nietzsche's teaching created the ideals of modern military Germany. It is always difficult to trace a great group of influences and ideals back to their original sources. Many causes combine to produce great effects in human society. Men are usually exponents of existing as well as creators of new tendencies even in cases where they powerfully impress their age. It was so in the case of Nietzsche, as will appear in what follows. It is proposed here simply to give in outline an exposition of his leading ideas. The reader who is unfamiliar with those ideas is warned beforehand that they are so radically in conflict with the ideals of Christianity that he will find difficulty at certain points in grasping them. This is not to say that there is any intellectual difficulty involved, but only that the reader may find himself slow to comprehend the audacity of a thinker who seeks to set aside all the distinctive Christian ideas.

German commentators on his writings debate the question whether or not Nietzsche is to be called a philosopher. We need not consider the question. Unlike most philosophers he writes with passion, and in a highly pic-

*The books consulted in the preparation of this article are, in addition to the numerous works of Nietzsche himself the following: Richard Oehler; "F. Nietzsche und die Vorsokratiker"; W. Gieseler, "Das Mitleid in der neueren Ethik"; Walther Hanff, "Die Ueberwindung des Schopenhauerischen Pessimismus durch Friedrich Nietzsche"; E. Witte, "Das Problem des Tragischen bei Nietzsche"; H. Vaihinger, "Nietzsche als Philosoph"; A. Riehl, "F. Nietzsche der Künstler und der Denker."

turesque and striking style. He thinks in images and figures rather than in abstractions. There is a general world-view underlying his doctrine, but his chief interest is not the discovery of ultimate truth so much as to reform society. He is thus a combination of artist, reformer and philosopher.

Who were Nietzsche's predecessors, or intellectual ancestors? Some say the Greek Sophists and Cynics. Others say Rousseau, with his doctrine of the return to nature. Still others say the leaders of the Renaissance with their doctrine of individualism. Two modern writers, beyond all question, exerted a powerful influence upon his development. These were Schopenhaur with his doctrine of the will, and Darwin with his doctrine of the struggle for life.

There are three well-defined periods in the development of Nietzsche's thought. First, the artistic period which was influenced by Schopenhaur's metaphysics of the will and his pessimism. According to Nietzsche, art is the means for man's escape from the pain of desire, from the tragedy of life. Art and tragedy are one. Nietzsche thus became a pronounced admirer of Wagner and his music. But he broke with Wagner after a while, because, as he alleged, in his *Parsifal* Wagner bows before the altar and becomes subservient to the church.

The next period is the scientific. Nietzsche becomes a positivist. The true ideal of life is the study of external nature. He falls in love with Darwin and his theory. Schopenhaur is neglected now. The doctrine of the struggle for life fascinates him. Under its influence he ceases to be a pessimist and becomes an optimist.

In the third period he combines the teachings of Schopenhaur and Darwin. The will no longer represents a blind, helpless, and vain struggle against pain and misery, but is conquering and mighty. Now the doctrine of "the will to power" (*der Wille zur Macht*) is developed. This "will to power" takes the place of Schopenhaur's

“will to live” (der Wille zum Leben) and is held to be the fundamental instinct and impulse of all being and the source of all development. In his brochure on Nietzsche, entitled “Nietzsche as Philosopher,” Professor Baihinger says that the kernel of Nietzsche’s teaching is “Schopenhaur’s doctrine of the will positively applied under the influence of Darwin’s teaching of the battle for existence” (p. 57, Nietzsche als Philosoph). Nietzsche indeed repudiated both Schopenhaur and Darwin, and as Professor Baihinger says, thus repudiated the “navel string” which attached him to his predecessors. Nevertheless the connection is clear to students of his writings.

It is now time to indicate more in detail the teachings of Nietzsche. The negative elements are manifold, and strike at the roots of many of the traditional views. These we must notice before emphasizing his characteristic doctrine of the overman.

First, Nietzsche is antipessimistic. Nature wills conflict. Without conflict there is no progress. Without pain there is no conflict. (Ohne Kampf kein Fortschritt, ohne Schmerz kein Kampf.) Formerly a theodicy was necessary, a justification of God. Now a cosmodycy, a physiodicy, a biodicy are necessary, a justification of the cosmos, of nature, of life. Like Goethe, Nietzsche said to be a man is to be a fighter. German artists like Böcklin, whose works anyone may see in the Berlin galleries, and who are fond of painting Centaurs and Tritons, are followers of Nietzsche. They delight in figures that represent power and conquest. Thus his antipessimistic attitude finds expression in his influence over German art.

Secondly, Nietzsche is anti-religious and anti-Christian. Thus his optimism is rooted in materialism, not in a spiritual and religious view of the universe. He holds that the Christian conception of sin is the arch-destroyer of the joy and freshness of life. Priests reverse the chief values of life. Cowardice, inactivity, bloodlessness, docility, submission, humility, they call virtues. They

put these blasé virtues in the place of abounding life. They are really not virtues at all. The priests abuse the body and put it upon a diet of bloodless shadows. Nietzsche rejects the doctrine of love root and branch. Sympathy is weakness. Nature knows nothing of it. Man violates nature in advocating and practicing it. Vitality, power, ambition, conquest, these are the saving qualities. Society makes progress only as these are the standards and rules of conduct.

Third, Nietzsche is anti-democratic. This follows from what has been said. The strong survive, the weak perish. So it is ordained by nature. Nietzsche cares little for the masses. The title of one of his writings and one of his battle-cries is "Viel-zu-Vielen" (Much too Many). He is thus strongly aristocratic in his ideals. He favored the ideals of the French aristocracy of the seventeenth and eighteenth centuries. On the aristocratic side of his teachings Nietzsche has many followers.

In the fourth place and as a logical outcome of the preceding views Nietzsche is strongly anti-socialistic. He is an individualist of the most pronounced type. Hence he is in direct conflict with the social democratic movement of modern Germany. The socialistic program is: The individual must be subordinated to the mass. Nietzsche's program is: The mass must serve the individual. Nietzsche has many admirers on this point. Many modern Germans criticize their fellow countrymen for lack of individuality. They think this teaching of Nietzsche is a wholesome corrective.

In the fifth place Nietzsche is anti-feministic. Nature did not intend that woman should rule. She is the weaker and is meant to serve. "Thou goest to women? Do not forget to take along a whip" (du gehst zu Frauen? Vergiss die Peitsche nicht). The destiny of the man is to say: "I will; the destiny of the woman is to say: he wills." Nietzsche objected to the woman-emancipation movement, but not on the usual ground

that woman is inferior in intellect. With him it was a question of will. Woman is inferior to man in will power. Intellect is secondary. It is not our leading faculty. Here Nietzsche follows Schopenhaur with his doctrine of the will.

This leads to the sixth point, viz., Nietzsche is anti-intellectualistic. With Schopenhaur the intellect occupied a secondary place. But he found its use in the pursuit of science a means of escape from the misery of will and desire. Nietzsche asserts on the contrary that intellect is the "little reason" and will the "great reason" of man. The wisdom of nature speaks in the will. The rise of the intellect to the first place is the decline of the race. The Greeks and Socrates marked the predominance of the intellect over the will and the decadence of humanity. It is ever thus. The reason merely cannot determine the course of events. Nature and the true ideal come to expression best of all in the predominance of will.

We are not surprised, in the light of the foregoing, to find finally that Nietzsche is strongly anti-moral. Schopenhaur deduced sympathy and morality from his will doctrine. The struggle of the will centres led to recognition of the identity of being of all men. The result was sympathy and mutual helpfulness. Nietzsche was of an opposite way of thinking. The strong must rise. The weak must fall. "Death to the weak," says Nietzsche. This is the law of nature. You violate and outrage the law of nature if in sympathy you help the weak to his feet. All philanthropy is in the teeth of nature's law. "Become hard," is one of Nietzsche's favorite sayings.

Another road led him to an anti-moral conclusion, i. e., history. All progress has been through the great conquerors. Men like Alexander the Great often achieve their ends by ways and means considered immoral. But these men stand beyond the childish conception of good and evil. Nietzsche has a book entitled "*Jenseits von Gut und Böse*" (*Beyond Good and Evil*). This is the

true destiny of man. He is to progress beyond the foolish distinction of good and bad, the essence of all morality. The lordly men who have disregarded moral standards and conquered their way to power have always been called "bad" by those who were made uncomfortable by their success. But this does not change the law of nature. Might is the one and only law of right, because it is the supreme law of nature. With Nietzsche there are two moralities: 1. The morality of the masters; and 2. The morality of the slaves. Slave morality fosters, encourages, and praises mildness, gentleness, sympathy. The morality of the masters stands for the opposites of these. The passive virtues taught by Christianity are injurious to the race. They have kept back human progress and will continue to hold it back until they are abolished as ideals of human conduct. Lordly men override the weak and should override them with as good conscience as a bird of prey seizes and tears the tender lamb.

The reader is perhaps aghast at this system of teachings already. But it remains to set forth briefly the positive side of it. This is found chiefly in Nietzsche's doctrine of "The Overman" (*Ueberschensch*). The doctrine is easily deduced from the preceding. Nietzsche speaks of the historic Overman of the past and of the Overman of the future. Alexander the Great, Cæsar Augustus, Charles the Great, Cæsar Borgia, Napoleon—these are among the historic overmen. The ideal Overman of the future is yet to rise. He is to set up a new nobility. In his book entitled "Zoroaster" (*Zarathustra*) Nietzsche sets forth this ideal. The Romans are the only race who approximated this ideal in the past. The ideal Overman of the future rejoices in conflict. He is a man of war. Struggle and victory are his delight. He is glad, joyous and free. Especially is he free from all religious scruples and trammels, from all subservience to slave morality. His law is his own will. There will come a new social order in which the Overman will rule.

Nietzsche does not give details of this new Utopia. It would require an imagination beyond his, even, to picture a state of society in which his conception is thoroughly applied.

There is little teaching in Nietzsche as to the future life. A doctrine of transmigration and future struggle through endless cycles seems to underlie his general view.

What shall we say of Nietzsche's teachings? There are many modern people who profess to see in them wholesome elements. They think his emphasis on individualism is good, and that his revolt against traditional ideals as to the passive virtues is valuable. So also as to other phases of his thought. But I fail to see the value of his teaching. In so far as there are elements of value they may be found in a far better context elsewhere. His ideals are the ideals of the jungle. His morality is beast morality. His philosophy is materialistic evolutionism carried out to its logical issue. Not only does it destroy morality; it destroys society. The conception of a "social order" is absurd as the logical outcome of his thinking. He tacitly assumes the constructive power of ideals and standards which he combats, in order to retain any semblance of the idea of civilization. It is a system not only anti-moral but anti-human. He dehumanizes men and asserts that the nearer we approximate the tiger the nearer we will come to the end for which we were made. His appeal is to the natural man on the lower plane of his nature. The spiritual universe has no meaning for Nietzsche.

He is the logical outcome of naturalism in one of its extreme modern forms. Modern scientific unbelief must go the way of Nietzsche or in the end go the way of Christ. Nietzsche and Christ are at opposite poles.

We may specify a little more in detail a few of the fatal objections to Nietzsche's theory. One we have already named. It is unhuman. No possible mode of

reasoning can reduce human nature to the elements involved in the mere "will to power." Altruism in some of its forms is an element even in the nature of beasts. Professor Drummond has shown this clearly. When we reach the human level this element becomes more and more pronounced. In the lengthened period of human infancy and dependence, and in the development of the human mother, nature speaks in clear tones a word which subverts the doctrine of Nietzsche.

Hence it is clear that Nietzsche holds a perverted naturalism. Apart from Christianity and revelation he cannot make out a case for the abolition of morality. The very structure of human society is held together by the elements which Nietzsche condemns. All true progress is based upon the gradual rise of the moral ideal. To set up another conception of progress is to attempt a task for which the human imagination is inadequate. A social order in which the Nietzsche cult has been crystallized into definite and fixed forms involves so violent an effort of the mind to conceive it and so complete a reversal of all known values that it is to normal men absurd.

Nietzsche's view is thoroughly unhistorical. The morality of the jungle has never worked practically. The code of Hammurabi, the legislation of Lycurgus and of Moses are all witnesses to the necessity for an ideal totally at variance with that of Nietzsche. It is true that the military ideal of national life ruled until Christ came; but it is also true that the age in which the Gospel arose was an age of despair. The ancient order of things was on the verge of collapse. The moral ideal had not been thoroughly applied. Christ gave it a new sanction and armed it for a new conquest. That conquest is far from complete to-day. But it is a conquering force in the thinking of men. It will win in proportion as the redeeming Gospel triumphs. Men must be radically regenerated. The world must have a regenerating power thoroughly applied if it is to abandon war and the gospel

of hate. Christian morality without the Christian redemptive forces will not succeed. But the world has already seen enough to learn that the moral ideal of Christianity may be successfully combined with the Christian redemptive power.

The cult of Nietzsche is one of the many forms of modern revolt. Everything traditional and established is the object of condemnation and attack for a large number of radical thinkers. But their attitude is the result of passion, not of reason.

They do not understand nature, nor man, nor history, nor the Christian religion. The attitude of revolt, while useful sometimes, is deadly in its effects when blind and pitiless. All the high things and the deep things of human life are arrayed against Nietzsche. The Nietzsche cult is a passing phase of modern thought. It is bearing and will continue to yield bitter fruit. But it will pass away as a will-o'-the-wisp across the swamps and shadows of current naturalistic philosophy.

There is little need of showing the logical connection between Nietzsche's views and modern social organization and life. What has been written above makes that connection clear. He is on the side of war in all its forms: war in the literal sense in which men destroy their fellowmen with sword and cannon; war in the commercial sense where competition becomes absolutely selfish, where no quarter is asked or given; war between the classes resulting in the rise of the few against the many; war indeed in every sense except war against selfishness and sin and against the reign of godless power. It is the gospel of might tricked out in a garb of brilliant rhetoric and biting epigram, grounded in an alleged scientific theory of the universe, presented in the outlines of a general philosophic worldview, and springing from the impulses (we cannot in the best sense call them ideals) which have their home in the haunts of the leopard and the tiger.

AN ESTIMATE OF THE LIFE AND WORK OF PIUS X.

BY PROFESSOR GIOVANNI LUZZI, D.D., FLORENCE, ITALY.

1. HIS CAREER. Giuseppe Sarto was born at Riese in the diocese of Treviso, July 2, 1835, of a family of the common people. Having finished his elementary studies in his native village he attended school at Castelfranco, to reach which he had to make every day a rather long journey on foot. He early felt the call to the priesthood; but, to become a priest there was need of means which his family did not have. His father was a poor employee of the city; the mother was a sewing-woman for the country folk; and at home there were eight children; two brothers and six sisters.

In 1852, at the death of his father, young Sarto, being seventeen years old, through the good offices of the parish priest of Riese, was able to enter the Seminary of Padua. It was the first step on the way which was to lead him to the Pontificate. The successive stages of his career we here state briefly: priest in 1858; arch-priest, 1867; Bishop of Mantua, 1884; Cardinal and Patriarch of Venice in 1893; Pope in 1903.

2. THE MAN. The more salient characteristics of the life of Giuseppe Sarto during his long career are the following: *an irreprehensible life*. Always severe with himself, as Bishop and as Patriarch, he was severe with the priests which he had under his jurisdiction. If he knew how to tolerate and pardon in his clergy, errors committed through the lack of intelligence or of tact, he never tolerated or pardoned the misdeeds of lewd and corrupt priests. His was "*the simple life*"; it was such even from the first years of his priesthood in the diocese of Vicenza to the last days of his pontificate. A commoner he was born and a commoner he lived and died. Eccle-

siastical honors did not inebriate him; he always fled from luxury; and even in the midst of the splendors of the Vatican he knew how to remain what he was during the first nine years which he passed as a poor priest in the modest village near Vicenza. His was a *pious life*, of a piety simple, infantile, all of one piece, which we so frequently find in our country communities; a piety which, born in the sanctuary of the home, the medieval studies of the Seminary only rendered superstitious and intolerant, which the doubts of modern research never disturbed. His was a *life of profound and delicate sentiment*. In the ancient parish of Tombolo lives still the memory of the good "Don Beppi," always ready to "rejoice with those who rejoiced," but even more to "weep with those who wept." We all remember with what profound and sincere grief he participated, at Venice, in the mourning of Italy for the violent death of King Humbert; and there is no one who does not know the anguish which smote him upon the breaking out of the cruel war which afflicts Europe. It is not a mistake that it was said that one of the first victims of the war was Pius X.

3. THE POPE. It is not possible to judge of a pope when the tomb, which holds his mortal remains, has scarcely been closed. It is possible, however, to gather together a few facts of which also history will have to take account when she girds herself to pronounce her judgment which has been matured by time.

Giuseppe Sarto was nominated pope for the purpose of *contrast*. It was due to the desire to follow the *political* pontificate of Leo XIII by a *religious* one. And if Giuseppe Sarto, the mystic, showed himself well adapted in this respect to succeed the diplomatic Gioacchino Pecci, it is a fact that, as *Pope*, Giuseppe Sarto was nothing more than a fish out of water. Nothing is more touching than the internal struggle which we saw him undergo at the time of his election and of his hesitancy at the moment of his acceptance. During all the pompous

functions which accompany the seating of a new pontiff, Pius X seemed possessed of a sort of spiritual vertigo, and submitted passively to the grandiose ceremonies, the pope's chair, the oriental fans, the applauses, the apotheosis. But when the storm of pagan worldliness had passed, which in those circumstances pass over the Vatican, Pius X reacted, returning as much as possible to his old tranquillity and appeared to be again that which he was formerly, showing the same good nature, the same pastoral simplicity, the same tender love for his sweet Venetian dialect.

Many have asked themselves, Why did Pius X ever select as Secretary of State, Merry del Val? This Spaniard was only forty years old; was Director of the College of the Nobles; had been Secretary of the Conclave, but was not Cardinal; and the selection of him as Secretary and Cardinal awakened general surprise. The reason of the good fortune of Merry del Val was due precisely to this fact: that he possessed that which the pope lacked, that is, the knowledge of the languages and a certain diplomatic experience. Moreover, his youth rendered him docile, and Pius X being near on to seventy and being of a simple nature had been fascinated, without knowing it, by that young prelate, so obsequious, so distinguished in his manners, and who knew so well the ways of the world. Pius X felt that he and Merry del Val were made for each other; but things turned out very differently. Merry del Val besides filling out that which the pontiff lacked, went to work to transform the Secretaryship of State into a most powerful instrument of government, and together with Cardinal Vives y Tuto, another Spaniard, and with Cardinal De Lai, constituted that triumvirate, which, having in hand the reins of the three ministries of Affairs Extraordinary, Affairs Ordinary and Apostolic Briefs, governed and misgoverned the Church.

Two months after his election, Pius X gave out his first official document, the Encyclical *E supremi*, in which he announced clearly his program. "*Instaurare omnia in Christo*" (an unhappy way in which the Vulgate translates "to sum up all things in Christ." Eph. 1:10). This program, which was not exactly a eulogy upon the preceding pope, pleased very many, since that purpose of general restoration in a religious sense responded to the desire of the majority. The intention of the pope was honest and sincere; but alas! what religious restoration could ever be possible in a system, in which religion was never more than a varnish? According to the confession of illuminated and spiritual Roman Catholics, the Vatican is no longer a religious organization which lives by virtue of the indwelling Holy Spirit, but is a political organization that maintains its power through the ability, the astuteness and intrigue of him who directs it. When an institution has changed its physiognomy and nature, as Roman Catholicism had done in the hands of the Papacy, it can no longer be *restored*; and to restore it in Christ would mean neither more nor less than demolishing it by means of reconstructing it again. For such a task Pius X was not the man, because of his lack of the proper temper of character and breadth of views and power of spirit. But what am I saying? For such a task no man would be capable. God alone is omnipotent.

In his relations with Italy Pius X was a disappointment; he could be only what he was. When upon the occasion of the assassination of Humbert, the Patriarch Sarto knew how to weep in such a Christian way with Margherita, as to win the imperishable gratitude of the widowed queen; and when a little later Italy knew that he had gone to the royal palace at Venice to pay a visit to the new sovereigns of Italy, all said; "Here is a prelate who breaks the tradition of intransigency; a man who, though being a priest, does not forget that he is an Italian and patriot. And when Cardinal Macchi from

the outside loggia of St. Peter's gave the solemn announcement, which was met with a storm of applause from the dense crowd in the great square, that the Patriarch Sarto had become Pius X, the crowd began to cry, "Let him come out! let him come out!" and begged for the papal benediction from the external loggia. And perhaps at that cry there passed through the heart of the pope a powerful thrill of Italianism. But alas! the benediction from the external loggia would signify the forgetting of the breach in the wall at Porta Pia made in '70, the accepting of Rome as the capital of the Kingdom, the reconciliation of the Vatican with Italy and the Quirinal; and the oath which Giuseppe Sarto had had to pronounce at his nomination as Cardinal and repeat at his nomination as pope sounded clear: "*We promise and vow and swear that whoever of us, God so disposing, shall be elevated as Roman Pontiff shall never cease to assert wholly and strenuously, and to reclaim also, the temporal rights, especially of the civil preeminence of the Roman Pontiff and the liberty of the Holy See.*" Pius X not being master of himself and yielding to the suggestions of Cardinal Oreglia allowed himself to be conducted where others wished, and the inaugural benediction was given from the internal loggia that guards the basilica. When I say that he was "not master of himself" I do not exaggerate. He had to do more than "restore all things in Christ." When one is elected pope and is called to make upon the altar of the Vatican the sacrifice of his own feelings and aspirations and his very individuality, it is necessary that he adapt himself to becoming a wheel, and not always the principal wheel, in the colossal machine.

4. HIS WORK. The first preoccupation of Pius X was to put in order the deranged finances of the Holy See. He abolished offices which complicated uselessly ecclesiastical bureaucracy and were useful only to those who enjoyed the fat salaries; and simplified the cere-

monial of the palace. Many, on account of these innovations, were hit hard in their financial interests; and not indifferent opposition began to be felt. But the idea of the pope was good, that is, to reform, commencing at his own house.

One of the very first papal acts was that concerning the *jus exclusivæ*, that is, the *veto*, which for several centuries had been exercised by the courts of Vienna, Paris, Madrid and Lisbon, and which was accepted or submitted to by Rome. It is known that in the same conclave, in which was elected Pius X, Cardinal Rampolla failed of election on account of the veto of Austria. Pius X wished to break with tradition. The act bearing the date of January 20, 1904, denies to the sovereigns the prerogative of the veto, and threatens the major excommunication against the cardinals who allow themselves to become the bearers in any manner whatever, of lay interference of whatever sort with the conclave. This act, while it was an admonition to Cardinal Puzyna, who in the conclave of 1903 was the bearer of the veto of Vienna and a comfort to Rampolla, who had been a victim of that veto, was indeed a courageous affirmation of the principle, that if Cæsar ought to have the things that are Cæsar's, Cæsar had no right to lord it over the things of God.

But the most important work of Pius X consisted without doubt in the reforms introduced in the *Canonical Rights*, which reforms can not be easily summed up in a few words, from the fact that it is difficult to enter into the ins and outs of the Catholic organism in which every century has left its traces, represented by laws, customs, institutions, uses and abuses, and all covered under the one mantle of *Canonical Rights*. The fact is, the reforms introduced here by the pope were neither few nor secondary, in that he succeeded in simplifying matters in such a way as to render the work of the Congregations more rapid, to suppress more than one worn out organism, and

to bring greater harmony into the discipline of the Church. In this field of administration Pius X labored much by himself, not asking the views of the others except in controverted cases. Here perhaps more than elsewhere, he unfolded his character which was eminently imperious. The conception which he had of himself, as head of the hierarchy and of the *Holy See*, can only be compared to the conception which the Emperor of Germany has of himself and his mission in the empire. And this trait of character shows a contradiction that presents itself at once to him who studies the relations of Pius X with democracy. Pius X in contrast with his predecessor, was always strongly opposed to the Christian democratic movement. It's a strange thing, that while Leo XIII, an aristocrat by birth and education, had seconded the rising Christian democracy, forming the basis of it with the encyclical *Rerum novarum*, Pius X, democrat all his life, did nothing more than oppose it. Why was this? Precisely because the democracy of the young men aimed at a certain liberty of action, and hence at autonomy before the bishops and parish priests; and the pope, imperious by nature, never wanted the Catholic organizations to act outside of their dependence on the hierarchy.

The politics of the pope did not fail to have disappointments and defeats. The breaking off of diplomatic relations between Rome and France was only the solution of a question, which the pope, ascending to the pontifical throne, found already at issue and inevitable, since for many years the French government had aimed at the separation of the Church from the state. During the year 1910, which was the most unfortunate year of all the pontificate of Pius X, the events succeeded one another with dizzy rapidity revealing the vulnerable points of the diplomacy of the pope and his government. They were: the German dissension, which commenced with the struggle of Cardinal Fischer, who represented the liberal

tendency, and Cardinal Kopp, who represented the "stand-pat" or intransigent tendency, which later Pius X favored, without however wishing to seem to do so: the centennial commemoration of St. Carlo Boromeo, on the occasion of which, the pope had to eat his words in the Bull *Editae saepe*, in consequence of the protests of Germany, moved by the insults which the encyclical had launched against the Reformation; the diplomatic conflict with Spain, where the radical cabinet of Canalejas aimed to put up a barrier against the monastic invasion: the revolution in Portugal which took immediately an anticlerical attitude, aiming at the secularizing of the eleemosynary institutions and to expel the Jesuits: the Christian Democratic Congress at Modena, that, in the face of the Vatican that wished too tyrannically to manage everything, took a daring and independent attitude, almost of revolt. All these facts put in relief, the indecision, and insufficiency of the papal criteria for resolving the great questions of a politico-religious nature of the more advanced countries; his incompetency to liberate himself from an atmosphere, befouled by the traditional hate against the Reformation which even enlightened Catholics consider now as a movement which was a benefit to Europe. These facts taught above all that the reactions provoked by his spiritual tyranny are tremendous and push to resistance and rebellion even those who had always meekly submitted to him.

A reformation in the order of morals was introduced by Pius X in the papacy which not only brings praise to his memory but will remain in history as a solemn admonition to all his successors. Giuseppe Sarto having been born poor, knew how to remain such even in the midst of the pomp of the papal court; and a poor man he died. He left nothing to his family; but requested his successor to assign, if he thought best, the modest pension of sixty dollars a month to his poor sisters; and concerning a legacy of a few thousand lire which a benefactor

had left him personally, he wished, because of a conscientious scruple, that those whose duty it would be to judge in the matter should decide if the legacy might pass to his family, or be included in the papal patrimony. What a lesson to the nepotistic popes who enriched their own families with millions and millions!

5. MODERNISM. The principal characteristic of the pontificate of Pius X was the struggle against modernism; a struggle that was tenacious, violent and ferocious. This is not the place to give the story of modernism, that is, of the reformation movement in the bosom of the Church. It is enough to say here that this movement was divided into several tendencies, which went from the more radical, rationalistic and revolutionary to the more mild and evangelical which was represented by the "Pious Society of St. Jerome," which wished a spiritual revival of the church obtained by the diffusion of the gospel among the people. But the Vatican bound all these tendencies up into the same bundle and called it all by one name, *Modernism*. The first attack was made in December, 1903, in the placing on the Index five works of Loisy; then came the condemnation of the *Santo* of Fogazzaro; then the hue and cry after the then anonymous *Letter to a Professor of Anthropology*; then the suspension *a divinis* of Romolo Murri; then the condemnation of the Milanese Review, *il Rinovamento*; then in September, 1907, the famous encyclical *Pascendi*, the great anti-modernist manifesto; and following the encyclical the most odious system of espionage that one can imagine, to discover and punish the modernists, the result of which was the ex-communication of Loisy, of Tyrrel, of the editors of the *Rinovamento*, of Murri, of Minocchi, of Schnitzer, the closing of the Seminary of Perugia, the oath of orthodoxy imposed in a very special way on the teaching clergy.

The pope from his point of view was logical, as the Church of Rome was always logical when she sent here-

tics to the stake. If the Church of Rome is the only and legitimate depository of all the truth, and if God has confined to her the monopoly of this truth, he who resists the Church, resists God, and the lightning-stroke of the anathema only strikes him justly. But if the Church of Rome is not the only and legitimate depository of all the truth, and if it is true that she has mutilated and corrupted in adding non-Christian elements and defiling in a hundred other ways that portion of truth which God had confided to her, not to monopolize it, but to administer it as a faithful housekeeper, the part of the clergy and laity which moved by another sense of the Divine and by a true love for the truth, desired a reform of the Church in the sense of return of the Church to the pure fountains of the Gospel of Christ, did not commit a sacrilege. It was the Church that had committed the sacrilege. The pious modernists wished only her conversion; wished that the Church should return to Christ, to her first love; that she should renounce every worldly glory, that she might seek only the glory of God. Pius X, a man with poorly illuminated faith, of scant culture, attached to the hierarchy, of an absolute and intolerant spirit, inveighed against modernism, with a violence which displeased not a few of the cardinals themselves; and the fact that his repressive measures struck so many ecclesiastics and laymen, esteemed for their piety and their spotless life, brought desolation into the Church. Giuseppe Sarto, who as Patriarch of Venice had showed himself indulgent toward priests accused of Rosminianism, because he knew them to be zealous in their ministry and pure in their conduct, as pope showed himself practically to prefer priests who professed a blind obsequiousness to traditional doctrine even though they limped morally, to studious priests and investigators of truth, but conscientious in the exercises of their ministry and spotless in their life. Time and facts will demonstrate the folly of such a procedure; and they will demon-

strate also, that though men may be annihilated, ideas cannot be, which when they are just and holy, end always with triumphing over the violence of pitiless tyranny.

Such was the man and his work, which history will judge later with its serene, just and complete judgment.

In the meanwhile, though recognizing all the personal qualities of this man, upright, severe with himself and rigid with others in the application of that which he believed in conscience to be good and right, and while taking account of all the improvements brought about by him in the hierarchical administration, a papacy like this one, inaugurated with a grand program of wishing to "restore all things in Christ," I, from the Christian viewpoint, could not better define than in this way: a papacy of good intentions that were not realized, on account of the lack of the fibre of a reformer in the pope, on account of the stubbornness of those who surrounded him and on account of the very conditions of the papal institution, which, since it is what it is, cannot be "restored in Christ," because with Christ it has nothing to do.

WHAT SHALL WE THINK OF CREEDS?

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Religion, which has its roots deep in the very nature of men, is summed up in *experience* and *expression*. Religion expresses itself in three ways: as *cult*, as *creed*, and as *conduct*. The savage has little or no theology. His creed is shadowy, lying chiefly in the subliminal consciousness. He does not explain why he performs this or that rite, he has inherited it. Among primitive peoples ceremonies bulk large. With them, cult is far more important than creed, and has little, if any, relation to conduct. True, savages have their beliefs, more or less vague, concerning the spirit world, but no creedal statements. Creeds are born when men begin to intellectualize their religious experiences, or when individualism asserts itself against the established social mind. So, parties begin to be formed; and at length the social feeling reasserts itself; and then comes the feeling that statements are necessary in order to include those to be regarded as regular, or orthodox, and to exclude the irregular, or heterodox. It is inevitable that men should think upon spiritual phenomena, should try to explain and classify their religious experiences. Hence there comes the creedal stage of development.

In the case of the Christian religion, this stage was reached when Hellenism conquered the Christian world.

There were three distinct types of life at work in the development of the early Christian life and institutions. The first, the Hebrew mind, being characteristically intuitive and discursive, made no demand for a succinct, logical statement of doctrine. The Hebrews had no eye for the minute anatomy of thought. They thought in terms of life; their religious constitution, the Old Testament, was like the British Constitution, a sort of common law built up on cases, judgments of real life. Unfortu-

nately, however, this type of mind too soon disappeared from the Christian church; for Christian success among the Jews was all too short-lived. Its representatives turned to the Gentiles. Here the Greek type of mind was met and conquered; though in turn the Greek mind conquered Christian thinking, as it had, in fact, conquered the entire Roman world. Now, the Greek had a genius for harmony. In the realm of sound, this genius gave the world poetry and music; in the realm of form and color it produced painting, sculpture, architecture. In the sphere of thought, this same genius produced philosophy, demanding systematic, harmonious thinking. Hence formal statements of Christian doctrine were required. This demand was reinforced by the Roman type of mind, which, though its learning had been captured by the Greek culture, in practical administration was autonomous, and as imperial in its thinking as ever. The Roman imperialism demanded conformity. The pronouncements from the *cathedra*, or seat of power, were to be accepted without delay and without addition or subtraction; therefore arose creeds, that is *credenda*. In other words, the Greek influence would not have been hurtful had it not been conquered by a people whose key-note was *unity* and *uniformity*. The Reformation was, essentially, a revolt against the Roman imperialism which had shown itself in the crushing of individual thought, and reducing the world to a dead religious level. Both the *material* principle of the Reformation—justification, by direct personal faith in Christ, apart from the intervention of church or symbol; and the *formal* principle—the Bible, and the Bible only the norm of faith and practice—were distinctly inimical to the authority of creedal statements of religious truths. And yet, at once, reform creeds began to be born in broods. Scholasticism, revelling with delight in fine-spun distinctions, was just spoiling for an opportunity to show its skill in elaborate creed-making. And some modern Christians are still living under the

shadow of those days of creedal fertility and upgrowth.

There are several reasons why the authoritative creed has been condemned before the bar of this age.

FIRST, We have discerned that religion does not have its seat in the intellect. Religion may make men think, but thinking does not make men religious. Religion is reasonable but the reason is not religious. Since Schleiermacher wrote his *Reden über die Religion*, it has become increasingly difficult to confuse religion with interpretations of it. At one time, to throw religion into the realm of feeling was to condemn it with intellectual men. This is no longer true. The feelings have come to their own. Hegelianism, which places religion in the realm of the intellect, is hopelessly bankrupt. Modern psychological studies have accentuated the conviction that religion lies deep in the subconscious feeling, in the unreasoning intuitions, which are the inheritance of the race. And just as no one confounds botany with the flower, nor astronomy with the twinkling star, so assent to theological statements can never again be regarded as a religious act. In truth, it would seem that one of the best ways to squeeze religion out of anything is to reduce it to thought categories. As has been said:

“Philosophers are lined with eyes within,
And being so, the sage unmakes the man.
In love, he cannot therefore cease to trade;
Scarce the first blush has overspread his cheek,
He feels it, introverts his learned eye,
To catch the unconscious heart in the very act.
His mother died—the only friend he had—
Some tears escaped, but his philosophy
Couched like a cat, sat watching close behind
And throttled all his passion.”

SECOND, We have come to realize better than formerly how creeds are made. Creeds have very generally arisen

out of party strife. They are constructed when some truth is regarded in danger, and some heretic needs to be shut out or shut up! There were two principal periods of creed-making. First, the period when the nature of the person of Christ was the subject of hot debate in the third and fourth centuries—an era which gave birth to the Nicene and the Athanasian creeds; and second, the period following the Reformation when Protestantism was in deadly combat with Rome. The polemic character is deep-marked in the great historic creeds. Now, nothing religiously normal can be born amid the din and throes of battle. False emphasis is inevitable. You only need to be reminded that the Westminster confession, though elaborate enough upon predestination, has only incidental reference to the Holy Spirit and is altogether silent upon the Fatherhood of God, and says nothing whatever about the Kingdom of God. The New Hampshire confession contains eighteen articles but has none on God's fatherhood, on the Holy Spirit, the kingdom of God, nor on the supremacy of love in the Christian life.

Creeds have been compared to canned goods. The making of them is an effort to preserve the truth; as though truth can ever spoil. A creed therefore is at best, a sort of embalmed religion, and as with much of the canned meat we get, one has only to know how it is made to reject it. If the creed be born in polemics it is lopsided; dealing fully with the disputed, and leaving the undisputed, however vital, untouched. Should it, perchance, have its birth, as some creeds have, in an effort to reconcile parties, that they may stand upon a common platform, the result is compromise, and hence it cannot be really representative of any. Made by all it is believed by none of its promulgators. So we have the absurdity that all subsequent believers are enjoined to believe exactly what nobody believed entirely. Thus some creeds, like political platforms, become only make-shifts, dealing unmistakably with those things about which no one cares,

but uncertainly, equivocally upon those concerning which there is disagreement. In such cases, it turns out that the creed is of chief interest as representing not what its makers hold, but that which they are willing to surrender, the theological give-aways, or *refuse* of religious thinking. Controversy with those without, and compromise with those within are surely not conducive to healthy statements of religious faith. The fact is, those things in religion that are really worth defining defy definition. No statement concerning God and His attributes can possibly be adequate for the truly religious soul. There is profound wisdom in the report of Moses' experience at the burning bush: "Who shall I say?" "Tell them *I AM* hath sent thee." To label God, is to lose Him.

The history of creed-making further discounts the authoritative creed, in that statements that were not designed to be compelling upon the consciences of all, gradually become of binding force; and, indeed, identical with truth itself. So the creeds, *credita*, become creeds *credenda*. As Harnack remarks concerning the making of a creed: "Its forms at once stiffen; in the very process of stiffening they receive for the first time their real significance, and new forms are added. Not only do they acquire the value of laws and regulations, but they come to be insensibly regarded as though they contained within them the very substance of religion, nay, as though they were themselves that substance." (*What is Religion*, p. 212.) And, just as the brazen serpent, lifted up to serve a vital purpose in the wilderness, but becoming later an object of worship, was indignantly dubbed a scrap of brass, fit only for rubbish, so creeds, however piously originated, tend to become objects of authoritative reverence and are then fit only for being ground to powder, or put again into the melting-pot. The Jews came to identify religion with an affair on Mount Moriah, so God left not one stone upon another, that religion might come again to its birth-right of freedom. It is

Rome's most blighting of errors, still lingering among some Protestants, which identifies forms of truth with truth itself, the church with the kingdom, creed with Christianity.

A third reason why this age cannot think well of creeds, lies in the growth of the democratic spirit which makes it no longer possible for confessions to hold authoritative influence over men of to-day. Neither the richest scholar nor the ripest saint, nor any collection of them, can again hope to dominate the world's thinking as formerly. No matter who wrote the creed which bears the name of Athanasius, the influence of no single name can ever again be so compelling. I feel sure also that in case of people so innocent of this creedal heresy as Baptists, it will never be possible for one like J. Newton Brown, to draw up an accepted Baptist confession. Both scholarship and sainthood are now too democratic for this.

A fourth reason why the authoritative creed is doomed, is that since evolutionary hypothesis came to be applied to things spiritual, taking the dictum of Heraclitus as its own *πάντα ῥέε* "everything flows," the age finds it impossible to believe that any one era can make a statement which shall satisfy the ever-expanding spirit and intelligence of the next age—as impossible as it would be for any living organism to produce an egg in a shell so large, so perfect, and so strong as to furnish satisfactory home for the matured life of the creature. Such an attempted dwelling would be first a prison, then a tomb.

It is to be remembered, further, that we have gradually come to the day when it is possible for those who believe differently to work harmoniously in a common fellowship toward common practical ends. The growth of Christianity makes the need of uniformity through the pressure of authoritative creeds no longer felt. Henry VIII forced through Parliament an act known as a law "for the abolition of diversity of opinion!" This to-day

would be neither possible nor necessary. The greatest schism that ever occurred in the Christian Church, unless it be that of the Protestant Reformation, was that of split of East from West, Greek from Roman Church. That there should ever occur such a division over the addition of the word *filioque* to the article on the procession of the Spirit, is unthinkable.

The various denominations have not been altogether blind to the age-spirit which demands at least that creeds be no longer dead things. The expedients employed to meet its demands are most instructive. The Roman Catholic Church, through the Vatican Council of 1870, declared the Pope when he speaks *ex cathedra* to be infallible in all matters pertaining to faith and morals—thus, giving, as it were, a certain living continuity to the Church's authority, in the perpetual person of the Pope. So, there is a living exponent of truth, authority incarnate; and hence able to speak as changing conditions may require. This is a most comfortable substitute for a hard and fast creedal system for those who can accept the Vatican doctrine of papal infallibility.

A second expedient for adapting a creedal idea of religion to the modern conception of an ever-expanding knowledge of divine truth, is discerned in certain religious bodies, such as the Church of England and its American sister the Protestant Episcopal Church. Professor A. V. G. Allen, in his instructive volume, "Freedom in the Church", represents this attitude, when he advocates what may be called a policy of *freedom of construction*. That is, keep the historic creed just as it is, but do not feel compelled to get out of it what the fathers read there, or what the founders meant when they drew up its articles. "Maker of Heaven and Earth" should of course not be interpreted as referring to creation in the old traditional sense which modern science and philosophy no longer sanction. "He descended into hell" and "He ascended into Heaven" are no longer to be understood in the early

sense of those words, but in a more spiritual and mystical sense. "Born of the Virgin Mary" is no longer to be read "Born of the *Virgin* Mary, so much as "Born of the virgin *Mary*"; that is, that the emphasis is on the humanity of the new born Saviour, rather than upon the virginity of the mother. In short, that when a priest takes the solemn obligation "to administer the Doctrine and the Sacraments and the Discipline of Christ as the Lord hath commanded and as the church hath received the same, according to the commandments of God," he is not to understand that he is under obligation to interpret the creed according to the opinions of the past (for these are not by any means uniform), but in accordance with the new light which the new age may throw upon the tenets of the Church. In this way, by a sort of mental reserve, or an ecclesiastical fiction, a young priest need not hesitate to give complete assent to every article of the historic creed. He can interpret it to suit himself! In this way, not only will freedom be secured within the Church and the disgrace of heresy trials be averted; but the Church can always put itself abreast with the best light of every age, and nullify the evils of a hard and fast written creedal authority. That is, why may we not apply the "rule of reason" to things theologic? Or may we not adopt the view of Professor Sanday in his "Christologies Ancient and Modern," in which he says that when he repeats a creed he always repeats it, not as an individual but as *a member of a church*, or as Theodore T. Munger used to declare, he said the Apostles' Creed just as he would sing an oratorio, as an act of worship, and not necessarily assenting intellectually to any particular article in it, or any definition of it!

A third method of dealing with the problem is an occasional revision of the creed, or by use of footnotes to reinterpret the outgrown portions. After many years of agitation, argument and much heart-burning—though no

heretics were burned at the physical stake—the Presbyterian Church tried moderately this expedient for conforming the policy of a set authoritative creed to present-day light and the modern faith. A large number of Presbyterians were, however, more favorable to the method already referred to, of freedom of construction; while others thought that to keep an article which nobody believed, except after a mental contortion, smacked of dishonesty and tended to foster hypocrisy among the ministers who at their ordination must pledge themselves to teach the Westminster Confession and other Standards of the Church, parts of which they, with many others, had ceased to believe. But the revision policy has proved to be so difficult as to be almost prohibitory; consequently the history of creedal changes has been much like the history of the Constitution of the United States—the interpretations of Supreme Court justices and the logic of events have done more for its expansion and development than have actual amendments. And it is interesting to note that in a late Encyclical letter of the former Pope, among the heresies against which he warned the faithful is this: “The principal articles of the Apostles’ Creed had not the same significance to the primitive Christians as they have to the Christians of the present time.”

An instructive example may also be cited from a recent bit of church history, in the revision of article 36 in the *Confessio Belgica* (of the Reformed Church of Holland). The article in question stated that “Magistrates are in duty bound to prohibit and extirpate all idolatry and false religion, and to overthrow the Kingdom of Anti-Christ.” Such an article was placed in all the Reformed creeds, having its roots back in the writings of the Fathers, who based their arguments upon a few passages from the Old Testament and quotations from the Justinian Code; especially in Augustine, with his rigid *impelle intrare*. Calvin passed this on, in first-rate running order, not only in his treatise on

Servetus but in his Institutes, (Bk. V, Ch. 20, Sec. 53). A few years ago, the Synod of the Reformed Church of Holland, after much discussion, and insistence that the section in question be revised, came to the conclusion that there was not sufficient agreement as to the way the said article ought to be changed, to revise it successfully; that to act upon the proposal to add footnotes explaining that the article does not mean what it says and probably never did (!) would be untrue to history—and so they simply dropped out the words upon which the gravamen rested, though with a very considerable minority vote.

All this means, that modern Protestant Christianity is wrestling with the problem of reconciling two unreconcilable ideas, how to maintain a written authoritative creed and yet let in the living light of God's ever expanding Spirit, and of man's ever-widening experience. That is, how to maintain in force an inheritance from Rome, which Rome has herself, through the declaration of papal infallibility, practically abandoned.

We do not here maintain that the creeds are wholly bad. They have served some good purposes. They have had a certain educative value; and have *at times* made for solidarity and co-operation. They have tended to counteract an exaggerated subjectivity in religion. Their history gives the history of the struggle of the race to think religion—to conquer the thought realm of religion and at the same time to advance in solid phalanx against a common foe.

There are perhaps evidences in the New Testament of incipient confessions, as in 1 Timothy 3:16. "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

So also in Hebrews 6:1-3. "Leaving the first principles, etc."

Creeds, however, once a unifying force, now rather become divisive. Designed to be educative they become

reactionary, producing religious stand-patism, and sometimes spiritual retrogression.

What then is the solution of the problem? The mental imperative is for orderly thinking; the common sense practical spirit of the age demands that a man shall believe something; shall have convictions, not nebulous guesses at truth with which only the jelly-fish type of religious character could be satisfied. And on the other hand the progressive spirit of the age will not tolerate the idea that any formula of doctrine can be so constructed as to be entirely satisfactory even for today, and still less, binding upon tomorrow. This time-spirit does not say, "Make no more creeds." Much less does it enjoin: "Believe nothing." What saith it? Continue to make creeds. Make more and more of them. Let Protestantism have its perfect work, and let every man patiently work out his belief with fear and trembling, and with the guidance of all light that he can get, both human and divine. Let it be serious and earnest creed-making, an honest effort to express the truth as it is seen. But surely let no one think of such a statement as final or as authoritative, but simply as a relative guide to the honest seeker for the truth, a statement of didactic value, but not of binding force. Make creeds often, but be sure to throw the old aside when a better has been formulated; for even the less imperial churches come after a while to glorify their creedal statements into something like sacred value; punishing the non-conformist, not by excommunication, nor by torture at the stake, but by a merciless species of roasting through public opinion, kindled by religious newspaper pulp, which is the modern democratic *auto da fe*. Creeds have been rightly called the precipitates of the religious consciousness of mighty men and times. Sabatier has well expressed the thought in these words: "If the life of a church be compared to that of a plant, doctrine holds in it the place of the seed. Like the seed, doctrine is the last to be formed; it crowns

and closes the annual cycle of vegetation; but it is necessary that it should form and ripen; for it carries within it the power of life and the germ of a new development. A church without dogmas would be a sterile plant. . . . "Except a grain of wheat fall into the ground and die, etc." To be fruitful, dogma must be decomposed—that is to say, it must mix itself unceasingly with the evolution of human thought and die in it; it is the condition of perpetual resurrection. Then creeds will not fall under the witty condemnation of Forsyth, inveighing against unvitalized theology as "canned goods gone stale."

When creeds die in the larger life of the people they are at their very best. As Shelly makes the cloud say:

"I silently laugh at my own cenotaph
And out of the caverns of rain,
Like a child from the womb,
Like a ghost from the tomb,
I arise and upbuild it again."

Men do not refuse to give clothing to their children because they will only outgrow them next year. A gentleman does not decline to wash his face because it will surely need washing again tomorrow. Such creeds as those of which I speak are way-marks along the road of Christian progress. On the contrary, authoritative creeds are steps in religious degeneracy. They mark "the place where men stop thinking." This must always mean decay. Austin Phelps quoting Orestes Bronson gives clearly the steps in this process of decay: "The Fathers studied and expounded the scriptures—and they were strong men, heroes of their times. The medieval doctors studied, systematized, epitomized the Fathers; and they, though still great, fell below those who were formed by the study of the scriptures themselves. The theologians followed, and gave compendiums of the doctors, and fell still lower. Modern professors content

themselves with giving compendiums of the compendiums given by the theologians and have fallen as low as possible without falling into nothing and disappearing in the inane."

The form in which our Scriptures have come to us is the only form that does not need reconstruction from age to age. This is one reason why it has so long held its place as a norm of belief. The Bible speaks in terms of life, rather than of formulæ. It is not so much logical as biological. Life can never be confined by logic; it transcends all diagrams and tables. It is the only sort of creed an age like ours can continue to accept. The Bible's method of presenting any doctrine shows itself to be infinitely superior to any formulated statement made for the purpose of embodying that doctrine. The Bible statement is vital, germinal in character and method; while a formula is a crystal, which may be ever so symmetrical, or even mathematically exact, and yet is devoid of life, and hence lacking in the capacity of adaptation and of growth. The Bible is good for all ages; a formulated creed is good for only one age. The Bible may be reinterpreted as new light is thrown upon its teachings. Reinterpretation of a creed is like reinterpreting a brick house. A poem may be reinterpreted, but not an algebraic formula. The reason why the so-called "Apostles' creed" is still of widespread use, is because it deals with a few simple *facts*, and is silent as to their interpretation.

If men must have a creed other than the Scriptures, then let the creed not attempt to linger in the intellectual realm alone. The intuitions of men are more apt to be correct than the intellect. The feelings, though they fluctuate as the needle, are more certain to point to the pole, than is the reason to arrive, after its gropings from inference to inference. Let the creed be more poetic in character; let it use wings of a bird and not the exactitude of the measuring worm.

Creeds which move alone in the realm of the reason must always be divisive. In the *thought* Kingdom men differ; in the Kingdom of the heart they bow submissively before the same Lord. It is for this reason that we always find that when religion rises into its highest values, it at once drops the terminology of the schools, and takes the wings of song. Then all stand with uncovered head and listen, and all join in the music of the upper air. The Christian world comes together in the choir not in the Conference and the Synod.

The twentieth century creed must also take account of conduct. It must contain articles like this: "I believe in the holy Christian character, in the consecration of the saints, in catholic honesty and justice, in kindness and mercy and love. I believe in both the worship and work of the church and the spread of the gospel among all peoples." The cult is what religion makes men do socially when they worship their God. Creed is what religion causes men to think when they interpret their experiences. Conduct is what a man's religion causes him to do toward or for his fellowman. The prophet Micah wrote the best short article for this kind of creed that is extant. "What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8. Prof. Hatch calls attention to the fact that the desire in the early centuries to hasten the coming of the kingdom, by taking the world into the church, caused practical life to be neglected, and so, "Side by side with the diminution of strictness of moral tests of admission was a growth of the importance of the intellectual elements." The assent to the creed became a sort of *gangplank upon which both clean and unclean beasts went into the ark of safety*.

That is to say, the modern creed must take into consideration the emotional and the volitional as well as the intellectual elements of the religious life. In other words, a twentieth century creed should be individual, rather

than collective; voluntary, rather than compulsory; educative, rather than authoritative; emotive, rather than intellectual; experimental, rather than speculative; practical, rather than metaphysical; fluid and not fixed.

But would not such a creed be a very loose sort of a pronouncement? Assuredly; but it is the tight confession that has done most mischief, fostering division and scepticism, rather than faith and unity. We are reminded of the remark of Jacobi, "I believe by my faith; by my reason, I am a heathen." It is not intellection that brings men to God, nor will reason keep them there.

Must it still be asked, how is the purity of the faith to be safeguarded without authoritative standards? This is the age-long distrust of God and truth. Truth is best insured by freedom to think, to believe and to speak. Certainly creeds have failed to insure religious purity. Christian experience is the best safeguard of correct religious thinking; and bad men destroy faith and rend the church quite as much as heretic ever did. I hold no brief for the heretic, but life and not creeds safeguards religion.

We are forever building upon what the fathers have thought and done. This is right; but we must *build*. Truth bids us not *stay*, but *go*. What "first were guessed as points we now know stars." We advance from "falsehood like truth to truth itself." So we must

"Press on, and prove the pilgrim hope of youth
That creeds are mile-stones on the road to truth."

PRINCIPLES AND METHODS OF THE MASTER
TEACHER.*

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Our search for perfection embodied in human form is amply rewarded when we find Him of whom Moses in the law, and the Prophets did write. If we seek the ideal expression of our race, we discover it in the Son of Man; if we desire a Saviour from sin, we find Him in the Son of God; if we ask for the ideal Teacher, the answer is found in Jesus of Nazareth. Even those who refuse to recognize the deity of Jesus Christ, acknowledge that we find in Him the perfection of the teaching art. All that is fundamental and abiding in the history of Pedagogy may be discovered by an inductive study of the four-fold Gospel record. Jesus was frequently called Master, Rabbi, Prophet, and seemingly rejoiced in the designations. He was a preacher or proclaimer of the good news of salvation, and a teacher or expounder of the mysteries of heaven. He merged the function of the teacher and the preacher into a spiritual unity so that he became forever the ideal teacher, as well as the prince of preachers. Even the immortal Sermon on the Mount exhibits many of the principles and methods universally recognized as fundamental to the teacher's art. Matthew hints at the pedagogical element it contains when he describes the circumstances of its delivery: "And when He sat down His disciples came unto Him and He opened His mouth and *taught* them" (Matt. 5:1). Jesus charged His preaching with instruction and His teaching with inspiration.

Christ laid more emphasis upon the quiet instruction of His few chosen disciples than upon a fervid appeal to the mobile multitude. Teaching was the chief characteristic of our Lord's earthly ministry and an essential part of His redemptive work. Near the close of His life He

* Opening address Southern Baptist Theological Seminary, session 1914-1915. Dr. DeMent has since become pastor at Greenwood, S. C.

withdrew from the crowd that He might the more effectively teach His class of twelve earnest men, the simple but deep things of the Kingdom. His last Commission was expressed in terms of educational life, "Go ye, therefore, and *disciple* all nations"—make pupils of the nations,—“baptizing them in the name of the Father, and of the Son and of the Holy Ghost, *teaching* them to observe all things whatsoever I have commanded you.” Matt. 28:19, 20.

The equipment of Jesus for His ministry of teaching was perfect. His character, knowledge and skill made Him the only ideal teacher whose labors have enriched the world. He knew God divinely, man thoroughly, truth in its fullness, and method to perfection. He constantly cherished the supreme aim of all educational processes—the establishment of the life of man in harmony with the will of God.

I.

The attention of the hearer through wholesome interest is one of the most evident and important principles revealed in the teaching of Jesus. Without attentive interest, or personal consciousness centered upon a definite object, successful teaching is absolutely impossible. A mind scattered everywhere will learn nothing anywhere. Jesus employed a variety of methods to gain and to retain the attention of those whom He instructed in the holy art of living.

1. *Striking Introductions.* Those who heard the first sentence Jesus uttered would be compelled to listen to all He had to say. He slew indifference with a stroke and awoke slumbering consciousness with a word. How could anyone be careless to the message of a teacher who began His instructions by saying: “Behold a sower went forth to sow.” What a vital portrait sketched in a sentence! Concrete memory, and eager expectancy are utilized in this simple introduction to the farmer’s parable.

Who does not feel his ears open, and his heart quicken as he hears the Master say: "A certain man had two sons"? The appeal is to the filial, the paternal, the human. Naturally we desire to know their character, their experience, their influence and their destiny. Who could fail to lend his whole mind with attentive interest to one who began to speak, saying: "The Kingdom of Heaven is like unto a certain king which made a marriage for his son"? Marriage is a theme of deep, universal social interest, and when surrounded with the glory of a palace, the heart listens to the graphic description of the royal nuptials and feels the deeper truth the parable is intended to illustrate and enforce.

In an age of religious formalism and social oppression, we may be sure that a speaker who could introduce his message by saying: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven," would never observe signs of indifference in the eager faces of the listening multitude. When this startling declaration is followed by a series of beatitudes which the dull ears of a weary world never heard before, we can understand why the common people heard Jesus gladly, and how no man could be inattentive to his words of grace and power.

2. *Concrete presentations.* There was nothing insipid in the methods of the Master. His parables are the wonder of the world to day, and around His miracles, His signs of Messiahship, cluster many of His matchless words. The concrete and the dynamic were used to rivet attention upon the spiritual and eternal. The loaves and the fishes gave a temporary physical satisfaction, and served as a warning against a worldly and materialistic conception of life, and as the means of directing the mind to Jesus Christ, the bread which came down from Heaven, and giveth life unto the world. The parable of the vine and the branches illustrates the vital and abiding union of the heart of the disciple with His Lord, and by its concrete simplicity, exerts a psychic magnetism which

holds the mind to the noble task of perceiving its spiritual significance. Christ's teaching was not only easy to listen to but compelling in its concrete presentation and moral urgency.

3. *Definite application.* Jesus was a master in adapting and applying truth to the needs of His hearers and thus winning and maintaining their personal attention. Men listened to Him while He spoke even though they sought to slay Him for what He said. The first public words recorded of our Lord applied a prophecy concerning the Kingdom of God and the ministry of the Messiah, to the audience gathered in the synagogue at Nazareth: "This day is this scripture fulfilled in your ears," Luke 4:21. The disciples must have listened with joyful attention as Jesus explained to them in private their spiritual advantages superior to those of the multitude and of even the righteous prophets of the olden times, saying; "Blessed are your eyes for they see and your ears for they hear," Matt. 13:16. How could the religious rulers of Christ's day be otherwise than attentive to His words which reflected as in a mirror the national character and downfall? "The chief priests and Pharisees heard His parables and perceived that He spake of them," (Matt. 21:45), and instead of redeeming their opportunity by repentance, faith and righteousness, they sought to arrest Him but were restrained through fear of the multitude. The tingling vitality in the application of the teaching of Jesus held the attention of both the people and the officials with unbroken tenacity.

4. *Personal manner.* There was an indefinable and irresistible potency in the character and manner of Jesus the Teacher. The charm of His personality imparted a delicate winsomeness to all He said and did. What He was, shone out gloriously in all His words and works. The power of His public demeanor was peculiarly exerted in the way He read the prophetic scriptures which describe the glorious gospel day. Having finished the read-

ing, He rolled up the scroll, gave it to the librarian and quietly took his seat, "and the eyes of all them that were in the synagogue were fastened on Him." It would have been a marvel had not the people been attracted by His presence and manner; had they not given to Him their rapt attention, their eyes, their ears, their heart, their all. Jesus illustrated the psychological law that we get and hold attention by what we are as well as by what we do, and the way we teach. The gentle efflorescence of personality draws the mind like the moon the waves of the sea. Jesus commanded attention, not by verbal imperative but by the mystic power of a benign and mighty presence.

His exposition and application of the scripture read for the synagogue lesson stirred His fellow-townsmen into a bewildered admiration. "And all bare witness and wondered at the gracious words which proceeded out of His mouth." Christ's words of grace about grace were spoken in such a gracious manner that all His hearers wondered how the son of Joseph the carpenter could read and speak in a fashion so divine. Luke 4:16ff.

When the officers sent by the Pharisees and chief priests to arrest Jesus heard Him say with sublime assurance, "If any man thirst let Him come unto me and drink," they were so impressed with his manner and claims that they made their immortal report with telegraphic brevity, "never man spake like this man," John 7:46.

Though Jesus sometimes temporarily aroused and concentrated the energy of His hearers by a simple request to listen to His words, He most generally and for permanent good depended upon securing attention by striking introductions, concrete presentations, definite applications, and personal magnetism.

II.

Christ aimed at the self-activity of the pupil in the co-operative process of learning and teaching. As a teacher,

He never did all the thinking. Whatever the external form of His teaching might be, He sought to elicit personal thought from His disciples. He knew that only active minds increase in knowledge and that learning is as individualistic as eating, breathing and dying. No one really teaches unless he induces another to think and to learn.

Efficiency in teaching cannot be determined by the teacher's knowledge and volubility but by the pupil's interest and self-activity. The teacher is even more of an inspirer than instructor. His chief function is to stimulate interest and to direct mental activities in the thoroughfares of truth. Teaching is not delivering freight to the mind's market but growing ideas in the soul's garden. It is not a problem in statics but a problem in dynamics. It is not perfunctory, but vital; not abstract, but personal.

Jesus made a direct appeal to the *imagination* when He asked His disciples, "Unto what is the Kingdom of God like? and whereunto shall I resemble it?" By such a method they would be on the alert to trace the similitudes of the Kingdom and to grasp its spiritual significance. He also stimulated their *intellectual* activities, hoping thereby to lead them to understand His teaching. After delivering a series of seven parables (Matt. 13) Jesus said unto His disciples, "Have ye understood all these things? They say unto Him, Yea, Lord." He then shows them the high position to which they are elevated because they understand His teaching; they are like a progressively conservative householder who brings forth from his treasury things new and old, (Matt. 13:11-52). It grieved His heart when He had to rebuke His disciples saying, "Are ye also—like the thoughtless worldly crowd—without understanding," (Matt. 15:16). He then with infinite patience explains that religion is pre-eminently a function of the heart out of which are the issues of life. In the parable of the two sons, he appeals to the intel-

lectual discernment of the religious leaders, saying: "What think ye?" By thinking, they are constrained to give an answer that condemns their own life as professionally righteous but practically disobedient. In the midst of a heated controversy on the last Tuesday of our Saviour's earthly life, Jesus asked the Pharisees, saying, "What think ye of Christ? Whose Son is He?" They answer "the Son of David." They could give this correct superficial answer but seemed unable through moral blindness and intellectual stupidity or dishonesty, to see that Christ was both David's son and David's Lord.

Jesus appealed to the *conscience* through concrete illustrations and successive mental steps. Simon the Pharisee invited Christ to dine with him, but during the feast entertained unkind feelings toward his guest who received the lavished tokens of genuine love from a forgiven woman whose reputation did not measure up to the Pharisee's standard of external righteousness. In response to Simon's unexpressed thought, Jesus presented a picture from the business world—a creditor who fully forgave five hundred pence to one debtor, and fifty pence to another. To the question which of the debtors will love the creditor most, Simon said, "I suppose (an enforced and unwilling admission) that he to whom he forgave most." Jesus accepts the answer and then contrasts the conduct of the criticised woman and the critical Pharisee. We may rationally infer that Simon's conscience either went wholly out of commission or henceforth uttered its voice against unkind criticisms whether silent or expressed.

Christ provoked self-activity in His disciples with reference to both their *observation* and personal *experiences*. Just before that great crisis when He lifted the cross above the horizon of His teaching, in a quiet place near Cæsarea Philippi, He asked His disciples, His men's class for Kingdom study, "Who say men that I the Son of Man am?" Here is an appeal to the disciples' alertness,

to their insight into the religious thinking of the times, and a test of their ability to report on a current theological problem. A variety of answers are given, but they are passed by in silence and Christ probes the experience of His disciples and elicits an expression of their personal faith, "But who say ye that I am?" To the infinite joy of our Lord, Peter voicing the heart-records of the apostolic group exclaims, "Thou art the Christ the Son of the living God." Such an experience as a result of Christ's presence and teaching, makes an epoch in the lives of the disciples and in the instruction of Jesus. A spiritual transformation resulting from the revelation of the Father and from faith in the deity of the Son, constitutes the essential and abiding factor in Christ's all-conquering church.

III.

Jesus always adapted His teaching, in both material and method, to the understanding, motive and experience of his hearers.

Christ had no fixed curriculum, no specified hours of study, recitation or examination, no exclusive place for instruction, and yet He presents the most perfect illustration of adaptation in teaching the world has ever known. He made the will of God supreme, the need of the pupil central, and all objects and occurrences instrumental in His ministry of teaching. He perceived and respected the different stages of development of those whom He sought to instruct and inspire. He refused to cast pearls before swine, for such a process would not fatten the swine, and would certainly degrade the pearls and endanger the welfare of the one who cast them. He would not feed theological meat, though minced, to spiritual babes, nor give milk only, though rich, to maturing disciples. When it is stated that he put forth parables unto the people, a culinary term is used; He set appropriate food before the multitude, well-selected

and prepared, and invited all to partake according to their taste and needs. His teaching exercises were free banquets served *a la carte*.

Christ is the supreme example of a graded instructor. To all He taught the great truths of the Kingdom, yet different truths in divers ways according to the unfolding life of his hearers. He did not teach His approaching death and resurrection until He had elicited from His disciples a confession of their unswerving faith in His deity. He did not unduly tax their faith but adapted the substance of His teaching to the stage of their experience and the character of their needs.

The doctrine of the Holy Spirit, His coming and ministry, was not expounded until the disciples began to sorrow deeply at the approaching departure of their Lord. Christ revealed His method of dealing with His disciples when He said: "I have many things to say unto you, but ye cannot bear them now." Their ability to understand limited the scope of His teaching.

We have the principle of adaptation to the needs of the multitude and of His disciples clearly indicated in these words: "And with many such parables spake He the word unto them as they were able to hear it, but without a parable spake He not unto them (at this stage of His ministry) and when they were alone, He expounded all things to them privately," (Mark 4:33-34). In one sense, at this juncture, the disciples and the multitude have a uniform lesson, they hear the same parables, but Christ supplemented His public deliverances by private interpretations in order to meet the growing needs of the disciples.

In nothing is the skill of Jesus shown more perfectly than in the way He adapted the truth to those whom He taught. He never seemed to be at a loss to utilize an occasion or to probe the heart of the hearer, and to present the most appropriate truth in the most effective way. He was always at home in exercising the teaching

art, whether speaking to Nicodemus, the aristocratic ruler, to the humble Samaritan woman, to the vast multitudes that longed to hear His vital messages, to the critical religious leaders who sought to ensnare Him in His words, to the open-minded disciples, who followed Him with eager expectancy, or to the bereaved sisters of Bethany whose broken hearts needed the healing balm of His presence and promise.

IV.

Christ employed appropriate illustrations to make truth clear and luminous. Many of His illustrations were of the nature of object lessons—a direct, concrete method of presenting truth so as to make it easily apprehended and permanently remembered. The Herodians, the political zealots and tools of the Pharisees, asked Jesus a perplexing question, expecting to impale Him on one of the horns of their dilemma, saying, “Is it lawful to give tribute unto Cæsar or not?” Jesus did not argue the question, but asked for a piece of tribute money, and holding it in His hand, with His eyes fixed on it, inquired, “Whose is this image and superscription?” They readily replied, Cæsar’s, thus admitting that the Emperor had some proprietary right in the tribute money. With lightning speed and penetration, Jesus said, “Render, therefore, unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.”

When the disciples were selfishly discussing their respective claims to pre-eminence in the Kingdom, instead of delivering against them a verbal Philippic, Jesus called a little child unto Him, and set him in the midst of them and said: “Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven.”

The heroic and loyal, but imprisoned and doubting, John the Baptist, sent two of His disciples to Jesus to ask this specific, all-important question: “Art thou He

that should come, or do we look for another?" Jesus might have given a direct and affirmative answer in a monosyllable, or He might have delivered a discourse on His Messiahship, but He adopted a more concrete and convincing method by appealing to the messengers through the two great avenues of the soul—seeing and hearing. "Jesus answered and said unto them, Go and show John again those things which ye do see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, the poor have the gospel preached unto them." Thus, the witness of Christ's works is superior to even the testimony of His words, though words and works combine to prove Him all divine. Jesus then pronounces a special benediction upon those who stumble not over His Messianic claims, but mount all difficulties and stand on the solid heights of a happy assurance: "Blessed is He whosoever shall not be offended in me" (Matt. 11:1-6).

A paralytic is borne by four friends to Jesus, and when He sees their co-operative faith He speaks the word of comfort and healing. Reading the evil musings of the Pharisees, He sharply rebukes them and commands the paralytic to arise and go to his home. Christ performed this bodily miracle that all might know by the process of ocular demonstration that the Son of Man had power on earth to forgive sins. The visible and the physical become object-lessons of the invisible and the spiritual.

Even baptism and the Lord's Supper, the two beautiful and abiding ordinances of the Church of Christ, present in impressive symbols, by the use of water, bread and wine, the fundamental truths of the gospel,—the death, burial and resurrection of our Saviour and Lord.

Closely related to the demonstrative nature of Christ's teaching, is the more common concrete and illuminating type of instruction. The sources and variety of Christ's illustrations may be briefly indicated:

In *inanimate nature*, He used light to represent the illuminating and health-imparting mission of both Himself and His people, "I am the light of the world"—the true, inherent, self-illuminating source; "Ye are the light of the world," the dependent, derived, reflectors of the eternal Light. Christ practically said, I am the Sun, ye are the planets. He referred to the sky as indicating the weather forecast, thus impressing upon His hearers the greater need of reading the signs of the times. He used mountains as a symbol of difficulty and a challenge to faith. Faith as a grain of mustard seed, faith that has the germ of spiritual life, will level the mountain ranges, and lift up the valleys, both literally, in the sphere of nature and spiritually in the realm of religion.

Houses and rocks, the sand and rain, illustrate the foundation and destiny of human life.

In the *vegetable kingdom*, wheat, tares and thorns, the reed, the lily and the tree, are employed to represent character and destiny.

In the animal world, the camel, the gnat, the sheep, the goat, the wolf, the dog, the fox, the bird, are referred to that religious truth may be made impressive.

The various objects connected with *human life* were used by the great Teacher as vehicles of spiritual instruction. With reference to the body, Christ alludes to the eye, the ear, the hand and the feet, the hair of the head, the heart, the flesh and the blood. In regard to the home, he referred to the lamp, salt, bed, door, meat, bread, water, birth and natural relationships as father, mother, brother and sister. Farm life also furnished Jesus many illustrations for His teaching—shepherds, husbandmen, renters, servants, seed and soil, fields and vineyards, sowing and reaping. Business too, provided striking illustrations—builders of houses and towers, tailors furnishing cloth, new and old, merchants selling and buying, debt and settlement, capital and labor, and fishermen at their craft. The State affords illustrations,

in appointing representatives, in levying tribute,, in collecting rent, in executing justice, in military equipment and in warning against selfish ambition. Christ also made social usages and functions contribute to the efficiency of His teaching—the entertainment in villages, preparing feasts for the rich and the poor, salutation in the markets, children playing in the street, the marriage ceremony, husband and wife, neighbor and friend. The religious life of the people proved a source of effective illustrations in Christ's ministry. Prayer, representing our duty to God; alms, representing our duty to our fellowmen, and fasting representing our duty to ourselves; the sabbath or man's use of time; the tithe, or man's use of money; tradition, or man's attitude toward custom; the temple, or man's relation toward worship, and the commandments of God, or man's relation toward obedience, are all made to appear in a heavenly light under the skillful teaching of Jesus. Christ possessed the matchless power of converting a myriad of common objects, events and relations, into mighty evangels of redemptive truth. Wherever He turned, He found appropriate and impressive illustrations, which He used as both flash-lights and hammer-blows.

Far more than even Shakespeare, Christ found "tongues in trees, books in the running brooks, sermons in stones, good in everything." Not from the musty tomes of rabbinical learning did Jesus extract antiquated incidents, but from the world in which people lived, He drew illustrations which all could easily understand and never forget.

V.

Then too, Jesus made extensive use of what is known as apperception, or the acquiring of new ideas through their association with old ones. The correlation of ideas is a fundamental principle of teaching. We never instruct a vacant mind; it always has some fund of ex-

perience, helpful or injurious. The kindergarten child has at least a limited store of ideas, which are subtle, vital, active tools, with which it acquires new experiences. The historical, pedagogical point of contact, first formally expressed by Herbart and popularly developed by Patterson DuBois, was constantly recognized by Jesus as the first essential in successful teaching. Arriving at the point of contact is but practicing the art of adaptation. The point of contact is simply the place where new ideas are joined to old ones; it is the sensitive spot in consciousness which responds to new truth. The whole mental possessions and attitude of the pupils must be considered if new sections of truth are joined to the present field of intelligent consciousness. No wise teacher will disregard the personal history of his pupils, but will, in the light of their experience, correlate the new truth to be taught with the old already possessed and thus increase the sphere and preserve the unity of knowledge.

There is no more striking illustration of the principles of apperception—which is adding to our perception by the aid of experience—than that furnished by Christ in His sermon on the Mount. His whole attitude toward the ancient law was one of correlation and completion. He says distinctly: “I came not to destroy the law and the prophets, but to fulfill”—to complete, to perfect, to fill full, to develop the germ into a bud, and the bud into a flower. The method of correlation is frequently employed and clearly indicated by the oft recurring words, “Ye have heard”—a recognition of experience, a contact with the sensitive point of consciousness; and, “I say,” a new and important deliverance which enlarges the stock of ideas and extends the boundaries of experience. All our past affects our interpretation of the present; we can never completely break away from our record. The more we learn, the larger our mental capital on which we draw the compound interest of knowledge.

VI.

Christ not only connected truth with the past but moved forward to a fuller revelation and enlargement of experience. It is not enough to touch the point of contact; we must provide new material and inspire mental progress. In transportation it is not enough for a locomotive to have coaches attached; it must also move toward its destination on schedule time. Many teachers stop at Haran or Kadesh-Barnea in their march toward their ideal educational Canaan.

Observe how Christ used this principle of spiritual advancement in His conversation with Martha. Jesus said unto her, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again at the resurrection at the last day." Jesus saith unto her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. Believest thou this?" (John 11:23-26). Jesus would lead Martha from a belief in a final resurrection of all men to a personal faith in the present resurrection of her beloved brother.

Thus too, Jesus after He had established a point of contact with the Samaritan woman, led her thoughts forward from the water in Jacob's well to the water of everlasting life.

The whole teaching of the twelve was an illustration of the progressive ideal in the teaching process. In private, Jesus led His disciples into a fuller knowledge than they were able to obtain with the multitude in public.

VII.

Furthermore, Christ was master of lucid, pointed statements which men could never forget. Unequaled in precious brevity, are the matchless beatitudes and the immortal sentences in which his conversations and discourses abound.

Who that heard Him could ever forget such declarations as these: "Blessed are the pure in heart, for they shall see God"; "ask and it shall be given you"; "seek and ye shall find"; "knock and it shall be opened unto you"; "be ye therefore perfect even as your Father which is in heaven is perfect"; "for where your treasure is, there will your heart be also"; "ye cannot serve God and mammon;" "by their fruits, ye shall know them?" Who but the Son of God could compress the plan of salvation into a sentence which is transforming the world: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Jesus combined fundamental statements and appropriate illustrations in a most impressive manner. In dealing with the selfish business man, who wished Him to settle a family difficulty about real estate, Jesus states a great vital principle—a man's life consisteth not in the abundance of the things which he possesseth. Christ then illustrates the principle by the rich farmer who left God out of his plans, and was parted from his wealth in the midst of his boastings. The great Teacher then makes the memorable application "so is he that layeth up treasure for himself" and is not rich toward God (Luke 12:13, 21).

VII.

Christ made a most effective use of the paradox which is unlike a proverb and parable in that it contains an evident element of exaggeration, given with the view of enforcing an unwelcome truth upon the attention and of making it live in the memory.

"Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39), may be obeyed literally and violated spiritually, or obeyed spiritually and literally violated. No candid mind can fail to see how

this paradoxical statement of Jesus rebukes the spirit of revenge which is so frequently cherished and so easily exhibited.

“Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you” (John 6:53), shows the necessity of exercising a faith which personally appropriates the blessings of the life and death of Jesus Christ.

Who can forget the memorable words, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God” (Matt. 19:24)? The heart must transfer its faith from riches to Christ, which can be done only by the power of God, with whom all things are possible.

Many have needlessly stumbled over Christ’s saying, “If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,” (Luke 14:26). It would be difficult to conceive a more effective way than this to express the supremacy of Christ’s claims upon the love and loyalty of His followers.

IX.

Jesus also extensively employed the principle of exposition, or the rational unfolding of important truths.

Many of the best instances of the power of Christ to expound a doctrine are briefly recorded, since He was the master of dynamic brevity. In some cases, however, the exposition is logical and complete. Perhaps no finer illustration of the unfolding and enforcing of a topic can be found than the sermon or teaching on the mount. The subject of the discourse or the lecture is, The Righteousness of the Kingdom of Heaven, which is treated as follows: First, the subjects of the Kingdom, their character and their mission. Second, the laws of the Kingdom, their superiority to the traditions of the Pharisees, and

their completion of the laws of Moses. Third, the ethics of the Kingdom, spiritual service, single-hearted devotion, fraternal feeling, effective praying and unselfish living. Fourth, the appeal of the Kingdom, earnestness required, watchfulness enjoined, and obedience demanded (Matt: Chaps. 5, 6, 7).

The eschatological discussions of our Lord are also excellent illustrations of the art of exposition. A discussion of the end of the Jewish dispensation and of the end of the world is presented in the 24th and 25th chapters of Matthew while in John, chapters fourteen to seventeen, we have a vital presentation of the union of the believer and his Lord, and the ministry of the Holy Spirit in the world and in the life of the Christian.

X.

In nothing did Christ show more skill than in the way He asked and answered questions. From the time He astonished the Rabbis with His understanding and answers on His first visit to Jerusalem at the age of twelve, until He silenced His enemies by His keen repartee and embarrassing questions near the close of His life, He proved Himself to be a greater than Socrates in the art of questioning.

1. *The purpose He had in asking questions was manifold.*

First, to arouse interest. Jesus asked the multitude concerning John the Baptist, "What went ye out into the wilderness to see, a reed shaken with the wind? But what went ye out to see; a man clothed in soft raiment?" (Matt. 11:7, 8).

Second, to test knowledge. He asked the disciples, "Who do men say that I the Son of Man am?" (Matt. 16:13). "What is written in the law, how readest thou?" he propounded to the inquiring lawyer.

Third, to provoke thought. "Is not the life more than meat, and the body than raiment?" asked He of His followers.

Fourth, to stir the emotions. "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8:36), was sent like a javelin to the hearts of the multitude.

Fifth, to expose error. To those who accused Him of being in league with Beelzebub in casting out demons, he hurled the crushing question, "How can Satan cast out satan?" (Mark 3:23). "And if satan cast out satan, he is divided against himself, how shall then his kingdom stand?" (Matt. 12:26).

Sixth, to silence opposition. Jesus pointedly asked the ensnaring Pharisees, "What think ye of Christ, whose Son is He?" They replied, "David's." Then Jesus asked, "If David then called Him Lord how is He his Son?" (Matt. 22:4). Henceforth the tongue of opposition is silent, though satanic hate pursues its tragic course.

Seventh, to elicit an expression of desire. Of the two blind men, Jesus asked, "What will ye that I should do unto you?" (Matt. 2:32), and they fervently prayed, "Lord, that our eyes may be opened."

Eighth, to induce a confession of faith. "Who say ye that I am?" elicited the historic confession, "Thou art the Christ the Son of the living God."

In the great apostasy of superficial believers, Jesus turned pathetically and pleadingly to the twelve, saying, "Will ye also go away?" "Then Simon Peter answered Him (speaking for the other apostles) Lord, to whom shall we go? Thou hast the words of eternal life and we believe and are sure that thou art the Christ the Son of the living God."

2. *Jesus showed as much skill in answering questions as in propounding them.*

Instead of giving a direct answer to questions, He often did what is far better—He led the inquirer to a practical vital solution of the proposed problem.

In answering the self-justifying question of the lawyer, "And who is my neighbor?" Jesus relates the incident of a man who fell among thieves and was neglected by a Priest and Levite but befriended by a Samaritan. Jesus turned the tide from "Who is my neighbor?" to a more unselfish aspect of the subject: "To whom may I be neighbor?" The practical exhortation is then given, "Go thou and do likewise." Neighborliness is not so much receiving as bestowing kindness.

When asked, "Are there many that be saved?" Jesus answers neither yes nor no, but exhorts saying, "Strive to enter in at the straight gate." He thus gave a personal practical turn to a speculative question on the population of heaven.

When Peter inquired into the future career of the apostle John, saying to Jesus, "And what shall this man do?" Christ courteously but pointedly indicated that it was of no real concern to Peter what the providence of God had in store for the beloved disciple. The reply of Jesus is of permanent practical importance. "If I will that he tarry till I return, what is that to thee, *follow thou me.*" Personal obedience is better than curiosity.

After the resurrection, the disciples asked Jesus, saying, "Lord, wilt thou at this time restore the Kingdom to Israel?" Even to the end, the political aspects of the Kingdom of Heaven projected themselves into the thinking of those who best understood the teaching of Jesus. Christ does not answer the question categorically but gives the disciples a promise which will enable them progressively to realize emancipation from the sway of Cæsar and the dominion of satan, as they carry forward their world-wide evangelistic campaign. They did not receive an answer to their question, but something far better; they were promised power for the execution of

their missoin, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be my witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," (Acts 1:8).

XI.

Finally, we note that in His teaching, Jesus was positive not negative, authoritative not traditional, vital not incidental, exemplary not theoretical. The Greeks made their supreme appeal to the intellect, the Romans to the emotions, and Jesus to the will—the executive in the realm of personality. Christ said *do*, more frequently than *do not*; he emphasized activity more than restraint. He indeed instructed the mind and stirred the soul but His ultimate aim was to induce His hearers to do the will of the heavenly Father. Though He knew the traditions of the Rabbis, He penetrated the debris of the centuries to the solid rock of truth which He perceived at first-hand, and taught with power. He, therefore, astonished the people because He taught as one having authority and not as the scribes.

Jesus always traveled the main lines toward His educational destination. He never suffered Himself to be side-tracked or blockaded. He always held tenaciously to the main issue. Nicodemus introduced the subject of miracles, but Jesus went beyond these wonderful signs to the inquirer's deep spiritual need and pressed home with marvelous skill and pungency the doctrine of regeneration, saying, "Except a man be born again, he cannot see the Kingdom of God," (John 3:3).

The woman at the well sought to divert Christ's conversation from the question of life to the settlement of an ecclesiastical problem—the location of the place of worship—but He held to the vital matter until He won the heart of the inquirer and made her an effective missionary to her native village.

Jesus never divorced His teaching from His life nor gave sanction to the bad pedagogy and defective ethics couched in the modern phrase "Don't do as I do but do as I tell you to do." The method of both His living and His teaching was thus expressed, "I have given you an example that ye should do as I have done to you?" (John 13:15). In all things we do the best when we heed His call, "Follow me."

As there is no flaw in the character of Jesus, so there are no imperfections in the principles and methods of His teaching. No sentence He uttered, no phrase He used, no question He asked or answered, no parable He spoke, can be improved by all the wisdom of the centuries. It would be easier to increase the fragrance of the rose and the beauty of the rainbow; to enhance the tenderness of the Sistine Madonna and the glory of the firmament than to add one element to the charm of His personality or to the perfection of His teaching. The honest heart of every age and clime must say as it ponders well the principles and methods of the Master Teacher: "Rabbi, we know that thou art a Teacher come from God, for no man can do the miracles that thou doest and say the things that thou sayest, except God be with Him."

THE ANTI-ALCOHOL MOVEMENT AND THE EUROPEAN WAR.

By GEO. B. EAGER, D.D., LL.D., Louisville, Ky.

The daybreak of the Anti-Alcohol movement in Europe came before the outbreak of the war and in its entirety it constitutes, as Prof. Fick of Wurtzburg, well says, "the most important phenomenon of our epoch—weightier than state affairs, wars and concluded peaces."

That such a revolutionary movement should have sprung up so quickly and become so widely influential in spite of such a dead weight of tradition and custom as it had to face is one of the striking facts of history. Another striking fact, discreditable to us, is that a development of such magnitude and world-wide significance should have gained so little recognition and publicity in America.

Mr. Ernest Gordon, in a book on the subject that will come as a startling revelation to most of us, "The Anti-Alcohol Movement in Europe,"* says, "One had little right to expect much from the American press in view of its relations to alcoholic capital and, speaking generally, its unintelligence concerning European affairs."

"One would have thought," said Dr. Blocher of Switzerland, in one of the late Congresses against alcoholism, "that the statistics (given at a former Congress) would have run through the press like a prairie fire, would have been eagerly discussed and used to shake the people out of their lethargy. Nothing of the sort! Hardly any of the daily papers took any notice of the matter at all." "I cannot characterize these newspapers, which are in the service of those who bring misery, crime and sickness on our people," he says with just severity, "otherwise than a moral pest. Suppose we had cholera in the country. What would happen to the journalists who misused their influential position to bait

* Revell Co., New York.

and mock the physicians, secrete the greatness of the danger, publish colored statistics and false reports, seeking in every way to play into the hands of the epidemic?"

This remarkable continental movement is generally dated from the publication of Prof. von Bunge's *Die Alkoholfrage* in 1886. Before then abstinence ideas had taken root in Scandinavia, but German-speaking lands were untouched by them. In 1893 there was but one known abstainer in the German Empire, George Asmussen, who later played such a brilliant rôle in the organization of the movement. In opening the course on Alcoholism in the *Baracken* Auditorium of Berlin University in 1906, the lecturer announced that ten years before scientific courses for the study of Alcoholism would hardly have been conceivable. "I hope for a speedy victory, however," he said, "because sixteen years ago I was the only person in the Empire who publicly spoke out for total abstinence."

About the same time (1907) a petition to the British Government signed by 15,000 physicians for anti-alcoholic instruction in the schools marked the beginning of the movement in Great Britain, and kindred beginnings were witnessed in France and Russia. Indeed, as one writer says, a wide-spread revolution in opinion, resembling the bursting of a forest's bare branches into greenery after a few days of spring warmth, followed throughout Europe. The movement in Germany spread until it touched all classes from the Kaiser on the throne to the Socialist in the back street. It was University born and so won the adhesion of university professors and leaders throughout the Empire, but it went hand in hand with a popular movement, which was singularly well organized and well led. It was as if tens of thousands of Germans had suddenly awakened to the humiliation of their *beer* past and were now determined to atone for it by the intensity of their present antagonism. Dr. Mathaei,

a staff physician in the German army, voiced the general opinion of the German Anti-Alcoholists in these words: "We should not discuss moderation with a man. The thing has been settled by science. The use of these narcotic poisons is ruinous and criminal. The 'moderate drinker' should be punished for it socially until we can get leave to punish legally. It must be considered incompatible with the honor of a city or government to allow activities of poison factories, such as breweries and distilleries." Hundreds of thousands of Germans avowedly favored limiting the sale of alcohol to the apothecary's shop with chloroform, arsenic and belladonna. Petitions went up to the Reichstag one year with half a million signatures filling nineteen bound volumes, favoring at least local prohibition; and among the signers were such men as Professors Häckel of Jena, Toennies of Kiel, Bousset of Göttingen, Paul Barth of Leipzig and Dr. Horneffer of Munich.

"In their uncompromising 'idealism'", says Mr. Gordon, "they remind one of those Germans of an earlier Reformation, who came to the Diet of Spires with the word *Protestavi* wrought into their coat-sleeves." In keeping with this spirit Prof. von Bunge exclaimed: "To the fight, then, with the battle cry of our great reformer:

'And though the world with demons filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.' "

A large group of German "Moderates" formed a League and initiated a genuine activity against Alcoholism. One of its unions had among its early leaders Marshal von Moltke and the great Finance Minister Miquel. It was recognized by and had great influence with the government. It won many adherents who under the impulse gained passed over into the ranks of the abstinents. It sought to stop all serving of alcoholic drinks in

hospitals and asylums, organized the first Congress for the Alcohol-free Education of Youth and induced the government to give out Anti-Alcoholic cards and literature to all mothers at the vaccination of their new-born babes, as well as to furnish every child entering a Berlin school to take home to its mother cards explaining the injury which alcohol does, particularly to the child. The ultimate influence of a movement so multiform and thorough-going cannot be overestimated.

It was called "The League Against the Misuse of Intoxicants," but it is not, as the name might suggest to Americans, a mere obstructive group of "moderate drinkers." It carried on for years before the war the most aggressive and effective activities including the most extensive distribution of Anti-Alcoholic literature to the university clubs, to officers and men of the army and navy, to the Masonic lodges, to the Department of Justice for distribution in prisons, to the Department of Agriculture in the form of charts for placing on the walls of the agricultural schools throughout the entire country, to the trades unions of miners, to the great "industrials" of Frankfort, to the automobile clubs and manufacturers for distribution among the chauffeurs, to the administrative, legal and professional papers matter relating specifically to alcohol and crime and to the hospitals for use among their patients, for both prisons and hospitals are wide-open to temperance agitation. As a result university circles, professors and students, before the war began, were said to be far less favorable than formerly to the drink customs. The same was true of the personnel of army and navy, as well as of trades unions, leaders in workmen's insurance and many other important groups. One is reminded by its activities among working men of a saying of Bismarck's, that if the workmen's protective code could be extended to the protection against the *diabolus Germanicus*, the drink devil, a great part of the social question would be solved

at once; and of the watchword proposed by Dr. Delbrück, "*Gambrinum delendum est*. Let the slogan go forth in all civilized lands, *war on beer*;" and of Gladstone's words in the House of Commons in 1880 that the ravages of drink in England were worse than those which war, famine and pestilence combined occasioned; or those of another of the German leaders of that time, "Surely here is an enemy more to be dreaded than the Corsican."

Similar stirrings and achievements were witnessed in Austria. In 1912 Prof. Hirth and fifteen other members of the Landtag, in view of "the alcoholization of Moravia," urged the giving of the electorate power to forbid the import and sale of alcoholic drinks in all the communes, and pressed for compulsory temperance instruction in all public schools, after the example of Canada and the United States, and the instruction of the personnel of the army and navy concerning the danger of the use of alcohol. This may be taken as typical of what went on in all Austria-Hungary.

The state of public opinion in France, the anxiety about the drink evil which filled the minds and hearts of the Frenchmen at that time, may be gathered from some utterances of men of great eminence in the social and political life of that land.

M. Joseph Reinach, deputy from the Rhone, one of the leaders among contemporary statesmen in 1910, sounded the alarm for a national uprising against the drink evil in these words: "For men of courage and goodwill of all parties, for the government itself, there is no single duty more pressing today than that of engaging in a systematic and irresistible campaign against alcoholism. The hour has come to act. I know how important other political and social questions are, but, before all, one must live, one must be saved from death; and I am not exaggerating the danger, if France is to be saved from death she must burn out the canker which

is eating into her, which is making greater ravages in the twentieth century than famine and the Black Death in the Middle Ages.

"The authorities know that alcoholism is a chief cause of the impoverishment of extensive regions of our country, that it plays a large part in our national depopulation and that year by year it reduces the productive and military strength of our land. But the state draws a huge, immediate income from alcohol, and there are not many governments that see further than the evening of the day on which the vote of confidence is taken.

"The consequences of this immense national poisoning—who does not know them? They are written in the very flesh of our people. Ask at the Ministry of Justice for statistics of criminality; at the Ministry of the Interior for those of madness, suicide, tuberculosis; and at the Ministry of War for the statistics of diminished recruitment. Our suicides have doubled; our madmen number 70,000; our rejected recruits have tripled. Crimes of blood increase, and the vast majority of the murderers are alcoholists, or children of alcoholists.

"Private initiative has done much—soldiers and civilians, men of all parties and all faiths, writers, lawyers, physicians, teachers—we thank them all. Since they have succeeded in awakening the conscience of France ultimate victory will surely be ours."

Prof. Leopold Mabillean, one of the great social workers of the world, at the head of a co-operative and mutual insurance association with 5,000,000 members, declared in a Sorbonne Conference about the same time, that his association met checks and difficulties which did not exist twenty years before. "All about Paris, for example, in the most industrious and conscientious populations, we can no longer find young people to join us. Indeed old members are dropping away unable, they say, to pay the slight yearly fees. Whence this danger that has so suddenly assailed us? Gentlemen, the criminal is alcohol!

We have undertaken to fight against disease and to help the sick. In certain Parisian groups expenses have tripled, so great has been the increase of sickness. What was slight indisposition ten years ago has become now incurable malady. That is the fruit of alcohol. Drink has in vast numbers of cases rendered the laborer incapable of paying the monthly pittance which secured him medical relief and accident insurance."

M. Leon Burgeois, at the head of a most important social organization, a federation in fact of all the important French social workers, confirms and amplifies all that these others have said: "This scourge of drink has a primal and causal place in all our social miseries. A veritable Proteus, it assumes all aspects. It hides itself behind tuberculosis, in madness, in crime, but it is always at the bottom of all our evils, of all our degeneracies. It is the chief menace to the family, the race, the greatness of France, her existence even. It is the National peril, against which we must take up a national crusade with the cry of '*Alcohol—the Enemy!*'"

M. de Casabianca, a distinguished Parisian judge, known for his humane interests, attributes the great growth of juvenile crime in France, which the Academy of Moral Science pronounces "something wholly new, a real menace to the future, a blow in the face of those who thought to regenerate us by revolutionizing popular education," "first to the advance of Alcoholism, then to the want or insufficiency of religious and moral education."

M. Henri Robert, a great criminal lawyer of Paris, confirms this judgment: "You may count as a powerful factor in the growth of juvenile criminality, the absence of religious ideas, and the official atheism of the schools, aided by *the corrupting advance of alcohol.*"

Dr. Baretier, a noted author and publicist, says: "What is the most sinister feature of the situation in France today? It is the fact that the country as well as the city is sinking down to an alcoholic death," and he

cites appalling statistics and facts to support his assertion. "Fifty per cent of the sick," says Dr. Laborde, "belong to the category of *alcoholique*."

M. Reinach gives this terrible summary of the state into which the French people had fallen:

"Of our half million drink shops one-tenth provide at the same time alcohol and women. Fifty thousand of these *cabarets* in France furnish *filles en carte* (girls according to order). In many garrison and seaport cities one-half of these girls are minors; and Barthelemy declares that everywhere alcoholism is the accomplice of syphilis. It has diminished the physical and moral value of the laboring class, weakened army conscription by an ever-increasing number of men rejected for alcoholic degeneracies, created an appalling number of *ataxiques*, insane, epileptics, hysterics, vagabonds, and prostitutes, given us 80 per cent of our juvenile criminals, piled up colossal costs, not only in drink consumed, but in days of labor lost, expenses for sick and insane, outlays for the repression of crime, estimated at three millards a year, and a dismal proportion of alcoholic voters, neurotic, impulsive, half-fools, and *apaches*—we must add together the sum total of all these in order to realize how the country is tainted and vitiated in its life sources and forces. The nation is no less sick than the individuals whose intestines, lungs and kidneys have become diseased by drink."

As to Russia, much has been said and written about her startling abolition of alcoholic drinks since the beginning of the war. But the Anti-alcohol movement in Russia, too, antedates this war. The realization of the deteriorating and disastrous part played by alcohol in Russian life was by no means a sudden growth. It resulted in part from Russia's humiliating defeat in the war with Japan. Criticism awakened and inquiries started then led ultimately to a sweeping governmental

reform. It became painfully evident that the governmental policy of deriving vast revenues from the manufacture and sale of alcohol and the methodical stimulation of the desire for it, was undermining, not only the manhood of the army, but the life of the nation as well. The final prohibition act, going into effect on November 14, was the last of three distinct decrees, the first simply curtailing the sale of vodka, the second abolishing its manufacture and sale by the government, and the third, a much more sweeping measure, extending the prohibition to every form of alcoholic drink throughout the Empire under martial law, the cities, as well as the country being included. According to press reports, on November 14, thousands of men, women and children stood in a driving snow storm before the doors of the liquor shops awaiting their turn on that, the last day in which it was possible to purchase even light wine or beer under the prohibition act of the government. The effect of this marvelous revolution, among other influences for betterment, on the Russian soldiery in the present war constitutes one of the miracles of history. The *London Times* might well be moved to say: "The great victory over drunkenness in Russia has received far too little attention in other countries. Since China proscribed opium the world has seen nothing like it. We have been well reminded that in sternly prohibiting the sale of spirituous liquor Russia has already vanquished a greater foe than the Germans." It is not surprising that it has moved a member of the British Parliament, William Henry Cowan, Liberal, to propose that Great Britain follow Russia's example and prohibit the sale of liquor during the war at least.

On conditions in Great Britain, The Baptist Times and Freeman of London, says: "Our public houses need looking after. We want to stop this terrific leak through which so much wage and life runs to waste. Testimonies by laymen, not professional Temperance advocates, may

go some way to induce licensing justices to use the fresh powers they have. If we do not get these used now, we may wait forever. If we delay or hesitate 'the Trade' will entrench itself in the new position." It justly scores the way the Mother Country welcomed the coming of the Canadians to her aid in this war: "They came with hearts flaming with enthusiasm for the Empire, and we welcomed them with torrents of beer and spirits. The scenes at the stations, in the troop trains and round the recruiting offices were bad enough, but everything else we have seen and heard of sinks into insignificance compared with what took place on the arrival of the Canadians. One of them, we learn, actually died of alcoholism." Again it says: "We talk about the drunkenness of German soldiers in France and Belgium, forgetting that there is some excuse for such excess when men have been marching for hours in burning heat without being able to get anything to drink. Then we should remember that in Germany the public houses are all closed and the churches all open, and that the people are not allowed to sell or give alcoholic liquors to the soldiers. We should do well to imitate their example and make it a criminal offense to 'treat' soldiers and sailors." It says further: "We are the only one of the great nations now engaged in the war which is allowing its soldiers and sailors to be brutalized by drink. While Germany has closed its public houses, France has prohibited the sale of absinthe and the nation no longer issues a drink ration to its soldiers, we are so under the heel of the drink trade that we content ourselves with closing our public houses an hour or two earlier and make little or no effort to save our men and their wives from the terrible temptations of drink and its attendant evils. It would pay us abundantly to imitate the example of the Tzar and sacrifice all the revenue we derive from the sale of intoxicants. Legislation is useful and Lord Kitchener's appeal will surely meet with a wide response, but if all our officers in army and navy would declare that they would forego the

use of intoxicants during the war, we should quickly have a tee-total army. It is personal example that counts for most." But it is somewhat reassuring to find the *London Times* representing the British soldier at the front as "marching through the best vineyards in existence and temperately taking, as many letters tell us, only his cup of tea." It even goes so far as to say that for the Allies, and for the first time in history, this is to all intents and purposes a tee-total war! "The fight sternly waged by them against intemperance may well symbolize the other victory which must eventually be theirs. Certainly troops who march obeying the Tzar's ukase against drink or who carry in their knapsacks or pockets Lord Kitchener's admonition to abjure wine, have an immense moral advantage over those whose officers set their men the example of vinous excesses."

Lord Roberts in his last days made this appeal to the public to cease tempting soldiers with liquors: "I feel it is my duty to point out to the civil population that putting temptation in the way of our soldiers by treating them to drink is injurious and prejudicial to our chances of victory." Lord Kitchener, after many protests against treating his soldiers, in his appeal to the new army to prepare themselves for active service, said: "This result can only be achieved if by hard work and strict sobriety you keep yourselves thoroughly fit and healthy."

Sir James Crichton-Browne, the famous physician, in an interview on "Alcohol and the War," said:

"Tea has been one of the saviors of mankind. I verily believe that but for the introduction of tea and coffee, Europe might have drunk itself to death."

Says the Associated Press in a recent report:

"Every day the demand in London for a stricter regulation of the sale of liquors during the war becomes more insistent. Military authorities are disgusted with the drunkenness of the soldiers, brought about by the disposition of the civilians to treat all men in uniform.

The Duchess of Marlborough, Lady Byles, Mrs. McKenna, Mrs. James Gow and many other prominent women composed a delegation which recently visited Mr. McKenna at the Home Office and asked his assistance in battling with the wave of alcoholism among women. Lady Byles, who presented the delegation, explained that the women represented different opinions socially and politically, but they were unanimous in their opinion that the Government should take immediate steps to check drinking among women. They furthermore believe that any regulation undertaken by the Government should extend to men as well as women. Mr. McKenna replied that it would require a new act from Parliament to enable him to curtail the hours of liquor selling further. He promised to submit the suggestion to the House."

Certainly the Anti-Alcohol Movement has good backing in that remarkable poster signed by many of England's foremost medical authorities and circulated widely throughout the country at the opening of the war, headed "Effects of Alcohol on Naval and Military Work." It was addressed "To All Men Serving the Empire:"—"It has been proved by the most careful scientific experiments and completely confirmed by rational experience in athletics and war, as attested by Field Marshal Lord Roberts, Lord Wolsley and many other army leaders, that Alcohol or drink,

- (1) Slows the power to see signals,
- (2) Confuses prompt judgment,
- (3) Spoils accurate shooting,
- (4) Hastens fatigue,
- (5) Lessens resistance to disease and exposure, and
- (6) Increases shock from wounds.

We, therefore, most strongly urge you for your own health and efficiency that at least as long as the war lasts you should become

TOTAL ABSTAINERS."

"(Signed)

Thomas Barlow, Pres. Coll. Phys. Physician to
H. M. the King.

Frederick Trevers, Sergeant-Surgeon to H. M. the
King.

G. J. H. Evatt, Surgeon-General R. A. M. C.

Victor Horsley, Captain R. A. M. C. T. F.

G. Sims Woodhead, M. D., Lt. Col. R. A. M. C.
T. F."

In fairness to the Germans it may not be amiss to add further the remarkable testimony of Professor Thomas C. Hall, of Union Theological Seminary, Roosevelt Professor of University of Berlin for 1915-16, as to the manner in which Germany acted and the German troops went forth at the beginning of the war, though the Outlook suggests that "it can hardly be regarded as judicial."

"Of Germany's military strength no one had any doubt, but her moral strength has been a revelation. With the first proclamation of war all drinking was stopped at once. I have seen, not hundreds only, but thousands of soldiers pass, but never an oath or a drunken word have I heard. Grim humor marked the passing of the never-ending stream, but there was no levity. There was much singing, much quiet praying, and often a very solemn hush, as all the terrible issues of such a struggle for the Fatherland and the highest values came home."

It is enough to say in conclusion, that if there may come out of the conflict and desolation of this terrible war a deeper, truer and more world-wide realization of the ravages of the drink evil and of the relation of abstinence to efficiency and success, in spite of its tragic costliness, it will not have been in vain; for the truth learned in its fulness in the harsh necessity of war will not be likely to be wholly forgotten in times of peace.

THE APOSTOLIC IDEAL OF CHRISTIAN UNITY
AND UNION.—EPH. 4:1-16.

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Christian unity is clearly an apostolic ideal. More, it was set out by our Saviour before the apostles were commissioned. In setting it out, He revealed also the interest of the Father in this matter.

If any part of the New Testament could be rightly called a tract on a definite subject (which is doubtful), the letter to the Ephesians would probably be the first so designated. It is almost a tract on Christian union. The whole letter easily arranges itself around the idea of gathering "together in one all things in Christ." Certainly the idea of the pre-eminence of Christ, also a Christian cosmogony, may be included in the apostle's argument, but he is probably too practical to make these the main things.

The first chapter after the salutation sets forth the idea in this way. From a close examination of the text in verses 7-10, it would seem clear that "the redemption through His blood," the "forgiveness of sins," the "riches of His grace wherein He hath abounded," and the "revelation of the mystery of His will which He hath made known unto us" were all in order "that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

The second chapter draws a little nearer to the heart of the idea and declares the ground and sphere of this oneness. Verses 14 and 15 declare that "He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the fragment-making wall of partition between us, having abolished in His flesh the (source of) enmity, even the law of commandments contained in ordinances, making in Himself of the twain, (Jew and Gen-

tile) one new mankind, so making peace." It is clear that Christ Himself is the end of division, so defining the ground and sphere of the great re-union. "Ye who were sometime afar off," both afar from God and afar from each other by the differences arising out of racial, religious, commercial and political considerations, are "made nigh by the blood of Christ." We are not simply made nigh to God in the sense of individual salvation, though this is included, but we are also made nigh to each other. Conceive of God in Christ Jesus as the hub of a wheel and all believers as spokes. It is evident that the nearer the approach to the hub, the nearer also is the approach to each other, until, as stated in the first chapter, we are "made one in Christ Jesus."

The third chapter continues the same argument, emphasizing the unity of experience among believers as the bond, and, humanly speaking, the source of the oneness. Even the Gentiles are to know the "unsearchable riches of Christ." All men are to "see what is the fellowship of the mystery." It is a part of the eternal purpose of God that "Christ may dwell in your hearts by faith," to the end that both Jews and Gentiles "should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." This is further declared to be an essential ground of the supreme glory of God "in the church throughout all ages," the word church here being used representatively as one would say "man."

In the fourth chapter we come to some very clear and definite statements concerning the apostolic ideal of Christian unity and union. In view of the widespread demand for Christian union, which demand arises from necessities of our work, from the condition of the work at large and from the expressed will of the Father, it behooves us to lay aside all prejudgments and give ourselves to a real study of this great matter. So long as men have consciences upon the question of scripture teaching, it is clear that our study must be along very sane and scriptural lines.

The ideal is stated in verses 1-3. "I, therefore, the prisoner of the Lord, call you on to the calling wherewith ye were called." Paul would lead the way in this great enterprise and call the Ephesian brethren and all the faithful in Christ Jesus to follow on in this high "vocation." The way of approach as well as the method of procedure is indicated in the second verse as "lowliness and meekness . . . forbearing one another in love." The ideal is declared in verse three to be, first, unity of the spirit, and this primary, essential thing later eventuates in union. No united plan or declaration or activities in any large way is really possible until this "unity of the spirit" is attained. Here would seem to be a very clear word concerning efforts that have sometimes been urged to arrive at harmony, comity and adjustment by compromise upon grounds of economy and courtesy.

Any movement that has for its ideal the destruction of the lines of division among mankind that have arisen out of race, caste, or religion and the essential spiritual unity of so widely divergent elements, must have back of it a tremendous dynamic. Economic adjustment and agreement as in the case of international politics cannot and will not lead to ultimate peace, but on the contrary, will always lead to friction. The dynamic back of this great movement must be at least as great as the movement. Considerations of economy, of courtesy, of a desire to stand well in the eyes of the world, while not to be despised, are in no sense of the word sufficient causes to produce the mighty result that is aimed at in view of the sources of disagreement.

The apostle here seems to say that the dynamic has at least three component parts, namely, an ideal, a will and a motive.

The dynamic ideal is set forth in verses 4 and 5. Here are comprehended first unity and then union. Unity, the spiritual term is contemplated in the "one body," "the one spirit" and the "one hope of your calling." The

“one body” is the mystic body of Christ that is being built and shall finally be fitly framed together out of the results of both progressive and ultimate judgment. The “one spirit” is the animating spirit of Jesus Christ which drives His people to heroic endeavors and leads them on to high conquest. The “one hope of your calling” is the reconciling Christ, aside from whom there is no hope in “your calling,” either from heaven’s point of view or ours.

Verse 5 contemplates unity developing into union. It is set over against unity, the spiritual term, not as in any way opposed to it, but as distinct from it. They can be viewed either as cause and effect, or as tree and fruit. He, the supreme authority before whom all matters are to be laid and by whose word all controversy is to be silenced, is the “one Lord.” The common bond of union and fellowship is the “one faith.” Nothing but the most agile and enormous intellectual acrobatics can make anything except ordinary baptism in water out of this verse. It is here, as in the Great Commission, given to us as the organizing rite. The wearing of a pin does not make one a mason. To wear a uniform does not make one a soldier. The wearing of pins and uniforms is simply a declarative act and in times of stress and necessity, a sign of fellowship. If the “one Lord” rules and the “one faith” animates, the “one baptism” should in all conscience be worn as the sign manual of this unity—so making possible union.

The dynamic will which is ever desiring and seeking and urging this mighty consummation is the will of God. The “one God and Father of all,” verse 6, seeing that He is above all and through all and in all, cannot rest with His people discordantly divided. As polytheism philosophically means many religions, so the “one God and Father of us all” philosophically means one religion. When at His will the new-born church followed her Lord in the flesh, there was no division. Christian union did

not appear as a problem until Christian unity had been shattered by the introduction of heresy. The fact that He launched His church upon the world without this problem is clearly indicative of His will with reference to the matter involved.

In verses 7-10 a dynamic motive is mentioned. The grace of God in Christ Jesus is everywhere in the New Testament held out to us as the ultimate motive in Christian life and service. This grace is given "unto every one of us according to the measure of the gift of the Messiah." This resident grace within us makes ready and prepares for the indwelling Christ. "Christ in you" is the heart of Christianity. His descent for our redemption, His rising for our justification and His ascent for our governance are a three-fold prophecy of humanity's long steep path to glory. This prophecy, held ever in the warm matrix of heavenly love, will form in human lives a dynamic which should prove sufficient, even for the great task of Christian union through unity.

So great a dynamic will demand an agency of corresponding greatness. This is indicated in verse 11. Apostles, prophets, evangelists, pastors, teachers—in short all the mighty enginery and organization of the church of Christ on earth would seem to be designed to promote spiritual oneness in Christ Jesus. Here is an agency whose marvelous history and performances would indicate a greatness commensurate with the greatness and power working through it. To take one or more of the elements of this great agency and make it, or them, means of divisive discord is clearly a perversion of the will and purpose of the Supreme Governor, and open to the charge of treason.

The mediate goal set down in verse 12 is highly indicative of the method of Christian union. This goal can be expressed in the one word, unity. If saints are "perfected unto the work of the ministry" of the manifold graces of our Lord and unto the building up of the body

of Christ, it is clear that perfected saints will find the problems of union already solved in spiritual unity.

The ultimate goal is set down and amplified in verses 13-19, inclusive, together with some results that may be expected to follow. "Till we all attain unto the unity of the faith" points certainly on to that time and condition set forth in the later verse, when the "whole body fitly joined and compacted by that which every joint supplieth" will cause the body "to grow into the building up of itself in love." It is worthy of particular note that this unity of faith is an attainment. In the production or growing of it, the ministry of apostles, prophets, evangelists, pastors and teachers is vitally involved and necessary. It is also worthy of note that this unity of the faith is absolutely and decisively precedent to, and a condition of, the further development of union. In the factors named, whose ministry will enable us to attain unto this glorious consummation, are clearly indicated, not only the lines along which the attainment is possible, but the method of the attainment also. None of these factors is legislative.

The heart of every genuine Christian man, when once he faces intelligently the great matter of this union, must thrill in response to the splendid prospect that is involved in it, and naturally and freely run out along lines of desire and prayer and effort for its attainment, but let us not forget that it is "an attainment." Also let us hold clearly in mind the fact that so long as men have consciences on Scripture interpretation, their consciences will produce divisions, until the "unity of the faith" and of the spirit is found and adopted as the basis and sphere of union which all believers so much desire. This is not a hopeless outlook. The drift in the theological thinking of the world is clearly toward it. It will involve sacrifice and suffering on the part of some that are as great as ever crowned the life of physical martyrs in the days of Nero, the Huguenots or Smithfield. But in this case,

the sacrifices will not be in the realm of principle and morals, but in the realm of prejudices and the birthright of schismatic inheritance. The suffering will not be in the realm of conscience and the soul but in the realm of vanity and opinions: feelings may be hurt, but faith never.

We would now suggest in closing that the principal step for the Christian world looking toward Christian unity and union is to differentiate between our consciences and our opinions, and then carry both conscience and opinion wholly and intelligently to the altar of the "one Lord" whom we cannot serve best except according to His own word, and there submit the spirit and the faith to the arbitrament of His instruction. He will not lead us apart. The apostolic ideal of Christian unity and union is still attainable along apostolic lines of faith and devotion.

HUMANITY AND MATERIALISM.

BY B. F. RILEY, D.D., BIRMINGHAM, ALA.

We live in a junction of eras. No less is it a period of conflict of interests. Phenomenal conditions are everywhere present. From every quarter of the civilized globe come complaints of industrial depression, of labor condemned to enforced and involuntary idleness, of capital hoarded and wasting, and of want and suffering. Armies of tramps and myriads of locomotives traverse the same region, and almshouses and prisons multiply alongside opulent warehouses and magnificent churches.

This is not the picture of pessimism but it is plain, bald fact. "The times are out of joint," and problems weigh upon the spirits of the wisest and best like the burden of the Lord on the hearts of the ancient prophets. Penury and idleness prevail correspondingly with material progress. Behind these phenomenal effects must lie equal causes, for effect never exceeds cause. Let us see if we cannot ascertain the great primal occasion for this extraordinary condition.

In order to do this only the plainest phraseology should be employed. In conditions so antipodal there is necessary friction arising from the contention of forces as opposite as extremes can make them. It is a struggle for ascendancy—a conflict universal between Materialism and Humanity. Nor is it a new struggle. As old as the races of men, it now merely assumes new shapes to which contour is given by inventive genius, rapid development, and ability to focus and concentrate. Intoxicated by dreams of material accomplishment awakened by possibilities suggested by speed, inventive force, and the ingenuity of policy, the thoughtful world has largely thrown itself in the direction of materialism with a growing disregard for the fundamental principles that underlie the moral code. Success has, in consequence, come to

be measured by the length of one's purse or by the balance of his bank account. The standard is not that achieved so much in the fields of philosophy, of scholarship, of philanthropy, or of religion, as in the accumulation of fortune. Captains of industry have come to supercede great reformers, great statesmen, great philanthropists, and great revivalists. The success of one in the sphere of commercialism incites to activity thousands of others. It thrills through all classes of society, for not infrequently is the fact exploited that the multimillionaire of to-day was a few decades ago an obscure lad working for a few dollars a month.

By reason of its phenomenal success, Materialism has come to the mastery of most else, and has forced most prevalent agencies into its own contracted channel. The question on every hand is, "Will it pay?" That settled favorably, octopus-like it extends its tentacles and draws to itself whatever conduces to success, according to the standard of success already named. Advantage is taken of the undeniable indispensableness of capital, and thus all interests and all causes are forced into a recognition, not of the value of money, which is universally known, but a recognition of money as at present residing in the possession of the few, and acquired largely in compliance with the conditions already set forth, as a result of the dominant materialism of the times.

It thus comes to pass, as a result of these conditions, that all interests become, to a greater or less degree, affected by the materialism of the times. All standards come to be measured largely by the one standard of success in money. Position in society, attainment to station, and much else, and frequently with disregard to all else, are derived from the same standard of success. Pastoral calls and successful operations in many religious spheres are not exempt from the application of the same rule. The question is not one of the successful accumulation of wealth, nor of its inheritance, but of its dominance to

the exclusion of regard for fundamental ethical principles. It is the question of the uses for which it is employed. As much as any other element, money gauges character. How does fortune affect one? To what uses is it devoted? What ends does it serve? These questions as much affect character as any others.

That there is a comprehensive diversion of capital in myriads of directions and that there is a prevalent disregard of human interest in its accumulation, the conditions of the present fully attest. Nothing is more abnormal than prevailing want in the presence of plenty; of the enforced idleness of millions of eager hands, and the necessary hunger of innumerable households where abundance is, and of artificial prices for the necessities of life where superabundance prevails. The moral side of the high price of living is obscured by the regnant thought of how more can be had, and the beauty of benevolence is impaired in the arrogant possession of vast accumulation.

Regardless of the claims of Humanity this is done. All that centers in the term selfishness finds expression here. It has become an aphorism that it is very difficult to procure money for a good cause. A foreign missionary returning to his distant field, a few years ago, with a small sum which he was able to beg, reached the metropolis on the day when there was to be a marriage in one of the wealthy families of the city, and the press was full of the descriptions of the adornments of that palatial mansion for the festal occasion. Among the other statements made in the metropolitan journals was that of the fact that the flowers and other ornaments alone cost \$100,000.00. Dr. Josiah Strong is the authority for the statement that on the occasion of a banquet given by a private gentleman, the paper used for making cigarettes was ten-dollar bills. Yet not many leagues away, in crowded tenements was abounding hunger and squalor. All of this is equalled by a lady member of a certain

fashionable church, who, when the plates were passed for a collection for missions, reached forth her fingers glittering with jewels and deftly let fall a nickel into the plate.

It is said that the term *anger*, has as many as twenty-seven synonyms representing the different phases of that passion. It would be difficult to name the many expressions of the one word *Materialism*, but among them would be conspicuous the principle of selfishness. In view of these conditions apparent in modern practice, the well-worn expression of James, "The love of money is the root of all evil," assumes fresh significance. As has already been said, the contest between Humanity and Materialism is not new, but under the cumulative pressure of the times the conflict is joining here and there about the world. In the American States it assumes the peaceful form of legislation as a result of popular propaganda. Child labor, trusts, recall and referendum, the tyranny of the saloon, and much else are movements in the direction of the promotion of humanity. This procedure is due to the flexibility of our institutions, our freedom of speech, and freedom of the press.

Across the seas it assumes the aspect of the most wanton war in the annals of time. In that distant region, where conditions are so vastly different from our own, the issue joined is not so much one of a clash of the opposing camps of Humanity and Materialism as it is that the latter, having reached an air of arrogance, so lofty, proposes to lay low Humanity by one fell blow, while at the same time using this same Humanity as an engine of its own destruction in the enthronement of Materialism. The result of the conflict, however, is destined to conduce to the elevation of Humanity. The sacrifices made for the attainment of this end are both enormous and appalling, but there seems little doubt that the result will be promotive of European humanity. The heart sickens, even at this distance, at the price paid for this exalted

principle, but the principle itself is worth it. While in the glut of imperial ambition no thought is had of humanity, it is to the final result that we must look and not so much to the crucible through which it is passing. Beyond the slaughter of millions, the desolation of churches and of ancient seats of learning, the devastation of a defenseless people, the reduction of a nation to beggary, and the orphanage and widowhood of countless multitudes, lies somewhere in the time to come an unshackled Humanity with enlarged liberty, a boundless horizon of hopefulness, and a clearer view of an invisible sovereignty that governs the world. Fraught with many lessons are the strenuous times in which we live, and numerous are the dire predictions of those who look only on the dramatic tumult now raging, but within it all is a coming Humanity that is struggling to a new birth. The Lord God omnipotent still reigns, and as from the beginning Humanity was His chief concern, so it is now.

It is true that

“The days of the nations bear no trace
Of all the sunshine as far foretold;
The cannon speaks in the teacher’s place—
The age is weary with work and gold,
And high hopes wither, and memories wane;
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain,
And this is all that our watcher said.”

Yet the pageant of carnage and ruin must eventually pass and leave in its wake a renewed Humanity.

THE HOLY SPIRIT TESTIFIES WITH THE CHRISTIAN'S SPIRIT THAT HE IS A CHILD OF GOD.

BY CHARLES HARRIS NASH, D.D., GREENSBORO, N. C.

“*ἄντὸ τὸ πνεῦμα συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.*”—
Romans, 8:16.

THE SPIRIT HIMSELF TESTIFIES WITH OUR SPIRIT THAT WE ARE CHILDREN OF GOD.

To *whom* do these two spirits testify? Every interpretation that I have seen makes the testimony here *subjective, in the Christian's heart*. Some early Protestant interpreters were influenced partly by Roman Catholic interpreters who denied the scriptural authority for a personal consciousness of salvation. Naturally, Protestant interpreters would be inclined to the *subjective* interpretation and find here a proof text for their position and contention. The minds of some would be filled with the thought of the preceding context, which does give the *subjective* influence of the Holy Spirit in the Christian's heart, and would find here in this veres confirmation of previous teaching. I humbly submit a different, *objective* interpretation, and beg for a fair, faithful consideration, remembering that God strangely sometimes “withholds these things from the wise and prudent and reveals them unto babes” in Christ. “A little child shall lead them.” I gratefully and firmly believe in the “witness of the spirit” in the heart of the Christian, and find this distinctly revealed in the preceding verse, “For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.” This “spirit of adoption” is in the heart of the Christian, and abides there, and is allsufficient, convincing *him* that he is a child of God and leading *him* to cry to God in loving assurance, “Abba, Father.” The following verse before us is not a “vain repetition” of testimony by the

Holy Spirit in the heart of the Christian, who has *himself* already been previously assured by the Holy Spirit of his personal relation to the Father, but is testimony to *others* that he is a child of God. A witness does not testify to *himself* to convince *himself* of a fact, but testifies to *others* to convince *them*. Here are two witnesses who testify together to the same fact and to the same persons. The personal spirit of the Christian testifies, but not to *itself*. Then neither does the Holy Spirit here testify to the spirit of the Christian to convince *him*, for the Holy Spirit is here a *co-witness*, and testifies to the same thing and to the same persons that the Christian's personal spirit testifies. "The Spirit himself beareth witness with our spirit." WITH here means "*association*," "*fellowship*," and does not mean *in*, or *into* or *to*. If the Holy Spirit inspired the words "*συνμαρτυρεῖ τῷ πνεύματι ἡμῶν*" but let us be careful to ascertain their precise meaning and application and interpret strictly and faithfully in accordance with the meaning of *σύν*= "*association*," "*fellowship*," and not interpret as if the inspired words were, "*ἐνναρτυρεῖ*," or "*προσμαρτυρεῖ*." The translation of "*συνμαρτυρεῖ τῷ πνεύματι ἡμῶν*" is without challenge in every version, "*beareth witness with our spirit*." What then is the meaning, force, application of Romans 8:16? The personal spirit of Paul, "*our spirit*," is the inner, conscious, spiritual being, "*the new creation in Christ Jesus unto good works*." This spirit testifies through the character, words and works of loving, self-sacrificing, saving service that Paul is a child of the loving, self-sacrificing Father in Heaven. Paul is no longer Saul, a natural son of Adam; nor a son of Abraham, a Jew; nor "*the son of a Pharisee*" in formal orthodox religion, but is an apostle or missionary of Jesus Christ, the Son of God, and is born anew, "*not of blood, nor of the will of the flesh, nor of the will of man, but of God*." Not only is there most manifest this most marvelous change in his own spirit, but the Holy Spirit "*beareth witness*"

with his spirit in beneficent, miracle-working power. In the Old Testament when a prophet came to Jehovah's people with a message from Jehovah he was authenticated by miracle-working power. So in the New Testament here the all-loving, son-sacrificing Father testifies to his people by miracles that the self-sacrificing, soul-saving servant of Jesus is a child of God. Since the apostolic age, after the firm establishment of Christianity, the physical miracle-working power seems no longer necessary and has ceased. Now the spirit of the Christian must testify by loving, self-sacrificing, soul-saving service, and thus manifest kinship to the son-sacrificing Father and the self-giving Son of God. Then the Holy Spirit himself testifies with our spirit that we are children of God. Not now by giving us physical miracle-working power, but by the "still, small voice" impressing and convincing those to whom God sends us with the loving word of salvation that we are "born of God" and come from the Father as children of God. How precious, how beautiful, how glorious the truth! "Lo"—"lo, I am with you always." "The Spirit himself beareth witness with our spirit that we are children of God." "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is."

BOOK REVIEWS

I. PRACTICAL THEOLOGY

1. *Sociological*

Work and Wealth: A Human Valuation. By J. A. Hobson, Author of "The Industrial System," "The Evolution of Modern Capitalism," etc. New York, The Macmillan Company, 1914. 367 pp. \$2.00 net.

Mr. Hobson's former works have given him a high standing as an authority on Social Economy, and prepared his readers for further serious and illuminating work. The readers of this volume will find their expectations realized.

He begins by pointing out the lack of agreement as to any definite and generally accepted standard or criterion of social progress. He proposes and uses in this discussion "Organic Welfare" as such a criterion. The phrase is defective because of its indefiniteness. It is obviously capable of a very broad or a very narrow interpretation. He uses it himself in a broad meaning. He maintains that "in building upon a foundation of organic concepts, one is no longer properly exposed to the suspicion of ignoring or disparaging the psychical phenomena which constitute man's spiritual nature." Such a standard is all right, provided one does really include in its meaning the spiritual nature of man, and emphasize with due proportion the spiritual factors of man's nature. One may, after a careful reading of the book, feel as this reviewer does, that Mr. Hobson has not given it this proportionate emphasis, although it is granted that he does not neglect it.

After establishing his standard of value, he proceeds to discuss our economic life, first, as to the productive processes. In

general he divides the various activities of men into two broad classes—those which are creative, which in themselves are interesting, which afford a field for personal achievement and which, therefore, afford of themselves satisfaction to the workers; and those which have the character of routine, which are dull and uninspiring, which afford no field for the expression of the personality and therefore have in them little or no satisfaction for the worker. The serious *human costs* of production are found in the latter. These forms of work do not in themselves minister to “organic welfare,” except to a quite limited extent; while the creative forms of activity do. It is obvious that, under our present system of distribution, the economic or money compensation does not coincide with the human cost—especially is that true in the creative and routine forms of strictly industrial effort. In this matter thorough-going reform is needed. Those forms of productive activity which are of the character of routine should be brought under social control; those of a creative character should be left to individual initiation and control.

In the second place the author proceeds to the discussion of consumption, an aspect of economic life which has been greatly neglected by economists. He calls attention to the fact that the modern man is becoming more and more narrowly specialized as a producer, being limited to a single process in the making of some single class of articles, while he becomes more and more broadly generalized as a consumer, enjoying in a larger measure the consumption of an ever larger range of consumable goods produced by other workers in all parts of the world. He emphasizes the need of a more scientific understanding of the relative value of articles for consumption, and the exclusion or prohibition of articles which do not produce “organic welfare,” and also some method of social control over the advertisement and methods of promoting the sale of articles for consumption. There are many articles which are or should be of universal use, while others represent individual taste.

It is to be regretted that such a penetrating and able discussion should be marred by the author's insistence that society is an organism after the exact analogy of a biological organism,

having a being, a personality distinct from the personalities of individual human beings. It introduces confusion into an otherwise remarkably clear and illuminating discussion of a great theme. The book suffers much from this theoretical difficulty. The theory of a social organism which has interests and aims of its own, apart from the interests of its individual constituents, is a piece of pure metaphysics, and is without scientific value, or basis in fact.

C. S. GARDNER.

The Anti-Alcohol Movement in Europe. By Ernest Gordon. Fleming H. Revell Company, New York, 1914. 333 pp. \$1.50 net.

The Question of Alcohol. By Edward Huntington Williams, M.D., with Dr. Henry Smith Williams contributing the final chapter. The Goodhue Company, New York, 1914. 121 pp. 75 cts. net.

Shall I Drink? By Joseph Henry Crooker. The Pilgrim Press, Boston, 1914. 257 pp. With 16 full page charts. \$1.00 net.

These books constitute a late, but small, part of the literature of the world-wide Anti-Alcohol Movement brought into general recognition in this country for the first time by the European war. Mr. Ernest Gordon's book has been called "The temperance sensation of the hour." It is a startling exposition of the conditions on the continent of Europe which forced the fight against alcohol, and a vivid description of the resulting campaign as it has been carried on in the universities of Europe, in the armies and navies, among Socialists, labor unions and workmen in general, especially in its educational features, and the heroic measures resorted to by the campaigners. It is an absorbing story vividly told, and abundantly verified by quotation or reference.

The pro-alcohol, or anti-prohibition, contention, not to say argument, is presented in *The Question of Alcohol*. To read the book is to be convinced that the authors were employed, or preferred, not so much to write up fairly and honestly "The question of Alcohol," as to write down the prohibition policy, temperance education in public schools, and the opinions of the ablest scientists concerning the nature and the effects of alcohol.

Shall I Drink? is a careful digest by recognized authorities of the facts and figures which they have recorded against the drink habit and the drink business, as if in answer to the question now more seriously asked than ever before, *Shall I drink?* Its suggestive chapter headings indicate the scope of the treatment: "The Drink Superstition; Ancient Origin and Present Operation;" "A Question of Proportion," dealing with the waste involved, in money, health and morals; "The Roots of Crime and Poverty;" "A Business Proposition;" "Parental Responsibilities;" "Applied Psychology," dealing with "suggestion" and its effect upon the drink habit; "The Discipline that Destroys;" "The Cure that Kills;" "The Function of Law;" and "Signs of Promise." It will serve as a great storehouse and arsenal from which the fighters against the drink evil may draw both stores and weapons.

GEO. B. EAGER.

Social Heredity and Social Evolution: The Other Side of Eugenics.

By Herbert William Conn, Professor of Biology in Wesleyan University, etc. New York and Cincinnati, The Abingdon Press. 348 pp. \$1.50 net.

The purpose of the author is to place emphasis upon social heredity as a factor in evolution, not as *against* physical or biological heredity, but as complementary to it. As a professor of Biology the author does not aim to belittle or depreciate physical heredity, but to emphasize the fact that the transmission from one generation to another of ideas, ideals, institutions—accumulated human experience, in general—is that which distinguishes human from animal evolution; and to indicate the growing importance of this factor in the development of man. The heavy emphasis by the advocates of eugenics upon physical heredity tends to stress too exclusively the merely physical factor in human progress and to encourage the notion that a man of bad physical heredity is helpless under the operation of forces that he cannot control. Emphasis upon social heredity is needed as a corrective to this tendency.

The author believes thoroughly in the sociological genesis of conscience as well as of ethical standards.

On the whole the book is a good piece of work. But on several points his statements are open to serious question. For instance, in discussing *reproduction, variation and heredity* he speaks of these as *forces*. But this is confusing, if not misleading. Variation cannot be classed as a *force*, unless one is content to use words in a very indefinite and loose way. Or again, in discussing the relation of the individual to the social group he attributes greater independence to the individual in the more primitive and less highly organized group. But this again is to use words inaccurately. The individual in the primitive group is controlled in a different way—by custom mainly—but that control is really more absolute than the regulation of the individual in advanced society.

But, while the author falls, it seems to me, into numerous inaccuracies of this kind and is not always discriminating, he has, notwithstanding, done good work.

C. S. GARDNER.

The Man Behind the Bars. By Winefred Louise Taylor. New York: Charles Scribner's Sons, 1914. 302 pp.

How few people have the Christian attitude toward prisoners! Even among Christians it is astonishing how few feel toward them as He did who said, "I was * * in prison and ye visited me not." The author in this delightful and helpful volume tells us how many criminals there are who believe that Christians have no sympathy with them and no care for them. One of them could hardly be made to believe that she was a Christian, *because she manifested such sympathy and kindness toward the prisoners.*

As you read this beautiful record of the experiences of a Christian soul in contact with the condemned, you are made to feel that "the men behind the bars" are human, and have a claim upon our humanity and are capable of responding to intelligent and kindly efforts to redeem them by love and build up

their humanity. And you are also made to feel how unintelligent, self-defeating and even brutal, much less Christian, are our penal system and methods. When will our law be Christianized?

Everybody ought to read this book.

C. S. GARDNER.

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, etc. New York, The Macmillan Company, 1914. 410 pp. \$1.50 net.

Dr. Vedder has become one of our most voluminous writers on Social Christianity, and the messages of his books are always worth serious consideration. In the volume before us he first gives a brief and strong statement of the social import of Christianity and the awakening of the modern Church to a realization of it; and in nine succeeding chapters discusses, from the Christian point of view, Social Justice, the Woman Problem, the Child, the Slum, Vice, Crime, Disease, Poverty, Lawlessness. He is thoroughly familiar with the literature of these subjects, at least as nearly so as seems humanly possible in this day when the world is flooded with literature on these topics; and he embodies in these chapters a vast amount of valuable information together with keen, incisive and often illuminating comment.

The general temper of the book may be judged from the "dedication." "*To the millions who toil without hope that the thousands may enjoy without thought.*" The fault of the book is the lack of poise. The reader gets the impression that the author has lost his temper and "has it in for" the capitalist and the well-to-do classes. This impatience betrays him into statements that will not stand. For instance, "It is ever the well-fed man who piously insists that 'man cannot live by bread alone'." One instantly recalls that the author of this language was Jesus, who had "not where to lay his head." Again, "the land owner is a parasite: he produces no more wealth than any other thief." Now, however deeply one may realize the enormous injustices of our economic system, he cannot but feel the injustice of this

remark, unless he has suffered his anger completely to upset his mental balance. It must be insisted that such writing does not help toward the attainment of social justice. It is much to be regretted that a writer so able should thus neutralize so largely the value of his work

C. S. GARDNER.

2. *Pedagogical.*

The Illustrative Teaching of Jesus. By Rev. George H. Young, M.A. Fleming H. Revell Co., New York, 1914. 230 pp. \$1.00 net.

This simple, clear and worthy message from Colgate University is a most readable and practical treatment of the methods of the Master for the general Bible student and Christian worker. In the Introduction the "Salient Features of Jesus' Teaching" are indicated. In Division I the Illustrative Teachings of Jesus drawn from human society are treated, while in Division II those taken from nature are discussed. There is a further classification in the chapters according to the *source* in life and in nature from which the illustrations are drawn. A brief illuminating discussion is given at the beginning of each chapter of those phases of society and nature necessary for the full appreciation of the illustrations which are taken from family life, ethical and social life, religious and political life and business life and general activities; also from inanimate nature, animate nature and physiological nature. The volume, if carefully read, will make a valuable contribution to one's conception of Jesus as the "Teacher come from God," and revealing in life, content of instruction and method of presentation the will of the Father.

B. H. DEMENT.

Marching Men, or Facing Problems of Childhood, Pulpit and Pew. By Leonidas Robinson, M.A., Ph.D. Boston, Sherman, French & Co., 1914. 237 pp. \$1.25 net.

Dr. Robinson evidently belongs to that growing class which he describes as engaged in an exhaustive and painstaking re-

search for new bases, looking toward the reconstruction of our devotional faith consistent with newly discovered facts of science and principles of criticism. For the sake of fulness it might be well to add: "consistent with the fundamental though ancient teaching of the word of God." The author is immersed in the idea of a new scientific viewpoint, a new psychology, a new pedagogy and in a sense a new Bible.

In Part I *Psychology* is treated in four chapters: "Psychology and Preacher Problems" is discussed in a suggestive way. The aim of the preacher should be to pierce the transient phenomena in religious experience, and arrive at the permanent and vital aspects of the religious life.

Dr. Robinson, in common with some other recent writers, strikes heavily against some of the positions taken by Dr. Rufus W. Weaver in his volume on *The Religious Development of the Child*. The special points of variance are the radical change effected in conversion, and the religious position and experience of the child. The chapters on "From Habit to Character" and "Interest and Attention" are pointed and well illustrated.

Part II is devoted to the *Problems of Pedagogy*. In the chapter on "Yesterday, To-day and To-morrow," the author gives an historic sketch of past views of childhood in both the educational and religious world; describes the present doctrine of child nature and forecasts what may be the future conception of childhood and method of pedagogy.

He makes a common but inexcusable mistake in his views of the doctrine of "total depravity" as held by those who believe in the necessity of a spiritual change before one can see or perceive or enter the kingdom of God. He says that Christ recognized in children a divine life that only needs to be developed; that "the nurture of childhood begins and ends wholly within the kingdom." He states but does not prove that "the Abrahamic covenant that included the children was adopted by Jesus, and its forms were filled with spiritual significance. They were in the covenant of Abraham; so they are children of God by the grace that is in Christ."

He does not seem to recognize the difference between a *cleavage* in consciousness made by dogma and the ceremonial knife, and the *cleavage* which is the inevitable consequence of realizing that one has fallen short of the divine standard of purity and life. It is therefore a reflection on parental training for children to discover that they are "lost" and in need of a Savior. The child must be taught that he is saved, not that he is lost and may be saved. That we must prevent our children from going far into sin is evidently our duty, but that we should teach them that they are already in the kingdom, already saved even before they believe, is by no means clear. In fact the author is ambiguous at the vital point; that is, the salvation of the child. He rightly says that the child is in a "safe condition," if not in a "saved condition," "he is savable." It is argued that the psychological effect of infant baptism upon parents, and the future of the child justifies the practice of the rite. Some valuable glimpses into human nature are presented and helpful methods of teaching suggested.

Part III is devoted to *The Book*. Dr. Robinson is a thorough-going Christian evolutionist and an adherent of the new criticism which is Higher Criticism somewhat toned down in its conclusions but adhered to in its fundamental principles and general documentary application. As a higher critic he is conservative, constructive and vitalistic. In the closing chapters he is quite practical as he opens the "Gates to the Old Testament," points out the "Roads to the Gospel" and turns "Some Keys" to New Testament revelation. Word studies throw flash lights upon many passages.

B. H. DEMENT.

By-Products of the Rural Sunday School. By J. M. Somerndike, Philadelphia, The Westminster Press, 1914. 169 pp. 60 cts. net.

We already have a comprehensive Sunday School literature but there is room for this informing and well-written volume by Dr. Somerndike.

The by-products of the Sunday School are rich and varied as revealed in the creation of higher ideals for material, social and educational improvement. Such topics as the following are discussed: The Expulsive Power of the Rural Sunday School, Communities Redeemed, How Churches are Developed, Training Workers for the Kingdom, Recruits for the Ministry and Missionary Service, and Social Effects of Sunday School Work.

The book abounds in photographic illustrations which indicate the various types of Sunday School work and the progressive transformations it effects in different communities, especially in the mountains, on the plains and in mining camps.

As a result of the work of one small Sunday School three preachers, two teachers, one lawyer, one doctor, have been sent out to bless the world, while several members of that school are now in college. The Sunday School exalts the standard of life and inspires noble achievement.

B. H. DEMENT.

The Pew and the Pupil. By Robinson P. D. Bennett. Philadelphia, The Westminster Press, 1914. 165 pp. 75 cts. net.

In Part I Dr. Bennett, an efficient Presbyterian pastor, discusses "Bridging the Chasm" or Why? and How? to bring the Sunday school and the church closer together. He shows the importance and method of drawing the pupil to the pew and the pew to the pupil. The church and the pupil alike need a more intimate fellowship.

It is interesting to note that the author refers to three ways of entering the church; by birth, by baptism and by confirmation. Such a position is confusing to one who is accustomed to consider the simple, direct teaching of the New Testament on the subject. Traditions and ecclesiasticism have a strong hold on some people, and Baptists still have a message for the world and a mission in the world.

The second part of the book consists of brief, practical sermons for the junior congregation.

B. H. DEMENT.

First Standard Manual of Teacher Training. By W. C. Barclay, Ph.D. The Methodist Book Concern, New York, Cincinnati, 1914. 353 pp. 60 cts. net.

Dr. Barclay has shown both scholarship and pedagogical skill by the discussions in the four primary sections of his *Manual of Teacher Training*: The Bible, twenty-one lectures; The Pupil, ten lectures; The Teacher, eight lectures; The School, eight lectures. The Introduction consists of four chapters dealing with the primacy of the pupil, the Sunday School as a religious institution and the place of the Bible in religious education.

Each lecture contains a main discussion, a constructive task, memory assignment, questions on the lesson, and references for supplementary reading. The volume easily ranks among the best works of the kind.

B. H. DEMENT.

Peloubet's Select Notes on the International Lessons. Boston, W. A. Wilde Co., 1915. \$1.00.

The forty-first annual volume of Peloubet's *Notes* combines as many excellencies as one is likely to find in any of our general Sunday school periodicals.

The lessons for 1915 are taken from the Old Testament, Judges to 2 Kings.

This volume gives a basis for teaching all grades in the Sunday School; broad views of history; many appropriate illustrations; sane interpretations and present-day applications of Biblical principles. Maps, pictures, subjects for discussion, quotations, chronological tables, library references, the lesson in art, hints to teachers and many other valuable features make Peloubet's *Notes* exceedingly helpful not only to Sunday School teachers but to all who desire a vivid and practical appreciation of the International Uniform Lessons for 1915.

B. H. DEMENT.

Bed-Time Stories for Little Children. By Gertrude Smith. Philadelphia, Henry Altemus Co., 1914. 191 pp. 50 cts.

These are pretty pictures and the stories are told in the well-known style of the author. They are well suited for their purpose.

Charley Circus: Among the Indians of Brazil, 135 pp. **In the Wilds of Brazil,** 139 pp. **Hunting and Trapping in Brazil,** 135 pp. By William James Morrison. Nashville, 1914, Publishing House M. E. Church, South. 50 cts. net, each volume.

Twelve story evenings are represented in each volume. The stories are entertaining and instructive. The descriptions and narratives are vivid and engaging but evidently the products of imagination and not reports of observation and experience. They are splendid books for children to hear or to read.

3. *Preaching and Piety.*

The Triumphant Ministry. By Timothy Kilbourn. The Westminster Press, Philadelphia, 1914. 107 pp. 40 cts. net.

The sub-title tells us that these are "letters from Timothy Kilbourn to Fred Gaynor, Assistant Minister in the City of the Stranger." The message they contain is intended primarily to reach the youth of our schools and colleges, our academies and universities, to show them that the "call to the ministry" is "nothing magical or mysterious, but a divinely presented opportunity for rendering the highest possible human service." But it comes also to urge on and encourage those students who have already volunteered for the Christian ministry to quit themselves like men both in preparation and in service. Charles R. Erdman, in the Introduction, asks "Why do not more men of the highest ability volunteer for the ministry?" Is it because the claims and attractions of the ministry are so seldom presented to young men by parents, pastors, teachers and friends? This "packet of letters," as he says, "presents those claims with all the impressiveness of deep conviction and with

all the power of personal appeal." The book is both inspirational and informing, in dealing with the three ways in which the man listening to the call to-day may make his ministry triumphant: the opportunity of *administration*, the opportunity of the *pulpit*, and the opportunity of *personality*. Of the last the author says, "The most thrilling medium for the transmission of truth is still a living person stirred with a great passion for mankind." "This is the opportunity of the pulpit for the man who is called of God to unfold the message of the Old and New Testaments under the power of Christ out of a heart aflame with interest in men."

GEO. B. EAGER.

The Romance of Preaching. By Charles Sylvester Horne. New York, Fleming H. Revell Company, 1914. \$1.50.

No more important and impressive word to preachers about their work has been spoken in many years. The series of Yale Lectures on Preaching contains many volumes of great inspirational value, and Mr. Horne represents himself as a somewhat envious gleaner who follows the reapers in a field when little grain is left. His modesty is becoming; but his readers, when they finish his lectures, will be inclined to say that he is the greatest reaper of them all. These lectures, both for matter and style, must be ranked among the greatest deliverances on the subject of preaching ever made.

What preachers need to-day is not so much technical instruction as to Homiletical method—though many of them sorely need that; it is to be given a larger conception of their work, a new inspiration—in a word, to have generated in their souls a fresh and holy enthusiasm for their great task. I know of nothing in the whole range of the literature of the subject so well adapted to do this as this volume of lectures. The author had—alas! that we must speak of him in the past tense, for he passed into the unseen only three days after delivering these lectures—a truly prophetic soul. You become conscious that you are reading the words of a man who not only talked elo-

quently and inspiringly about the ministry but exemplified what he said in his own notable ministry in London. He was one of the great spiritual forces of England.

Every one whose attention is called to this book will make a mistake if he does not place it in his library.

C. S. GARDNER.

Vital Elements in Preaching. By Arthur S. Hoyt. Professor of Homiletics and Sociology in Auburn Theological Seminary, etc. New York, The Macmillan Company, 1914. 326 pp. \$1.50 net.

These lectures have been delivered to classes at the Auburn Seminary and at the Chicago Divinity School during a summer term.

It cannot be said that there is anything new in them; but they are impressive discussions of "Vital elements in Preaching." They are characterized by the modesty, simplicity, sincerity, sanity and clear insight which seem to mark all of Professor Hoyt's work. They clarify, if they do not extend, the preacher's comprehension of his work, and, what is of even greater importance, they give the preacher a fresh *appreciation* of his task. Their spiritual value for the preacher is very great.

C. S. GARDNER.

Personal Christianity: Instruments and Ends in the Kingdom of God. By Francis J. McConnell, one of the Bishops of the Methodist Episcopal Church. New York, Fleming H. Revell Company, 1914. 265 pp. \$1.25 net.

This volume contains the lectures before Vanderbilt University on the Cole Foundation. We are told in the Prefatory Note that "it is the purpose of these lectures to show that persons, existing on earth in intimate interdependence, are ends-in-themselves in the Kingdom of God on earth, and that all things else,—books, creeds rituals, organizations,—are instrumental, with only such sacredness as can attach to instruments." This thesis the lectures sustain with power. In the first, the importance of personality is emphasized; and in the second the instrumental relation of all else is set forth. Then the author

proceeds to discuss the "instruments" in some detail—the philosophical, the moral, the social, closing with a sketch of the world-wide mission of Christianity.

The author's attitude may be described as progressively conservative, and the book is stimulating, sane, putting the emphasis on the real values.

The author has a pungent and rather epigrammatic way of stating important truths, which adds to the interest of the reader. It is a really valuable book.

C. S. GARDNER.

Intimate Letters on Personal Problems. By Rev. J. R. Miller, D.D. Selected and Arranged by John T. Faris, D.D. George H. Doran Company, New York, 1914. 289 pp. \$1.25 net.

A fine example of "the ministry of letter writing", so graciously and extensively exercised during the author's busy life. These letters were carefully selected, says Dr. Faris, from more than a score of letter books in which copies were found of the good man's loving messages to known and unknown correspondents in all parts of the world. They are well classified under such suggestive heads as "Getting Along with Others," "The Anxieties of the Toiler;" "Beginning the Christian Life;" "Doubts and Doubters;" "Growing in Grace;" "Prayer Problems;" "Young People's Problems;" "Questions About Marriage;" "To Anxious Mothers;" "The Hard Things of Life;" and "Comfort for the Bereaved."

It was his habit, on Sunday evenings especially, to make note of all the people whom he had met or of whom he had heard during the day to whom letters might do good. As soon as possible a letter was sent to each one with an appropriate word of sympathy, congratulation, cheer, or good wishes. Then he kept a record of the important dates in the lives of his people—birthdays, wedding anniversaries, and so forth—and each of these he turned to account by sending a letter of remembrance. If he heard of sickness or death in any family with which he was acquainted, in his own town, in distant parts of

America, or in foreign countries, he used the opportunity to write a letter. It was a rule of his life most faithfully kept to send each day at least one letter of cheer to some one who was in special sorrow or need. A business man said a few days after his death: "I have carefully kept a package of messages from him. Somehow he kept track of me from the time I took my first position. Every time I was promoted or my salary was increased he wrote to me. There was a letter when I was married, and more letters on wedding anniversaries. When a child was born, when there was sickness in the home, when there were financial reverses, when we were rejoicing or sorrowing, he wrote to us. And I think that he did no more for us than for thousands of others, many of whom he had never seen."

Pastors who may read these lines may well learn a lesson here and follow his example to some extent at least. Because of such ministries, even more perhaps than those of his pulpit, it is true of him for thousands, "Though dead he yet speaketh."

GEO. B. EAGER.

The Buried Ideal. By Charles Lawson. Boston, Sherman, French and Company, 1914. 183 pp. \$1.25 net.

A clever, brilliant, heterodox, stimulating and provoking study of the questions "What is one's duty?" and "Why should one do it?" with which the pious ejaculation, "If only everybody did his duty!" everywhere finds itself countered in these sceptical times. It proceeds on the assumption that many of the old imperatives of morality and religion have lapsed considerably in authority and power, and that we meet on every side the objection to even the best brands of duty, "that it is rather a dull business at best, that it leaves the zest of life to be sought in other doings, and is only a half-guide to the social goal of joy in widest commonalty spread."

The method of the book is novel and striking. Instead of planning and pleading out of his own imaginings, as some others have done, the author goes for information and exhortation back to "the beginning of social responsibility as exemplified in early

English tribal life"—particularly in the operation of "the companionship," or band of warriors attached to an overlord or chief. He attempts to show how in those stirring days duty was conceived and defined, understood and done, simply as a debt of personal devotion joyfully acknowledged and often dearly paid. Then he traces, "with many a winding 'bout," the subsequent growth of this idea throughout the spheres of Church and State to itself climax in the Feudal System, and its ultimate breaking-down when the old personal loyalties were loosened amid the concerns of Kingdoms. Turning then to modern times, he subjects to keenest criticism the impersonal and mechanical trend and tone of present day life, as well as the proposed "remedial measures" which leave either human nature or human happiness out of their reckoning. Finally he offers, with many a subtle and trenchant thrust, suggestions for the application of the lessons drawn from this study to the solution of present-day problems. He would have us conceive of "duty," not as a distant, or abstract and forbidding "moral imperative," after Kant and Company, but as something deeply and warmly and wholesomely personal—an ideal both workable and joyful, that opens to the socially inclined and generous at least a life-way and a life-work which constitute or bring their own sweet reward.

GEO. B. EAGER.

The Christian Life. By Rev. R. H. Coats, M.A., B.D. Edinburgh, T. & T. Clark, 1914. 164 pp. Paper covers, 6d.

This little volume is from one who shows throughout a reverence for Scripture, a balanced judgment and fine literary style; but he feels what is inevitable, that, in every attempt to give a detailed and systematic exposition of the Christian life, something of its finer essence and spiritual fragrance will evaporate. Admitting this, however, and that one will always need to confirm and correct what is so written by turning to the warm realities, simplicities and ventures of the Christian life itself, such a work is not in vain. The intellect craves for it, and the

heart will find food and tonic in it, too. The work is well suited, as it is primarily intended, for the use of study circles, and young people's classes, but it will be of real service in dealing with inquirers in general. An appendix is devoted to suggestions for its use in the conduct of study circles.

GEO. B. EAGER.

Lands and Peoples of the Bible. By James Bakie, F.R.A.S. London: Adam and Charles Black, 1914. Through The Macmillan Company, New York. 288 pp. \$1.50 net.

The author of "The Story of the Pharoahs," "Peeps at Ancient Egypt," etc. gives us in this book something far superior to the ordinary book of travels in Bible lands. The substance of what he gave to his class in lecture form last winter he now publishes in this more complete and finished form, in the well warranted hope that Bible students and teachers of Bible classes may find it helpful in providing a background upon which to project the Scripture narrative, and of enabling the reader to form some complete conception of the great lands and nations with which the chosen people had to deal. The value and interest of the book as a medium of instruction will be greatly enhanced, certainly, by the fulness and beauty of its illustrations—an exquisite frontispiece in color, The Holy City, forty-eight full-page illustrations from singularly fine, well selected photographs and a double-page relief map of The World of Old Testament History. In the case of Palestine, it is the *land* that has been thus illustrated; in the case of Mesopotamia and Egypt it is the works of art and the historic monuments that have been drawn upon. The author lays no claim to originality, but he has here presented in small compass, charming style and excellently classified, facts for which the ordinary student and teacher might otherwise have to search through many large and costly treatises. A valuable appendix (4 pp.) is devoted to a sane and scholarly discussion of "The Date of the Exodus"; a Bibliography gives a list of the most important and useful books available to the English reader on the subjects

treated, and this is followed by a comparative Chronological Table, in which the dates for Egypt and Babylonia begin with the commencement of the unified government under Mena of the First Dynasty in Egypt, and Sargon of Akkad in Babylonia respectively. Then comes an excellent index and a useful list of passages of Scripture quoted or referred to.

GEO. B. EAGER.

Spiritual Culture. By Rev. Frederick A. Noble. Geo. H. Doran Company, New York, 1914. 346 pp. \$1.25 net.

The author's foreword and treatment of his great subject have the ring of conviction and the illumination of a lofty spiritual aim. His purpose is practical, not speculative, "to aid in the development of an intelligent, sincere and earnest religious life." He is certainly right in the persuasion that there is urgent need of a more marked and dominant note in the spirituality of the day. Popular thought runs largely in other directions. Church activities are chiefly concerned with other aims. But life, if it is to be fruitful in good works for any length of time, must have spiritual roots and the invigoration which such roots convey. Faith, love, obedience and the spirit of devotion and self-sacrifice will not long survive the decay or serious decrease of earnest longing for God, and the continuous reinforcement of strength and moral purpose found in tender and habitual communion with God. The cultivation of such spirituality is urged both for its own sake as a most precious and beautiful achievement, and also in the common interest of our patient continuance and highest efficiency in well doing. There is nothing, after all, so convincing of the truth and reality of the Gospel of Christ as a living disciple whose face is aglow with the radiance caught from the divine face, and whose walk is in the light that shineth more and more unto the perfect day.

The message is delivered with prophetic unction and in a style most persuasive and impressive. Not a chapter shows a trace of anything morbid, but we have instead a healthy, bal-

anced treatment which must make for a robust spirituality and an effective Christianity. The ways and means of attaining such spirituality are discerned with rare insight and set forth with great simplicity and force.

GEO. B. EAGER.

Desert, Pinnacle and Mountain. By George Clarke Peck. New York, The Methodist Book Concern, 1914. 68 pp. 50 cts. net.

This is a charming booklet interpreting the nature of our Lord's three temptations and applying the principles of these temptations to the lives of modern men. The author rightly stresses the fact that these temptations were those of a real "man." He could not have been "tempted in all points as we are" unless he had been "very man." Perhaps, our author over-stresses the humanity of Jesus when he says He was "*all man.*"

Aptly does the author drive home the thought that exaltation means temptation. Jesus had just heard the Father say from the skies, "This is my beloved Son in whom I am well pleased." So it is with men. Some peculiar temptation is sure to follow a brilliant experience or a splendid promotion.

The three temptations are happily characterized as: First, "the temptation of a child"; second, "the temptation of youth"; and third, "the temptation to use power ignobly"; for one's own selfish gratification. The second temptation, in other words, was the "temptation to jump instead of using the stairs," to use the "short cut" to success. "Love of the spectacular," "sense of self-importance" lead many men to yield to this second temptation "to jump." The third temptation "is the temptation to hasten a fine consummation; to move forward the hands of the clock; to quicken the march of a world's remaking." Mozart was tempted thus to change his style for quick popularity; the student is thus tempted when his glow of zeal suggests that he quit the class and take up the role of life's leader.

The book is a gem in literary structure and fine fuel for feeding the fires of devotion in the stress and strain of life's temptations.

C. B. WILLIAMS.

The Philosophy of Christ's Temptation. By George Stephen Painter, Ph.D. Boston, Sherman, French and Co., 1914. 332 pp. \$1.50 net.

The title of this vigorous and thought-provoking volume might appropriately be called the Psychology of Christ's Temptation. The first two chapters are philosophical while the remaining chapters are more strictly psychological. The book is interpretative of the author's views of the Bible as a literary production containing a spiritual message of Jesus Christ as the highest expression of God's will in human nature, of the primacy of the spiritual in a world where materialism urges its claims, and of the relation of solitude and temptation to the development of the highest personality.

The nature of God is discussed but objection is raised against using the term *person* to designate the threefold distinction in the Trinity—Father, Son and Holy Spirit. He admits a metaphysical argument in favor of the Trinity on the ground that "the ethical nature of God demands a social basis." He believes in the direct creation of every soul but does not accept the virgin birth of Christ as either reasonable or Scriptural. He wrongly interprets Paul's use of the word *flesh* and thinks the Apostle employed Plato's doctrine of the warfare of matter against mind as basal in his theology. Denying that matter is inherently evil he leaps to the unwarranted conclusion that even if Christ were born of Joseph and Mary he would have been sinless in his birth—like all other men properly introduced into the world.

Christ went into the wilderness impelled by his own spirit strengthened by the Spirit of God to be tested by solemn meditation and the weighing of the moral issues of life.

Temptation is possible for all free agents, when the pleasurable and the desirable collide with right and duty temptation is engendered. From God's side temptation is moral discipline, spiritual struggle and triumph.

The devil is not a real spirit but the personification of evil, for "evil has been generalized and the devil is a sort of fallacy

of the universal." He says that the Biblical representation of bodily disease as caused by devils must be rejected by every enlightened mind. The casting out of the unclean spirit which entered a herd of swine is characterized as pure legend.

"That individuals are good or evil spirits is intelligible, but that good or evil spirits, external to or other than themselves, can enter in and possess them is nothing other than foolishness." It is practically certain that some wise men could find a more correct term as a substitute for "foolishness" in this connection. "It might be possible, indeed, if all the facts were known, even in the cases of those raised from the dead or in that of Christ's own resurrection, that we might be able to obtain a comprehensible manner of their accomplishment." "Miracles may not be said to be irrational, but are extra-rational, and for that reason can never appeal understandingly to the mind."

The three temptations of Jesus are treated in three chapters, and are taken as typical of all kinds of tests which prove a moral discipline. First, *Sensuousness*, or the appeal through the senses—the temptation to use his power to secure food for the body.

Second, *Selfishness*, or the appeal through vanity—the temptation to make a display and win applause.

Third, *Sovereignty*, or the appeal through love of power—the temptation to reign at the expense of allegiance to God.

The volume will stimulate thought even where it awakens dissent. The author thinks clearly and expresses himself vigorously.

B. H. DEMENT.

God's Salvation: What It Is and How to Obtain It. By Philip Mauro. Morgan & Scott, London. 1d.

This is not only a plain and faithful setting forth of the way of life; it also marks one or two wrong ways. Especially does it expose the futility of trusting in an outwardly moral life, or of attendance on a round of church services. Even those who are

complacent because they have accepted adult baptism will find cause to ask if it was believer's baptism, and to consider whether they trust in that or in Christ.

W. T. WHITLEY.

The Supplement: A Collection of Hymns and Tunes Specially Designed as a Supplement to any Hymn Book. Morgan & Scott, London. 337 hymns; paper 18d. net, cloth limp 24d; cloth boards, 30d. net.

Most of the hymns are new, and all the musical settings are new, copyright in America. Any church which has a good standard book with the old favorites, and desires to augment with a good variety, can obtain this with the certainty that there will be the Gospel message, attractively presented.

W. T. WHITLEY.

The Secret of Intercession. By the Rev. Andrew Murray, D.D. Morgan & Scott, 6d., 1s., 1s.6d., 2s., all net.

Dr. Murray is one who always lifts us to high levels. Here he desires to lead us to the privilege of intercessory prayer, and gives thirty short daily meditations. These may easily initiate into the joy, and unseal the fountain of devotion. The booklet is most daintily got up.

W. T. WHITLEY.

4. *Organization and Institution.*

Evangelical Christianity: Its History and Witness. By W. B. Selbie, M.A., D.D. George H. Doran Company, New York, 1914. 256 pp. \$1.00 net.

The lectures here brought together in book form come as a sequel to a lecture by Prof. J. Vernon Bartlet, D.D., of Mansfield College, Oxford, England, on "The Positive Protestant Idea of Church and Ministry as Rooted in Early Christianity."

They undertake to give us the unfoldings of the Evangelical idea of Christianity "in the history and present influence of

various communions, differing in organization but agreeing in their essential view of the Gospel and Church of Christ." By "Evangelical" is meant, the author explains, "that type of Christian life and truth which regards as primary and determinative, alike for the individual and for the church, living faith in Christ as all-sufficient mediator of God's grace." The emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity. His avowed aim has been to bring out the contribution of each of the various species of church life dealt with to the common religious and moral life of the several units of the larger whole which they jointly constitute, and, to this end, "to treat these as far as possible in the order of their emergence in our national history." The Baptists are represented by Rev. Newton H. Marshall, Ph.D., of Hampstead, who finds Baptists and Anabaptists distinct in origin and doctrine, and that Baptists did chiefly one great thing, that was the rescue and reassertion of the true doctrine of conversion. Out of this sprung the full doctrine of religious liberty and the modern missionary enterprise. More and more, the author concedes, it is felt among Christians of all types that no one existing order of ecclesiastical polity is complete in itself, and that the only hope of attaining the fulness of Christian life lies in a candid and sympathetic recognition of the positive truth committed to all the living communions of Christ's people. These lectures are worthy to be seriously and sympathetically studied as a fraternal and helpful step toward this end.

GEO. B. EAGER.

Methodism Rediscovering Itself. By Abram S. Kavanaugh. With Introduction by Bishop Luther B. Wilson. The Methodist Book Concern, New York, Cincinnati, 1914. 87 pp. 40 cts. net.

The author of this booklet read a paper at a session of the New York Preachers' Meeting last winter which made a profound impression because of facts recited about Methodist and other churches in Greater New York. The result of his investigations and the efforts made to meet the needs of the situation, are now given this permanent form.

The volume may be profitably studied by all who are interested in the progress of Evangelical Christianity in great cities, for the chief facts presented, the principles involved and many of the conclusions reached have a direct bearing upon the ominous conditions which all other churches of the evangelical faith are called upon to face elsewhere as well as in our great metropolis. The author's main contention is that Methodism's recovery of her lost power depends upon the consistent reapplication of two great principles which have been too long overlooked, the place of philanthropic work in vital religion, and the personal method in evangelism. On these points he speaks intelligently and forcibly and his message should have thoughtful consideration.

GEO. B. EAGER.

The Meaning of Baptism. By Charles Clayton Morrison, Editor The Christian Century. Chicago, Disciples Pub. Society.

This is one of the most interesting and significant of recent books on baptism. The author is a member of the Disciples Church and editor of one of their most important publications. He is therefore an immersionist in principle and practice, and would be supposed to be a follower of Mr. Alexander Campbell, the founder of that sect. And yet he breaks away from what he terms the "immersion dogma" and consciously and vigorously opposes Alexander Campbell. What the author means by "immersion dogma" is not very clear. It is not the "practice" of immersion, for he believes in that. Apparently by "immersion dogma" he means the insistence that the bare physical act of immersion is alone baptism and all there is in baptism. He reiterates the assertion that baptism is not a physical but a moral act, a self commitment, an "initiation" into the church of Christ. It is the act of joining the church, a social act. The idea of a spiritual Church is repudiated; the only church is the visible body of believers into which baptism inducts one. One body of Christians is as truly a church of Christ as any other, and any act called baptism suffices, though immersion is the

Biblical and most satisfactory form. He declares in the Preface "that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them," that "the younger generation of educated Disciple ministers and church leaders are in great confusion of mind on the subject" of baptism, and that he has written to "offer a positive ground upon which those who have grown indifferent to the baptism question may stand." He hopes that he has succeeded "in working out a thesis on baptism which resolves from it all elements of legalism and arbitrariness and at the same time revives it as a *preachable* subject for the modern minister." pp. 708.

The author writes for his own church and for the Baptists, that is for all who insist that baptism is an immersion in water. This view he repudiates, maintaining the thesis that classic usage does not settle this question. In fact he seems to claim that the physical act was scarcely in the mind of the first Christians. To them it was a moral and social act, and this significance alone was present to their minds, though they did actually immerse. He seems to think that all who practice immersion see in it nothing but the bare physical act, which is of course far from the truth with respect to the Baptists whatever may be true among Disciples. To his thinking there is no symbolism in the act. Its whole significance lies in its initiatory character, and naturally one act is about as good as another. His view leads to the conclusion that any other self-dedicatory act might be used just as well as baptism. And yet he insists that baptism as interpreted by him is absolutely necessary to salvation. At the same time he protests vigorously against the legalistic and sacramentarian views of baptism. His belief that baptism is the social act of self-dedication, inevitably excludes infant baptism, and yet he favors the reception without rebaptism of members baptized in infancy coming from pedo-baptist churches. Baptism as he defines it is absolutely necessary to salvation, and yet those churches that baptize in infancy are true churches of Christ and their members to be received by the Disciples without baptism.

The book is an attempt at an irenicon between the Disciples and the non-immersing pedobaptists; it is also a serious attempt to get away from and to get the Disciples away from the bare legalistic ceremonialism of Alexander Campbell. It is a return toward spiritual religion. But as is perhaps natural, the book is confused and full of contradictions. For example the legalistic and sacramentarian view of baptism is rejected, but baptism is one of the necessary conditions of salvation; baptism is not a physical but a moral act, and yet it is inseparably connected with a physical act; baptism is not immersion, and yet immersion was the Scriptural and is the best act; infant baptism is excluded and is no baptism, but people baptized in infancy are to be received into the churches; one cannot unite himself with God's people except in something called baptism, though it makes little difference what that something is.

The book is a curious congeries of contradictory views, but in so far as it indicates a recession from Mr. Campbell's position on the part of the Disciples it is to be welcomed.

W. J. MCGLOTHLIN.

The Great Misnomer, or The Lord's Supper Rescued from the Perversion of its Original Design. By Tiberius Gracchus Jones, D.D. The Griffith & Rowland Press, Philadelphia, 1914. 186 pp. \$1.00 net.

The original purpose and spirit of the scholarly author of this notable book is best set forth in his own words: "We have striven in our discussion to free and disencumber a great question—the whole controversy respecting our Lord's memorial rite—from the biasing and blinding effects of a great error, whose evil influence has been wide-spread and prevalent, and thus lift the whole subject to a higher plane, above the warping and misleading tendencies of individual and personal sentiment, social feeling, and all mere party ends. * * * In what we have written we have had toward others of a different Christian name no spirit of hostility or disparagement. We regard them as our brethren, the children of our common Father, the servants of our common Lord." * * * "We rejoice in believing that, in no

slight degree, through their manifold labors and holy lives, there is a constant approximation toward a truer unity and communion among all believers, and the realization, in its fulness, of the prayer of Jesus, that his people all might be one."

Not a line of the book violates the noble spirit and lofty purpose thus avowed and expressed. The publishers have done a real service, alike to Baptist and Pedobaptists, in reissuing the work in this new and most attractive and creditable form.

The Lord's Supper. By Philip Mauro. Morgan & Scott, London. 3d.

Mr. Mauro lately issued a most welcome little book on baptism; he now follows with an equally clear exposition of the symbolism of the Lord's Supper, and the Gospel truths it sets forth. Even if he presses his principles once to an extreme where few will follow, we heartily agree that the value of the ordinance is in the witness it bears to the redemptive work of the Lord.

Training in the Baptist Spirit. By I. J. Van Ness, D.D., Sunday School Board, Nashville, Tenn., 1914. 176 pp. 50 cts.

This new volume issued by the Sunday School Board is intended as a text-book in the training of our Baptist young people. The young people need training in this direction and the author has rendered very valuable service in writing a book to be used for this purpose. It is an admirable mixture of good spirit and fraternal feeling with loyalty to all the distinctive features of our Baptist life. It ought to tone down some who are more Baptist than Christian, and tone up some who are weak and flabby in their donominational loyalty. The author says he has made an "effort to interpret that which has characterized the best Baptist life of the past and set forth that which should characterize it in the future." In this I believe he has succeeded. It is to be hoped that the book will be widely used by pastors in the training of their young people.

The Southern Baptist Crisis. A Readjustment for Efficiency. By Walter Nathan Johnson. Charity & Children, Thomasville, N. C. 15 cts.

Oppressed by things seen and heard at the last Southern Baptist Convention the author was impelled to write this brochure as his contribution to the ferment of thought concerning methods and machinery for work now in progress among Southern Baptists. This is not the place to review the author's thought. Suffice it to say that the booklet is a searching and trenchant survey of the situation. It is a time for earnest thought and Dr. Johnson's booklet will provoke it.

Neely's Parliamentary Practice. By Bishop Thomas B. Neely. The Abingdon Press, New York, Cincinnati, 1914. 231 pp. 50 cts. net.

What Kerfoot's Parliamentary Practice has become to Baptists this booklet has been since 1883 to Methodists. Now at the request of the publishers, it has been revised and enlarged and brought down to date. The author says "A really new book has been made which will supplant the little treatise of thirty years ago," and "it is hoped that it will even more fully meet the practical needs of individuals and of parliamentary organizations."

Baptist Authors, A Manual of Bibliography, 1500-1914. By W. E. McIntyre, D.D.

In undertaking "a comprehensive manual of bibliography, covering Baptist authorship for the last four centuries," Dr. McIntyre has set himself a most difficult task, the doing of which will be an honorable and highly useful service. He is attempting to cover Baptist authorship of all sorts in all lands.

The work is issued in sectional "numbers" to be issued "one about every two months." Three numbers have been issued. The price is 60 cents per number; six numbers in advance, \$3.00; complete, \$8.00. Orders to be sent to the author, Box 229 St. John, N. B., Canada.

Studies in Methodist Literature. By Watson Boone Duncan, A.M., Ph.D., Author of "Character Building," etc. Nashville, 1914, Publishing House M. E. Church, South. 173 pp. 50 cts. net.

This is an analytical and descriptive bibliography of works whose authors were Methodists. It was prepared and arranged as a volume for the "Epworth League Reading Course," but will have general interest not only for Methodists but for others as well.

II. BIBLICAL LITERATURE.

1. *Old Testament.*

Die Psalmen übersetzt und erklärt von D. Rudolf Kittel, Professor der Theologie in Leipzig. Erste und zweite Auflage. A. Deichert'sche Verlagsbuchhandlung. Leipzig, 1914. lix+521 pp., 12 M.

Professor Kittel is recognized as one of the foremost Old Testament scholars in the world. The appearance of a commentary on the Psalms from the pen of such a distinguished teacher is a notable event in Biblical scholarship. Professor Kittel informs us that his purpose was not to prepare a specially learned commentary, but rather one that could be easily understood, and at the same time thoroughly readable. He expresses warm admiration for the work of Gunkel entitled, "Ausgewählten Psalmen," and of Stark, who has written on the Psalms in the series entitled, "Die Schriften des Alten Testaments," edited by Gressman and other scholars. He has made it his aim not to accumulate a body of learned opinion from the works of previous scholars but to make a fresh translation from a carefully edited Hebrew text, and then to contribute such introductory matter and explanatory notes as will enable the reader to appreciate the beauty and power of the Psalms. Dr. Kittel has succeeded in his effort to make a thoroughly readable commentary. He does not give any considerable space to questions of authorship. He makes it his aim to present these beautiful lyrics as the highest expression of Israel's religious life; putting more emphasis on literary form and religious life than on ques-

tions of date and authorship. Professor Kittel does not agree with the radical critics concerning the late origin of psalm-writing in Israel. He is of the opinion that psalms were composed and sung in the time of David, and possibly at an earlier date. He thinks, however, that it is scarcely possible to identify any individual psalms in the Psalter as we have it as Davidic in origin. He devotes little space in his commentary to such questions, making it his aim to introduce modern readers to the charm and uplift that come from a sympathetic study of Israel's hymnal and prayer-book.

Dr. Kittel has prefixed to each psalm a special title, some of which are quite happy. He suggests as the title for the First Psalm, "The Two Ways"; for the sixteenth, "God the Highest Good"; for the thirty-seventh, "Happiness of the Wicked Appearance Only"; for Psalms forty-two and three, "Homesickness for God"; for Psalm seventy-one, "In Old Age Forsake Me Not." In general, Professor Kittel has given special attention in his commentary to literary form, thereby making it easy to understand his meaning and enticing the reader to pursue the study. Special topics of great importance are treated at length in separate articles. There is full recognition of the Babylonian and Egyptian literature similar to the Psalter. Dr. Kittel has learned much from Calvin in the psychological interpretation of the Psalms. He has also drunk deep of Luther's spirit. He has written a commentary that will find a warm welcome on the desk of Old Testament scholars.

JOHN R. SAMPEY.

The Prophet and His Problems. By J. M. Powis Smith, Ph.D. New York, Charles Scribner's Sons, 1914. 244 pp. \$1.25 net.

Three of the eight chapters in Dr. Smith's latest book had already appeared in Biblical or theological journals, though there has been revision and enlargement of them for the volume on "The Prophet and his Problems." The author is known as a diligent student, a vigorous teacher, and a stimulating writer. He is master of a trenchant style; and is not afraid to speak his

mind, even to the point of shocking persons of conventional taste. Thus in advocating the literal view as to the marriage of Hosea, he writes: "Hosea was not led blindfolded by Yahweh into a marriage that was to break his heart and wreck his life. On the contrary, he married a woman of evil reputation with his eyes wide open. If this seem to us a psychological impossibility, we need only recall other cases in which prophets did extraordinary things. The psychology of a prophet was not subject to the laws controlling the mental operations of ordinary men. The belief that Yahweh willed the performance of any act was enough to lead him to undertake the most unusual, yea, repugnant programme."

Dr. Smith's occasional tendency to rank literalism in interpretation is at its worst in this chapter on "A Prophet's Marriage" in which he makes bold to say: "The prophets were never deterred from any course by the fear of its being considered startling. The standards of taste of that day were not identical with ours; but the prophets were not afraid to violate such standards as there were. Isaiah walked the streets of Jerusalem in stark nakedness; Ezekiel broke through the wall of his own house and moved out his goods under cover of the dark; Jeremiah dragged his dirty linen before the public eye. Hosea is moving along the same lines when he marries a harlot and declares it to be in obedience to Yahweh's behest."

Writing of the lying spirit that went forth from the presence of Jehovah to deceive the four hundred prophets of Ahab, Prof. Smith says:

"It is at once evident that the moral responsibility for the lie rests upon Yahweh himself. The prophets are helpless; Yahweh, through His agent, has inspired them to tell a lie. What a flood of light a statement like this lets in upon the ethical standards of the prophets of the ninth century B. C.! Micaiah's God was capable of strange and questionable things. Strictly speaking, if Micaiah's interpretation of their conduct be correct, the four hundred prophets are free from all blame. They are but unconscious tools in the hand of Yahweh."

Dr. Smith has given us a book that will provoke thought and stimulate research. There is not a dull page in it.

JOHN R. SAMPEY.

The Culture of Ancient Israel. By Carl Heinrich Cornill, Professor of Old Testament History in the University of Halle. Chicago, The Open Court Publishing Co., 1914. 167 pp.

American admirers of Professor Cornill have brought together in this volume five of his popular lectures on Old Testament subjects. In the lecture "Rise of the People of Israel" and in that on "Moses, the Founder of Monotheistic Religion," Professor Cornill presents the current advanced view of the origin of Israel's religion. He always speaks and writes in a most fascinating manner. On almost every page there may be found sentences worthy of quotation by reason of their brilliancy. Among the notable deliverances contained in the volume under review, we allow space for the following:

"The most careful and impartial weighing of all adverse arguments and difficulties has not as yet been able to shake my faith in the genuine historical authenticity of Abraham. I regard Abraham as an historical personality in the strictest sense of the word, as really so as Alaric, the king of the Visigoths, or Rurik, the prince of the Varangians." "Israel is the only nation of which we have knowledge, that had never had a mythology, that never differentiated divinity according to sex—the concept 'goddess' is so absolutely inconceivable to the Israelites that the Hebrew language never attempted to form the word 'goddess!' This is a miracle performed by Moses which is greater and more incomprehensible than the greatest and most incomprehensible which tradition has ascribed to him." "Permit me in closing to mention a recent personal experience of mine, illustrating the manner in which the Psalms give us the fitting word for every situation in life. One who for days and weeks has watched in anguish over the life that is dearest to him on earth, when he has already prepared to surrender it, there comes a turn for the better, and the angel of death who has already spread his

dark wings over the victim, departs, and life returns,—who could express what overwhelms his deeply stirred heart in such a moment save in the words of the Psalm: ‘God is unto us a God of deliverances; and unto the Lord belongeth escape even from death.’ “Religion itself put into speech for all mankind,—that is the significance of the Psalms in universal literature.”

Professor Cornill also discusses “Education of Children in Ancient Israel,” “Music in the Old Testament,” and “The Psalms in Universal Literature.” The author’s weight of learning does not in the least prevent him from being intensely interesting.

JOHN R. SAMPEY.

The Romance of Bible Chronology. An Exposition of the meaning, and a Demonstration of the Truth, of every Chronological Statement Contained in the Hebrew Text of the Old Testament. Volume I. The Treatise. Volume II. Chronological Tables. By the Rev. Martin Anstey, B.D., M.A. Marshall Brothers, London and New York, 1913. 302 and 56 pp.

Mr. Anstey has spent much time in the study of Biblical Chronology. The results of his investigations are presented in a very attractive manner. The tables are so arranged that the eye can quickly seize the salient points. The mechanical work is excellent. Moreover, the evident fascination of the subject for the author is contagious, so that one reads the letter-press accompanying the tables without imagining that he is dealing with a dry and tedious subject. The student of this work will learn much besides mere chronology. One does not need to accept as final the conclusions of the treatise in order to get profit from perusing its pages. Here is a storehouse of information concerning the problems of Bible chronology.

The most striking and original feature of Mr. Anstey’s work is his use of Daniel 9:24-27 as a means of determining the length of time between the first year of Cyrus the Great and the crucifixion of Jesus. He interprets a week as meaning seven years; and thinks that there were 483 years (or 69 weeks) between the decree of Cyrus for the rebuilding of the temple and the

crucifixion. Hence he lowers the date for the first year of the reign of Cyrus over Babylon and the world by 82 years, that is, from 536 B. C. to 454 B. C. He estimates that the decree of Cyrus was issued in An. Hom. 3589 and that the crucifixion took place in An. Hom. 4071.

Mr. Anstey's enthusiasm for his subject and his confidence in the conclusions to which he has attained lend a charm to his discussions. " 'Here I stand.' *Athanasius contra mundum*. The received chronology is false. The chronology of the Old Testament is true."

JOHN R. SAMPEY.

Psalterium Latinum Cum Graeco et Hebraeo Comparatum. *Explanavit Annotationibus Grammaticis Instruxit Josephus Bonaccorsi. Libellus Primus.* Florentiae. "Libreria Editrice Fiorentina." 1914. 112 pp. L. 3.50.

Signore Bonaccorsi is issuing the Latin Psalter with full comparison of the Hebrew and the Septuagint. The most ancient Latin translation of the Psalter appears in one column, at the left of which is placed the Greek text as issued by Swete, while a third column presents the Gallican Psalter, with the variations of the Roman Psalter in footnotes. Jerome's Latin translation of the Hebrew text occupies a fourth column. Ample notes accompany the text. The first part includes Psalms I-XI.

Le Palais der Darius 1 er à Suse. Simple notice par M. L. Pillet, Architecte Diplome par le Gouvernement. Paris. 1914. 106 pp. 5 francs.

The site of the ancient city of Susa was visited in the spring of 1913 by M. Pillet. The neat monograph which he published in May, 1914, is made attractive by photographs and architectural plans prepared by the author on the spot. The book is intended for the general reader. The conjectural restorations of the palace are cleverly made; and the letter press accompanying the pictures and plans is interesting.

Die Schriften des Alten Testaments; in Auswahl neu uebersetzt und fuer die Gegenwart erklart. Von D. Hugo Gressman, etc. 29. Lieferung: Die grossen Propheten und ihre Zeit. Von Hans Schmidt. Bogen 20-24. Goettingen, Vondenhoeck & Ruprecht. 1914.

Pastor Schmidt completes his translation of selected passages from Jeremiah, and takes up the opening chapters of Ezekiel. Interesting notes accompany the new translation of the prophecies.

2. *New Testament.*

New Testament Criticism, Its History and Results. The Baird Lecture. By J. H. McClymont, D.D. Hodder & Stoughton, New York and London. 1914. 363 pp. \$1.50 net.

Dr. McClymont has given a very sane and thorough discussion for a popular treatise. He keeps the balance well amid the conflict of theories and yet is thoroughly modern in all his sympathies and outlook, modern and yet loyal to the truth. The book will do good service for all who wish a brief and scholarly introduction to the criticism of the New Testament along conservative lines, conservative though not reactionary. Certainly there is room for a book of this nature and Dr. McClymont has done his task well. He is in touch with all that modern scholarship has to offer and weighs carefully the varying points of view.

A. T. ROBERTSON.

Neutestamentliche Studien. Georg Heinrici, zu seinem Geburtstag (14 März, 1914), dargebracht von Fachgenossen, Freunden und Schülern. J. C. Hinrichs'sche Buchhandlung, Leipzig, 1914. 271 pp. 8 M. Geb. 9 M.

This volume is a worthy memorial of the seventieth birthday of one of the foremost New Testament teachers in the world, Dr. Georg Heinrici, of the University of Leipzig. There are many papers of great interest in the book. The last of all is one

on *Die erste Grammatik des Neutestamentliche Griechisch und das erste Septuaginta-Wörterbuch* by von Heinrich Schlosser. This first grammar is that of Pasos in 1655 and the lexicon is also that by Pasos in 1619. It is a quaint account of this old scholar's work that is here given by Dr. Schlosser. It is not too late now to congratulate Dr. Heinrici on his seventieth birthday. May the war-clouds soon pass by so that European scholars may do their real task.

A. T. ROBERTSON.

Epictetus and the New Testament. By Douglas S. Sharp, M.A., B.D. London: Chas. H. Kelley. 158 pp. 2s. 6d. net.

Mr. Sharp has done an admirable piece of work and such a monograph was needed, though Bonhoffer had already done something along this line. It is really astonishing to see so much similarity in thought and verbiage, often identical sentences that seem to show a knowledge of parts of the New Testament by Epictetus, even though he probably remained a heathen to the end. The great similarity in grammar (both accidence and syntax) is not surprising, now that we know that the New Testament is current *Koiné*. I made use of Epictetus in my new grammar, but not in such an exhaustive way as Mr. Sharp has here done. He could have supplied me with more illustrations from Epictetus, but after all my grammar is large enough. Mr. Sharp's book is of decided interest and value.

A. T. ROBERTSON.

Jewish and Christian Apocalypses. By F. Crawford Burkitt, D.D., Norrisian Professor of Divinity in the University of Cambridge. Humphrey Milford, Amen Corner, London, 1914. 80 pp. 7s. 6d. net.

This volume constitutes the Schweich lectures for 1913, and is published for the British Academy. They are very able and scholarly and show how judgment is the chief element in the Apocalypses. It develops the apocalyptic idea through Jewish and Christian teaching with great skill. The book will appeal to only a very limited circle of scholars, but these will find it full of weight and suggestiveness.

A. T. ROBERTSON.

The Universal Bible Dictionary. A. R. Buckland, M.A., Editor. New York, Fleming H. Revell Co., 1914. 511 pp. \$1.50 net.

The aim of this able and concise dictionary is to meet the need of the ordinary reader and Bible student for whom the more exhaustive and costly works are not especially suited.

It is thoroughly trustworthy and far more comprehensive than the average Bible Dictionary. It not only discusses Biblical topics in a satisfactory and illuminating way but constantly refers to the Bible text in a most helpful and suggestive fashion. Hence this Dictionary is preeminently Biblical while taking into adequate account the researches of scholars and archaeologists.

The work is a fine introduction to systematic and theological study, and treats in an able and suggestive manner the texts of the Old Testament and New Testament, and the different books of the Bible. Such topics as Inspiration, the Higher Criticism, Jesus Christ, the Atonement, Regeneration and Justification are discussed in such a simple, direct and scholarly way as to awaken gratitude for the appearance of this Dictionary. The volume is conservatively modern, progressively evangelical, and constructively critical.

BYRON H. DEMENT.

The Bible as Literature: An Introduction. By Irving Francis Wood, Ph.D. and Elihu Grant, Ph.D. The Abingdon Press, New York, Cincinnati, 1914. 346 pp. \$1.50 net.

This book is given forth as an "Introduction" to a complete course of Bible study. The course was outlined by a joint committee representing the Eastern and Western sections of the Associations of College Instructors in the Bible, the departments of colleges and universities and of teacher training of the Religious Education Association, the student Y. M. C. A. and Y. W. C. A., and Sunday School Council, and has been tested in part at some of the leading colleges. This book is said to be the outcome of many years of Bible teaching in college.

The course will include the following books besides this one: "Old Testament History," by Prof. Ismar J. Peritz, of Syracuse University; "New Testament History," by Dr. Harris Franklin Rall, President of Iliff School of Theology; "Social Institutions and Ideals of the Bible," by Prof. Theodore G. Soares, University of Chicago; and "The History, Principles and Methods of Religious Education," by Prof. F. H. Swift, University of Minnesota.

The authors are acclaimed as "acknowledged experts in their respective fields." Barring the detailed points of criticism, this introductory volume attempts to give only such information "as will make it possible for the student to enter upon our *literary* heritage in the Bible," under the avowed conviction that "when we learn to appreciate the Bible as literature we will be better able to discover its true religious value." With this purpose in view, the preface says, "there is no need for the discussion of the doctrines of inspiration or revelation." "No one can make such a plea for the Bible as the Bible itself makes, when read with sympathy and scholarly appreciation. It is a fact, not a theological theory, that the religious value of the Bible is immeasurably greater than that of any other literature in the world. Nor does the literary study of the Bible lead away from its religious value, but rather by the surest and safest path directly to this value."

Mr. Wood has written Part I, the Old Testament portion and the section on the book of Revelation; Mr. Grant is responsible for Part II, the New Testament portion, with the exception noted.

The contents are so arranged that the course may be used by classes covering the whole Bible in a year, or by those who prefer to take only the great masterpieces of Biblical literature.

The book certainly has the merits of clearness of style, untechnical simplicity of diction and terminology, and convenience of arrangement for the use of classes. It represents in general the point of view of the Religious Education Association.

GEO. B. EAGER.

The New Testament in Life and Literature. By Jane T. Stoddart. Hodder & Stoughton, New York and London, 1914. 508 pp. 7s. 6d.

Miss Stoddart (Lorna in *The British Weekly*) offers this new book as a companion volume to her "The Old Testament in Life and Literature" and the two together constitute a really splendid series on "The Bible in Life and Literature." The work is all the more valuable because it represents the result of Miss Stoddart's own reading and is not mere culling from anthologies or homiletical dictionaries. The author has shown fine taste both in what she has read and in what she has selected from her reading. The result is full of stimulus and helpfulness. There is no attempt to analyze a text, but merely to give pertinent illustrations of the part played by various passages in life and literature. It is a brilliant piece of work.

A. T. ROBERTSON.

The New Testament in the Twentieth Century. A Survey of Christological and Historical Criticism. By the Rev. Maurice Jones, B.D., Chaplain to the Forces. The Macmillan Co., New York, 1914. 467 pp. \$3.00 net.

Mr. Jones shows a really surprising mastery of the literature about the New Testament when one considers the vast range of the subjects treated in so many tongues. He is a man of independence of judgment and thorough honesty. In the main he takes the more conservative view of authorship and dates of the books. He is in doubt as to James and rejects 2 Peter. He holds to the genuineness of the Fourth Gospel, but thinks that the Apocalypse is the work of John the Presbyter. There is an evident desire to be fair all 'round, but he does not shrink from stating his own views with vigor. The book touches the newest phases of New Testament study like the "Christ Myth" idea, the "Jesus or Christ" controversy, the "Jesus or Paul" discussion, the influence of the Mystery Religion on Paul, the new knowledge of the *Koiné*, etc. There is abundant food for thought and much of real helpfulness in this volume.

A. T. ROBERTSON.

Jesus As He Was and Is. A Modern Attempt to Set Forth the Abiding Significance of Jesus Christ. By Samuel G. Craig, A.M., B.D., Pittsburgh. George H. Doran Co., New York. 1914. 288 pp. \$1.00 net.

Dr. B. B. Warfield, of Princeton, has written a brief Introduction to this able series of sermons delivered to the North Presbyterian Church of Pittsburgh. Dr. Craig is not a Modernist, but is loyal to Jesus as Lord and Saviour. He is a post-millennarian, but takes little interest in the millennium as a doctrine. The book is a tonic for those who need stiffening against the looser views of the person and work of Christ. The style is pleasing and readable.

A. T. ROBERTSON.

The Mind of the Disciples. By Neville T. Talbot, Tutor of Balliol College. The Macmillan Co., New York. 1914. 260 pp. \$1.25 net.

Mr. Talbot is a thoroughly modern man who loves Jesus as Lord and Saviour and yet who wishes to do so in the full light of present-day knowledge. Not all will agree to his interpretations of the way that the disciples came into the truth about Jesus, but certainly he shows keen sympathy with their situation and complete grasp of modern problems relating thereto. On the whole the book is an admirable statement of the case and gives in convenient form what the author has obtained through years of study and research. The tone is reverent and devout, the scholarship able, the spirit sincere.

A. T. ROBERTSON.

The Evolution of Early Christianity. A Genetic Study of First Century Christianity in Relation to Its Religious Environment. By Shirley Jackson Case. The University of Chicago Press, Chicago. 385 pp. \$2.25 net.

Prof. Case undertakes a discussion of Christianity itself rather than that of the New Testament. He in particular works in the non-Jewish environment, viz, the Mediterranean world, the Emperor-Worship, Philosophical Speculation, the Religions

of Redemption. There is much of helpful suggestion in these chapters, though Prof. Case is perhaps ready to see more in the influence of the mystery religions than was true. He is frankly Unitarian (p. 355) in the distinction between "the Jesus of history" and "the Christ of faith." Besides, can we draw a true picture of the development of early Christianity without the New Testament? The early Christians had their expanding faith and rich message which for us is only preserved in the New Testament. We certainly need to see the wider horizon of the whole Graeco-Roman world, but the case of Christianity blossoms forth in the New Testament.

A. T. ROBERTSON.

The Beginnings of the Church. By Ernest F. Scott, D.D., Professor of New Testament Criticism in Queen's College, Kingston, Canada. New York, Chas. Scribner's Sons. 1914. 282 pp. \$1.50 net.

Prof. Scott undertakes to interpret the Christian movement before the conversion of Saul of Tarsus. He is quite advanced in his critical views and considers both Matt. 16:18 and 28:19f. interpretations. He even says (p. 51) that the only legitimate interpretation of Matt. 16:18f. is the Roman Catholic one. He considers Acts 1 and 2 as "legendary" (p. 165). He finds the message of Jesus wholly in Apocalyptic terms (p. viii). These ideas will give an adequate conception of the author's standpoint. He has written with freshness and force and in an interesting style.

A. T. ROBERTSON.

An Exposition of the Epistle to the Romans. E. C. Dargan, D.D., LL.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn. 1914. 172 pp.

This is a new volume in "The Convention Series," some of which have already been noticed in these pages. It conforms in an admirable way to the general plan of the series, which is to produce a scholarly but untechnical popular commentary suited to the needs of both ministers and intelligent laymen. The

author declares that his "aim has been to write a short and plain exposition, such as could be easily and continuously read along with the text"; he has cherished an "earnest desire to make clearer to the minds of plain people the course of thought as a whole, and the meaning of each passage in particular."

The text of the American standard revision is printed at the top of the page, accompanied by comment below. In the space at his disposal the author could not give extensive comment on brief individual passages. Those who are seeking this kind of treatment of Romans will have to look elsewhere, for the most part. On the other hand the course of the argument and the general substance of the Epistle, section by section, is set forth with great clearness. Those who have enjoyed Dr. Dargan's expository preaching will anticipate the richness of this brief commentary. Indeed I know of nothing of equal length which can be compared with this commentary in this respect. It ought to have wide use. W. J. MCGLOTHLIN.

The Christology of the Epistle to the Hebrews. By H. L. MacNeill, Ph.D. The University of Chicago Press, Chicago. 1914. 147 pp.

The author of this treatise, which he contributes to the "Historical and Linguistic Studies" of the University of Chicago, does not think that the writer of the Epistle to the Hebrews was greatly influenced by Paul. He holds that Paul's influence was a secondary element of the Christology of the Epistle which is more closely allied to the standpoint of the Synoptic Gospels. The writer, he thinks, is distinctly under the influence of Alexandria also and does not fuse the various elements into a compact whole. This study is useful as a resume of recent work on "Hebrews," but does not bring us nearer a conclusion as to the great problems of the book. A. T. ROBERTSON.

New Testament History. A Study of the Beginnings of Christianity. By Harris Franklin Rall. The Abingdon Press, Cincinnati, 1914. 313 pp. \$1.50 net.

The author is President and Professor of Systematic Theology in Iliff Divinity School of Denver. He has written a modern and readable presentation of the early days of Christianity and in a reverent spirit. The book covers all the New Testament books. He is not positive on the Virgin Birth nor on the bodily resurrection of Jesus, but seems decidedly convinced of the divinity of Christ. The book is designed for college and Y. M. C. A. Bible classes.

Fallacies and Vagaries of Misinterpretation. By Charles Walker Ray, D.D., Author of "The Song of Songs of the King and His Bride." Published for the Author by the American Baptist Publication Society, Philadelphia, 1914. 216 pp. \$1.00 net.

This work is a vigorous protest against many of the claims and methods of the radical criticism. There is an intense earnestness in it all and a resort to epithets that do not strengthen the argument as much as they show the eagerness of the writer. Discussions and expositions are given of many historical and doctrinal passages that give occasion to bring out the radical and the conservative positions with reference to miracles, the person of Christ, the authorship of the Scriptures and similar questions. The positions of the book belong to the extreme conservative school and they are presented with decided force. The method is that of the time preceding the modern scientific study, but there is no lack of knowledge of the modern way and claims.

A Greek Primer for Beginners in New Testament Greek. By Wallace N. Stearns. Methodist Book Concern, New York, 1914. 26 pp. 25 cts. net.

The brevity and inaccuracy of this Primer are such as to leave it of no value. A companion Hebrew Primer is also too brief and fragmentary to be practically useful.

III. THEOLOGY AND APOLOGETICS.

Modern Theology and the Preaching of the Gospel. By William Adams Brown. Charles Scribner's Sons, New York. 1914. ix+274 pp. \$1.25 net.

The contribution of modern theology to the equipment of the preacher is fourfold: 1. The discovery that religion is one of the ultimate facts of life; 2. That all religion is not equally valuable or satisfying; 3. That if there is to be a final religion it must be Christianity; 4. A renewed emphasis upon Christ as the centre and norm of Christianity.

The Bible has undergone many changes in men's thoughts as a result of historical criticism, but it is still the infallible guide to the truth we need to know for our salvation if we use it aright. The Holy Spirit is the light and Jesus Christ the path which we are to follow in order to understand the Bible. The Bible is the source of our faith and the standard for our spiritual life.

Men need an object of worship and a source of help. God meets both of these needs. The God of modern theology is not an arbitrary God. He does not act without good reason. He is interested in all classes and conditions of men. He is a God of righteousness and of love. Modern theology recognizes miracles in God's dealings. They are new beginnings wrought by God for spiritual ends. Prayer is the most familiar example of God's creative activity at present.

Modern theology says we are saved from unchristlikeness which is selfishness, and not simply from future punishment. We are saved to christlikeness which is saviourhood. To be saved is to desire to save others.

Modern theology emphasizes the human side of Jesus but does not deny the divine. It finds in him the revelation of God, God present in power to save men. The best and most convincing proof of the deity of Christ is his saving work known in Christian experience and the complete proof of Christ's divinity will be when all men know him in his saving work.

The above is a very brief outline of a very interesting discussion by a man who knows thoroughly the old and has deep sympathy with modern theology. The last chapter is devoted to the subject, *The Church: Its Present Opportunity and Duty*. The title suggests greater divergence from the older views than is found in the book itself. There is no adequate recognition of the guilt-consciousness of the sinner nor of regeneration by the Holy Spirit. The discussion will be very helpful to those who seek to know the ways in which modern theology is changing the emphasis in doctrinal teaching. E. Y. MULLINS.

New Proofs of the Soul's Existence. By S. S. Hibberd. Sherman, French & Co., Boston. 1914. \$1.00 net.

The argument begins with a discussion of the idea of a perfect cause, and proceeds to prove God's existence by showing that as the perfect cause He is possessed of infinitude, unity, rationality, and power of self-limitation for the sake of others. Conceptions of causation on any lower level come short of the proper idea of a perfect cause. The existence of the human soul is proved by showing that it is (1) an agent unifying the flux of thought and feeling; (2) as an activity in polar contrast with that of the mere body; (3) as a free cause, finite indeed, but still closely akin to the divine. Immortality follows since the soul is a "perfect unit and unifying agency," that death cannot affect it. The author states that the mysteries of the relation between matter and mind all concern their union in this life not their separation in the life to come. This conclusion while containing truth is an overstatement. One of the best features of the discussion is the treatment of the idea of causation, an idea which, through much mental confusion among moderns, has led to endless difficulties and often needless debates. The best and final proof of immortality is the power of the immortal life in Christ at work in the soul. But efforts to prove immortality on the plane of the natural reason will always afford a field for intellectual effort. This booklet is well worth reading by all students of the subject. E. Y. MULLINS.

What Can I Know? An Inquiry Into Truth, Its Nature, the Means of Its Attainment, and Its Relations to the Practical Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York, 1914. vii+311 pp. \$1.50 net.

The sub-title clearly sets forth the clear-cut, comprehensive method of dealing with this subject, so primary in its importance in an age when so much philosophy assumes the ability to get on without an epistemology, when it does not positively deny the validity of the search for truth.

Dr. Ladd brings to us his usual clear thinking, firm conviction and lucid language. The distinction between mathematical truth, of abstract relations; and moral truth, of reality and vital relations, is clearly apprehended.

The various sources of certainty and uncertainty are discussed with incisiveness and frankness. The part played in knowing by attitude, disposition, "the will to believe" are especially recognized. After all a man can really know only as he desires to do. It is the men who know in experience that make the world's progress. "Can a Man Know God?" is the final question. The answer will be unsatisfactory to many. Abstractly and dialectically we can know Him far less than has often been affirmed, but practically and reverently we may know God. The author does not come upon it quite so distinctly as does Jesus, but he approaches the idea that "the pure in heart shall see God." The work is much needed in this time of pragmatic superficiality which has succeeded the age of "Agnosticism."

W. O. CARVER.

The Christian Life in the Modern World. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. New York, 1914. The Macmillan Company. 234 pp. \$1.25 net.

One could wish that every earnest man and woman of our generation would read such a book as this. Without blinking, with almost overdrawn emphasis, the author recognizes the

tendency of the age to ignore, when it does not reject and despise the teachings and the claims of Christianity. Then with the calm insistence of definite conviction and the clear statement of genuine thought he shows the necessity for the Christian principle, clearly apprehended and loyally applied, to the salvation of the modern world in its family, its business, its making and using of money, its social-civic development and finally its church. The Christian life is the true life. The church does not fully express it and today often stands in its way. But the church, too, must be saved by the Christian life within it. It is in dealing with this last topic that the work is least satisfactory. It does not take sufficiently into account the basal relation of the church to the life of Christianity. The discussion of the socialistic movement is very clear and suggestive of the true principles involved. It is a stimulating book for the hour. It will help many to get their bearings in a day when the majority wander.

W. O. CARVER.

Science and Religion; The Rational and the Super-rational. By Cassius J. Keyser, Ph.D., LL.D., Adrian Professor of Mathematics in Columbia University. New Haven, Yale University Press, 1914. 75 pp. 75 cts. prepaid.

In this address, delivered last May before the Phi Beta Kappa Alumni in New York, one meets a novel and highly suggestive argument for the reality and necessity for the infinite spiritual life. The argument is mathematical in form and deals with ideal definitions in its content. At first on the basis of the assumed perfectibility of human knowledge the author refutes the idea that religion, as essentially dependent on human ignorance, can be outgrown. Then denying both these assumptions he proceeds to a new argument for God's reality, which uses the ideas of indefinite approaches to infinity, and of classification as implying a comprehending class, or concept. It is a unique argument that will greatly fascinate those who are inter-

ested especially in mathematical metaphysics. The argument and the conclusions are valid enough intellectually but for most will perhaps make an impression of abstract unreality.

IV. RELIGION AND MISSIONS.

Islamic Africa. By R. Burton Sheppard. Illustrated. The Methodist Book Concern, New York and Cincinnati, 1914. 127 pp. 75 cts. net.

This is a highly interesting and informing little volume dealing with a subject of primary importance for Christian missions. It discusses briefly the origin of Islam and its "amazing advance" in the first centuries of its history.

Then it gives a strikingly clear account of the current conquest of Africa by Mohammedans. Next we have a chapter giving opinions and inferences touching the effect of this religion on the African. The work closes with a brief urgent appeal to the end that "the defeat of Islam in Africa (is) necessary for the greatest future of the black man," for "if Islam is not defeated in Africa, the country may still be developed; but the 'Man' is in greater need of development than the country."

There is a convincing, but not wholly judicial, array of evidence that all European governments give unwarranted favor to Mohammedanism in their administration in Africa.

The work is not strictly consistent nor always self-consistent, but is one of merit and high value. A striking, but obvious, slip (on p. 89) makes a Mohammedan woman ruler of an area seven thousand miles square in India!

W. O. CARVER.

Social Christianity in the Orient. The Story of a Man, a Mission, and a Movement. By John E. Clough, D.D. Written down for him by his wife, Emma Rauschenbusch Clough, Ph.D. The Macmillan Co., New York, 1914. 407 pp. \$1.50 net.

Here we have one of the great stories of modern missions. It has been told before in part, but never before as a whole. It was worth the telling and it is splendidly done. The main facts

come from Dr. Clough himself, but Mrs. Clough has worked the narrative together and has produced a notable volume that ought to be widely read both for the story in it and for the way it is told. The best thing about Dr. Clough is the simple way that he went after the Telugus at Ongole and won them by the thousands. Moreover, they died in the faith and the work survives and flourishes in great power to-day. The pictures add greatly to the interest of the fine volume.

A. T. ROBERTSON.

Mary Webb and the Mother Society. By Albert L. Vail, Author of "The Morning Hour of American Baptist Missions," "Baptists Mobilized for Missions," "Stewardship Amongst Baptists," etc. Philadelphia, 1914, American Baptist Publication Society. 110 pp. 50 cts. net.

Dr. Vail has here given in brief and interesting form an account of a remarkable woman, for seventy-seven years a helpless cripple, and yet a remarkably energetic, devoted and successful Christian. She was the founder of "the Boston Female Society for Missionary Purposes" which was only the most significant of many ministries in the work of the Kingdom of God. She was treasurer of this society fifty-six years and all the while leader and worker in many helpful enterprises.

For the sake of knowing so inspiring a worker, for the sake of the knowledge of this first period of missionary interest in America, for the sake of the quaint ways and words of a century past, for the whole human interest this is a desirable volume.

V. CHURCH HISTORY.

Christianity and Civilization. By the late R. W. Church, M.A., D.C.L. The Macmillan Co., New York, 1914. 143 pp. 50 cts. net.

This volume consists of five lectures delivered in St. Paul's Cathedral in 1872 and 1873 and now published for the first time. Dean Church was a historian and scholar as well as a great preacher. These lectures are the fruit of his pen in his younger days, but they exhibit all his excellences as an author. In the

first lecture he undertakes to portray Roman civilization before the introduction of Christianity. The second lecture deals in a general way with the effects of Christianity on the civilization of Rome and subsequent European nations. In the remaining three lectures the author points out more definitely the effects of Christianity on the national character of eastern Europe and especially the Greeks, the Latins especially the Italians and French, and finally the Teutons.

The author believes that Christianity gave to the Greeks the ability to endure and preserve a racial life through all the horrors and vicissitudes of the centuries of Ottoman domination. He ascribes this toughness and ability to recover to Greek Christianity, corrupt though it was.

To the Latin races it brought development of the affections, so that out of the stern Roman has arisen the sentimental Italian and Frenchman. The Teutons received from the same source the love of freedom and purity and the home.

These lectures are charming, instructive and inspiring.

W. J. MCGLOTHLIN.

The Development of English Theology in the Nineteenth Century 1800-1860. By Vernon F. Starr, M.A., etc., Longmans, Green & Co., New York, 1913. viii+486 pp. \$3.50 net.

English theology in the nineteenth century was not so voluminous and instructive as in some earlier centuries; nor was it so significant for the history of Christian life and thought as that of Germany. Nevertheless it showed some violent upheavels, and a gradual growth and change which were little short of a revolution. It is, therefore, eminently worthy of study. And yet comparatively little has been done in the way of a connected and consistent study of English theology in the nineteenth century in a strictly scientific and historic way. Consequently this volume constitutes a very welcome addition to our knowledge of the subject.

The author begins with three introductory chapters in which the theology of the period of sixty years is briefly characterized,

the fact of theological development is set forth and various definitions and distinctions are made, and the legacy of the eighteenth century is examined. The age was one of change, it was preparatory, it was one in which Biblical Criticism and the Person of Christ emerged as the objects of chief interest and importance, and finally it was an age of tendencies rather than of men. The debt of the nineteenth to the eighteenth century is very well presented, and forms a good background and introduction to what follows.

Following these introductory chapters comes a treatment of the "Early Evangelicals," followed by chapters on the "Early Orthodox" and the "Early Liberals." The next subjects treated are the "Spiritual Forces of the Nineteenth Century," among which he enumerates the Historical Method, Romanticism, Physical Science, Philosophical Idealism, The French Revolution and Democracy.

Of course English theology cannot be adequately studied out of relation to that of Germany. Accordingly in the next few chapters the author recognizes that the beginnings of important English movements are to be found in Germany. For example, in dealing with Biblical Criticism he begins with its rise in Germany and follows this up by a chapter on its rise in England. In like manner he has chapters on Strauss and the Tübingen School and Schleiermacher.

The most important distinctively English movement was that of the Tractarians of Oxford, and the author rightly devotes much space to this phase of his subject. One whole chapter is devoted to Newman's Theory of Development.

Space forbids the criticism of the book in detail. Suffice it to say that in the selection of material and in the study of individual writers the work is quite satisfactory. But the various parts are not well arranged and articulated. One does not feel the ongoing of the subject. It lacks unity. Moreover the author has confined himself exclusively to the theology of the Church of England. Such an exclusion of all other elements of the religious life of England is without warrant. It is true that the main current of theological development was in the English

Church, but there were important men and movements on the outside. Again one or two of the most potent influences operating to modify theology in the nineteenth century are scarcely mentioned. The foreign mission movement and the great social movement of the nineteenth century have exerted profound influence on theology, and yet they are scarcely mentioned.

The present volume is to be followed by a second on the latter part of the century. This is the period of reconstruction, and its volume ought to be even more interesting and instructive than the one under review, which is very valuable.

W. J. MCGLOTHLIN.

Luther's Romfahrt von Heinrich Böhmer, Professor in Marburg.
Deichert'sche Verlagsbuchhandlung, Leipsiz, 1914. 183 pp. M. 4.80.

The visit of Luther to Rome in the year 1511 is generally regarded as having an important influence on his later development. It not only gave him the advantage of travel, but carried him to the heart of the Catholic Church. Its corruptions and gross superstitions undoubtedly shocked him profoundly and may have affected his later career. Of late less has been made of this journey than formerly. The present volume seems to mark a revival of interest in the subject.

Not only the journey itself but the occasion and purpose are treated in detail in this volume. Scraps of information have been picked up in all sorts of corners, and the whole is put together in a very readable and instructive volume. It is interesting to trace the persistence of many customs in Italy that still astonish the traveler from other lands, while other things have changed. Luther says the Italians are suspicious and so jealous that the women are compelled to go heavily veiled and dare not speak to a man. Modern Italian women are as free as their sisters in other European countries.

The volume is an important addition to the Luther literature, provided with appendix, bibliography and all the apparatus necessary to further and fuller studies.

W. J. MCGLOTHLIN.

Lollardy and the Reformation in England: An Historical Survey.
By James Gairdner, C.B. Vol. IV. Edited by William Hunt, M.A.
Macmillan Co., New York. 1913. 442 pp. \$3.00 net.

Former volumes of this work have been reviewed in these columns. The present volume, left unfinished by the author at his death at a great age in 1912, was edited and completed by Dr. Hunt. The entire volume is devoted to the reign of Mary Tudor (Bloody Mary) down to her marriage with Philip of Spain. Dr. Gairdner's long career in the Record Office of England gave exceptional knowledge of documents and unusual facility in handling them. This volume, therefore, like the earlier ones, is based upon original sources and presents a good deal of material not hitherto used. In this respect the work is a very valuable contribution. But the prejudices of the author were very strong and were directed against the Reformation. Mary is well-nigh a saint in his hands. At the worst she only made mistakes. Such an attitude is widely variant from the ablest Protestant investigators who have preceded Dr. Gairdner, and cannot be accepted. However, the work will serve to correct some very common impressions based upon an equally prejudiced view of the subject from the other side. Read with care and independence of interpretation and judgment the work completed by this volume is very valuable on the earlier part of the English Reformation, especially in its presentation of original sources.

W. J. MCGLOTHLIN.

Das Studium der Religion, Theologie and Kirchen Nordamerikas in Deutschland. Von Karl Bornhausen, Töpelmann, Giessen, 1913. 44 pp.

For some years the interest in American religious life and history has been increasing in Germany. At the same time the average German professor of theology is amazingly ignorant of American Christianity, and usually as disdainful as ignorant. Recently a few men who have visited America have begun to think our life is worthy of at least a little more attention. The

brochure under review marks a systematic effort on the part of its author to promote in Germany the study of American Christianity. He gives his own impressions of our religion, calls the Germans to the study of American Christianity and has begun in Newburg a collection of material for this study. This is gratifying, for German Christianity needs the practical efficiency in daily life which is perhaps the most striking characteristic of our American religious life. The brochure is interesting and worthy of a reading.

W. J. MCGLOTHLIN.

Missouri Baptist Biography, Vol. I. By J. C. Maple, A.M., D.D., and R. R. Rider, A.M. Western Baptist Pub. Co., Kansas City, Mo. 1914.

This is the first of a series of three volumes of biography projected by the Missouri Baptist Historical Society. It is soon to be followed by the other volumes. It is a most worthy task, and should be imitated in other states. Unless something like this series is undertaken in the several states many of the worthiest of the Baptist pioneers will inevitably be forgotten and the ability to reproduce the earlier days will pass away.

About fifty biographical sketches appear in this volume, with introductions to each of the three periods into which the history of Missouri Baptists is divided. The sketches vary greatly in length and quality. Some of them are mere reminiscences with little historical value; but the majority are as full, accurate and instructive as the limits of space would permit. Most of them were written by the editors, but some are the work of other hands. The Historical Society and the editors have performed a distinguished service to the denomination.

W. J. MCGLOTHLIN.

The Dawn of History. By J. L. Myers, M.A. Henry Holt, New York. 256 pp. 50 cts.

This small volume belongs to "The Home University Library of Modern Knowledge." As its title would indicate it is introductory to a course in general history and this purpose it serves

admirably. It takes into consideration all the factors that enter into historical development. I know of no better volume of equal length on the beginnings of human history as far as they are known.

VI. MISCELLANEOUS.

The Influence of Isocrates upon Dionysius. By Hubbell, Yale University Press, New Haven. 1914.

The author traces with interest and skill the evidences of the style of Isocrates reproduced in the later writers. There is consummate finish of detail in the work of Isocrates that easily led to artificial imitation in the case of late writers.

Notes on Novelists with Some other Notes. By Henry James. Chas. Scribner's Sons, New York, 1914. 455 pp.

Henry James is always interesting when you can understand him. He is a keen observer, a philosophic student, a literary artist. But his art is always apparent, his phrases are odd and unexpected and often obscure. In the volume under review all these characteristics are apparent. The little word "Notes" exactly describes the contents which are not worthy to be called "Essays." They are too spontaneous, desultory, unsymmetrical and unstudied for the latter title. By this statement it is not intended to disparage their value or interest. On the contrary many readers will value them the more highly for these qualities. There are notes on Stevenson, Zola, Flaubert, Balzac, Sand, D'Annunzio, Serano and Dumas the Young; also on "The New Novel," "The Novel in 'The Ring and the Book'" and some notes on Landor. Many of them are delightful, all are interesting and helpful in understanding the great modern novelists.

One Woman to Another and Other Poems. By Corinne Roosevelt Robinson, Author of "The Call of Brotherhood." New York, 1914. Chas. Scribner's Sons. xi+73 pp. \$1.25 net.

Poems mostly of passion, the deep passions of love and motherhood. Others there are descriptive and legendary, but the merit of the work is its strength in the expression of the heart's deep emotion, and the merit is sometimes great. One poem, "The Night Before," is a defense of suicide that is vicious in its teaching.

Silent Night. A Song of Christmas. Decorated by Harold Speakman. The Abingdon Press, New York and Cincinnati, 1914. 25 cts.

A daintily ornamented edition of this popular carol, with the music (air) at the end.

Cicero of Asplinum: A Political and Literary Biography. By E. G. Sihler, Ph.D., Professor of the Latin Language and Literature in New York University. Yale University Press, New Haven, Conn., 1914. 487 pp. \$2.50 net.

The author describes his book as "a contribution to the history of civilization and a guide to the study of Cicero's writings." The learned author attempts not without success to set Cicero in a more favorable light than he is seen in the work of Drumann. It is at once the best book in English on the subject and ought to be of great service to all who are interested in the cultural side of life. There is a fulness of knowledge and an amplitude of detail that leave nothing to be desired.

A Life of Napoleon Bonaparte with a Sketch of Josephine. Illustrated. By Ida M. Tarbell. The Macmillan Co., New York. 1914. 485 pp. \$1.50 net.

The life of Napoleon found in this volume is a new edition, little altered, of a work that first appeared in McClure's Magazine in 1894. On the completion of the serial it was published in book form with illustration from various sources. It now reappears and with it is a new life of the Empress Josephine, based upon the latest and most exhaustive researches. Nearly half the volume is devoted to her. Together the two parts constitute one of the very best popular books on Napoleon.

The Modern Reader's Chaucer. The Complete Poetical Works of Geoffrey Chaucer, now first put into Modern English. By John S. P. Tatlock and Percy Mackaye. The Macmillan Co., New York. 1914. 607 pp. \$2.00 net.

The title adequately describes this volume. The rendition is into prose. There is a glossary and a number of beautiful pictures. It is a beautiful presentation of Chaucer for those who cannot handle the old English.

Night Watches. By W. W. Jacobs. Illustrated by Stanley Davis. Scribners, New York. 1914. 247 pp. \$1.25 net.

A fairly good story with some very good lessons on kindness and ethics.

Books Received: Review Postponed for Lack of Space.

Adams: Twenty Years in Hull House, Macmillan.

Anderson: The Man of Nazareth, Macmillan.

Anonymous: They Who Question, Macmillan.

Baker: Stories of Old Greece and Rome, Macmillan.

Barclay: The Golden Censer, Doran.

Begbie: The Proof of God, Revell.

Bemister: Indian Legends, Macmillan.

Burguin: Practical Evangelism, Eaton & Mains.

Butterfield and Pendleton: The Great Demonstration, Standard Press.

Cable: Gideon's Band, Scribner's.

Calkins: A Man and His Money, Eaton & Mains.

Capron: The Anatomy of Truth, Doran.

Carré: Paul's Doctrine of Redemption, Doran.

Chidley: Fifty-two Story Talks to Boys and Girls, Revell.

Cox: Artist and Public, Scribner's.

Demosthenes on the Last Days of Greek Freedom (Pickard), Putnam's.

Douglas: The New Home Missions, Foreign Mission Board.

Earp: The Rural Church Movement, Eaton & Mains.

Faris: The Book of Answered Prayer, Doran.

Faunce: Social Aspects of Foreign Missions, Foreign Mission Board.

Ely: Property and Contract, Macmillan.

Foulkes: Living Bread from the Fourth Gospel, Presbyterian Board of Publication.

Fowler: Roman Ideas of Deity in the First Century B.C., Macmillan.

Garvie: The Missionary Obligation, Doran.

Giddings: Pagan Poems, Macmillan.

Graham: With Poor Immigrants to America, Macmillan.

Greene: One Clear Call, Scribner's.

Hale: Civic Righteousness and Civic Pride, Sherman, French & Co.

Halstead: Cosmic View of Religion, Jennings & Graham.

Hobson: A Comrade of Navarre, Griffith & Rowland Press.

Hodges: The Path of Life, Macmillan.

Jackson: The Legend of the Christmas Rose, Doran.

Jacobs: Night Watches, Scribner's.

Janson: Ibsen's Robert Frank, Scribner's.

Jones: The Gospel of Sovereignty, Doran.

Labaree: The Child in the Midst, Foreign Mission Board.

Lee: The Woman in the Alcove, Scribner's.

Loofs: Nestorius, Putnam's.

Mable: Japan To-day and To-morrow, Macmillan.
MacGreger: Christian Freedom, Doran.
Mains: Christianity and the New Age, Eaton & Mains.
Mauro: Expository Readings in Romans, Revell.
Mauro: Looking for the Saviour, Revell.
Miller: Paul's Message for To-day, Doran.
Murray: Euripides and His Age, Holt.
Newton: What Have the Saints to Teach Us? Revell.
Riddle: College Men Without Money, Crowell.
Riley: The Crisis of the Church, Cook.
Rutherford: The Seer's House, Scribner's.
Rust: Modernism and the Reformation, Revell.
Rust: The Church a Field of Service, American Baptist Pub.
Scott: Christianity and the Jew, Standard Publishing Co.
Seymour: Life in the Homeric Age (new ed.), Macmillan.
Slossen: Fated or Free, Sherman, French & Co.
Sly: World Stories Retold, Griffith & Rowland.
Smith: The English Language, Holt.
Tatham: The Puritans in Power, Putnam's.
Tomlinson: To the Land of the Caribou, Scribner's
Turton: The Truth of Christianity (8th ed.), Putnam's.
Venable: Pierre Vinton, Scribner's.
Waterhouse: Literary Relations of England and Germany in the
XIX. Century, Putnam's.
Williams: And So They Were Married, Scribner's.
Wood: The Life and Ministry of Paul, Pilgrim Press.

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