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A table of contents for *Review & Expositor* can be found here:

https://biblicalstudies.org.uk/articles_rande_01.php

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BENEDICT XV.

By HON. ROMOLO MURRI, Rome, Italy.

On the third of last September the cardinals, united in conclave, elected as pope the archbishop of Bologna, Cardinal Giacomo della Chiesa. This unexpected selection had for every one this very clear significance: the "princes of the Church" desired that the new pope should have qualities opposed to those of his predecessor, who should promise a pontificate of conciliation, as that of Pius X had been one of battle. Perhaps, in regard to the internal necessities of the political government of the Church (which do not at all coincide with the exigencies of the religious life, but on the contrary are frequently in discord with it), a period of repose, of putting on the brakes, and of reaction was inevitable after Leo XIII. Leo was fascinated by his dream of restoring to the Church her ancient hegemony, and had been generous in his encouragements to all initiative in scientific research and social activity from which he might hope for an increase of popularity and prestige of the Roman Church. But the movement which followed showed very soon how much deeper than he imagined was the contrast between science and democracy on the one hand, and on the other the old dogmatic and disciplinary positions of the Church and papacy. And many became

alarmed at the peril of continuing on that road. Out of these conditions arose the pontificate of Pius X in which we can distinguish two periods.

Up to the encyclical, *Pascendi*, against Modernism, he had struck at the leaders of the movement in Italy, France and England, who, in a certain way, had incorporated in themselves the new tendencies and had given to them, in sincerity and faith, too much of their very souls to give the lie to themselves and turn back at the beck and nod of the new pope. They preferred to allow themselves to be condemned and go out of the Church and see their more timid disciples dispersed. If the work of Pius X had finished with that encyclical and with the dispersion of Modernism which followed all would have gone well with the papacy. But the actions and writings of those first modernists had had effects too vast and profound. Many of those who had followed them occupied now the positions of the advance guard in the scientific and practical activity of the Church. They wished to remain; they accepted the encyclical and the anti-modernist oath, hoping, with due caution, to continue to labor in peace. But against them there was always up in arms the angry and suspicious zeal of the pontiff; while those who better understood their thought continued to denounce them as enemies, to point out errors and invoke condemnations which in the form of disapprobations and of counselings continued to fall. Journals, scientific institutions, parties and entire groups of persons were surrounded with suspicion. Even bishops and cardinals were not spared.

So there was slowly created for many an intolerable situation; and it was precisely in this state of affairs that Pius X passed from the scene. Cardinal della Chiesa seemed the man adapted to face the situation; and from their point of view the cardinals were not deceived. It was not a matter of program, since to few was it possible to think that the doctrines of the Church could incur

any peril with one pope rather than with another (so little, really, do the popes themselves influence doctrine); but it was rather a question of the quality of government; and the new pope had precisely the qualities opposed to those of the Venetian pope. The new pope is a Genoese. It is curious to note that the difference between the two men is that which subsists between the two cities. Venice, silent in the stagnant waters of her canals, shut in with her dreams of past greatness, cut off from the great highways of the world, in the minds of whose garrulous and indolent inhabitants is the tradition of the aristocratic dominion of the last centuries, rigidly conservative, diffident and cruel, incapable of initiative, tenacious of authority, not suffering any contradiction. Genoa is altogether a city of movement and initiative, of commerce also in these days, caring little for doctrinal disputes, audacious and astute, whose inhabitants have the spirit of business, the cold and calculating practicalness of the creators of wealth, the rudeness of him who goes straight toward his goal, united to acute perception of difficulties to be overcome and dangers to avoid.

Giacomo della Chiesa was born of a noble Genoese family in a little city of the Ligurian Riviera, and passed his youth at Genoa. Thus, a pope of noble birth succeeded opportunely a son of peasants. He who ascends from the most humble grades along the highways of the hierarchy often acquires a most exalted conception of authority, but ignores the formalities of command. He does not know how much grace and *finesse* and ability are always necessary to manage men, even when they are subalterns or servants. Pius X had the highest conception of his authority; and didn't spare it. To command with gentleness, to have regard for those whom he struck, to moderate word and gesture seemed to him to lessen that respect which he formerly had for the authority of the pope. So, his commands always sounded sharp and hard and gave displeasure and left behind a trail of dissensions and hard feelings.

Benedict XV has already shown himself in this regard to be very different. From the first days of his pontificate he has abounded in courtesies toward those who failed to obtain the pontifical power; and for the enemy who fled he built a bridge of gold. Having decided to go in the opposite direction to that of his predecessor he has been on his guard not to offend the men who enjoyed his confidence. He has recalled those who fell in disgrace under the former pontificate, and put them, with much graciousness, near the others. And we need not expect from him sudden and hard courses of action; but, rather, able adjustments of difficulties, counsels of concord, of calmness, of prudence, well-thought-out measures which will be conciliating in substance but even more in form.

The new pope did not enter at once into the priesthood. He was spared the education in the schools of the priests, that are so cold and mortifying, that tend to dry up and falsify the mind of the young men. He attended the public schools at Genoa and the University, taking the degree of Doctor of Laws. Not long ago in an address before a body of representatives of the Federation of Catholic University Students he recalled how that when he was a student there was no such Federation (which was founded some years later by the writer), but that there was constituted a Catholic Committee for expressing, in some way, homage to the pope; and that he was secretary of that committee. He is, therefore, much better prepared to appreciate the work of the laity against which Pius X had such evident and tenacious antipathy; and his election has been, therefore, hailed with real joy by all the heads of Catholic organizations in Italy. The first acts of the pontiff have shown that their confidence has been well placed. At a nod from him the bitter struggle that the intransigents had waged against them ceased as if by magic.

Once on the road toward the priesthood, the young Genoese lawyer entered, at Rome, the college for priests

called Capranica, a quiet asylum founded by the benevolent and condescending spirit of a Rome that is past, where a few select young men are prepared for the "career" that is rarely wanting; who became habituated to the insinuating and prudent manners that such a career demands. From there he passed to the Academy of the Noble Ecclesiastics which prepares one for a diplomatic career, and aims much more at forming diplomats than priests. The few that live together there form the habit of looking upon the Church much more as a political regiment than as a religious society, and there acquire the taste for luxury and the habit of command. From those years on, the fortunes of Della Chiesa were linked indissolubly with those of the future Cardinal Secretary of State of Leo XIII, Mariano Rampolla. When the latter was selected as Nuncio to Madrid he took with him Della Chiesa, and later brought him back to Rome, employing him in the department of the Secretaryship of State when he (Rampolla) was nominated cardinal and called to take the highest and most prized position of trust by the side of Leo XIII.

For many years Della Chiesa has remained at the Vatican. His life as a mature man has been that of a bureaucrat and officeholder. He had to be in full harmony with the general lines of action of which he had to be the faithful interpreter and executor. And it was not difficult. In Leo XIII and his celebrated Secretary of State one cannot fail to recognize the highest conception of the function of the Church in the world, a sincere and active purpose to care for her interests and glory, a notable serenity of mind, a constant carefulness for prudence and doing things in due bounds, a great dignity and correctness in manners. They lacked knowledge of the modern world and they labored for illusions; but they did it all in grand style. Young Della Chiesa must have felt the internal vanity of that policy; but he seconded it always

with the ability of a courtier, with the docility of an employee and with the respect and esteem for the authors of that policy which they merited.

Little of stature, bow-legged, agile and quick of movement, shut in as in an atmosphere of expectation and diffidence, with a faint ironic smile on his lips, gracious in manner but brief and cautious in word he promised in his very aspect the *souplesse*, the reserve, the astuteness which are necessary for a man who governs. All these qualities must have greatly helped him upon the death of Leo XIII when he, Rampolla being shut up in his solemn silence, had to remain for five long years at the same post of duty that he had formerly occupied, with superiors so different, in the service of a policy which he must have, in his inner heart, not only condemned but derided.

In fact his removal, after five years, was a promotion. Pius X wished, personally, to consecrate the new archbishop of Bologna who, however, received the cardinal's hat only after the death of his protector and friend, Cardinal Rampolla, through whom, as by a sort of ideal heredity, he attained unto the tiara.

Permit the writer to recall a personal experience. One day, more than twelve years ago, I went to the Vatican for the purpose of talking with the then representative of the Secretary of State. I had already known him during his frequent visits to the college, Capranica, and in recent years I had gone frequently to Cardinal Rampolla and to him concerning matters that pertained to my Christian democratic movement. I went to him to repeat verbally what I had written a few days before,—that all the Italian Catholic youth was now in a ferment, agitated by a most noble ideal; but that there was growing up against them the opposition of the elder clergy, of bishops, of Jesuits and of the heads of old associations; that it was needful for the Holy See to intervene with a plain word and say whether or no it wished that we should continue.

Cardinal Rampolla had said one day to me these very words: "Every day complaints pour in here against you from bishops and rectors of seminaries; but you go ahead along your road, prudent and tranquil." Those words ought to be repeated now aloud; or denied. I did not find Della Chiesa. I waited and walked up and down and meditated on the last turn of the *loggia* in the court of San Damaso. It seemed to me that the fate of the Roman Church was made luminous before my eyes. It could not be that the men who lived in that incomparable royal palace, amid so much splendor of art and luxury, habited in silks and furs, surrounded by a swarm of ambitious courtiers, should understand the new spirit of the crowds of working men who are thirsting for justice and democracy; impossible that they should descend into the midst of these armed solely with the power of original Christianity, to preach vigorous initiative, the decadence of the old society, the conquest along up the difficult steep of liberty of a new world of justice and real fraternity. Shut up in the Vatican the papacy breathed the life of other days, and so was behind the times in its dreams of worldly regality and dominion. And was this the dream that our Christian democracy had to submit to? I came down from there with a clear presentiment of the irreparable defeat of my dream.

Benedict XV has grown up and lives in that world. It is certain that he will not open up new ways for the Church of Rome. The experience of the preceding pontificate has taught him, if indeed there was need of it, for him, the danger of following tenaciously up to the last degree, the iron logic of the doctrine and discipline of Rome; a species of fatalism of a faith that is intolerant and sure of itself which would lead to the worst possible ruin.

Between the *static* conception of Catholicism and that which suggests the *historic* conception of a perennial becoming of the religious spirit in the weak manifesta-

tions of theologies and churches, and of the active, working presence of the divine, immanent spirit, there is an abyss which the Vatican cannot now fill up, and which, perhaps, will never be filled up except by its disappearance.

Between two roads equally dangerous, the return backward or development, Benedict XV will not be able to select. He will content himself with temporizings and half-measures; he will not attempt to dominate events from above, but to second them, to guide them with the little resources of government. He will talk little. He will allow the inevitable conflicts to resolve themselves, seeking only that they may not arrive at an acute stage. He will not lift himself up, as his predecessor, against the modern spirit, nor will he allow himself to be overthrown by it. Every one of his first acts is an index to this line of conduct which was easy to foresee. For example, he has not made a single pass toward Italy; nor will he; but he has shown that, for his part, he does not want to embitter the conflict. Hon. San Giuliano, Minister of Foreign Affairs for the Crown, died with the special benediction of the pope.

The Secretary of State that he has selected, after the death of Cardinal Ferrata, Cardinal Gasparri, is the man most adapted to second this policy. He, too, is cultivated, intelligent, astute, having lived for many years at Paris and many years in the offices of the Curia, bland, accommodating, incapable of acts of rigid intransigence.

His will be a pontificate, therefore, of able temporizings, of calm and of waiting. It is not so interesting to know what the pope will do; but rather up to what point the force of things, the profound crisis which burdens the Catholic conscience will seize the individual consciences and draw them into the vortex of new audacities and conflicts; that is, if from this period of waiting they pass to a new reaction, or to more perilous dissolutions and to more fervid, internal renewals. The decadence

of the Church of Rome is much more slow than many ardent spirits dream; because such decay is not measured by the abundance of the resources or the ability of the pope; but by the greater or less ability of the human conscience to construct its new spiritual life and to fashion new faiths, in which the soul may be alive to the old, having thrown aside the bark, and to direct human life. Now, the work of this lay renovation of the religious life proceeds very slowly; and the papacy profits by the slowness and all the uncertainties and errors of culture and democracy, and goes ahead and proffers its services to the "human soul athirst for the ideal and the absolute."

And now the European War places our old world at a turning point in history on the outcome of which and on the profound revolution produced by the terrible event on the human conscience, a revolution of which we cannot now measure the extent, will depend also in part the outcome, in the near future, of the pontifical government.

In Italy we are not yet even at the beginnings of a religious rebirth. Every voice is lost and every initiative dried up in an atmosphere of superstition, of skepticism, of supine servility and lust for power—an atmosphere for whose slow formation and tenacious endurance the Roman Curia, that to its own interests has sacrificed the interests of a sincere and active religious spirit, is in the highest degree responsible.

THE JESUS OF "LIBERAL" THEOLOGY.*

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

It is proposed in this article to analyze and examine the teachings of two recent books dealing with fundamental questions connected with Christian origins. These volumes are by Professor S. J. Case, of the Divinity School of the University of Chicago. They present an interpretation of early Christianity and of the person of Jesus which may well challenge the attention of all who value the Christian religion. The views expressed are by no means confined to Professor Case. They represent a type of opinion becoming more and more widely prevalent in certain circles. The analysis of the argument in the two volumes must, of necessity, be brief, but it will be accurate. The first volume is entitled *The Historicity of Jesus*, the second *The Evolution of Early Christianity*. We begin with *The Historicity of Jesus*.

"The main purpose of the present volume is to set forth the evidence for believing in the historical reality of Jesus' existence upon earth." Thus Professor Case announces his purpose in the first sentence of the Preface. Professor Case speaks from the standpoint of the "liberal" school of criticism and theology and against what he describes as the modern "radical" school (p. 3). Whether or not his distinction between "liberal" and "radical" is warranted will have to be determined by the facts.

In the first chapter Professor Case presents to us the "Historical Jesus of liberal theology." The author repeatedly refers to the "theology" of the standpoint he adopts. He thus frankly enters the realm of doctrinal teaching. Positive and definite views which are rigidly inclusive as to contents and quite as rigidly exclusive as to other views, are found in abundance in these volumes. (See "Historicity, etc.," pp. 1, 3, 18, 22, 28, etc.)

**The Historicity of Jesus*, by S. J. Case, University of Chicago Press., Chicago, 1912.

The Evolution of Early Christianity, by S. J. Case, University of Chicago Press, 1914.

The Jesus of "the liberal theology," based upon the results of modern historical criticism of the New Testament, must be interpreted in the following terms: 1. "Christological speculation" has been supplanted by a "world-view in which natural law is given a higher and more absolutely dominant position" (p. 4). The phrase "more absolutely dominant" is a careless one and not easy to understand. The general meaning is clear, however. Miracles are so interpreted as "to bring them within the range of natural events, or else they are dismissed as utterly unhistorical" (pp. 5f). 2. The desire to exalt Jesus, and a "literary inventiveness," common among Jews in dealing with Old Testament characters, combined to produce narratives of a virgin birth, transfiguration, resurrection and ascension, and other miracles. Jesus is "no longer the miracle-working individual whom the Gospels portray" (pp. 5f). 3. Religious knowledge is no longer to be regarded as supernaturally acquired. "Bible writers were wholly conditioned by their own mental grasp upon the world of thought surrounding them" (p. 7). 4. Religion cannot be derived from any external authority. Its inherent truth alone must commend it. Its "truth" must answer to the "highest" intellectual demands of the age. 5. Religious values are not conditioned by the truth or falsity of alleged historic facts (pp. 8f). 6. If Jesus brought knowledge of God in the supernatural way, there is now no sure way of finding out his revelation. 7. The Jesus of "the liberal theology is not a supernatural person" in any "real sense" of that term, as employed by the traditional Christology. The pre-existent Christ of Paul and John are products of primitive interpretation (p. 11). 8. The constitution of Christ's personality belongs wholly in the natural sphere (p. 12). He was unique only as he was superior in the ordinary processes of spiritual activities. 9. The "liberal theology" is not clear in its conclusions as to the Messianic consciousness of Jesus. Some think he

claimed to be Messiah as a deduction from the sense of spiritual relationship to God. Others hold that this also was the invention of the New Testament writers (pp. 14f.). 10. The resurrection doctrine was due to psychic experiences of "visions" of a "risen" Jesus, but not based on objective fact. So also all the miraculous elements of the early church are to be explained on purely natural grounds in terms of religious psychology (p. 17). 11. The supernatural Christ of Paul and other New Testament writers was the result of the first interpreters' fancy (p. 18). 12. Jesus did not set himself forth as an object of worship. The religion of Jesus must be sharply distinguished from his person. He may be a religious example to us. He is not an object of worship. The modern "liberals" are agreed on the essential features in the above outline, although there are some differences among themselves on minor points (p. 28). The opponents of this "liberal" conception of Jesus are the adherents of the older Christology, the "modern positivists" (the Ritschlians), and the radicals who would convert Jesus into a myth (p. 28).

Professor Case insists that conservative theologians cannot refute the radicals, since there is no common ground on which the debate may proceed. "Therefore, for practical purposes, if on no other grounds, it is desirable to meet the opposition at its own point of attack." The radicals attack the liberal view directly. Hence, the question is: "Can his (Jesus') existence be successfully defended from the 'liberal' theologian's own position? This is the present problem" (p. 30f.).

Professor Case passes in review a number of modern "radical" views, all of which deny the historic Jesus. One view traces Christianity to social movements of the time; another makes it a composite of oriental religions or pagan myths; others trace the Christian religion to a gnostic source; yet others claim that Jesus and Paul arose as fictions, out of the Babylonian legend of Gil-

gamesh; still others that Jesus was originally a Jewish pre-Christian Jesus. From these the mythical figure of Jesus arose in one way or another to meet a practical need, as a concrete personal embodiment of religious ideas.

We cannot here pursue the ingenious methods of the "radicals" in setting aside the historical Jesus. Of course, from his own standpoint, Professor Case refutes them. The grave aspect of his argument is his concessions to the radicals, which undermine his own positions. Professor Case declares that when all the evidence against the historicity of Jesus is surveyed it is found "to contain no elements of strength"; they are without "substantial basis," the bulk of the testimony "is unceremoniously set aside" by a "negative procedure"; this is in the interest of a hypothetical reconstruction based upon "obscure and isolated points"; the chief strength of the negative view is "the intangibility of the data on which it rests." Quoting Weiss, Professor Case concludes that "it is the most difficult task in the world to prove to nonsense that it is nonsense" (pp. 130-2).

Professor Case, however, writes from the standpoint of the "liberal" theology, a fundamental presupposition of which is the exclusion of all supernatural elements from the actual Jesus of history. Now, the "radicals," rejecting the supernatural themselves, point to the fact that the Gospel records are honeycombed throughout with the supernatural, and that the primitive and later Christian faith was in an exalted supernatural Christ. Professor Case, speaking for the liberals, alleges certain "pragmatic" interests or needs which account for these elements. The authors of the Gospels felt these needs and invented ideas to meet them. Men wanted a Saviour. Christ was conceived as returning from Heaven in glory to save. The life of Jesus could not meet the need, since it ended in disaster. With Paul the resurrection was a cardinal conception designed to meet a "pragmatic"

need. The Jews demand a "sign" of Messiahship in the earthly career of Jesus. To meet this need the Messianic claims of Jesus and other Messianic attestations are introduced into the records, for example, the transfiguration scene, the virgin birth stories, and John's *Logos* doctrine (pp. 155f.). The teachings and miracles are self-attestations of Jesus inserted in the record to meet another "pragmatic" need, the requirement that he make good the claim to be the son of God (pp. 157f. and p. 167). Let the reader note Professor Case's form of argument. He replies to the "radicals" by attempting to show how the unhistorical elements in the Gospels arose to satisfy "pragmatic needs." The elimination of these elements does not affect the element of real history in the records. The argument amounts to this: The pre-supposition excludes the supernatural. The supernatural in the records, in accordance with the pre-supposition, is unhistorical. Pragmatic needs led to their insertion. This leaves the natural elements intact. Yet Professor Case seems to imagine that this sort of reasoning ought to be taken seriously. On the positive side, in this connection, little argument is advanced to prove the historicity of Jesus. To deify men was a common practice. Jesus' sufferings won the reverence of his followers; and it seems impossible to imagine a company of believers sacrificing their lives for a fictitious person of whom they declared they had been companions.

Professor Case shows from the writings of Paul, from the Gospels, and from extra-Biblical sources that Jesus did exist. This seems to be a rather microscopic minimum as the outcome of so extended an argument, especially to those of a robust Christian faith. But we do not begrudge any trembling soul the comfort he may derive from the assertion that there was once such a person as Jesus.

We turn next to Case's *The Evolution of Early Christianity*. Our purpose requires only a brief account of

this volume, setting forth its main purpose. In it Professor Case emphasizes the principle of evolution in accounting for early Christianity. He rejects the Protestant and Catholic conception of development, as a matter of course. He rejects German idealism in its Hegelian form as an inadequate statement of the principle because it conceives the universe as a whole, the Absolute, as imposing itself upon the process in a way which destroys man's freedom, and also because it is abstract and unhistorical. Case opposes Tröltzsch, who considers Christianity the absolute religion, because this view implies a "static" element in Christianity, something distinctive and final (pp. 10-14). Case has no use for the word "static," and he rejects the idea of any "final" or "ideal" element in Christianity at any particular stage. He says: "Certain results attained may be exceptionally valuable, but according to a genuinely developmental conception of life these attainments cannot be called completely ideal or absolute. In fact, such terms are not consonant with the notion of vital growth" (p. 15). The true religious development must always aim "to transcend all so-called previous ideals" (p. 15). "This does not imply a depreciation of the past, but only the abandonment of the Platonic Absolute in favor of a strictly empirical criterion for estimating the worth of religious values" (p. 15). This radical conception of development is of course opposed to any past Christian as well as Platonic Absolute. Case rejects the more recent Ritschlian view, that Christianity is essentially sonship to God the Father, as embodied in Christ's experience, because this also retains a "static" minimum which is incompatible with a genuinely developmental principle. There is no irreducible "essence" of Christianity. There is no "static" remainder of any kind. Elements are essential to one generation which are not essential to another. Everything in its day. Case rejects thus the distinction between

"genuine" and "spurious" elements, because the so-called "spurious" elements may be "genuine" to the experience of some other period (p. 24).

The conclusion of Professor Case on the subject of the developmental principle is as follows: "In this fundamental and comprehensive sense Christianity is co-terminous with the actual religious living of individuals and communities who from generation to generation have inherited the Christian name and made the religious attainments of former Christians a part of their own world of objective reality. Historical Christianity is a result of this religious living, and must of necessity show a variety of features corresponding to different conditions of life at different times and in different localities. A quantitative definition of this religious movement must, if it is to be comprehensive or even representative of the whole, be true to the totality of past historical phenomena, and must accurately anticipate all future variations" (p. 25).

In the second chapter Professor Case further develops the principle, as follows: "From this point of view" (that is, vital development) "the primary activity which called the Christian movement into existence was not the *ab extra* insertion of some other-worldly quantity of ritual, doctrine, or ethical instruction into the realm of human experience, but an outburst of spiritual energy on the part of Jesus and his followers striving after new and richer religious attainments under the stimuli of a new and more suggestive environment" (p. 28). This last quotation indicates clearly the whole argument in the book. Environment is a prime factor in religious development. There is no "absolute" of any kind to be found anywhere. There is nothing "static" or "final" for us either in the teaching of Jesus or in his person. Then Professor Case discusses in eight chapters various factors in the environment of early Christianity which contributed to its formation. Among these are the "Mediterranean

World," "Jewish Connections," "Gentile Religions," "Emperor Worship," "Philosophical Speculation," "Hellenistic Religions of Redemption."

In general, Professor Case assumes that if an idea is found in the environment of primitive Christianity it is the source of the Christian teaching. For example, "there was prevalent a general desire for deliverance from present evils by seeking the aid of a heaven-sent helper" (p. 218f.). Christianity, of course, must have borrowed this and other items. Writers like Professor Case do not seem to have realized that there is a far more logical way of reasoning about Christianity than to suppose it must have borrowed practically everything from environment. Why not suppose that Christianity is God's answer to human craving as embodied in these elements, and that Jesus, as God's revelation to man, is His answer to man's questionings about Him?

What is Case's view as to Jesus' person? This has already appeared in various items of the preceding review. We add only a few expressions to show how completely, for Case, Jesus is on a level with the human at every point. Jesus believed that God was his Father. His personal religious life is the supreme thing about him. Failure to realize this has been the "weakness of theologians from the beginning" (p. 339, "Historicity," etc.). The "perfect humanity" of Jesus and his "absolute deity" are the foci of past thought about him. Modern thought conserves the first, but for it the second "presupposes a metaphysical theory now become for many modern minds obsolete and unworkable" (p. 343, "Historicity"). As we have seen, the supernatural is by presupposition excluded from Professor Case's view. The deity of Jesus in the real sense is therefore out of the question for him. His religious life inspires us, "he becomes a most valuable aid to a better vision of the Father" (p. 344). He helps us by setting us a religious example. The following makes the point clear: "It is not

strange that Jesus' early followers should ultimately have made him the object of their worship, or that men to-day should be similarly moved; but we must not lose sight of the fact that his personal religion rather than the religion about him was of fundamental importance. He lived religiously and thus inspired believers to live similarly." But, mark you, there is nothing "static" or "final" for us even in Jesus' religious experience. The "developmental" principle forbids this (p. 336, "Historicity").

Professor Case writes in a clear and interesting style. His pages exhibit a wide acquaintance with current thought about the New Testament, especially current German thought. His numerous footnotes bristle with the names of German critics. In combatting the German radicals even, he rarely wanders from prevailing German views.

A word needs to be said about Professor Case's use of the terms "radical" and "liberal." He speaks from the standpoint of the "liberals" against the "radicals." But the "liberals" agree with the "radicals" in the crucial matter of the supernatural. This rejection of the supernatural is usually held to be the distinctive mark of the "radical." It is certainly decisive and "radical" in its effect upon a man's general view. The "liberals" in Professor Case's books agree with the "radicals" in rejecting the supernatural, in assuming the theologizing tendency which was designed to meet "pragmatic" needs, and in regarding vast sections of the Gospels and Epistles as the product of this tendency. The only important point of difference is that the "liberals" hold that there was once a good man named Jesus, who walked the earth in Palestine, while the "radicals" deny even this minimum of fact in the alleged historical records.

Does Professor Case really answer the radicals? The reply must be that he only does so by playing fast and loose with the principles of historical criticism. He ap-

plies those principles and finds a pale, shrunken, residual, pious person called Jesus, rather than the redeeming Christ of Christianity. But he refuses to apply critical principles to the parts of the record which present a supernatural redeeming Jesus Christ. To these passages he comes with a "worldview" whose presupposition is the rejection of the supernatural. There are no valid critical grounds for rejecting these passages. They abound in the Gospel of Mark and in the document behind Matthew and Luke. The supernatural element is inwrought in the very texture of the oldest documents. But the "liberals," by presupposition, cannot accept the supernatural. Hence, they must find a view which explains its presence in the record. "Pragmatic" interests are the key to the problem. They proceed to assign a variety of "needs" which the early Christians felt that they must meet. The process gave as a result the supernatural Jesus of faith.

The "innocent bystander" who is willing to accept any kind of a fact, natural or supernatural, may observe this battle between "radical" and "liberal" without danger. The radical replies. "You 'liberals' are critically arbitrary and inconsistent. You talk much of criticism, and then along comes your 'worldview' and pulverizes it. You 'liberals' invent 'pragmatic' causes to explain phenomena instead of finding causes in action. You 'liberals' postulate a group of writers about Jesus who are obsessed with a mythologizing, theologizing passion for invention, men swept away from facts by their desires and practical needs for the most part, and yet in other respects sane and unbiased narrators of sober truth. You 'liberals' boast of an objective scientific attitude to reality, and then apply a double standard in order to get a particular result. You talk of 'pragmatic' needs. Why not be consistent as we are and say that your pale residual Jesus who thought God was his father was also invented to satisfy a 'pragmatic' de-

mand? You assume a feeble, pious Jesus as the microscopic residuum of Gospel truth, but you fail utterly to show how this being ever came to be the colossal Saviour-Jesus of the New Testament. You postulate causes which are no causes for effects with which they have no discernible connection."

In reality the Jesus of the "liberals" is as much of a myth as the Jesus of the "radicals" if we are to let the New Testament records speak at all. Professor James, referring to a certain kind of argument, has said, if you empty a bag of beans on a table and arrange them in a uniform manner, you can easily obtain any preconceived figure by removing the beans which do not belong to the figure. So also if you retouch, readjust, rearrange, and eliminate sufficiently in dealing with the Gospel material, you can artificially secure any result you wish. A "lightning crayon artist," with a blackboard and an outline of the figure and face of Napoleon to begin with, can, with comparatively few touches, convert it into the likeness of Daniel Webster, and the latter in turn into that of George Washington, and so on indefinitely. A little more or a little less of chalk, a slight change in feature or outline, a little erasure or addition, and behold, the transformation. The Jesus of the "liberal" theology is produced in quite an analogous way. Certain features are selected and torn from their setting in the original and juxtaposed and declared to be the "original" Gospel picture. In fact, the results of recent criticism have left the "liberals" in a very unenviable position. They are compelled to attempt the very hazardous enterprise of walking a tight-rope stretched above the gulf of supernaturalism on the one hand and the gulf of complete negation on the other. They do not succeed in the undertaking.

One of the least satisfactory of the features in these two volumes by Professor Case is the philosophic aspect of the discussion. In very large measure he leaves the reader to guess the ultimate elements of his worldview.

In *The Historicity of Jesus* we obtain a passing glimpse of the "liberal" world-view in the presupposition against the supernatural. In *The Evolution of Early Christianity* we have what the author describes as the developmental view of the universe. But he discards so many forms of the developmental theory that there seems little or nothing left except the conception of bare change. He rejects the idea that Christianity has any static element whatever.

The trouble with Professor Case's evolutionism is that it is loose at both ends. We never hear from him a word as to how the process of change began, nor how it will end. We are told rather that it will never end. The latter thought is intelligible if a principle of change is introduced and change is made rational and believable as a principle of progress. Men generally will admit the principle of development when properly defined. But mere change is no better than an eternal "marking time." A universe that can only say, "I have no idea where I am going; I only know I am on the way," is not a very intelligible place in which to live. Professor Case speaks indeed of God and of the belief of Jesus that God was his Father. But this does not necessarily imply any definite knowledge of God. It was the reaction of the consciousness of Jesus, let us say, upon the infinite. But how do we know it was superior to the corresponding reaction of Plato and Gautama Buddha? Professor Case supplies no criteria for determining this point. He rather makes the reactions of all three equally true and equally valid. Certainly Jesus gives us nothing final. Has God a purpose in the world? If so, we assert, there must be a "static" element tucked away somewhere in the folds of reality. Movement towards a goal, even eternal movement towards a fleeing goal, is intelligible, but not a whirl-a-gig movement or a toboggan slide into mere emptiness.

The only clear and definite quality attributed by Professor Case to the "development" he postulates is that it is historical. Hegel was abstract; Case looks to the concrete events of history. But there is no distinctive element in the Christian movement, either in the origin or outcome. Christianity is not an "essence" or set of truths or doctrines. It is a life movement with many elements. Everything counts, contradictory aspects as well as others, Catholic as well as Protestant. In *The Evolution of Early Christianity*, as we have seen, many elements were combined, many influences coöperated. All are equally valid. In *The Historicity of Jesus*, Case declares, in replying to the "radicals," that the numerous elements which he eliminates are "fungoid" growths, and not the original Jesus and his teachings. But in *The Evolution of Early Christianity* there are no "fungoid" growths. Everything is equally a part of the Christian religion which influenced it. A part of all it ever touched belongs to its essential nature.

The informed reader will have little difficulty in locating this general conception of evolution or development in relation to philosophic world-views generally. It is simply phenomenalism with a pantheistic basis. Any sort of theism implies purpose in the Christian movement. Purpose in turn requires an energy moving towards a goal amid oppositions. The nature of the goal will determine the quality of the purposive energy. Thus the purposive energy will necessarily be distinctive. It will consist of particular forces, not a conglomerate of meaningless tendencies. Pantheism, on the other hand, denies personality in God and conceives all phenomena as manifestations of some ultimate impersonal substance or principle which is devoid of purpose. Everything is as good as everything else. There is no criterion of excellence, no standard of comparative values, no distinction between good and evil, or truth and error in a pantheistic system.

Professor Case contends for freedom without defining it. Freedom is pure fiction in a pantheistic scheme of things. Professor Case's conception of Christianity, that it is made up of everything in general and nothing in particular, fits into a pantheistic frame as in no other, although he does not avow explicitly that he is a pantheist. If he is not, his view needs defining more fully, and if it is stated in any kind of theistic terms, it will have to be materially modified from the statements in the books before us.

Professor Case asserts that the believers in the supernatural cannot answer the "radicals" simply because the presupposition of the supernatural at once excludes all common ground on which the disputants may stand for argument. He himself adopts the presupposition of the "radicals" against the supernatural and thinks he answers them. But when the war is over the spoil of the "liberal" is of no great magnitude, a minimum Jesus who was good, but who might in a sense be dispensed with altogether. Logically Case's "developmental" and "historical" principle compels him to dispense with Jesus. Jesus can only serve his age, not ours. Professor Case thus holds that in the last resort it is a contest of world-views, or presuppositions. The debate between the "liberal" and the radical," on the one hand, and the evangelical on the other hand, is really, from Case's standpoint, an issue fundamentally as to world-views. As an evangelical, I reject this statement of the issue. The issue is fundamentally an issue as to facts. World-views, if worthy of consideration, are grounded upon facts. The world-view which admits the supernatural element in Christ's action in history is grounded in facts. The supernatural is inwoven and inwrought in the Gospel records so completely, so vitally, so organically, that to tear it out is to leave the Gospels in shreds, just as the radicals contend. The supernatural is at the heart of the early creeds about Jesus, showing that His action on his-

tory from the beginning made the impression of a supernatural Christ, and so throughout the history. Christ's action to-day in Christian experience and life can only be explained in terms of the supernatural. Of course, this implies theism or a personal God. It implies a self-revelation of God in Christ, a self-revelation which is beyond man's unaided power of discovery. Human personality and the action of the human will on nature supplies the clew to the understanding of the supernatural. Will is not physical law. Will guides, modifies, directs, disturbs, readjusts, and in other ways utilizes the laws of nature, although of course it does not "violate" or destroy them. Human personality teaches this. The divine personality has spoken and acted in history. Now the "liberal" and "radical" world-view begins below personality in the sphere of physical law for the criterion of reality. It wants chiefly to save the cosmos, not man. Hence, it makes the physical order the measure and sum of the real.

The result is a feeble grasp of the conception of religion itself. Case quotes Bauer to the effect that man must conquer truth by inherent intellectual power. There is no revelation. There is only discovery. Man's destiny must be wholly "achieved," so far as his knowledge of the nature of reality is concerned. This is equivalent to saying religion is a soliloquy, not a dialogue. Man speaks, but God never speaks. Man has capacity to communicate his thoughts. God has no such capacity. If Professor Case is really theistic, we suppose he would urge here some principle of the divine immanence, God speaking through the natural reason of Man. But if so, God never succeeds in really saying anything. For it is the supreme lesson of the history of thought that the result of man's unaided search for God leaves an unstable content of thought. Professor Case says the "liberal" view of Jesus is that he shared that full "inspiration of the spirit which is available for every noble, normal,

spiritually-minded individual." But what shall we say of the ignoble, abnormal, unspiritually-minded individual? This is the final test of a religion: What can it do with a bad man? The Jesus of "liberal" and "radical" alike has no point of contact with the vicious and the incorrigible. The failure to appreciate the fact of sin and the task of redeeming sinners is a cardinal defect of the type of theology we are reviewing. Its adherents talk about religion and its task in a naive manner which is astonishing. Billy Sunday is far more learned in the realm of concrete human reality, in the practical knowledge of the human heart and the redeeming forces.

Most fundamental and significant is the "liberal" view of Jesus as presented by Professor Case. That view is already foreshadowed in clear outline in what has been said. A natural, not a supernatural Jesus, a good man, not a divine redeemer; an inspiring example, not a Saviour from sin. Questions of preëxistence, of the relation of Jesus to the Father in His essential nature, all questions of His divinity in any unique sense, are waived as having no pertinency. The religion of Jesus, not His person, is the chief consideration. All the supernatural elements are eliminated. All idea of a unique revelation of God in Christ is out of the question. Man can only achieve for himself knowledge of any kind. Religion is no exception. Jesus in His fellowship with God (whatever this may be) may prove a "valuable aid" in man's religious life. But after all there is a sense in which Jesus might disappear entirely as a historic figure without serious loss to the race.

It is entirely clear that the deity of Jesus has no place in Case's thinking. Indeed, he says, as we have seen ("Historicity," p. 28), that the "liberal" view is opposed by those who hold the older Christology and also by the "new positivists" in theology, by which he must mean the Ritschlians, who admit the divine function of Christ, but refuse to dogmatize about His divine nature.

Now, as to the deity of Jesus, of course there is room for differences in the formulae by which men attempt to express it. The New Testament has little or no ontological teaching about Jesus in His relations to God. That is, it does not give us definitions of essence and philosophical distinctions as to relations in the Trinity. But it gives us a Christ who comes to us from the divine side. In Jesus we have an incarnation of God, a redemption from sin. He is God, manifest in the flesh. Case's view is absolutely incompatible with such a conception of Christ. Christ sinks to the level of a good man and kind teacher who found out for himself what he could about God and told us what his impressions were. His consciousness was just one of the many reactions upon the unseen world. All the leading teachers of religious ideas belong in the same class with him. It is obvious, therefore, that the Jesus of these two volumes leaves the old unstable equilibrium of thought about God which preceded Christ's coming, and which still exists where Christ is not confessed as Saviour and Lord. God has never spoken to men in any final or even clearly articulate way. Religion remains a half circle. It never has been and never can be completed. Reciprocal communications between God and man is impossible. Man may be "an infant crying in the night" forever; his cry may vary in its form from age to age, but his cry is never answered by any clear word from God.

The view in these volumes radically alters the Christian program. Ethical culture is about all that is left, and that on the natural plane. A doctrine of sin and redemption, coupled with an evangelistic propaganda, is incongruous with the view here considered.

The fundamental criticism of these two volumes is two-fold. First, the author refuses to let the documents of the New Testament speak for themselves. Second, he prejudices the whole case in his own favor by an arbitrarily selected world-view. The result is an *a priori*

method of approach which reaches a preconceived result. The books are seriously deficient in the objective scientific attitude of mind. Historical criticism has for a generation or two past been held up as the guide in Biblical studies. But criticism leaves the supernatural Jesus intact. Now, there is no pretence even of maintaining the historical critical attitude as the determining one by writers of this class. Theories of the universe drawn from the sphere of uniform physical law below the personal and religious level of human life are employed to explain all the phenomena, all the objective facts, all the concrete realities of New Testament teaching, of Christian history, and of Christian experience, which refuse to yield themselves to such explanation. Of course, if a writer sets out with the theory that the universe can only be constituted in a particular way, and that the Gospels could have arisen only in a particular way, we may expect ingenuity and plausibility in the methods employed to set aside those elements in the data which clash with the theory. But the process is not scientifically impressive, and, we are bound to add, not religiously edifying.

For our own part, we believe that Eucken has expressed the only self-consistent, logical attitude of mind for those who refuse the evangelical explanation of Jesus. Religion ought to be wholly emancipated from Jesus as an authority and left free to work itself out independently, or else we should accept Christ as the authoritative revelation of God to man. Eucken chooses the first alternative and eliminates Christ altogether. Professor Case at times seems to go nearly as far as Eucken in the place he assigns Jesus, although holding to his historicity.

This article has been prepared chiefly as a means of making clear the issue which now confronts evangelical Christianity. It needs to be made clear if we are to credit the signs and symptoms of confusion and bewilderment in some quarters.

Here are the two contrasted views of religion. One view says God is personal and purposive and redemptive. He has entered history and definitely revealed Himself in Jesus Christ. He has given us abiding and eternal truths. He is establishing a Kingdom and is moving towards a goal. The other view is that God is not personal or purposive or redemptive. He has not entered history and definitely revealed Himself in Christ. He has not given us abiding and eternal truths. All we have is "values" in religion. These are not static, but vary with each age. All religious "values" are equally good and valid for the people and the age. There is no definite purpose or goal, but only movement and change. In the latter view everything which has distinctive meaning for religion as such vanishes completely

DR. BENAHAH HARVEY CARROLL.

By PRESIDENT S. P. BROOKS, Baylor University.

On December 27, 1843, in Carroll County, Mississippi, there was born a child destined to grow into a remarkable man, judged by any standard. It was the subject of this sketch. He was one of twelve children. His father was a Baptist preacher, as were two of his brothers and three of his cousins.

When this lad had grown to fifteen years of age, the family moved to Texas where his career began, ending in death November 11, 1914. He was educated in Baylor University, from which institution he received the degree of Master of Arts. For his scholarship and eminent public services, the University of Tennessee conferred upon him the honorary degree of Doctor of Divinity; and Keatchie College, Doctor of Laws.

B. H. Carroll even as a youth read what could be had in the new country to which he had come, drawing his own conclusions therefrom. In college he did his work easily, but was given to pursuing courses that suited his fancy. He was without doubt throughout his life an omniverous reader.

Most of what he read or heard he could use to good advantage in class-room debate or public oratory. When the War of Secession came on he stood valiantly for the Union, the Stars and Stripes. As a school-boy he spoke from a dry-goods box before a throng of mad zealots. His address* was as a flame of fire in eloquence and as a ponderous trip-hammer in logic. It showed the folly and predicted the failure of the secession of the South. It closed with the famous poem of Cutter, paraphrasing the words of Henry Clay in his Bunker Hill Oration:

* Sermons by B. H. Carroll, p. viii., ed. by J. B. Cranfill. Published by American Baptist Publication Society, 1895.

“You ask me when I’d rend the scroll our fathers’ names
are written o’er,
When I could see our flag unroll its mingled stars and
stripes no more;
When with a worse than felon hand or felon counsels
I would sever
The union of this glorious land, I answer, Never, never.”

Like thousands of other young men of the South, he doubted the wisdom of Secession. However, he never deserted his own people when the call to arms came. Being in the army and fighting faithfully did not stop his individual thinking. At any time he was ready for a battle of words whose meaning no one could doubt.

Quoting liberally in the next two paragraphs from the life sketch above, it is found that soon after entering soldier life he made an address to his comrades on “The Delusion of the South,” wherein he showed that (1) the Confederates could not win easily; (2) the Union soldiers were not cowards; (3) the Northern Democrats would not help the South; and (4) that Europe would not intervene.

In a Louisiana campfire debate, after the fall of Vicksburg, he spoke on the negative side of the subject “We’ll Whip ’Em Yet.” In another such debate he took the negative of the subject: “Resolved, That Confederate Success is More to Be Dreaded Than Their Defeat.” He said: “Mr. President, I base all my argument on one compound proposition. If we are defeated, the war is ended; but if we succeed, war is perpetual. The perpetuity of war in case of our success inevitably follows from four causes, namely: (1) The Mississippi and its tributaries; (2) the interminable artificial boundary between the North and South; (3) the protection of slavery under such conditions; (4) the rope of sand binding the Confederate States.”

In his thirteenth year, after some mechanical questions and answers by the preacher following a revival, he was induced to join the church and was baptized. Soon he doubted his conversion and became a pronounced infidel.* He, himself, says that he was never converted until after the war, while yet a crippled soldier on crutches, under the faithful preaching of a Methodist minister. His radical change of life was the surprise and joy of the community. At once he began to preach. He was for a short time pastor of country churches. In 1871, he was called to the pastorate of the First Baptist Church of Waco, Texas. This church grew to be notable under his ministry. As pastors grow churches, so churches grow pastors. This relation continued till 1899.

Baylor University students, of whom I was one, during this period were greatly influenced by his colossal personality and preaching. He swept the gamut of human activities and matched them with Biblical experiences. There was "My Infidelity and What Became of it," then "The Death of Spurgeon," and then "I Magnify Mine Office," and so on till some of us students were so wrought upon that we often wrongly thought him superhuman.

In 1887, Texas entered upon a contest for a Constitutional amendment of the prohibition of the liquor traffic. Dr. Carroll was selected Chairman of the State Executive Committee. He led grandly, opposing all comers in debate, from a United States Senator, up or down. The people followed nobly. While the Amendment was defeated, impressions were made that helped later to make Texas almost dry by local option. It will yet help to put her in the dry column.

In the early nineties, Baptists of Texas were beset with critics of Mission Boards and methods of work. No man got into the breech with more heroism, and no man did more to route the enemy through reason and religion, than Dr. B. H. Carroll.

* Sermon: "My Infidelity and What Became of It."

As Texas became settled by people from everywhere, some real estate and corner lot schools, called Christian and Baptist, sprang up wherever a misguided citizenship would allow. Some by apparent accident were schools that ought to be, while others chartered with the best of motives died with sheer inanition. All of the survivors were in debt. There was no headship or clearing house of information about schools. Baylor University at Waco and Baylor College for Women at Belton, suffered as attention and loyalty of Baptists were directed elsewhere. Dr. Carroll saw the trouble and hurried to the relief. In 1899, he resigned his pastorate at Waco and became Secretary of the Texas Baptist Education Commission. This educational leadership was not new to him, for on leave of absence from his church, in 1892, he with the then young preacher, Geo. W. Truett, afterwards an A. B. graduate from Baylor, went the State over for Baptist money to pay a crushing debt on the University.

One cannot discuss the life and works of Dr. Carroll without considering the evolution of the Southwestern Baptist Theological Seminary.

For all the years of the life of Baylor University, Dr. William Cary Crane and Dr. R. C. Burleson, its presidents, had lectured now and then on the Bible. From 1893-95, Dr. Carroll, though pastor, is scheduled as lecturer in "The Department of Bible Teaching" out of school hours, for which no credits were given toward graduation. From 1895-99, while yet pastor at Waco, he is scheduled in the catalogue of Baylor as "Principal of the Bible Department." It was during this period that one of Baylor's most scholarly sons, John S. Tanner, returned from his professional studies in the Seminary at Louisville and the University of Chicago, to become a Bible teacher in Baylor University. His heart was aflame with desire to help educate young preachers. He promoted the Baylor University Summer Bible

School from 1897-00, going on to his eternal reward before the summer of 1901. The enrollment in this Summer Bible School had reached two hundred.

Dr. Carroll stimulated by the work of the young professor was gripped with the further possibilities of Bible teaching in Baylor. Even while in the field as Secretary of the Education Commission, he retained his catalogue connection with the University and was called "Principal of the Bible School." From 1902-05, he was called "Dean of the Bible School," giving all his time to his class lectures and studies, being paid a full salary by the institution.

In the summer of 1905, there developed in his own mind a vision of a Seminary for the Southwest. The Texas Baptist State Convention yielded to his judgment and there was born the "Baylor University Theological Seminary," of which he was Dean. This relation continued till 1907, the degree students in Theology receiving their diplomas from the University.

After discussion an agreement was reached by the State Convention, in 1907, that the Baylor Seminary should have a separate charter existence with a different habitat. The name was changed to The Southwestern Baptist Theological Seminary and Dr. Carroll was elected its first president. The new institution remained in the buildings of Baylor University at Waco till 1910, when it moved to its own plant in Fort Worth.

Dr. Carroll was tall as the proverbial Indian. His beard was long, reaching, when he stood, to the third button on his vest. He never entered a crowd, a car or a building without attracting attention. He could not help it. As he walked the streets it was with imperial dignity, rarely stopping or being stopped. His deafness made it difficult to talk to him and often people reluctantly let him go by without a word.

He was an aristocrat. If he had been of royal blood, sitting or moving among his subjects, he would have

ruled with master strokes and absolute assurance. His personality would have shut out all kinglets. Having been a just man his rule would have been righteous and his laws benevolent. In this way his masterful decrees would have won his subjects to him, and it is not doubted that at his clarion call they would have fought valiantly for his cause wherever or whenever he directed.

He acted not on impulse, but on judgment. He counted his judgments as convictions and his convictions as the voice of God. Having God's voice on his side, as he thought, one could not argue with him with any hope of convincing him of any error. Notwithstanding this, he was a Baptist in religion and a Democrat in politics. Therefore, on principle he yielded to majorities, yet continued to hold to the rightfulness of his own views and to the fact that time would prove their correctness.

As much as it may seem a contradiction to what has been said above about his lofty independence in thought and carriage, it can be said truthfully that he was one of the most approachable men. No student, or church member, or citizen in distress, or person, however humble, ever appealed for audience in vain. He was ready to lay down his books or matters of great weight in order, *e. g.*, to help a student struggling with an oration or debate. Moreover, it was never done impatiently nor yet in a perfunctory manner. It is doubted that any searcher for help ever left his study without praise for his kindness and a distinct joy in having discovered such a genuine comradeship.

He could do only one thing at a time. When he was pastor, preaching and church work occupied his time and mind. It was to him the best way to serve the Master. When he was Education Secretary, cultured citizenship trained in Christian schools towered above everything else in his thinking. For a time he was obsessed with the importance of education. When he began to teach the Bible, particularly to preachers, all

other things not germane to this work paled into insignificance. Of course, he did not doubt the efficacy of other forms of Christian activity than those he was doing. It merely meant that the work must be done by others. If emergencies should arise, then he would promptly get into the lead of thinking and of hardship and of service. He never dodged following his convictions.

He was not a really great teacher. This statement will astonish those who did not know him, and certainly will some who did know him. He was a great lecturer, not a quiz master. He taught best from the lecture platform or the single student in private conversation. Some of the students did his work; others worked the same who were faithful. His method of printed questions, to be answered out of class, made this possible. He was over-trustful of the originality of some. His own great soul never dreamed that any student of his could or would ever rely for answers on the work of others. The greatness of the man as a preacher caused most of the members of his classes to take notice of all that he said, and they did his assignments with a feeling that what he said could not be wrong and that whoever doubted it was a heretic. Of course, it is not here contended that he was small in the class-room. Indeed he was not small anywhere. He was simply not great as a teacher in comparison to his record as a preacher, whose pre-eminence time will not dim.

This sketch closes as it began: He was a remarkable man judged by any standard.

SOME VALUES IN THE NEWER PSYCHOLOGY FOR PREACHERS.*

By PRESIDENT J. M. BURNETT, Carson-Newman College.

First Lecture—Theology and Psychology.

The preacher is a physician of souls. The physician must know the human body, its parts and the functioning of the parts, and of the whole. What boots it if the preacher knows so many things and does not know men? How is he to be a physician to men if he is ignorant of the laws of spiritual health and moral growth? How can he probe the conscience if he doesn't know where to find it? How can he prescribe for man's diseases unless he understands the causes and remedies and how they operate? *The preacher must know men.*

The preacher is a teacher. The term "preacher" defines a species of the genus "teacher." He is and should be more of a teacher than a preacher or simple proclaimer of truth. What profit is it to announce truth into the empty air? Truth is valuable only when it is learned by somebody. The preacher does good only when he enables someone to know the truth. Too frequently the preacher satisfies his conscience with the proclamation of the truth solely, feeling that he has done his duty and fulfilled his mission.

Proclamation is only a means towards teaching. The proclaiming is incomplete unless teaching has resulted. There must be at least two minds concerned in every act of teaching, the mind conceiving and expressing the truth and the mind receiving and appropriating the truth. Before there has been teaching there must be a receiving and appropriating of truth. The teacher is concerned therefore not only with the truth in his own mind and its expression but he is concerned as much with the other

* Gay Lectures, 1914-15.

mind and its impressions. The teacher is concerned not only with getting the truth out of his mind but even more with getting it into the other mind. The preacher's duty is done not when he has relieved himself of a sermon, but when he has seen the sermon go home through the intelligence to the life of the man before him. The preacher therefore must not only know Theology and know the Bible but even more, even more, I say, he must know the minds of the men in the pews before him and how to open the closed gates of the intelligence to his message. Other teachers have learned this and have for some time been making Psychology the basic study of their science and art. Preachers do not always seem to have realized that the study of Psychology should mean as much to them.

It is my purpose in these lectures to indicate to you something of the value of the study of this science to preachers. In so large a field in so limited a time I can not, of course, develop the subject systematically. I can only select a few things here and there. In this selection I shall be guided by three considerations: First, I remember that I am speaking to the young men, the students of this institution, not to scholars or those among you learned in this science. I shall therefore speak in untechnical language so far as possible. Second, my hope is to arouse an interest in the subject that will lead to further study. I shall, therefore, touch in a broad way on a number of things rather than develop anyone of them completely. Third, I shall endeavor to say those things that to my mind will be most practically helpful. I shall therefore spend as much time in bringing out the practical lessons as in the exposition of principles.

I wish today to bring you some suggestions from Psychology that have some bearing on Theology. And I pause to caution you that the newest Psychology has no new revolutionary theological doctrines to proclaim. You need anticipate nothing sensational. Psychology does,

however, shed a ray of light here and there. Psychology places an emphasis at certain points. It will sometimes indicate to us the right approach.

IN A REALM OF LAW.

In the first place I would remind you that in dealing with spiritual phenomena you are dealing with phenomena that are as orderly or as truly under law as are the phenomena of any of the physical sciences. Drummond tried to teach us this fact almost a generation ago. Since his day, however, our studies have greatly emphasized this truth. It is important for the preacher to know the laws of the phenomena with which he means to deal just as truly as it is for the teacher, for the physician, for the engineer, for the farmer, to know the laws of the phenomena with which he deals. The success or the failure of the one as much as the other will depend on this knowledge and the advantage he takes of it. This does not exclude God, nor the Holy Spirit, nor faith, nor prayer. The modern scientist believes in God in nature just as truly (and a little more truly, I think), as the ancient who knew nothing of natural law, but peopled all his world with gods. Law reveals God. Law in nature, whether physical, mental or spiritual, is nothing other than God's way of doing things. To discover law and obey it is but to do the thing in the *way* that God wants it done and, indeed, in the only way He *permits* it done. It is as foolish for a preacher to pray for God to make his efforts succeed who is content to remain in ignorance of spiritual phenomena and the laws operating in them as it would be for the workman to ask God to help him make a flying machine that would fly, who knows nothing of the nature of the air. Laws condition the workman. Laws known and taken advantage of are the guarantee of the workman's success. It is the preacher's business

to know spiritual phenomena, the nature of the soul and how to reach it; the laws of spiritual growth or how character is made.

I will record here some of these laws or general truths relating to the soul's growth: First, *The law of the physical environment*. Modern psychology mightily emphasizes the fact that mind can not be separated from its bodily organism or from the larger physical environment. All that we know we know through the physical senses. The nerves reach out from the brain to the extremities, to the sense organs for information. All life-giving knowledge flows into the soul through these channels. All of our ideas are derived in this way and necessarily have a *sense* form. The world of body and of things is to the soul what the soil is to the tree. Into it it sends the roots and tendrils and out of it it gathers that on which it lives and grows. This fact tremendously emphasizes the importance of the physical conditions of the soul. No preacher can afford to neglect or despise bodily or physical conditions. They may constitute an open highway for the gospel into the lives of men; they may be bulwarks and fortresses making the approach difficult or impossible.

Second, *The law of liberty or of growth from within*. Neither mental nor spiritual growth can be forced. You can not compel a man to be good or wise. The mind and character grow with the development of ideas. It is the idea that germinates in the mind, that grows, that produces other ideas, that expands the mind. The only way that one man can reach the mind of another is by suggestion, by planting in his mind a germinal idea, a seed of truth. The principle of political liberty is a development of the principle of spiritual liberty which is in turn an expression of a law of Psychology.

Third, *The law of self-control by attention*. Self-control, or temperance, to use the scriptural term, is surely a matter with which religion deals. It is, indeed, the

very essence of character; the central characteristic of manhood. But how is self-control attained? Not by prohibition; not by saying to ourselves or having somebody to say to us, "Thou shall not." Self-control is attained only by the inhibitive power of another idea or desire. The power of the mind that makes this possible is the power of attention. We are able to attend to something else or put ourselves in the way of attending to something else. And another may help us attain self-mastery who brings our attention to greater and better ideas. The mind is freed from its slavery to one idea by bringing it into subjection to another idea sufficiently noble and attractive to seize and hold the attention to the exclusion of the old idea. Freedom from one idea is obtained by changing our allegiance to another idea.

Fourth, *The law of self-activity.* Every idea tends to discharge in an appropriate act. An idea inhibited from action is incomplete and futile. The expression of the idea in the appropriate act is necessary for the completion of the circuit. The act tends to fix and make definite the direction in which the idea discharges. This makes more certain the connection of the idea and the act, the thought and the conduct; and it is exactly this that we mean by a strong character, this steady connection between thought and deed. Character is formed by *doing*, and by *thinking*.

Fifth, *The law of habit.* The law of habit is largely contained in the above suggestion. It is a matter of repeating an idea with an appropriate discharge until the channel has become fixed. We may be slaves to habit or be set free by habit. A bad habit enslaves; a good habit is our freedom. It is by the law of habit that we become masters in our work and of ourselves. A man's character is the bundle of habits which he has acquired. A habit once fixed can be changed only by a kind of mental and spiritual cataclysm or convulsion that breaks up

completely the soil of the soul and makes possible the cutting of new channels of connection between ideas and acts.

Sixth, *The law of the larger life*. It follows that a man's freedom, his safety, depends upon the breadth of his interests or the number of ideas to which he may attend. A man of one idea will necessarily be a slave to that idea. Breadth of interest makes it possible by shifting the attention to save one's self from the insistent temptation. A broad culture is essential to a free life.

After all this emphasis, however, on the orderliness of moral phenomena we should recognize also that it is a hopeless task to work out an exact and complete science in this field. My next word, then, is one of modesty. I shall point out the insufficiency of Theology.

THEOLOGY NOT AN EXACT SCIENCE.

Truth in itself is not relative but our conceptions of the truth (or knowledge) is relative. No two minds think the same thing precisely in the same way. In each present act of knowing there is so to speak the presence and influence of many past acts of knowing. Each one of us sees and understands the present in the light of past experiences and by acquired habits of thought. This constitutes the individuality of mind. Men differ in their understandings, their interpretations, their conceptions, of a truth in proportion to the likeness or unlikeness of experiences or habits. This is true of our knowledge of the physical world. It is even truer of our knowledge of the spiritual world which is one removed still farther from experience. Words are signs of ideas, not the ideas themselves. Words do not, so to speak, transfer ideas from one mind to another. Their power is solely that of suggestion. Words will suggest the same or similar ideas only in so far as the two minds communicating give to the sign the same content of meaning; but that is hard-

ly possible in any very exact or accurate way. For, first, as we have seen, our ideas themselves are not exact or accurate reproductions of fact or truth, and second, language is not an exact or accurate vehicle of thought. As a sign the word does not convey *my thought* but *suggests* or arouses *your thought* about the same things. In your mind growing out of your different experience there will be a different fringe of associated ideas which will lend to the central idea a certain coloring and give it a certain direction of development of its own. An idea never stands alone in the mind but in association with other ideas. This total of the mental content or the total of associated ideas gives the "meaning" of an idea to the individual.

This means that none of us can escape our environment, our inheritance of culture, the influence of the currents of thought of the times and the civilization in which we live. Thought changes with the changing life. Thought grows with growth of experience. For this reason there is a history of thought, of philosophy, a history of theology. It is impossible to bind the world down to any formulary. Creeds have their value but not as exact and scientific statements of truth or as binding formularies on the thought of after ages. No thinker can do more than express truth in its broader outlines. Jesus Himself attempts no more. A leading characteristic of His teaching is that it is broad, hence regulative but not binding or limiting, but germinal and suggestive, stimulating and fructifying. The teaching of Jesus is not a dead weight on the intellect of the Christian but a lifting force in the mind. The race may outgrow all creeds and confessions but never the simple, universal teaching of Jesus, because He insists not on the *form of words* but on the *living truth* beneath the words. To sum up: Theology can not be exact or final: First, because ideas are not exact copies of things or truths. Second, because language is not an exact instrument for the con-

veying of ideas. Third, all ideas and all words have a material or sense origin and base and can only indirectly, by a sort of metaphor, suggest spiritual phenomena. Therefore the expression of spiritual ideas is always involved in effort and struggle and always more or less unsatisfactory.

Our attitude toward doctrinal and credal statements should be, therefore: First, to read them in the light of history. No credal or theological statement can be understood apart from the history of its formulation. Second, to accept them not as fixed limits to our thinking but as aids and guides to the formulation of our own inner experiences; to take them not as blocks on our heads but as steps under our feet. Third, this attitude undoubtedly will militate against strong convictions so far as *forms of statement* go, and as to the fringes of truth, so to speak, but will intensify conviction for the deep, abiding, universal, experiences of truth. This leads me to the discussion of my next topic.

RELIGION AS BEHAVIOR.

The emphasis of the thinking of today is on the practical in life and in religion. This tendency is supported by Psychology which defines all processes in terms of life and action. The body is made for action; the circulation of the blood, the nervous system, the muscles, the entire bodily organization, is organized for the end of action and can be understood only from this point of view. This is as distinctly true for all mind functions. Consciousness itself, feeling, knowledge, thought or reason, all function in conduct. "Human Behavior" is the title of a recent popular text on Psychology. The point of the treatise is that the whole mental life is organized for and by behavior. Every fact of consciousness, sensation, feeling, idea, has in it an impulse to an appropriate act; in other words the mental

life is not in and for itself but for the end of conduct or behavior. The validity of the mental life, then, is not tested abstractly but concretely; by the act in which it results. All processes of reasoning must be tested at every step by experience. Scientists work out many ingenious theories and hypotheses but they are not accepted by science as laws of the science until they have met every possible test of experience. No hypothesis, however beautiful or plausible, is accepted until it works. That same test, will it work? must be put to every theory, every rational process or result. My theology must meet the same test. What effect does it have on conduct and behavior? The strict hard and fast logician who works principles out to all their logical implications is the most unreliable of theologians. The poets are better guides. In fact it takes three qualifications to make a good theologian; keen logical or analytical faculties, a regal imagination, and good common sense. Conduct is the end, thought processes are a means. The thought is only important as a means, as it looks to, and results in, conduct. The final definition of religion then must be in terms of life, not in abstractions but in the concrete. From the standpoint of the Newer Psychology and Philosophy it would be difficult to improve on James' definition of religion (James, the apostle, not the philosopher), "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." The emphasis of orthodoxy should be on conduct rather than creed. This I believe to be more apostolic and scriptural as well as better philosophy and sounder psychology.

FAITH AND REASON.

There necessarily comes up another question: The question of the relation of faith and reason and the

place of reason in theology. Theology is an endeavor to rationalize Christian belief. The spirit of rationalism is behind all theologies however irrational they may be. From the earliest times theology has resulted from the effort of thoughtful men to harmonize religious belief with the thought of the times or to make religious belief acceptable to thoughtful men; to discover a broad basis of truth on which the mind could rest satisfied. Theology tends, however, to become fixed and traditional. From the very nature of the case it has then lost its usefulness, it has failed in its mission. Theology must necessarily change with the changing current of things. With every new philosophy of life there must arise a new theology. Not that the content of theology changes but the form and expression of it must. For if the Christian thinker makes Christian belief acceptable to the thought of his day he must deal with the thought that is current and not with the thought of some preceding age. Whether the Christian thinker accepts or rejects the current philosophy, the form that his own thought takes is largely moulded by it. Theology is necessarily a growing science, changing with the growth of knowledge and science and philosophy.

Reason is both undervalued and overvalued. The preacher sometimes sets up faith as hostile to reason; the philosopher sometimes sets up reason as the only method of knowledge. The one is as much in error as the other. The best that we can say of reason at any time is that it is a practical guide to truth. Reason assimilates the new to the old; reason interprets the new in the light of the old. We have no other way of understanding the new. The new is meaningless to us except as the mind assimilates it to the known. That is all that we mean by *knowing*, or *understanding*. By very slow degrees we have built up a system of associated experiences each and all of which have come to have a certain meaning to us. The new thing presented comes to have meaning and is known to us when it finds its place in this circle of experience.

No truth has meaning to the individual mind until it is thus assimilated. Truth must have this meaning to me to be truth to me. It is by reasoning or thinking about it that I make it so. It is therefore one of the first duties of the preacher to make matters of faith reasonable; to justify the ways of God to men. On the other hand deductive reasoning is never an infallible guide in itself to truth. Reason, as already indicated, must be corrected constantly by experience. The mind is constantly running ahead of experience in theories and hypotheses, but these must then be tested and proved by experience. The philosopher who follows his reason in this sense of an absolute guide to truth is as irrational as the preacher who would have no reason at all.

It is the business of the theologian then to test and correct reason by his new facts as well as to make them appear reasonable. The facts of religious experience are as truly tests of our rational processes as are any other facts of experience. Theology arises out of the necessity of solving the intellectual difficulties caused by bringing together of truths or ideas more or less disparate. One's individual ideas or the current thought is found to be out of harmony with Christian ideas. Disparate ideas can not be held thus. The mental life is compelled by an inner impulse to unify itself. This may be accomplished in one of several ways: By the rejection of one or the other idea or system *in toto*; by the modification of one or both; or by the discovery of some third, or medium, idea, or experience through which the two may be compared and brought together.

This constitutes the problem of the thinkers of every age and this is the task of theology and the test of a vital theology.

MAN A UNITY.

We must be careful not to emphasize any one mental function, whether faith or reason or feeling or will to the

obscurations of any other. The unity of the mind is one of the most characteristic things about the teaching of the Newer Psychology. With a few remarks on this point I shall conclude.

The old psychologists divided the mind into separate faculties and neglected the body and the physical as something with which they had no concern at all. The Newer Psychology has done away almost entirely with this hard and fast division and analysis. The mind is one. The will is not a faculty distinct from thought, nor thought from feeling. The mind is not an assemblage of faculties or powers nor the separate qualities of an unknown "Mind-stuff" or "Mind-substance." Even more strikingly perhaps has modern psychology emphasized the unity of mind and body and physical environment. The mind is not the brain but we can not separate it from brain and nerve system. Man is not three, mental, moral, physical, but one; the mental moral, physical, blending into one so intimately, in so complex a fashion, that it is impossible to separate the one from the other. Man is a unity, not a trinity.

There are two important conclusions from this doctrine that I wish to emphasize. The first important lesson for the minister from this fact is that he can not limit his interests and activities solely to the so called *spiritual interests* of men. These spiritual interests are so intimately involved in man's physical condition and environment, in his social life and in his intellectual interests and entertainments that the satisfactory solution of the problems of his spiritual welfare can not be reached apart from the solution of his physical, economic and social problems. No one should be more interested than the preacher in all social welfare movements. Physical and social conditions limit the activities of the church and act as a counter-agent to the spiritual message of the minister, dissipating or destroying it. That this is true so far as the saloon is concerned, for example, has long

been understood. It has not been so well understood that the same principle applies to every other part of the environment.

The country church problem for instance is very largely a rural economic, social and educational problem. Both country and city churches are caught in the current of social and economic change. It is necessary that the church everywhere adapt its methods to this changing order, but most essentially of all must the church Christianize the social order or perish with it. The leaven of Christianity must leaven the lump or be thrown away with the soured dough.

In the second place, the preacher must do more than concern himself with the salvation of the souls of men. Modern evangelism has over emphasized conversion, and Christianity is suffering from under development. The Newer Psychology in emphasizing this point of unity of life is in exact accord with Jesus who was concerned for the salvation of the whole man to the largest life. That must be very much more the aim of the preaching of today if there is to be developed a virile, effective and efficient Christianity.

There is need in the ministry today for strong men, broad men, men who live a large life in a large world, men of profound sympathies and a wide knowledge of the problems of life, men who preach a full gospel to the complete salvation of the whole of human life.

THE BIBLE AND THE STATE.

BY W. E. McINTYRE, D.D., ST. JOHN, N. B.

Among the topics to be more fully opened up in the pages of history without doubt will be the relative influence of God's word on national life and character, especially in those lands that are destined to play a most important part in the closing drama of the world's events. If prophecy is explicit concerning any one thing it is certainly emphatic in asserting and reasserting the claim of the ultimate triumph of God's purposes and decrees

Divine revelation, by its internal witness, is to accomplish its heaven-given mission. It is not to return void, or fruitless, in its conflict with Satan's kingdom. That there will be opposition we have from Holy Writ itself. It is inherent in its very nature that the Word is to antagonize error and superstition, that in consequence it will arouse discussion, and even direct hostility, wherever it attempts the conquest of the hearts of men. "The entrance of thy words," says the Psalmist, "giveth light." And the light, awakening the thought of man to higher ideals, challenges the things that have prevailed hitherto, and calls to the higher service of the Kingdom. It refines its possessor with the addition of heavenly graces, and it is self-evident, that in proportion as its field of operations becomes steadily widened, so will the impact of the truth it carries be felt and seen more openly in the life and habits of the people of every land.

The observer of the times can distinctly trace, even in the contradictory situation of our own day, many visible results of the Christian enlightenment already prevailing over large areas of the world's population. In the midst of this the most terrible of all wars protests are loud and long against the repetition of such tragedies, and even some of the nations involved are openly declar-

ing that it is their aim, above everything else, to crush the spirit of militarism which has made this conflict almost inevitable.

Such has been the effect the gospel has produced by its beneficent influence over those who have received it, and just as that truth has been faithfully presented and honestly accepted, so has its uplifting stimulus been helpful and invigorating.

This general fact then being understood as an outstanding feature in our modern life, there comes with it a rather intricate and confusing problem which calls for a solution. That query, in short, is to determine to what extent, and in what way, consistent with itself, Bible truth, as apprehended by evangelical Christians, is to be asserted and to lay claim to dominancy in the civil and political life of the time.

The laws of nations are for the most part designed for the promotion of good citizenship, as also for the general welfare of the state at large. Governments of the more advanced nations have long since learned that the mistake of empires, that have been relegated to oblivion by the general consent of mankind, was made in sacrificing the rights and the happiness of the individual to the tyrannical caprices of rulers, or at the best, for the sake of the military glory and ascendancy of the nation as a whole. A marked change in this ideal is traced by the historian of our time, and to this much-desired change scriptural truth has contributed important values.

To-day the laws of earthly powers may be said in a measure to foster and protect the rights of the individual citizen, but their main sphere, in the very nature of things, is circumscribed by secular bounds. They would aim, not so much at the reformation and salvation of man, as at the general welfare and support of public interests under a given flag. The laws of God have a wider range. They cover not only man's welfare and his mutual relationships in the land in which he lives, but they

recognize the universal fellowship of a higher kingdom, and to this end would cultivate those graces which will fit him for a heavenly citizenship. They look beyond the local and often misguided attachment of a single race or language, to the fraternity of the saints at large, whose conversation and whose citizenship are in heaven. And yet, though supremely spiritual, these same laws touch with more than a passing hand the minutest details of secular life. They would shape directly and indirectly man's best course in his earthly career, superadding the higher training and richer equipment for the heavenly life.

It is here that our problem comes. Often to our finite vision the one seems to clash with the other. Public opinion, that twentieth century taskmaster, led largely even yet by unspiritual elements, sets up a standard at variance with that which must be maintained by God's people. To the Christian himself the greatest bewilderment comes because of a lack of adjustment in his mind of the one system to the other. How far, he asks, can the Christian life assert its bearings upon our present career in the world? Can we round out the full claim of our everyday citizenship without disturbing the equilibrium of the spiritual laws that link man to his Creator?

The Roman Catholic position, with a very close parallel in the Greek church system, has been that the powers of this world should be subject to the sway of the church, and that man's civil relations are to be wholly dominated by religious decrees, which are supposed to be founded on the word of God. The followers of those societies have ever contended that civil courts and physical force were to be used to maintain control over all matters both temporal and spiritual. Hence came in due time the persecutions and bloody deeds which for centuries stained the annals of the papacy.

Assuming the orthodoxy of their system and the infallibility of its head, Catholics went from one position of arrogant control to another, until the nations groaned un-

der the pressure, and revolt came. The very precarious footing of that religion to-day in the land of Italy, where its official head has long been, evidences the disapproval of Christendom concerning Catholic assumptions. Others, partly approaching Rome's position, have been content with the maintenance of a state religion, moderating largely the intolerant spirit of the old mother of harlots. Even yet grave enormities came in. The political power, contributing to the support of a state church, naturally insisted on the right of supervision over public expenditure, and claimed often the privilege of appointing the leading functionaries of the body so established and upheld by government patronage. Ere long it came to pass that the church, instead of ruling the state, came into the other entanglement of being ruled by the state; in other words, secular control asserted itself in a body whose supreme claim was that it was purely spiritual.

Against both these positions Baptists have ever stood firm. We maintain that God's word is not to be diverted from its course by alliance with the powers of this world, but is to continue its mission along its own lines. According to our view the advocates and exponents of Bible truth, while maintaining their principles in the government of the land and in the training of individual character, are yet to be ever solicitous lest the freedom and scope of the gospel be in any way hindered by secular attachments. To us the Master's words, "My Kingdom is not of this world," have a far-reaching and important signification. That kingdom is none other than the stone cut out without hands, which is to become a great mountain and fill the whole earth. It is to be distinct from the kingdoms of this world, yea, even antagonistic to them. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

Have we ever noticed that our Lord, when on earth, never dropped a remark inciting His countrymen, the Jews, against their oppressors? Their love of their nationality and their hatred of the Romans elicited no response from Him. Nor does a single apostle deviate from his direct mission of preaching the gospel to undertake a second-rate service from patriotic motives. Nowhere are they found pointing out in detail the flagrant sins and corruptions of the Roman government, or inciting public indignation against unjust and unwholesome laws which abound in the penal code of that empire. They clung tenaciously to the great principle enunciated definitely by Paul to know nothing among men, save Jesus Christ and Him crucified.

On this point it is interesting to note an innovation which has come into later Christianity, utterly diverse, if not antagonistic, to apostolic precedent. It is the fashion of the so-called Christian nations of to-day to attempt to link up God and His providential doings with current public opinion, and even with the partisan view they may individually hold. Lincoln once said during the late Civil War that both sides invoked the blessing of God upon their arms; both sought to bend the purposes of Jehovah to their side of the struggle. It was well nigh fatal to any minister, North or South, during that stormy period, to speak or pray counter to the prevailing opinion of the section in which he labored.

And to-day, in the great European conflict now going on, Christians of every name are found arrayed against each other, not only on the battlefield, but at the throne of grace, in their prayers and utterances delivered as servants of the King of kings. German Christians, so far as heard from, are loyal to their country and seek to uphold her arms. Rev. J. H. Rushbrooke, an English Baptist minister, who happened to be detained for three months in Berlin after the outbreak of the war, says that everywhere he found Christians resolutely with their native

land. Even his host, a well-known Baptist pastor, Siegmund Schultze, he writes was "a patriotic German, of course, but a man with a rare greatness of soul and an intense desire to do justice to all points of view, while steadfastly maintaining his own." The Kaiser, he says, "bade the people to go to the churches, and they went, and continued to go, in crowds. The sense of the gravity," he adds, "of the national situation has aroused a spirit of prayer, and not only are the Sunday services crowded, but large gatherings take place on week days."

The Rev. J. G. Lehmann, a Baptist minister at Kassel, writes, "I receive hundreds of letters from the field, in which our friends tell us that all scoffing and resistance against religious influence is stopped, and that many of their comrades, who had given up all belief in God, come to them and ask for religious tracts and papers, and ask them to pray for them, and gladly listen to all they might say of their own convictions and experiences. We believe that this war has a divine mission, and our brethren in Russia will have cause for gratitude * * * and no German doubts that the victory will be on our side."

And the great body of Evangelical ministers in Germany, to show their state of feeling, have publicly protested against a German law which prevents their serving in the army as soldiers. In their patriotism they seem eager to defend their country, whose very life, as they view it, is now threatened by the jealousy of the nations surrounding her.

On the other side again we have a similar statement from Rev. Ruben Saillens, the veteran Baptist laborer in northern France. His patriotism is equally apparent. He writes, "Many are calling upon God to help us in this national distress, and they do it by the only channel they know of—the church and the church's prayers. I did not meet," he adds, "with a single drunkard during the first week of mobilization, while traveling from north to south and seeing hundreds of thousands of soldiers in trains

and various cities. No lewd songs, no bragging. A stern, patriotic resolution to go through it, a firm sense of the justice of our cause prevailed among the men. I feel deeply for my nation. I believe German Christians do not see right in this matter. I pray that their eyes may be opened. I try to keep the spirit of the New Testament, while upholding the principles of justice and retribution which seem to bring us back to the Old Testament. Both are true."

This same spirit has its counterpart in many a British pulpit, and not a few have laid down their ministry to follow what they esteem to be their duty to their country.

Is there not a mistake in the patriotic zeal of these brethren? Is it not out of course for followers of Him, who came to seek and to save men and give them eternal life, to turn aside as ambassadors of the great King and voluntarily join in this fiendish slaughter of their fellow-men? Dare we place the citizenship of this world above the citizenship of the Kingdom, and so array Christ's followers that they become murderers of their brethren?

The problem of the everyday duty in the round of life looks more and more intricate as we press for a solution. How, the Christian asks, am I to cultivate the things that make for peace in the world, and at the same time live in harmony with God's word? At every turn in our common affairs we are confronted with the laws of the heavenly life. Shall we enforce moral questions by the arm of civil law? Or must we look on with a mere protest when outrageous evils abound all about us? Is it sufficient to declare the deliverances of Holy Writ, and then to stand and suffer until the grossest enormities are perpetrated?

With varying views Christians have approached these questions and answered them in different ways. Extreme advocates of Sabbath observance have insisted that the power of the law should be invoked to preserve the sanctity of this divine institution. They would go so far as to

preclude the possibility of all Sunday traffic, abolishing the railway train and the common street-car, closing general public business—in short, giving the day wholly to the quiet and retirement which would best fit man for spiritual culture, and renew his physical vigor for the duties of the coming week.

In the great temperance agitation a still more aggressive policy is asked for. Enthusiastic workers in this department of social reform have not infrequently assumed the right to frame and enforce laws that would virtually compel men to be temperate. Not satisfied with the contention that the interests of the state require sobriety in its citizenship, they would array Christians as such as a body of prosecutors in civil courts, openly attacking this strongest entrenchment of the enemy's forces. They would have the church of Christ organize as a belligerent power, and marching to the seats of world government, would demand compliance with the inspired oracles on the question.

Christian education, too, comes up for attention. The devotees of religious culture in certain quarters, in accordance with their views, would urge the introduction of the Bible into our educational institutions, with certain courses of catechetical instruction in connection therewith. They would place the word by law into every school as the chief text-book, making all other education subservient to it. But do they forget that that message of spiritual origin cannot receive its proper interpretation at the hands of unspiritual instructors, but requires the vehicle of a regenerated life to give it effectiveness with others? Sooner or later the anomaly in the situation presents itself, and resulting confusion inevitably comes.

Thus, in almost all the complexities of life, this question is continually cropping out—where does Christian duty begin, and where must it end? How far does God's word obligate its supporters to maintain its teachings, and assert them in their citizenship in the world?

The writer of this paper can see no alternative between the ground commonly accepted by Baptists, and the Romanist position. These two bodies stand at the very antipodes of Christendom on all these points. As Baptists we are either to hold to the untrammelled freedom of the word, standing for its complete disentanglement from every form of political alliance—for a policy of non-interference in matters of conscience and religious belief—or fly to the other extreme of compelling men to accept our views, thus taking the track long followed by Mohammedans, Brahmins and Buddhists, and which has had its most striking counterpart in Christian lands in the galling yoke of the Greek and Roman Catholic systems. Shall we put up the sword into its place, wherever that may be, and shall we hear the words of Him who spake ever in love and pity for the erring, and sought to win the hearts of His followers by the superior virtue of His teachings, or shall we take the intermediate ground of Lutherans, Anglicans and Presbyterians, and try to ally the one with the other?

As Baptists we have ever rejected state patronage in behalf of God's work. We protest against the very principle of the thing. Even apart from this the results in the most favorable cases have not been good. Experience has proven that when government funds have been granted for religious purposes the more vitiated systems have profited most by them. Asserting larger claims these have usually received the greatest amount of help, while others, apprehending the spiritual life and teaching in clearer form, have presented a milder plea, and in consequence have been smaller beneficiaries through them.

In the United States congressional report for 1894 concerning the appropriations for Indian schools, it is stated that \$359,215 went to the Roman Catholics, while but \$102,670 went to all other bodies combined, and this it will be remembered is a nation whose population is but one-sixth Roman Catholic. The inference is plain. That

body whose conscientious scruples are least delicate, is sure to press the boldest claim, and so secure the lion's share, while those who have come closer to the spirit of Christ's teaching are less assertive, and modestly submit to constant imposition.

Need we wonder that intelligent citizens, discovering the unfairness, petitioned Congress to withdraw the aid altogether? And is it not plain that under the present political systems no hope of equity in this respect can ever be looked for?

As a people we maintain that the cause of God should stand upon the consistent loyalty of its followers. The word is committed to His people to give it to all the world. That commission is binding upon them and on them alone. And it is our conviction that that word is destined to find its way through the most difficult obstructions, insinuating its spirit into all manner of affairs, social and political, until it shall leaven the whole mass.

Time would fail us to discuss the various phases of influence emanating from the circulation of God's word. That its purifying touch is moulding the thought and life is well known to all who have become savingly acquainted with it. Like apples of gold in pictures of silver it shines out in redeemed humanity wherever it has gone, and its distinctive language has long since passed into the proverbs, the poetry and the oratory of many nations. In the realm of literature perhaps more than anywhere else is its mark plainly traceable. Instead of the mythological classics of the Greeks and Romans, with the foolish legends and amours of imaginary gods and goddesses, once prevalent in the earlier types of literature, there has now been given to the world in the languages of many peoples improved standards of ethics and life, almost wholly due to the higher ideals furnished by divine inspiration. It is safe to say that no literary creation of the latter centuries has any prospect of a permanent place in the world's best thought which runs counter to its teachings.

Statistics go to show that important gains are being chronicled in the circulation of the word. In spite of all the opposition in the past, the difficulties, which even yet may come in its way, we rejoice to know that the word is running swiftly abroad, and seems likely ere long to have free course in all the earth. Dr. Hitchcock informs us that during the nineteenth century over 160,000,000 copies of the Bible were issued in no fewer than 320 different languages. Bible societies increased from one in 1804 to eighty in 1900.

The signs are at hand to tell us we are approaching a glorious day, when the word of God will be more and more widely read and appreciated. Let us hope that in that acceptance its spirit and teachings will be fully comprehended, and that we can ever trust the Sword of the Spirit to accomplish His own mission, until all shall know the Redeemer's will. Then may we look for His kingdom to come and His will to be done on earth, even as it is in heaven, and then too shall the kingdoms of this world become the kingdom of our Lord and of His Christ. That that auspicious period may speedily dawn upon this world, so long blighted by the enemy's hand, is the devout prayer of the pure in heart in every land.

DOES THE NEW TESTAMENT TEACH THAT CHRIST ACTIVELY PARTICIPATED IN HIS RESURRECTION?

PROFESSOR B. H. TUKEY, WILLIAM JEWELL COLLEGE.

In discussions of the resurrection of Christ it is sometimes stated, or tacitly assumed, that the Greek text gives additional light on this question such as is not found in the English translations. This additional information is thought to be conveyed by the grammatical voice of the Greek verbs that are used in the passages where our Lord's resurrection is mentioned. On first thought it would seem to be reasonable that the voice of the verb should be decisive in this matter; that wherever the verb is in the active voice, it is to be understood that the subject effects His own resurrection, and that the middle voice denotes the same conception with greater precision, but that the passive voice indicates the action of some one other than the subject. Further study, however, will show that the voice of the verb is not always a sufficient criterion in such matters.

In Greek, as in other languages, many intransitive verbs in the active voice denote no activity in the sense of effort or exertion on the part of the subject. For example, we say that a feather "rises" or a boat "drifts" when the one is borne by the wind or the other by the tide. That the middle voice of a Greek verb does not always denote reflexive action is seen, for example, in the middle future of the verb "to be", where action of the subject upon himself is inconceivable. In like manner the passive form may fail to carry a passive meaning, as in the case of one of the common words of wishing (ἐβουλήθην). The significance of voice varies with different verbs so that one must know something of the general usage of a verb before one can rightly decide in a given case in what way the subject participates in the action of the verb.

Two verbs are used in the New Testament to denote resurrection from death; one, *ἀνίστημι* with the primary meanings of *to raise* or *to rise* to an erect or higher position, and the other, *ἐγείρω* with the primary meaning of *to rouse*, as from sleep. The original meaning of these words is seen in such passages as Acts 12:7, where the angel "smote Peter on the side and awoke (*ἤγειρεν*) him, saying, "Rise up (*ἀνάστα*) quickly." When they are used to denote resurrection from death they seem not to differ from each other in their general meaning. Thus in parallel accounts of the same utterance, Matthew uses one verb and Mark the other.¹ On the other hand the two verbs show a decided difference in their use of voice.

Both in classical Greek and in the New Testament the active forms of *ἀνίστημι* in the present, imperfect, future, and first aorist tenses have a transitive meaning, "to raise"; but in the second aorist, the active forms are used intransitively in the sense of "to rise". This same intransitive meaning is conveyed in the present, imperfect, and future tenses by the use of the middle forms. Thus a writer or speaker using this verb in the future in the sense of "to rise" is compelled to use the middle form, whereas he may express the same idea in the past by the use of the active form of the second aorist. In view of this fact it is not at all strange that the middle forms of this verb are found in the words attributed to our Lord which foretell His resurrection and do not recur in the accounts given by His disciples. We may see the absurdity of insisting on a reflexive meaning for the middle forms of this verb by noting the passages in which these forms occur with other subjects. Shall we say that Christ intended to teach that the men of Nineveh would raise themselves,² or that Lazarus would raise himself at the last day,³ or that Paul believed that the dead in Christ would effect their own resurrection?⁴

1. Compare Matt. 16:21 and Mar. 8:31; also Matt. 17:23 and Mar. 9:31.

2. Matt. 12:41, Luke 11:32.

3. John 11:23, 24.

4. 1 Tim. 4:16.

The other verb, *ἐγείρω*, generally conveys the intransitive meaning by the use of the passive forms.⁵ Here again the voice is not a sufficient test of activity or passivity. When no outside agent is suggested by modifying phrase or context, the passive form may well denote simply the process of rising on the part of the subject, without indicating whether his resurrection is the result of his own effort or that of another. Thus the Easter cry comes to all of us who use the English tongue in the words, "He is risen," although the Greek verb in the text of the Gospels is in the passive form. Doubtless the translators have given the thought with greater precision than they would have done, if they had attempted to match the passive of the Greek with an English passive.

It is evident then that in the passages in the Gospels where these two verbs occur, the matter of voice was largely determined by the choice of verbs⁶ and the necessities of tense. If the evangelist is accustomed to the use of *ἐγείρω*, he will regularly use the passive form

5. Compare Matt. 8:15 and Luke 4:39; Matt. 9:7 and Luke 5:25; Matt. 9:25 and Luke 8:55. So, too, in John 13:4 *ἐγείρεται* is to be taken as a passive rather than a middle form. This verb is occasionally used intransitively in the active voice, e.g., Matt. 9:5, but never so in connection with Christ's resurrection. For further discussion of the use of voice with *ἐγείρω* see Robertson, "A Grammar of the New Testament Greek," pp. 799, 817, and Moulton, "Prolegomena," p. 163.

6. According to the text of Westcott & Hort, Matthew uses only *ἐγείρω* in his references to Christ's resurrection (16:21; 17:9, 23; 20:19; 26:32; 27:63; 28:6, 7). Mark uses *ἐγείρω* three times (14:28; 16:6, 14) and *ἀνίστημι* four times (8:31; 9:9, 31; 10:34). Luke uses *ἐγείρω* two or three times (9:22; [24:6;] 24:34), and *ἀνίστημι* three times (18:33; 24:7, 46). John uses *ἐγείρω* twice (2:22; 21:14) and *ἀνίστημι* once (20:9). Matthew's uniform use of *ἐγείρω* might be interpreted as indicating a different point of view from that of the other evangelists, were it not for the fact that this same preference for *ἐγείρω* appears in other uses of the word. In all he uses it about thirty-five times and its synonym *ἀνίστημι* only four times, one of which is in a quotation. So strong is his fondness for this word that he uses it even of getting a sheep out of a pit (12:11, cf. Luke 6:8).

whether his meaning be passive or merely intransitive. If on the other hand for any reason he prefers ἀνίστημι, he will express the intransitive meaning by the use of the middle forms in the future and by the use of the active forms in the aorist. Such being the case we cannot hope to get any light from these passages on the question under discussion. Furthermore, any significance of voice that we might insist on finding in these passages must in all fairness be shared by the same verbs in like passages where persons other than Christ are mentioned as rising from the dead, so that we should gain no ground thereby for establishing the uniqueness of Christ's resurrection.

That Christ was raised by the Father is so clearly stated in many passages⁷ that one would hardly think of denying that statement *in toto*, but it is sometimes modified so as to give room for the view that the Son participated in the Father's action in such a way that it might properly be said from the standpoint of the Son that He effected His own resurrection, at least in part. Aside from the passages in the Gospel that have already been discussed, there are two passages in John that are often cited in support of such a theory. The first is the nineteenth verse of the second chapter, "Destroy this temple, and in three days I will raise it up."

We have here a saying of Jesus that was misunderstood by the Jews and was comprehended only dimly, if at all, by His disciples. Perhaps there is some danger that we also may misinterpret the very brief explanation that is given here by John: "He was speaking about the temple of his body." Of course it is easy to say that this means that "body" is to be substituted for "temple" in the saying of Jesus and that He really meant that three days after His death He would raise His own body. But before we put upon the passage a

7. Acts. 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40; 13:30, 33, 37; 17:31; Rom. 4:24; 8:11; 10:9; 1 Cor. 15:15; 2 Cor. 4:14; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21.

meaning that is somewhat opposed to a definite statement which is repeatedly made elsewhere in the New Testament, let us look at the context. John goes on to say that when Jesus "was risen from the dead, his disciples remembered that he had said this: and they believed the Scripture, and the word which Jesus spoke." Some of them, we may believe, were made to remember when He appeared to the eleven and "opened their eyes that they might understand the Scriptures, and said to them, Thus it is written that the Christ should suffer and should rise from the dead on the third day." It would be strange, indeed, if on so vital a point as this the disciples failed to make clear and definite what they remembered from His teaching. Surely what they understood Him to mean by that enigmatical sentence must appear in the letters and discourses that have come down to us. Furthermore we should expect to find them quoting the same Scripture that He quoted.

In Peter's address on the day of Pentecost the resurrection is the central theme as affording the supreme proof that Jesus is the Messiah, and yet Peter seems to feel no necessity for claiming in his argument that Jesus had other than a passive part in His resurrection and states definitely that the raising of Jesus was the act of God. He speaks of the resurrection as a fulfillment of Scripture, but the passage that He quotes⁸—May we not believe it is the same that our Lord has quoted for the same purpose?—gives no hint of any activity on the part of the Messiah in His own resurrection. Again in the speech before the rulers Peter speaks of "Jesus, whom ye crucified, whom God raised from the dead." In like manner Paul, in that masterly discussion of the resurrection in the fifteenth chapter of First Corinthians, declared that it was the common teaching of the apostles that "he (God) raised up Christ," and makes no further claim for His master.

8. "Because thou wilt not leave my soul in hell (Hades), neither wilt thou suffer thine Holy One to see corruption." Acts 2:27; cf. Acts 13:35.

There is another passage in John that is often cited in this connection: "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."⁹ We need not linger to discuss the fact that the Greek word, *ἐξουσία*, which is translated "power" in the Authorized Version, is rendered "right" in the margin of the American Standard Version and "authority" in the text of the American Bible Union Version. It is beyond dispute that in some sense our Lord looked forward to "laying down" His life and to "taking it again." But before we assert that the words "take it again" were intended to mean that He was to effect His own resurrection, let us see whether the words "lay down my life" will bear a like literal interpretation. Obviously He did not need to put forth effort in any physical sense to secure His death; the "laying down" was a voluntary act of submission by which He became a passive sufferer. Is it not clear then that both of these phrases owe their form to a desire to emphasize His absolute independence of human control both in His death and in His resurrection, but that they in no way modify the teaching of the apostles that He died at the hands of men and He rose again uplifted by the hand of God.

9. John 10:17, 18.

SOME IMPRESSIONS OF THE LATE
EDWARD JUDSON, D.D.

WM. M. LAWRENCE, D.D., Hamilton, N. Y.

The death of Dr. Judson was so sudden that it was with difficulty that the sad event could be realized, or that an estimate of his personality and services to his church and to the denomination could be made. As one who has known him since 1869, and in a somewhat intimate way, I comply gladly with the request of the Editor of this journal to offer a small contribution to his memory.

In the article which I prepared at the request of the family, and which has appeared in one of our denominational papers, the main facts of his life were stated briefly. It would be well for us, however, to recall that the date of his birth was December 27, 1844, and that the place of his birth was Maulmein, Burma. His mother was the widow of Dr. Boardman, who laid down his life in the missionary cause, so that Edward Judson was the half-brother of the late Rev. George Dana Boardman, D.D., and there were many traits of character common to both, which were apparent to those who, like the writer, had the privilege of knowing both. When a boy, Dr. Judson lived in the village and in the house where his step-mother, Fanny Forrester, died. Afterwards his home was with the late President Ebenezer Dodge, D.D., LL. D., on the hill. In Hamilton everybody knew him from his boyhood up, and the last words that he said to me, when he left our house to take the train to New York, the Saturday night before he died, were, "Hamilton, with its friends, will always be very dear to me."

Very wisely, President Dodge sent him to Brown University, where he was graduated in 1865. He received his degree of doctor of divinity from Colgate in 1861. He was principal of the seminary in Townsend, Vermont, from 1865 to 1867. He was often mistaken for a student

at the seminary, and I very well remember his glee when he related as an incident showing how young he appeared, the request of a farmer who said to him, "Come, bub, help me to unload." Most characteristically he made no demur but put the sack upon his shoulder and delivered it as requested.

He was professor of Latin and modern languages at Colgate from 1867 to 1874. The following year he spent abroad and, while away, was called to be the pastor of the North Orange Baptist Church, Orange, New Jersey. In 1881 he accepted the invitation to the Berean Church, afterwards the Judson Memorial Church of New York, of which he was pastor at the time of his death. He was lecturer on theology in the University of Chicago from 1904 to 1906, and from 1906 to 1908 he was lecturer on Baptist principles and polity in the Union Theological Seminary in New York City. He was also Fellow of Brown University and trustee at Vassar College. For the last ten years of his life he was professor of pastoral theology in the Theological Seminary of Colgate University.

His chief literary works were the life of his father and, what he is pleased to call, a primer on pastoral theology, which he named, "The Institutional Church." The life of his father is most valuable, as might naturally be expected from the fact that it was written by Edward Judson, and "The Institutional Church" is one of the most valuable books on pastoral theology which I have ever read. It has fallen to me to undertake, as a temporary matter, to occupy the chair made vacant by his death, and in the preparation for this work I have consulted the principal works on this important subject, and I have been amazed at the vast amount of suggestion which Dr. Judson has packed into so small a compass. It is not applicable only to the institutional church but to any church of which a man may be a pastor.

The great charm of Dr. Judson's life was his gentleness. He made it his business to be kind to people. Oftentimes he felt, as I know from his conversations, that the work that he was doing was, to say the least, not understood, and oftentimes I felt that he had good ground for regretting the solitude of his life, so far as not receiving the recognition and support that his work warranted. But in all the years that I knew him as a friend, a fellow pastor, and an intimate neighbor, I never heard him offer one word of complaint or criticism, and this silence has oftentimes been the subject of comment in our household. He would go out of his way to say a fine thing to a brother pastor, and he was not only gentle but he was modest. I never knew until one evening a year ago the variety of his acquirements. He was at home in Hebrew, Greek, Latin, French and German; he was a systematic and wide reader and carefully garnered the results of his reading. The advice that he gives to ministers about the use of their time was that which he himself followed. I remember his deploring on one occasion the fact that he had been so busy that he was unable to arrange his late reading in his scrap book. Many and many a half hour in the summer time, as he has seated himself upon our little porch, has he fascinated me by his quotations of poetry, which his marvelous memory enabled him to produce.

As a gentleman he was most charming, witty, full of good stories and observant. He was much sought after by those who appreciated bright, healthy humor; in fact, I think his love of humor saved the situation for him many, many times. He was a thoroughly human man. His sympathy was not maudlin, but it was an intelligent expression of the share which he wished to take in another's sorrow or in another's joy. He wished to be a burden-bearer. He was a man also of great firmness of purpose. He did not take up things quickly, but when once he had made up his mind that a thing ought to be

done he never swerved from his intention to accomplish it. He did not announce beforehand his plans, as he once said to me, "There is great virtue in an honest surprise." He was not impulsive although sometimes it might have appeared, from the fact that no one knew his plans until he began them himself, that he was not quite as deliberate as occasion warranted. I think in the records of ministerial life, there will be none that will surpass in self-sacrifice his relinquishment of the delightful pastorate where years afterwards I became his successor to assume the burdens of a down-town church and a down-town church in New York. Recall the changes always taking place in lower New York, and the appeals which he had to make to keep the work properly financed—a man of less consecration and courage and love would have given up long ago; and this leads me to the last thing which I wish to say:

Dr. Judson was a religious man. We were talking one day about the reason that a certain minister failed, and, in that connection, of the great danger that imperiled the ministry to-day. I never saw him more earnest, or more solemn, than when he said that the man failed because he did not know his Bible. Ministers read the Bible to-day for homiletic material and not for personal soul culture. Dr. Judson knew his Bible. A mutual friend told me how, on a fishing trip some years ago, Dr. Judson took with him a box of books. On a Sunday morning he handed his friend the English Bible while he translated the Hebrew, and afterwards turned his attention to Browning. Dr. Judson read his Old Testament through once a year and his New Testament through twice a year, and he read it not to furnish himself with sermons but because he needed it and loved it.

I can hardly realize that he has gone, and that he is lying to-day upon the hill in the college cemetery, but I am sure of one thing, that as men come to know of his work and of his character they will feel that the Lord has taken home one of his own prophets.

GRAMMATICAL GLIMPSES AT SOME SCRIPTURES.

PROFESSOR C. B. WILLIAMS, PH. D., Fort Worth, Texas.

We must forever banish from our minds the supposition that grammatical exegesis is a dull, dead thing, and, therefore, cannot bring light and life to him who searches for truth through grammatical channels. Grammar as the record of living, changing, growing language is itself a living, life-giving, light-giving companion to the student of God's Book. The college and seminary student who found so many stone walls to climb in his Greek grammar while at school must not say to his friend of college and seminary days, "Farewell, Greek Grammar, I have seen so much trouble over you during my school days, I hope I shall never see you any more." One of the most helpful friends of the biblical exegete is his Greek grammar. If a student knows this friend's voice and all he means when he speaks, he needs not a cart load of "homiletical," "pulpit" and "expositor" commentaries to clarify the Word and furnish the material for his sermons. Let no Bible student ever feel with another who said, "Grammar to the wolves!";¹ nor sing with Browning,²

"He settled Hoti's business—let it be!
Properly based Oun—
Gave us the doctrine of the enclitic De,
Dead from the waist down."

On this the 400th anniversary of the publication of the first printed Greek New Testament there has come from the press a masterpiece on the grammar of the Greek New Testament—the large grammar by Prof.

1. F. A. W. Henderson, Blackwood for May, 1906, quoted by Robertson.

2. A Grammarian's Funeral.

Robertson. Every student of the Greek New Testament—even the preacher who knows scarcely anything about the Greek language—ought to get this grammar, turn on God's Word the lamp of grammatical exegesis and catch a new meaning and fresh glory from the Old Book's message to men. Thus we can help Professor Robertson to realize his dream in producing this great grammar. "I think with pleasure of the preacher or teacher who under the inspiration of this Grammar may turn afresh to his Greek New Testament and there find things new and old, the vital message all electric with power for the new age."³

Some of the greatest exegetes of the last century turned on the Scriptures the light which grammar gives—Broadus on the Gospel according to Matthew; Westcott on the writings of John and on the epistle to the Hebrews; Lightfoot on Galatians, Philippians and Colossians; Ellicott on the first epistle to the Corinthians; Sanday on the epistle to the Romans. Winer, the German grammarian of the Greek New Testament, about ninety years ago, turned the scales in favor of grammatical exegesis when he laid down the following order of interpretation: "Grammatical, historical, theological." This is a long step forward from the allegorical interpretation of Origen (third century) who held that Scripture like men (as he held) was trichotomic, having in it a sarkic sense for the ordinary man, the ethic sense for the moral man, the pneumatic sense for the spiritual man. It is also much in advance of the theoretic method as held by Theodore of Mopsuestia (of the Antiochian School); also far ahead of the ecclesiastical method as held by the later fathers, Augustine, Eucherius, and others, a method which was a blending of *eisegesis* and *exegesis*, putting into Scripture what harmonizes with the ecclesiastical system and then bringing it out. Grammatical exegesis throws a flood of light upon

3. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. xv.

the Scriptures themselves, whereas historic-critical exegesis, as found in Allan,⁴ throws very little light on the real meaning of the Scriptures, since it spends most of its time on historical and critical questions, namely, "Did Jesus say this, or did Matthew add it as a gloss of a later age?" Give us more commentators like Elliott, Westcott, Broadus, and Lightfoot. Or, better still, give us more thoroughly trained preachers and pastors who know their Greek New Testament and under the torch of grammatical exegesis kindled by the Spirit of God can make the Book of God shine like the noon-day sun upon the darkened paths of men and the delicate problems of society.

But we did not mean to write an article on the method of exegesis. We desired merely to show the value of grammatical as compared with other forms of exegesis. Now, we wish to illustrate the worth of this sort of exegesis by turning grammar's torch-light upon a few passages in the New Testament.

"The Baptism of Repentance" (Mk. 1:4).

"John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." Gould⁵ says of this expression, "The genitive denotes the significance of the rite." What kind of baptism did John preach? The rabbis preached and practiced the baptism of initiation into Judaism for those who accepted Judaism. But John preached and practiced a different baptism, the baptism of repentance. What does the phrase, "of repentance," mean as a modifier of baptism? It cannot be a possessive genitive, for repentance does not *own* baptism. It cannot be an objective genitive; that is, it cannot be that baptism produces or effects repentance. It might be a subjective genitive and then we would have, "the baptism which repentance produces." People genuinely repented and this repentance was such a mighty force that it resulted

4. Commentary on Matthew, International Critical Commentary.

5. Commentary on Mark, International Critical Commentary, *in loco*.

in baptism. But it is more probable that the author used the genitive in a descriptive or qualifying sense. In accordance with this sense we translate, "John preached the baptism that was characterized by repentance, repentance which always accompanied it—a repentance baptism." It was not an initiatory rite initiating its candidates into the Messianic kingdom, it was a ceremony picturing and proclaiming men's hearty repentance—a turning from their sins to the coming Messiah. With this interpretation the phrase, "of repentance," becomes the focus on which the light of this passage centers. It was not baptism—dipping—which John preached "unto remission of sins"—it was repentance dipping. No one with the full light of this genitive—*μετανοίας* (*metanoias*) of repentance—streaming into his soul can feel that the mere dipping accomplished the purpose, "remission of sins"; but repentance, which usually expressed itself in those days in the picturesque "plunge," did fulfill the human condition on which God granted "remission of sins." Now the author did not stop to ask or answer the casuistic questions, Could repentance be effective without the plunge? Is the plunge necessary to complete the repentance? Or, could God grant "remission of sins" to any one who repented but did not submit to baptism? The New Testament writers do not stop to play tweedle dee and tweedle dum on such questions, but merely assert that John preached a baptism whose chief characteristic mark was its accompanying repentance, a repentance which brought the penitent sinner to the banks of the Jordan for public confession of his sins and for a positive identification of himself with the Messianic movement inaugurated by the Baptist.

"If Thou Art the Son of God" (Mt. 4:3).

The Authorized Version improperly translates this passage, "If thou *be* the Son of God." The Revised Versions, both English and American, properly translate

it, "If thou *art* the Son of God." The verb (εἰ, ei) is in the indicative mode and not in the subjunctive. There is no doubt cast upon the sonship of Christ by satan. He knows that He is the Son of God, and even though deceitful as he is and the father of lies, he dare not suggest to the Son of God that there is any serious doubt as to His divine sonship. He did not dare to say, "If perchance you turn out to be the Son of God, command that these stones be made bread." But the tempter built his hypothesis upon a fact known to him, namely, that the personality now under temptation is none other than the Son of God. Of course, the indicative mode does not declare the supposition to be a fact. The indicative simply puts the hypothesis in the mildest form possible in the Greek language. The only hypothetical element in the sentence is in the conditional particle εἰ, ei. But often in Greek the hypothetical element in this particle is so slight that it could properly be translated *since*—"since thou art the Son of God." See I Cor. 15:44, "If (since) here is a natural body there is also a spiritual body." The conditional particle casts no doubt upon the fact that we *do* possess natural (psychical) bodies in this world, but states the logical conclusion that in the next world we shall just as certainly have *spiritual* bodies.

The detailed significance of this first temptation is easily seen if we remember that the tempter is casting no doubt upon the divine sonship of Jesus. J. Weiss⁶ thinks the tempter means to say to Jesus, "Your messianic vocation is doubtful if God does not come to your help now." This is not what satan means. So far as satan is concerned there can be no doubt as to Christ's divine sonship. Bruce⁷ properly suggests that the heart of this first temptation is "selfishness or self-sacrifice." We might paraphrase satan's suggestion thus: Since

6. Meyer Commentary, *in loco*.

7. Expositor's Greek Testament, *in loco*.

your Father has just told you in your glorious baptismal experience in the Jordan that you *are* His Son and that *He delights in you*, now demand your rights as Son and assert your power to satisfy your natural needs. This is what satan meant to say to the Son exulting in the happy experience of the hour.

“Let Your Light *So* Shine” (Mt. 5:16).

Jesus had adopted the beautiful figure of light to characterize the mission of His followers in the world. “Ye are the light of the World.” He also further uses the specific illustration of the burning lamp in the humble cottage home of Palestine to emphasize the duty and manner of fulfilling this mission. Just as the good housewife, after lighting the evening lamp, places it on a projecting stone in the wall⁸ and thus furnishes light for all the occupants, “so—in like manner—you followers of mine, let your light shine before men,” etc. *ούτως*, *houtos*, so, comes at the head of the sentence, and so is emphatic. That is, Christ exhorts His people, first negatively, not to let obstructions obscure their light, and secondly, to see to it that the lamp of Christian life is hung on the projecting wall in a prominent place, so that those around us *must* see our good works and glorify our Father in Heaven. The “so” does not express the degree of intensity of the light as the authorized version suggests, but the *location* of the light and the consequent *manner* of its shining, so that it surely reaches people who need the light. We are to do good in such a way that people *must* recognize our religion and *must* glorify our God. Paul’s exhortation, “Let not your good be evil spoken of,” helps to explain this command of Jesus. It is not enough to have the light of grace burning in our inmost souls, it must be lifted on high, that others, groping in the darkness, may escape the rocks and shoals of sin. It is not sufficient to have character only. A good man needs a good reputation if his light is to bless and

8. Benzinger, Heb. Arch., p. 124.

beautify the lives of others. A Christian must "care" what people say about him. His lamp must be on the projecting stones on the walls of life, and not under the barley measure, or under the bed. He must

"Hold his lighted lamp on high,
Be a star in some one's sky,
He may live who else would die."

This command of Christ does not contradict His other command, "Let not thy left hand know what thy right-hand doeth," or that beautiful ethical principle, "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." This command in Mt. 5:16 does not encourage egotism, or the seeking of prominent places in which to shine for Christ. The command is as much for the poor widow who at the sewing machine in the cottage can keep this command and let her light shine so high and so pure that all around may see it and sing for joy, as for a Woodrow Wilson, in the White House, with nearly 100,000,000 souls, looking to him for civic and social direction, who can keep his lamp of influence bright and brilliant for the blessing of a nation.

"Stop Carrying the Purse or the Wallet" (Lu. 10:4-7).

This is not the translation found in the Authorized Version or in the Revised Versions (English or American). But according to all the Greek grammarians, for example, Winer, Buttmann, Blass, Moulton, Robertson, the present imperative with the negative $\mu\eta$, $m\bar{e}$ means to cease from an action already in process. If we had in this text the aorist subjunctive with $\mu\eta$, $m\bar{e}$, it would have to be translated as our English versions put it.⁹ What does Christ mean by this command? He is sending forth the Seventy and charges them to stop the habit of relying upon themselves (of which habit they

9. See Robertson, *A Grammar of the Greek New Testament, etc.*, p. 851.

and all of us are more or less guilty) and lean entirely upon God to care for them. To urge this exhortation He reminds them of the ethical principle that "the laborer is worthy of his hire" (v. 7). They must cast themselves on the providence of God, and, as an evidence of their faith, they must take no purse to pay hotel bills and no wallet full of provisions. God will feed His messengers—but He will do it through friends who will open their doors to them in recompense for the good news received.

We must not press too hard the literal interpretation of this passage. Literal interpretation has been the curse of Christendom through the ages. Let us catch the spirit of the charge of Jesus without pressing the letter of its command. Let us lean more implicitly upon our Father's love and grace and less sanguinely upon our physical supplies. It cannot be argued at all from this text that the minister of Christ should not receive a stipulated salary. "The laborer is worthy of his hire," and if the industrial conditions of our age make it necessary for the minister to have a definite "hire," let it be granted, but let the minister trust more in the supplies of grace than in the succor of his salary.

"Behold, the Lamb of God!" (John 1:29)

Some preachers take this text and preach as if the word "behold" were a verb in the imperative mode. "Fix your eyes on Calvary's Lamb—gaze upon Him as He suffers and makes atonement for your sins. As the Israelites looked to the brazen serpent and lived, so look ye to the Lamb on the cross and ye shall live." This is what many preachers on this text seem to say. This is all true, but not all of it is in this text. "Behold" is not a verb but an interjection, and so the sentence means, "Attention! stop! take heed! here is the Lamb of God that taketh away the sin of the world!" The modern preacher can preach a greater sermon from the correct interpretation of this text than from the erroneous view.

“Attention, ye moderns, turn your minds from the gigantic industrial machinery, from the glories of scientific inventions and discoveries, from the comforts and successes of material life in this the most splendid age of the world’s history—take heed, here is a matter of supreme moment—here is the Lamb of God who bore your sins on calvary; stop and consider Him and His claims upon your thoughts and talents, upon your love and life.”

“For That All Sinned” (Rom. 5:12).

The Authorized Version translates this phrase “for that all have sinned.” The American Revision translates it, “for that all sinned.” Augustine, Calvin, Bengel, Meyer, all hold to the aoristic significance of *ἡμαρτον*, *hēmarton* and so translate it, “all sinned” (in Adam), while Burton¹⁰ and Denney¹¹ think the aorist is equivalent to a perfect, and so must be translated, “all *have* sinned.” It is fairly well established in the grammatical world today that in Greek one tense is never used for another.¹² Yet, there is a shade’s difference between the English perfect and the Greek perfect, and so it is probably true, as Professor Burton¹³ and Professor Gildersleeve¹⁴ claim, that the Greek aorist is occasionally more accurately translated by the English perfect.

But is that the case in Rom. 5:12? This whole section, 5:12-21, is a parenthesis inserted by the apostle to magnify the excellent state of the justified man as contrasted with his previous state of sin. He shows how the first humanity received sin and death from Adam its head, while the second (spiritual) humanity receives righteousness and life from Christ its head. Adam the head of the first humanity transmitted to it sin and death, Christ the head of the second humanity graciously bestows

10. Moods and Tenses, § 54.

11. Expositor’s Greek Testament, Rom. 3:23; 5:12.

12. See Winer-Moulton, p. 344; Robertson, A Grammar of the Greek New Testament, etc., p. 843.

13. *Ib.*, § 80.

14. Syntax, p. 107.

upon it righteousness and life. In what sense did Adam transmit sin to the first humanity? Evidently in that he, by becoming sinful himself because of his disobedience to God's simple law of paradise, transmitted to his progeny by a natural heredity "the sin-principle." The sin-principle thus deposited in the nature of the race finds its penalty in death, and so the first humanity received, not only sin, but also death, from Adam. This is what Paul means when he asserts, "As through one man sin" (the sin-principle) "entered into the world and death through sin" (the sin-principle);—"and so death passed upon all men, for that all sinned." In what sense did all sin when Adam sinned? In that all the race received the sin-principle from its natural head. All did not *actually* sin (as the federal headship theory seems to teach). It takes an act of the individual's will (so Paul in Rom. 7:16-20) to constitute the sin *act*. So I hold that the verb ἁμαρτάνω, hamartanō (Denney, however, to the contrary) in this passage denotes the receiving of the sin-principle by Adam's race, and in this way receiving moral depravity, *not* the committing of the sin *act*. Only in this sense did all the race sin when Adam sinned. The next two verses prove that Paul meant ἡμαρτον, hēmarton, in the aoristic sense. "For until the law sin" (the sin-principle) "is not imputed where there is no law." That is, the sin-principle is not reckoned as an actual transgression by the individual if he does not possess some kind of law and if his will does not revolt against it in a personal act. "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression." That is, the sin-principle did live in the nature of all Adam's race, and they all died as a consequence of the indwelling sin-principle, although they had not committed the sin act against a specific command of God, as Adam had done. The whole context, therefore, seems to prove that Paul used ἡμαρτον, hēmarton, in

the aoristic sense and meant to teach that all Adam's race became the recipients of the sin-principle when Adam their natural progenitor committed the sin act. Moreover, v. 19 clinches this interpretation of ἡμάρτον, hēmarton; "For as through one man's disobedience the many were made sinners" (the Greek verb meaning were stood down, were constituted, sinners). That is, the sin-principle entered into the constitution of human nature. So Paul does not mean that all the race actually committed sin acts when Adam sinned but that all the race did actually receive the sin-principle in the constitution of its nature. The assertion in the second part of this verse that "the many were made righteous" (that is, received the principle of righteousness and were in this way made righteous from Christ) also proves the above interpretation of the first part of verse 19.

Of course, when Paul wrote these words, the authorized translation, "for that all have sinned," was also true to the facts. All the descendants of Adam had committed sin *acts*, because all had the sin-principle inhering in their natural constitution. But this is not what Paul is talking about in this section and cannot be what he means in the use of this aorist. He teaches the universality of sin in Adam's race in 1:18-3:20, but here he is specifically tracing the inheritance—sin and death—which the first humanity received from its paternal head, and so by contrast is enhancing the glories of righteousness and life which the second humanity graciously receives from Christ its spiritual head. This contrast of the two states exalts the excellencies of the justified man's blessedness.¹⁵

"Present Not Your Members"—"Present
Yourselves" (Rom. 6:13).

These two commands are expressed by two different constructions in the Greek—one by the present impera-

15. See Sanday, *Commentary on Romans*, in *loco*, for further discussion of this passage; also Denney, *Expositor's Greek Testament*, in *loco*.

tive and the other by the aorist imperative. The aorist imperative expresses the command of an act to be done once for all, the present imperative that of a progressive or continuing action (so Robertson¹⁶). Denney¹⁷ translated properly the first clause, "Do not go on, as you have been doing, putting your members at the service of sin," but he misses the point somewhat in the second clause when he says, "but put *them* once for all at the service of God." Paul wrote in the latter clause *ἐαυτοῖς*, heautous, yourselves, not *μέλη*, melē (or its pronoun) your members. It would be impossible for us to present to God once for all our members and then cease. What Paul said was, "Stop using your members (hands, feet, eyes, voice, etc.) for the service of sin, but *once for all dedicate yourselves* (your will and heart, the centralities of your personalities) to the service of God." It is an instantaneous, once for all, consecration of one's self to God, and the consequent perpetual use of all our powers, natural and acquired, for the service of God. Believers, because of their fellowship with Christ in His dying unto sin and in His living unto God (in His resurrection life), logically ought to devote themselves to God. This entreaty is a part of v. 12 which begins with *οὖν*, oun, therefore. The logical demand upon every believer in God's grace and in Christ's death and resurrection is that he first of all "consecrate himself" to God, then stop using his powers as instruments of sin, but perpetually devote them to the glory of God.

16. A Grammar of the Greek New Testament, etc., p. 855f; p. 890.

17. The Expositor's Greek Testament, *in loco*.

THE RISE OF SEMINARY SENTIMENT
AMONG SOUTHERN BAPTISTS.

BY CHARLES MANLY, D.D., CHICAGO, ILL.

It should never be lost sight of, that from a very early period in the history of our country, deep interest in the education and training of preachers for their work has been manifested by Baptist individuals and organizations, despite indifference and even opposition in some quarters. Not to mention any earlier instances, the Philadelphia Association, organized in 1707, repeatedly expressed its concern in such records as this, adopted in 1722, viz.: "It was proposed for the churches to make inquiry among themselves, if they have any young persons hopeful for the ministry and inclinable for learning; and if they have, to give notice of it to Mr. Abel Morgan before the first of November, that he might recommend such to the Academy on Mr. Hollis, his account."

While interest in ministerial education was fostered among the churches influenced by the Philadelphia Association, a similar movement was in progress in South Carolina, especially in connection with the First Baptist Church of Charleston. This church was constituted in 1682 in the province of Maine and, because of violent persecution there, came in a body, with the pastor, William Screven, to Charleston in 1683. Mr. Screven continued as pastor till his death in 1713. From that date till the coming of Oliver Hart, December, 1749, the history of the church is involved in much obscurity, owing to the destruction of its records by a flood in 1752. Mr. Hart came from Pennsylvania, reaching Charleston the very day that Isaac Chanler, pastor of the church, was buried. His coming was accepted as a providential interposition, and he became its pastor in 1750. Having seen in the Philadelphia Association the advantages of organization, he secured the formation of the Charleston Association,

in 1751, by four churches; and under his influence was formed in 1755 "The Baptist Religious Society," mainly for the purpose of fostering ministerial education. It is noteworthy that the formation of this Society antedates, by at least one year, the steps taken in the Philadelphia Association to establish an institution of learning for the education of candidates for the ministry, and it may therefore be fairly considered the first practical attempt in this direction in America. To execute this purpose it is on record that in 1757 one hundred and thirty-three pounds were pledged by six churches of the Association, sixty pounds of this amount being by the Charleston church. Evan Pugh, one of the fruits of this investment, exerted through his ministry an influence deep and strong; and some of his lineal descendants, Lides and Dargans, have been or are now known and beloved as among our most valued ministers and private members. Under this provision, Edmund Botsford and Samuel Stillman were aided in the pursuit of their studies. Botsford proved to be a man of great force and usefulness in South Carolina, and Dr. Stillman was for forty-four years in Boston the eloquent and successful defender of evangelical truth against the incursion of Socinianism, which swept away the Congregationalist lines.

To escape the British invaders, Oliver Hart left the State in 1780 and never returned, though his interest in the church and Association continued unabated until his death in 1795, as pastor of Hopewell Church in New Jersey. He was succeeded as pastor in Charleston by Richard Furman, from the High Hills of Santee, where he had distinguished himself as a Christian minister in the cause of education as well as in activity to secure the success of the Revolutionary cause, such that Cornwallis was anxious to capture him and offered a considerable reward therefor.

Because interest in the Religious Society had much declined, Richard Furman sought to have its business transferred to Charleston Association and, with a view

to greater efficiency, he proposed that the Association should be incorporated. To this, objection was made by Edmund Botsford, the moderator, who had scruples about the scriptural propriety of chartering the body, and further by Francis Pelot, a man of great influence, who thought the Association should undertake nothing aside from its spiritual work; and he is quoted as saying, "Never introduce property into your Association; it will always raise contentions." In this, he expressed the views of many besides himself. Yielding to the scruples of his brethren, Richard Furman secured their co-operation in the organization of the "General Committee" of the Charleston Association. It was really a continuation of the Religious Society, only the scope of its work was broadened, and in 1791 the Committee was incorporated. By this union of tact with earnest prosecution of the ends aimed at, he gave evidence of a character often illustrated afterward, which led my father, Basil Manly, Sr., to say of him after long and intimate acquaintance, "He was the wisest man I ever knew." There was in him no trickery or adroit manoeuvring, but an exhibition of obedience to the scriptural injunction, "Give no occasion of stumbling, either to Jews or to Greeks or to the church of God; even as I also please all men in all things, not seeking mine own profit, but the profit of the many." I Cor. 10:32.

Under the Committee, by the end of the century, two young men had been educated at Brown University and two at home. A fund had been collected, above all expenses, amounting to about \$1,000. Up to the time of Dr. Furman's death, in 1825, at least thirty young men had been helped to prepare for the ministry, among whom may be mentioned Joseph B. Cook, Jesse Mercer, J. M. Roberts, and William T. Brantly, whose services and influence entitle them to be held in everlasting remembrance.

The Circular Letter of the Charleston Association for 1797 is an earnest and powerful appeal to the churches

“to provide for the instruction and improvement of persons called by them to the ministry, previous to their entering on the work.” This profound conviction in the mind of Dr. Furman lay at the bottom of all his work and planning for the future. He longed unutterably for the state of things which, in God’s good providence, we now see and know; but while his faith looked forward to it, he “died without the sight.”

Charleston Association was the oldest in the South, and it is a just tribute to her venerable years to say that in the formative period of the denomination, she was equal to her opportunities; and through the person of her leader, and in the forces set in motion by him, she was the *fons et origo* of the present paramount influences in Southern Baptist education.

The cause of education, and especially of ministerial education, received a mighty impulse from the interest in missions awakened by the return of Luther Rice from Burmah, in 1813, to induce the Baptist churches of the United States to support Adoniram Judson. As a result of this awakening, in May, 1814, at Philadelphia, was formed the “Baptist General Convention,” known ordinarily as the Triennial Convention, with Dr. Richard Furman as President. “It is not generally known,” says Dr. J. C. Furman, son of Dr. Richard Furman, in 1883, “that the wide-spread interest in denominational education which shows itself among our brethren of the North had a Southern origin. But it is so, nevertheless. There was no Newton, no Rochester, no Hamilton (now Colgate) in 1814 when the Missionary Convention was held in Philadelphia. * * * The President (Dr. Furman) was asked to address that body on a subject which he held to be of vital importance. From a heart surcharged with concern on the subject of education, especially that of the rising ministry, he made an address, the effect of which was powerful and instantaneous. From that day a great idea was born in the Baptist public mind. The plan presented to the Conven-

tion contemplated a central institution at Washington, with institutions preparatory to it in separate states, where lower grades of culture might be obtained. Waterville and Hamilton were probably the direct outgrowth of the original plan, as were Furman in South Carolina and the Institution at Penfield, Ga., now Mercer University. Newton, in Massachusetts probably originated from dissatisfaction with the management at Washington, as well as institutions in other States."

The plan proposed by Dr. Furman was not carried into execution. Instead, Luther Rice, held in high esteem by the churches among whom he had labored in the cause of missions, a good man, highly gifted, full of noble impulses, but not a financier, became enamoured with the thought of a grand Baptist University and undertook the collection and management of funds intended for it, but in such a manner as to throw upon the Columbian College, as it was called, a burden of debt which so crippled it as to prevent its real success and its ever securing the full confidence of the denomination. (As is now well known, it some years ago became George Washington University and has passed completely out of Baptist hands.)

The failure in regard to Columbian College, though discouraging and disastrous in many respects, was overruled to developing interest in ministerial education, and efforts at combination of States, e. g., Georgia and South Carolina, not proving successful, out of it grew institutions, as already mentioned; some advancing more rapidly and being equipped more thoroughly than others. The importance of the union of several States in securing the highest efficiency in theological education, though earnestly presented from time to time by individuals who would not allow that its impracticability was settled by the outcome at Washington, did not find practical acceptance by the Baptist people of the South. One instance, at least, of such an effort is found in a communication to the *Southern Baptist and Intelligencer* of

March 13, 1835, from Basil Manly, Sr., then pastor of the Charleston Church, having succeeded Dr. Furman. Having already shown great interest in ministerial education by seeking, in 1831, to engage Georgia and South Carolina in a common institution and, failing in this, by traveling in the interest of Furman Theological Institution, he says: "What we want beyond all this (i. e. the Furman Institution) is an institution suitably furnished and endowed for the *exclusive benefit* of those who are entering upon the ministry of the word. Such an institution must not be confined to a single State." Having outlined a plan for accomplishing this and having called attention to "a point near the Tennessee border where at least three States so nearly converge that a site may be selected convenient to them all," he concludes thus: "In one word, Mr. Editor, I beseech my brethren to take the subject under serious and prayerful consideration; and, more than all, that measures be taken to have a Convention of the friends of this cause from the Carolinas and Georgia and such other States as may be disposed to unite with them, to assemble at some central point to deliberate and form some united plan for the accomplishment of this great object."

Meantime, political relations between the States, North and South, were becoming more strained, until in 1845 the Southern Baptist Convention was formed, in connection with which there was recognized the necessity for better facilities and equipments for theological training than existed in any one of the institutions then established in the South. For some years prior to 1845, Baptist students from the South had attended Baptist seminaries in the North. In 1845 there were four at Newton. On the formation of the Southern Baptist Convention, three of these, who had spent two years there already, viz., S. C. Clopton, E. T. Winkler and J. W. M. Williams, left the institution and went at once into ministerial work. The fourth, Basil Manly, Jr., who had spent only one year at Newton, under the advice of his

father, of Dr. J. L. Dagg, then at Penfield, Ga., of Dr. Wayland and other friends, went to Princeton Theological Seminary, where he graduated and where, afterward, James P. Boyce spent two years.

With a view to relieving the situation that was so serious, various Conventions of interested brethren were held. One of these was at Nashville in 1849, of which in the Memoir of Dr. Boyce the following account is given: "In the meeting there held, it is stated by Basil Manly, Jr., that Brethren R. B. C. Howell and J. R. Graves, whom (said Manly) I then met for the first time, were both enthusiastic and zealous for the establishment of the new institution." In fact they thought the very time had come. Young Manly considered that matters were scarcely ripe for this desirable enterprise, and was challenged by Brother Graves, who was already a skilled and renowned debater, to discuss the matter before the Convention. He declined the discussion, and gives the following reasons: "I did not want to be put into the false position of antagonizing the progressive movement for theological education, which I earnestly favored; and I am not ashamed to say I dreaded to cope with so vigorous and able an opponent as Brother Graves in an extempore debate." In this connection, I submit an extract from a letter of my father to my brother Basil, dated January 15, 1849: "What do you think of a great *Baptist College* for the South-West, to be located in New Orleans? The idea seems to me very rational, feasible, eligible. That is, and is to be, the place of chief commercial importance through the whole region drained by the Mississippi,—extending from the Chattahoochee to the Rio Grande, and from Missouri to the Gulf. You know my views about dispensing with the dormitory system. New Orleans favors that, and would give immediate patronage, by its great population and wealth, to an institution begun under favorable auspices; thus setting the thing on its legs at once. The tendency to centralization is uncontrollable; we may not resist it; let us

rather avail ourselves of it. A college vacation may well cover the whole period in which it might be desirable for students to be absent from New Orleans; thus removing the objection any might feel on the score of health. As to vice or extravagance or necessary expensiveness, it is manifest that difficulties on these points are to be met and obviated in some other way than by mere location. The man who thinks to remedy the evils of a college, in either of these respects, by seclusion and remoteness merely, miscalculates egregiously.

When we have once got our great college established there, endowed, officered, and in full motion, we will then place by its side a *first rate* theological Institution,—for profound acquirements in that line. This must be on its own separate basis, and governed by a *different set of Trustees*. If a theological chair or department be *engrafted* on a literary institution, it will be held and treated as incidental and secondary; will gradually decline in its power to awaken interest and attention, and presently be lost sight of. If the officers intended for such theological department, for want of employment on their own side of the house, are made to fill up their time in the other, the effect is inevitable; the tendency is as constant and certain that way as the law of gravitation. Look at those institutions which have attempted this amalgamation under the same set of Trustees. Is there any exception to my remark?"

Near the close of this letter he adds: "I have just been looking over an article in the *North American* on the History of Harvard College by Eliot. The very sensible and accurate writer of the article confirms all my views in respect of the injurious effect of combining the Divinity School with the Academic, under one set of Trustees. He says that arrangement has 'tied a millstone about the neck of the Divinity School,' and that no one now doubts it. He shows the same injurious effect, reciprocally, on all the other extraneous matters com-

mitted to that one corporation,—even to the late endowment of the observatory and the Lawrence Scientific School.”

This letter was occasioned, I am sure, by my father’s correspondence, at the same date, as shown in his diary, with Cornelius Pauling, a wealthy Baptist in New Orleans, who had expressed to my father his desire to use his wealth (some millions, I think) in “doing something noble for the cause of religion and the Baptists.” How it came to pass that the plan proposed to him by my father was never carried into effect I cannot explain. What, if it had been accomplished!

But to return to the story of the Educational Convention—There was a small attendance on the Convention at Nashville, on account of fright about cholera, so that an adjourned meeting was held in Charleston the last of May, 1849. Of this session Basil Manly, Jr., was Assistant Secretary. At an educational meeting during the session, Dr. W. B. Johnson, of South Carolina, read an elaborate address in favor of establishing a central theological institution. Basil Manly, Jr., having had time to prepare for it, made an address on the subject, the notes of which were published in the *Seminary Magazine* of December, 1891.

There were, however, many serious difficulties to be overcome. Some good men, to put it mildly, questioned then, as in years before, the wisdom of any special theological institution or even training. In Virginia, for example, when at an earlier day application was made for incorporation of the “Seminary” in Richmond to become “Richmond College”, a Baptist member of the Legislature earnestly and successfully urged that they should drop the theological department on the ground that the incorporation of a theological institution squinted toward a union of Church and State,—so great was the sensitiveness on that subject which had survived from the fierce conflicts of half a century before. Besides, even where, as was true, the professors in institu-

tions already existing were earnest advocates of a common seminary, each sought to have his own become the nucleus of the new organization. Yet again, in response to an earnest published argument of Dr. Howell for union of all existing theological schools at some central point, or if this is inexpedient, for a new theological institution, Dr. Robert Ryland, the distinguished and most worthy President of Richmond College, insisted that a great central theological school "is impracticable, as it will require \$100,000, which cannot be had"; and as the inevitable failure of the attempt would produce general discouragement, he thought the scheme would better be abandoned. A good college training he regarded as the main thing; since a man of trained mind could study theology for himself, as many had been doing with great advantage.

The subject continued to be discussed, however, especially at educational meetings in connection with the Southern Baptist Convention, and the interest was widening and deepening. At some of these meetings, it is to be noted that Boyce, Manly and Broadus, afterward among the Seminary's first professors, were interested attendants. In May, 1856, representatives from a number of States met for conference at Augusta, Ga. Basil Manly, Sr., was made President of the Conference, and so of each subsequent meeting till the organization of the Seminary. The President, from a large committee, reported serious difficulties at every point; but the object was recognized as so important, that they recommended that the subject should be further considered at Louisville the next year. A committee, consisting of the President, A. M. Poindexter and J. B. Jeter, was directed to report at Louisville such information on all matters connected with the subject of a common Seminary as would make it possible to decide whether united action could be undertaken. Among the older men who took interest in the movement and helped it, besides those already mentioned, were J. L. Burrows, J. B. Taylor,

G. W. Samson, J. W. M. Williams, J. O. B. Dargan, J. C. Furman, J. H. DeVotie, J. M. Pendleton, S. L. Helm. Many, younger than these, distinguished themselves as ardent friends of the Seminary, without whose prayerful co-operation it could not have continued even to exist.

On July 26, 1856, the Baptist State Convention met at Greenville, South Carolina. Under the special leadership of Jas. P. Boyce, then a professor in Furman University, it was decided to propose to the coming Educational Convention at Louisville to establish at Greenville a common theological institution, offering the theological fund of Furman (about \$30,000) with additional funds to be raised in the State to make \$100,000; provided that \$100,000 from the other States should be secured for an endowment of \$200,000. Thus a practical proposition was at last to be submitted to the Educational Convention at Louisville the following spring.

On the 30th of July, Professor Boyce, at the close of his first session as theological professor in Furman University, delivered his inaugural address entitled "Three Changes in Theological Institutions," the principles of which were adopted in the establishment of the Southern Baptist Theological Seminary: viz. (1) in providing instruction not only for college graduates, but for men having only an English education; (2) in offering, besides the usual range of theological study, special courses, to enable the most aspiring students to make extraordinary attainments; (3) an abstract of principles, or Articles of Faith, to be signed by each professor on his inauguration, to guard against erroneous instruction.

Without at all diminishing the honor due and accorded to Dr. Boyce for this address, which Dr. A. M. Poin-dexter, a most competent judge, pronounced "the ablest thing he had ever heard," and in illustration of how great principles get "into the air" and take hold of a number of men about the same time, it is on record that the Faculty of Furman University (consisting of J. C.

Furman, C. H. Judson, P. C. Edwards and J. S. Mims) in a report to the Trustees in 1855, recommended a modification of the plan of instruction in the Theological Department substantially the same as the first change advocated by Professor Boyce. The report closes with the words: "It is due, however, to our late Brother and Colleague, Professor Mims, and it will also give increased weight to the above considerations, to state that engaged as he was in the labors of theological instruction, he had felt with peculiar force the views here presented; and a short time before his last illness he had it in contemplation to form a plan to meet, by extra labors, the exigency felt, and doubtless had he lived he would have presented the subject with that maturity of thought and justness of view which its importance demands."

For a copy of this report, I am indebted to Professor H. T. Cook, of Furman University, who has in manuscript, a volume relating to the life and services of Dr. J. C. Furman.

Professor Cook adds, what is allowed by all: "Dr. Boyce had been earnestly studying the theological problems of the South, and his address has every mark of having proceeded from his own cogitations and in such a manner that it struck the general attention as something original. His attention had been called to the most important changes while a student under Dr. Wayland. But the idea did not originate with Dr. Wayland. It was indigenous." Luther Rice, writing to Dr. Staughton April 23, 1819, says: "Misapprehensions exist with many in relation to the plan of education published at the meeting of the Board in New York last August, which it is important should be corrected; and such modifications of the plan should be adopted as shall be acceptable to the denomination at large. These modifications, as I am convinced by many observations heard the past year and conceive it my duty to state to you, must embrace the idea of affording, in some instances, improvement in the

English language, composition and theology, without going through a regular classical course."

It is but proper, in this connection, to say that all accounts of Professor Mims represent him as pre-eminently qualified for usefulness in the station he filled; a man of the highest intellectual and spiritual character who, under unremitting and exhausting labors, was cut off in the prime of his days.

But let us return to Seminary matters: The Educational Convention in Louisville, May, 1857, included eighty-eight representatives from Maryland, Virginia, the Carolinas, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Tennessee and Kentucky. To it the South Carolina proposition was submitted and, after earnest discussion which suggested some important emendations, it was agreed to establish the Seminary at Greenville the next year, provided \$100,000 were in the hands of the Trustees, May 1, 1859.

To give you a picture of that Educational Convention, held in connection with the Southern Baptist Convention in Louisville, I reproduce a large part of a letter dated, Saturday, May 9, 1857, from my father to my mother:

"Our Educational Convention will meet this forenoon. The report of the Committee contemplates a meeting in May next, at Greenville, and a report on the modes of organization for the contemplated theological school from a committee to be now appointed. I think I shall put Boyce, J. A. Broadus, Winkler and Wm. Williams and Basil on that Committee. These young men have got to do the work; let them draw the plans. We will be there, when they report, to correct them, if they are wrong. * * *

"Sabbath afternoon: I redeem a moment to say that yesterday afternoon the matter of the Theological Seminary was decided in favor of Greenville—*no man voting No.*

“It is perfectly wonderful,—the effect of prayer and love. God’s hand is in it. G—— (of Tennessee) made every effort in private and some loud and noisy efforts in public, to prevent action, to distract counsels; but at last he was powerless, as limber as a rag, overborne and conquered. When it was done, I said a few words and we all knelt and bowed down and worshipped. I prayed, and all wept, and what was my surprise, before I could stand erect, to find G—— grasping my hand and saying that he wanted to take it once, at least, before we unite in heaven. The hand of God has been signally manifest. What so many have longed for and sought, but never found, God has now enabled us to see practicable. The Lord hasten it in his time!”

The story of the actual opening of the Seminary in October, 1859; how the Faculty was secured, and the struggles involved in their coming to their work; its wonderful experience through the Confederate War, the tragic story of its rehabilitation in the days of Reconstruction and its removal from Greenville to Louisville; all this, with its inspiring and impressive lessons, is a theme that can never lose interest and value.

PROBABLE MORAL AND RELIGIOUS RESULTS
OF THE WAR.

W. T. WHITLEY, M.A., LL.D., PRESTON, ENG.

The war is affecting directly the whole of the Old World, and is testing moral ideas, revealing them, remodeling them, in three great areas; Europe is predominantly Christian; Egypt, Asia Minor and Turkey, Moslem; the far East, Buddhist. Three great religions are put on their trial.

I. THE CHRISTIAN WORLD.

In Europe nearly the whole population professes to follow the Prince of Peace; and more than ten million men are in arms, determined to fight till their enemies are beaten. Only from Hungary does there come any whisper of a cessation without a settlement; even from Rome there is no call to a Truce of God.

In this paradoxical situation there have been a few who have boldly raised the previous question, Is war under any circumstances justifiable? Socialists had been working for international brotherhood, and the declaration of war was punctuated by the murder of Jaurès, a foremost spokesman. Quakers with some hesitation and reluctance gave their ancient testimony, and promptly gave of their thought, their wealth, their manhood and womanhood to the planning and equipping great ambulance and hospital trains, lest any should mistake their attitude. And a yet nobler example was given, when their collections for the prisoners taken from the other side, proved that it is still possible to love our enemies.

These, however, are the eddies. Nation after nation gave itself quickly and whole-heartedly to war. Is it possible to trace any moral motive in each? A citizen of a combatant country cannot hope to penetrate the motives

of his nation's foes, but he may venture to offer a guess at the best conceivable, and leave for others to supplement and rectify.

The Dual Monarchy had always felt a responsibility for the Balkans, had watched with uneasiness two small wars recently, had seen a little state emerge victorious from both, and found that the result was intrigue and unrest in her own domains. Forbearing long to take strong measures, it was obliged by the murder of the heir-apparent to make drastic demands in order to end the perpetual pin-pricking and scheming. There are limits to the misbehavior tolerated in little children; parents and teachers must at some stage use their power to uphold their authority and restore order. So Austria-Hungary seemed to reason, and to say that the hour had struck to teach that assassination was no longer a recognized remedy for despotism.

To which Russia responded that the remedy was worse than the disease; that it were better if the functions of prosecutor, judge, hangman, were separated; that there was such a thing as international right and courtesy, both which were being strained or denied.

What was Germany's leading idea? That she has arrived at a type of government and a degree of culture which have done great things for her; that she has been transformed by them in half a century into a front-rank nation, and this proves their excellence; that it were well if the whole world could be made to share in them, and that the hour had come to extend them far more widely. Germany has done in a few years what other nations have fumbled at for centuries, and have not done as well. Look at West Africa, where the British have been for hundreds of years, and the Liberians for scores; compare the undeveloped shiftless settlements with Togoland and Kamerun; remember that even Englishmen will take their passage on a Woermann boat rather than on the happy-go-lucky British mail. Look at South-West

Africa, compare the province of Angole, enslaved still by Portugal, or the Anglo-Dutch Union, with the intervening stretch, less desirable at first sight, yet put into order so quickly and so well by Germany. Look at the East, where Singapore, Java, Cochin-China, Macao, Hongkong show the best that four old-established nations have done, some of them working for nearly half a millennium; compare with the miracles at Kiao-Chow and the peaceful penetration of Shantung. Look at Samoa, where Germany and America started neck and neck; or at Papua, where Germany, Holland and Australia had equal chances on the same island; is it not clear that Germany knows best how to civilize and elevate? Nay, is she not the best Christianizing nation? to say nothing of the fact that the head of the Jesuits, that great Roman Catholic order, is German; look at her achievements as compared with Protestants of other lands. Was she not in the vanguard, and can any other country point to a community so devoted as the Moravian, which is simply a Church whose main object is missions? Does not the Basel society lead in industrial work, is not Warneck respected as one who sees farthest into the strategy of aggressive Christianity, are not the Kaiserswerth deaconesses known and honoured everywhere, in India is there a society more valued than the Gossner; where else do men see the home field so well worked as by the missionary conferences; what case is so remarkable as when a Higher Critic decides to lay aside his career in Europe, qualify himself afresh, and go to an obscure set of savages in Africa to take them the gospel? There is a culture, a Christian culture, which Germany enjoys, and which she is peculiarly qualified to impart rapidly and successfully. It is worth while to have a brief time of war, in order to level the barriers, and let the stream of German influence flow unimpeded over a wider field. And better a war terrible in intensity, that it may be brief, than long-drawn out, to leave all alike exhausted and angry.

Such is the best interpretation that an Englishman can give of German ideals. And to him it recalls the scene narrated by Matthew, when the Lord was tempted. It seems as if Germany has overlooked that there is no short cut to culture and religion, that the devil's tools and methods must not be used for Christ's work.

France and England stand for self-preservation and for the sacredness of the word pledged in treaty, for the defence of the weak wantonly attacked.

What now of the results, so far as we can gauge them yet? An Englishman cannot speculate intelligently on Belgium, Germany, Austria-Hungary, whence no news comes except in dribblets. But a Belgian tells him that the strain on faith in God is tremendous, raising the doubts that so oppressed Habakkuk, when his nation was trampled beneath the conqueror's hoofs. And he sees for himself how that half the Belgian refugees are not only anti-Catholic politically, which any one can verify is true of the nation, but that they are non-Christian, hating the intrusion of the priests, and quite content to abstain from all public worship. Will they, in their distress, turn to God, or will they content themselves by mild laughter at the heroics of Cardinal Mercier as a mere political move to get a Catholic hero who may match Max, burgomaster of Brussels, the anti-Catholic?

In England too, what is the result? No such moral uplift as in Russia, where the temptation of the saloon is in a day struck down; it is the curse of England still, and the various local authorities falter with the question, while the government is not bold enough to propose a national closing of saloons and distilleries, to economize health, morals, and food. What does the thermometer of church attendance tell? A temperature barely increased. The Free Churches have undertaken a Come-to-church campaign; and conferences of ministers say that the result was imperceptible. England has had too many privileges, is like the elder brother in the parable, not realizing yet the need of repentance.

But France? hence we hear of revival everywhere. Churches are full again. And as the conscription law gives no exemption to priest, pastor or rabbi, there are thousands of these in the trenches, showing that they are men, and that a man of religion is the best of men. Indeed, it is from the English trenches that we hear the best of effects on Englishmen. It is the soldiers at the front who welcome the chaplain, the soldiers from the front who are the best missionaries at home.

II. THE MOSLEM WORLD.

Nearly all Moslems are drawn into this war. Turkey stands with the central powers; Algiers, Tunis, Egypt, India and the millions under the Russian flag, are with the Allies. This is not without precedent, but the scale is immense. There can be no talk of a Holy War, when men of both religions are on each side.

What then will it mean religiously? For a Moslem, politics and religion are much entwined, and the political situation must be forecast. Is it too much to expect that the Turk will lose the last remnant of Europe, and that his empire will be Asia Minor, with Arabia? Then the Moslem world may begin to ask why a Sultan of Asia Minor should be Caliph, any more than a Sultan of Egypt. The Caliphs ruled at Bagdad and at Cairo centuries before Constantinople was theirs, or before Turks were heard of. And if unanimity may not be at once attained, there have been rival Caliphs before, as there are rival Sultans now, one under the tutelage of one Christian power, the other under another Christian power. There have been Caliphs in Egypt for centuries, wielding no temporal but only a spiritual power, like Popes at Rome.

Now Egypt has been Moslem thrice as long as Constantinople, and its mosque at Cairo is a centre to be compared only with Mecca. To it stream men from all the Moslem world, to be educated and to go back to their

nations and lead them. Britain has contrived to conciliate the Moslem authorities there, at a cost which has often chafed Christian missionaries. It would be a strange turn of events if Egypt should again become the political and religious centre of Islam, with its Sultan protected by Britain, the Caliph guaranteed his spiritual independence if he reside there. Yet such a consummation seems distinctly probable.

III. THE BUDDHIST WORLD.

The Far East is shaken by the world cataclysm. The mainland of China, the islands of Polynesia, the waters of the Pacific, have all been disturbed. What is the impression left? In especial, what will Japan and China feel?

It will not be possible for Britain to treat Japan as an inferior race. Whatever America, Canada, Australia, may feel, it is impossible to associate in time of war and to profit thereby, then to draw aloof as superior. Old problems are intensified, and re-stated. There must be a better understanding between Caucasian and Mongol, and Britain is bound to strive for this, to solve the problem she has made more acute. And the solution will be much easier if the barrier of a different religion is lowered. Christians are face to face with a task too long neglected; it has become an urgent matter to concentrate thought, material, men on this field.

China shows a more complex situation. The president is far advanced towards proclaiming himself emperor, and his reactionary policy has led him to revive the State sacrifice at the Altar of Heaven. The Christian opportunity does not seem directly affected. But in one thing there will be opportunity, the "leases" of Chinese territory. Three fortresses on the sea-board of North China have been stolen from her, and the thefts have produced war after war. If there can be restitution, a restitution avowedly due not to fear but to a sense of

right and justice, it will be an object lesson that China can appreciate, which may go some way to obliterate the opium wrong. She has felt keenly that Europe exalts might above right, that the real Christian code is lower than the Confucian. A frank undoing of wrong, under no compulsion, may do more for the cause of morals and religion than fifty years of preaching without practice.

BOOK REVIEWS

I. BIBLICAL LITERATURE.

The Story of Phaedrus. How We Got the Greatest Book in the World. By Newell Dwight Hillis. The Macmillan Company, New York, 1914. 311 pp. \$1.25 net.

Some engaging fiction, some real history and not a little of legend have entered into the composition of this inspiring story of early Christian days. The story of Columbus' discovery of a new continent, the "Foreword" says, is not more fascinating and romantic than the story of the rediscovery of the old world of intellect now being told through the spade of the archaeologist. Every morning we wake to expectancy, not knowing but the day may bring the translation of a roll of papyrus that will take us back to the lifetime of the Man of Galilee. And the author gives us a clue as to how he discovered his hero when he says: "The coming debate over New Testament criticism may be a stormy one. But the storm that will rage through the boughs of the tree will soon die out; the tree, divinely planted, will live and grow, ever ripening new clusters for new pilgrims. One thing is certain, recent discoveries prove that Mark, Luke and Matthew used a common source for many of their pages. That common source is called by scholars 'Q'. Who made that collection no one knows. Perhaps we have the memorabilia of Jesus at the hands of some young slave who stole a roll, or a piece of goatskin that held a rich and musical saying of the Master—a slave who was transformed by the reading of the roll, and who tried to right the wrong he had done by going up and down the world, risking life itself to bring together the broken papyri that long afterwards were found in a chest in the house of an old wheat merchant in Ephesus." "Phaedrus" is such a slave, who, coming under the spell of his stolen roll and the wonderful new religion it represents, gives himself up to a life-long labor

of love in its behalf. The story is vividly told with a wealth of beautiful imagery and illustrations, serving to make real to the reader the times, scenes and people of those far-off days when this religion, destined to sweep the world, was at its beginning.

GEO. B. EAGER.

Religious Development between the Old and the New Testaments. By R. H. Charles, D.Litt. Henry Holt & Co., New York, 1914. 256 pp. 50c.

Dr. Charles has become the acknowledged master in the department of the apocalyptic literature of the Old and the New Testaments. He has here applied his knowledge to the interpretation of the theological development during the so-called Interbiblical Period. He finds it exceedingly fruitful and suggestive. Dr. Charles is a thorough disciple of Wellhausen and is disposed to discredit portions of the Old Testament and to magnify the value of the apocrypha and apocalypses. With this criticism in mind one will have to discount certain of his interpretations of a radical nature, but even so the book has a great deal of value and is very provocative of thought and often luminous in suggestion. The book belongs to the Home University Library which useful series is growing at a rapid rate.

A. T. ROBERTSON.

Josephus. By Norman Bentwich, Author of *Philo-Judaeus of Alexandria*. The Jewish Publication Society of America, Philadelphia, 1914. 266 pp.

Mr. Bentwich has produced a book of real interest and value in which the chief matters of concern about Josephus are presented. He sketches the relations between the Jews and the Romans, the life of Josephus, the works of Josephus and his Apology for Judaism. The author is not particularly proud of Josephus because of his treachery in deserting the Jews for the Romans in the war with Rome. "Josephus hardly merits a place on his own account in a series of Jewish worthies, since

neither as man of action nor as man of letters did he deserve particularly well of his nation." Bentwich regrets also "that he did not seek to convey to his readers the fundamental spiritual conceptions of the Jews, which might have endowed his history with a unique distinction. His record of two thousand years of Israel's history gives but the shadow of the glory of his people." That is true, but the glory had come in another sense. And yet Josephus is an indispensable book for both Jew and Christian.

A. T. ROBERTSON.

An Introduction to the Old Testament in Greek. By H. B. Swete, D.D., Second Edition, Revised by R. R. Ottley, M.A. The University Press, Cambridge, England, 1914. 626 pp.

In a note to the writer Dr. Swete says that he is now eighty years old, but he is full of eagerness and zest for Biblical scholarship. However, he secured one of his disciples to revise this noble and useful volume. Mr. Ottley has sought to bring the book up to date and in line with the new knowledge of the *Koiné* from the papyri and the inscriptions. The grammars of the Septuagint by Helbing and Thackeray are used and referred to repeatedly. This is the best volume in existence for an introduction to the problems of the Septuagint. The student of the Old Testament and of the New Testament must know the Septuagint. Get this book and Swete's edition of the text and use them.

A. T. ROBERTSON.

The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources. By James Hope Moulton, D.D., D.Theol., and George Milligan, D.D. Part I. Hodder & Stoughton, New York and London, 1914. 6s net.

We have it only in Part I, but it is a noble beginning and we hope the other parts will follow soon. As the title shows, the book is not a lexicon of the New Testament, but offers the new material for a lexicon. It can be used to supplement Thayer-Grimm and is, in fact, essential to bring that book up

to date. The lexical aspect of the papyri and the inscriptions is here presented with great skill and the result of wide research. The book will be a help to all who wish to use the new knowledge of New Testament words.

A. T. ROBERTSON.

Codex B and its Allies. A Study and an Indictment. By H. C. Hoskier. Two Volumes (497, 412 pp). London: Bernard Quaritch. 1914.

Mr. Hoskier has spent an enormous amount of time and labor to show that B does not always represent the Neutral Text. Volume one is devoted to B and Volume II to Aleph. There is an enormous amount of detail much of which will be of service in the comparison of these manuscripts. Mr. Hoskier seems a bit aroused by some criticisms of Dr. A. Souter, into which it is not necessary to enter. There is, I think, no doubt that Tischendorf shows an excessive fondness for Aleph as Hort does for B. Neither manuscript is an absolute guide for the true text. It is well to have all the data offered by Mr. Hoskier. All that scholars wish is the truth and such a study as this will help towards that end. On page 92 Mr. Hoskier insists on a difference of mood between *παράδοι* and *παράδῃ* (Mk. 4:29). Both forms are aorist active subjunctive.

A. T. ROBERTSON.

The Primitive Text of the Gospels and Acts. By Albert C. Clark, Corpus Professor of Latin. The Clarendon Press, Oxford, England. 112 pp. 4s net.

The author has been led by his study of the text of Cicero to conclude that scribes more frequently omit lines than they add to them. This is the opposite of Hort's view. He has applied this principle to the text of the Gospels and Acts with the result that he finds the Western Text to be the true text since it is longer than the text of Aleph and B. Professor Clark does not claim to be an expert in New Testament Textual Criticism and uses only one method in his study, the breaking of the lines into sense clauses. His work is interesting, but cannot

be accepted as conclusive without the test of the other methods of textual criticism.

A. T. ROBERTSON.

The Man of Nazareth. By Frederick Lincoln Anderson, D.D. The Macmillan Company, New York, 1914. xi+226 pp. \$1.00 net.

Dr. Anderson has given us in this work one of the ablest and most satisfactory discussions of its great theme. The English is remarkably clear and vigorous, the style simple, direct, smooth, charming. The treatment is candid, courageous, scholarly and reverent. The historic Jesus—the Jesus of the Gospels—is presented with uncommon freshness and vividness and in such a way as makes one feel the naturalness of the great confessions made by the first disciples. The title suggests a conscious emphasis on the humanity of Jesus which at one or two points leads to statements from which one shrinks. I do not think that His humanity ever necessitates error in His teaching. It is one thing not to know; it is quite a different thing to speak what you do not know. “We speak that we do know” was true of Him pre-eminently and absolutely. I congratulate Professor Anderson on this noble volume which does credit both to his head and his heart. For through it all one has the feeling that here is not only careful scholarship and clear thinking but also a noble love of truth and a fine Christian spirit.

J. H. FARMER.

The Parabolic Gospel or Christ's Parables: A Sequence and a Synthesis. By the Rev. R. M. Lithgow, Lisbon. Charles Scribner's Sons, New York, 1914. 196 pp.

Mr. Lithgow aims to trace the development of thought in the Parables of Jesus as recorded in Matthew and Luke in particular. He thinks that he finds it in the growth of the redeemed soul from a babe to full-grown powers. The idea is ingenious and has some merit, though I should not agree that this key unlocks all the mysteries of the Parables of Christ.

They naturally reflect the ideas of Christ at different stages of His ministry and there is a general development in that teaching, but it is surely fanciful to think that Jesus had a regular scheme for His Parables. In fact there is almost as much lost as is gained in the separate study of the Parables apart from their setting. They belong to the life-work of Jesus and have color from that work though of eternal value to all. But Mr. Lithgow's book is a good one, all the same, and a useful study of the subject.

A. T. ROBERTSON.

Christian Freedom. The Baird Lectures for 1913. By W. M. Macgregor, D.D. Hodder & Stoughton, New York and London, 1914. 428 pp. \$1.50 net.

Dr. Macgregor is pastor of the St. Andrew's United Free Church, Edinburgh, and is known as the preacher's preacher. He exercises a wide influence in Edinburgh and Scotland. He is the first minister outside of the Church of Scotland to be invited to deliver the Baird Lectures. The lectures are popular in form, but thoroughly scholarly and up-to-date in the best sense. He has caught the spirit of Paul in Galatians, and sounds a bugle note of freedom against all sacramentalism and champions the individualistic and mystical conception of Christianity that animates Paul. The lectures breathe the air of the hills and are appropriate to present day conditions in Europe and America. They will stir the soul of the true preacher to richer experience of grace and to more effective preaching of Christ.

A. T. ROBERTSON.

God's Gospel and God's Righteousness. A Study of Romans I to V. 11;

God's Gift and Our Response. A Study of Romans V. 12 to VIII. 13;

God's Love and God's Children. A Study of Romans VIII. 14 to XVI. 27. By Philip Mauro. New York: Fleming H. Revel Company, 1914. 50c net per volume.

These volumes constitute a distinguished lawyer's exposition of the Epistle to the Romans. It is one of the happy signs of our times that great laymen are becoming zealous students of the Bible.

The three volumes are to be highly commended for their fine grasp of the spirit of grace in Paul's masterpiece. The centralities of Paul's teachings, the helplessness of sinners lost in sin, justification by faith apart from the deeds of the law, salvation as the gift of God and not the goal to be reached by man's good works, the eternal purposes of God in redemption and in history, the objective reality of Christ's work in procuring reconciliation for man's sin, the ethical quality of the normal Christian life—all are keenly perceived and charmingly interpreted. The author has seized upon the law terms in Paul, "witness," "trust," "debtor," etc., and with fine discrimination has shown how the apostle regarded himself as a witness for the gospel of grace, as a trustee to whom God has committed the ministry of reconciliation, and so a debtor to Greeks and barbarians.

Our author firmly believes that the simple gospel of God has in it the divine power to save men even in the twentieth century. "The preacher of 'another gospel,' however learned and eloquent, and however high his ecclesiastical station, is like a Leyden jar, whose power is all exhausted in one brilliant spark, which dazzles the eyes with light and fills the ears with sound for a moment, but whose effect is instantly dissipated in the air."

The author, following Paul, makes much of Christ's resurrection and the personal fellowship of the Christian with the ever living Christ. And the resurrection which our author means is the physical resurrection of Christ, "for they who deny or doubt His actual bodily resurrection from among the dead make Him to be still under the power of death like the sinners whom He died to save."

It is a tonic to the soul to see this lawyer write so positively about the universality of man's sin and the complete helplessness of the sinner to escape the wrath of God except through

Christ, "the mercy seat," and that Christ the Crucified One. "It is not Jesus Christ the Teacher who saves sinners, but Jesus Christ the Lamb of God * * * If Christ had lived a thousand years on earth teaching men the right way to live and had in departing from the world left to it the legacy of a hundred volumes of His incomparable teachings, and had then returned to His Father without suffering the death of the cross, His teachings would not have availed to the salvation of a single soul." Nor can human society be saved by social methods of renovation alone, but by the reconciling Christ. "The pressing social need, therefore, is—not the control of the 'trusts,' or equal opportunity, or the abolition of ownership of land, or universal education, or international arbitration of disputes, but—RECONCILIATION."

Volume II begins by emphasizing the forgiveness of sins and the gift of eternal life, two results of the Gospel. The author shows a fine discrimination as to the nature of eternal life from the use of the word ζωή; that it is a new form of life, different in kind from any other form of life known to us; that the adjective *eternal* denotes quality and not duration; and yet it is "imperishable;" that it consists essentially in the experimental knowledge of God in Christ and expresses itself in the "activities of love."

The author emphasizes the fact that the new life in Christ must use the *body* and its members as instruments for living "in the newness of life." Yet, he feels with Paul the intensity of the struggle between the flesh and the spirit.

The author regards chapter VII of Romans as the experience of "a zealous, conscientious, and highly religious Jew—in fact the very man that Saul of Tarsus was before his knowledge of the crucified, risen Christ of God." His arguments against its being the experience of a Christian are well-nigh unanswerable.

He has a fast grip on the doctrine of the Spirit as set forth in Romans.

The author is a good Calvinist when he treats chapters IX to XI. "It is most needful for us to apprehend clearly the humbling truth that our being chosen of God is *solely* a matter

of His sovereign grace, and is not due to any virtue or any acts of ours." And yet human responsibility is the counter-part of divine predestination. As to chapter XI he thinks "the elect remnant is a believing company of Israelites *in this present age*, and that they with the addition of the believing Gentiles, constitute the Church of God." The "mystery" of XI:25-36 "was the preaching of the gospel of the grace of God to the Gentiles on a perfect equality with the Jews."

The author gives only a few pages of volume III to the practical chapters, XII-XVI, but he urges with logic's finest appeal that it is of "little avail to know the outlines of His (God's) vast plan of the ages, if we neglect the least of His commandments."

On the other hand, we do not agree with the author in many of his interpretations. He uses too often the comparative method—not only comparing Paul with Paul, but Christ and John and Hebrews and Peter with Paul and with one another. We feel it is much better in the interpretation of a great book like Romans to limit oneself largely to the lexical, grammatical, and historical methods of interpretation, only occasionally resorting to the comparative.

Contrary to our judgment, the author regards Jesus as "declared to be the Son of God by the resurrection of the dead," not by His own resurrection. Paul seems to regard *Christ's own personal* resurrection the climactic stroke which proves His divine Sonship. Again, according to our author, God revealed His righteousness "to faith," and this is the meaning which the author gives to the expression "unto faith" in the compound phrase "from faith unto faith." His explanation of the first phrase makes faith the human condition on which God reveals His righteousness, and so the second phrase is tautological if his interpretation be correct. We think the preposition *εἰς* has its usual meaning, the goal to be reached, and so righteousness was revealed on the condition of *some* faith, but the revelation of it leads *to or into greater* faith.

Contrary to our view, the author thinks the revelation of God's wrath, 1:18, is not a part of "the good news;" that

Christ is only "the mercy seat" in Romans 3:25 (though he magnifies the death of Christ in saving men); that reconciliation is all on man's side and none on God's part. (Cf. Thayer, under *καταλλάσσω* to see how this interpretation misses the significance of the term); that the newness of the believer's life "positively forbids the members of Christ from participating in those enterprises of the people of the world which have for their object the betterment of the world and the improvement of the temporal conditions of those who dwell therein;" that the death referred to in VIII:5 is "physical death;" that "not every believer has the spirit of God *dwelling* in him;" that "the spirit of Christ" in VIII:9 is not the Holy Spirit but Christ's disposition; that the quickening of our mortal bodies in VIII:11 refers not at all to the future resurrection but only to "the present ministry of the Holy Spirit" in the Christian's moral transformation.

On the whole the three volumes are a helpful, vigorous exposition of the central doctrines of Christianity, and so we commend them to preachers, special Bible students, and all Christians who seek a lucid, popular presentation of the great doctrines.

C. B. WILLIAMS.

The Great Demonstration. A Harmony of All the Prophetic Visions of the Bible. I. Daniel and Revelation. By J. A. Battenfield and Philip Y. Pendleton. Standard Publishing Company, Cincinnati, 1914. 462 pp. \$2.00.

The authors believe they have found the key of the interpretation of prophecy in "the law of the couplets." There are seven couplets in the Bible—three in Genesis; three in Daniel; one in Revelation. Those in Genesis are Joseph's dreams, the dreams of the butler and the baker, and the dreams of Pharaoh. Take the last. The couplet of dreams is followed by an open message. The dreams mean the same thing and the open message interprets it. This principle is applied to the three couplets in Daniel—Nebuchadnezzar's (Image, 2:1-44; Tree, 4:4-37); Daniel's first (Image, 2:19-44; Four Beasts, 7:1-28); Daniel's second (Ram and Goat, 8:1-27; Seventy

Weeks, 9:21-27); and the final open message (10:21-12:15)—with results like these: The times of the Gentiles—2520 years—run from 607 B.C. to 1913 A.D. The latter days begin 1897. The Papacy's 1260 years end in 1926; Mahommedanism's 1260, in 1948. The years 1927-1972 are "the time of the end."

The Revelation couplet yields similar results. Of it "the first and basic vision is that of the seven seals in chapters 6, 7, 8, 9 and 11:13-19; the second consists of the signs of chapters 12-16. The open message consists of preliminary chapters 10 and 11:1-12 and the final chapters 17-19. This couplet runs from 4 B.C. to 1972—the six seals from B.C. 4 to A.D. 1927; the seventh, within which the trumpets and bowls run parallel, from 1927 to 1972. This is followed by the millenium and eternity in chapters 20-22.

I wonder how many of us even if we were to accept the same general principle and even chapter divisions, would reach the same conclusion on dates and the identification of historic events as the authors of this volume.

J. H. FARMER.

Looking for the Saviour. By Philip Mains. Fleming H. Revell Company, 1914. 94 pp. 35c.

Mr. Mains has had a two-fold purpose in writing—(1) to disprove the view that the advent comes after the tribulation and cannot be expected until that has come; and (2) to promote watchful waiting for the ever imminent coming of the Son of God for its practical value as the best antidote against worldliness and spiritual lethargy.

He believes that with the coming are linked the resurrection and rapture of the saints who then stand before the judgment seat of Christ. Meantime, on earth comes the great tribulation, and the career of Antichrist of which Israel is the chief victim. Out of that Jacob shall be saved. These saved ones form the great multitude of Rev. vii.

J. H. FARMER.

The Holy Land of Asia Minor. By Rev. Francis E. Clark, D.D., LL.D. New York, Chas. Scribner's Sons. 1914. 154 pp. \$1.00 net.

Dr. Clark has made a tour of Asia Minor and in particular has visited the cities of special interest to New Testament students. The sub-title of his book is "The Seven Cities of the Book of Revelation. Their Present Appearance, their History, their Significance and their Message to the Church of Today." The book is beautifully illustrated and is written in a bright, chatty style that makes it interesting. The volume is of special import in connection with the second and third chapters of the Book of Revelation.

The Gospels in the Light of Historical Criticism. By Frederic Henry Chase, Bishop of Ely. The Macmillan Co., New York, 1914. 80 pp. 50c.

Bishop Chase has sought, not unsuccessfully, to mediate the best ideas of modern scholarship for the popular mind. He is not afraid of scholarship nor is a slave to every scholar's whim. It is a reasoned conviction for which he pleads and for caution and for an open mind. The book will do good with the thoughtful.

The Life and Ministry of Paul the Apostle. By Eleanor D. Wood, Professor of Biblical History at Wellesley College. The Pilgrim Press, Boston, 1914. 261 pp. \$1.25 net.

Professor Wood has given a pleasing narrative with scholarly notes, but she rejects the Pastoral Epistles and dates Paul's death A. D. 62. One is disposed to challenge many of her positions, but the book is interesting and suggestive.

Paul's Message for To-day. By J. R. Miller, D.D. George H. Doran Co., New York, 1914. 270 pp. \$1.25 net.

The late Dr. Miller has presented in these chapters a devotional study of Paul's life and epistles. Dr. Miller was a man

of rare spiritual insight and he has a fine theme in the great Apostle to the Gentiles. He handles it with his accustomed skill.

Side-Lights on the Epistle to the Philippians. Compiled by Charles G. Baskerville, M.A. James Nisbet & Co., London, 1914. 94 pp. 1s. 6d. net.

Canon Baskerville has given in this neat little volume suggestive and helpful illustrations of Paul's beautiful words to the Philippians. It is not a commentary, but just what the title implies.

II. THEOLOGY AND APOLOGETICS.

The Truth of Christianity: Being an Examination of the More Important Arguments for and against Believing in that Religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., Late Royal Engineers. Eighth Edition; thirtieth thousand (carefully revised throughout). New York: G. P. Putnam's Sons, 1913. 636 pp. \$1.25 net.

The wide and accurate knowledge, the clear and forceful statement, the frank and courteous manner of this work must largely account for its continued popularity. It is a notable fact that this work by a layman has longer and more widely commanded public attention than most apologetic treatises. It is now nearly twenty years since its first appearance. Its translation into Japanese, in 1910, is to be noted; and one would suggest that it would be well if it could be put into Spanish and Portuguese for use in South America where the problems of skepticism so well met in this work are acute just as they are in Japan. This edition takes account of some of the more recent arguments of the rationalists.

W. O. CARVER.

The Proof of God. By Harold Begbie, Author of *Twice Born Men*. New York: Fleming H. Revell Company, 1914. 159 pp. 75c net.

Surprising as it may seem, Mr. Begbie is at his best here. He has brought us no new "proof of God" but has brought the old proofs in a remarkably, fresh, modern and convincing way. He has sought to take his argument out of the realm of abstract reasoning and humanize it by presenting it in the form of a discussion partly direct and partly by correspondence between himself and a wealthy political friend who is a Member of Parliament, a smart, dogmatic, agnostic and a social aristocrat. The practical and social significance of belief in God are kept forward by a shrewd method of indirect reference as skilful as anything in the work. The sometimes too vigorous imagination of Mr. Begbie is in this work properly restrained and contributes greatly to the vivid reality of the whole discussion. It is much to my liking, as I am the more glad to say, since I am not always able to approve of the author.

W. O. CARVER.

The Incomparable Christ. By Calvin Weiss Laufer. The Abingdon Press, New York and Cincinnati, 1914. 228 pp. \$1.00 net.

There is a robustness and vigor of conviction, a constructive and vital grasp of the significance of Jesus, which make this book excellent reading. The author portrays the Christ of history and the Christ of experience. With him there is no faltering note in reference to Christ in either aspect. The author in fourteen chapters, discusses such vital themes as Christ in Man's Religious Life, Christ's Consciousness of Himself, The Incarnation, The Atonement, Christ's Spiritual Supremacy, and other related themes. The discussion is in a clear, flowing style, free from technical theological terms, popular in aim and well calculated to stimulate faith in the great verities of the Christian religion.

E. Y. MULLINS.

Paul's Doctrine of Redemption. By Henry Beach Carré. The Macmillan Co., New York, 1914. 175 pp. \$1.85 net.

"Man's salvation is a chapter of cosmical history, as it unfolded itself to the dualism of Paul." This sentence from the

preface indicates broadly the thesis which this volume sets out to prove. Paul held a philosophic theory of the cosmos and his doctrine of salvation arose as a logical and religious outcome of the theory. The philosophical theory itself arose out of the influence of a syncretistic environment upon the alert and thoughtful mind of Paul himself.

The universe is the scene of a struggle between Satan and his hosts on one side and God on the other. Sin and death are entities, persons, in Satan's army. They conquered man in the fall. The cosmic history is divided into two periods, the present wherein sin and death reign, the future wherein God and righteousness shall reign. Paul expected a catastrophic event in the near future when Christ would return and usher in the period of righteousness.

In Paul's thought salvation was chiefly and essentially deliverance from the coming wrath of God. The resurrection of Christ rather than His atoning death was for Paul the most significant aspect of his work as redeemer, because in it He overcame the cosmic powers who were hostile to man.

The radical defect in this attempt to interpret Paul is that the author insists on letting Paul's environment as gathered from contemporary literature, tell us what Paul said rather than permitting Paul to tell us himself. Incidentally it may be remarked that this is the radical defect in much of the current criticism of the Pauline writings. It is well enough to set forth contemporary Jewish and non-Jewish thought as side lights on the New Testament. But after all, if we would ascertain what Paul meant we must let Paul speak out his own mind to us. If this self-evident test be applied to Professor Carré's discussion, its plausibility at once fades away. If anything is clear in the writings of Paul it is that the ethical and spiritual redemption in Christ is not a consideration secondary to an eschatological and cosmic scheme such as Professor Carré presents. In a number of ways the Pauline emphasis is lost and the Pauline values and proportions are inverted. Professor Carré has taken Paul's doctrine of the cross completely out of its own context in Paul's writings. He has attributed to Paul a philosophic dualism as to the cosmic powers of good and evil which goes far beyond anything in Paul.

He has gone to the absurd length of asserting in the interest of his theory that Paul regarded the law as "a being, a sentient existence, an hypostasis, not simply a statute, prescription, command, or formal requirement." (p. 70.) It is easy to spin new theories of the meaning of New Testament writers if the theorist puts on the colored glasses of contemporary thought and employs single aspects or fragments of the apostolic teachings as the foundation of the theoretical edifice.

E. Y. MULLINS.

Christian Freedom. By Wm. Malcolm MacGregor. Hodder & Stoughton. New York and London, 1914. \$1.50 net.

The reader of this volume will at once desire to return and make a fresh study of the Epistle to the Galatians. For it is an exposition of the Epistle which has for its theme our liberty in Christ. Luther has left us an immortal discussion of the same theme, which throbs with life at every point. The author conceives his duty to be neither to "imitate nor avoid" Luther in his treatment.

Paul was supremely a Christian individualist, although he was in practical effort "a supreme creator and organizer of churches." Paul makes it abundantly clear that he is not in bondage to the past, nor yet dependent on other apostles, and yet Paul claims in the most vehement manner that he is a true apostle. He fiercely combats the demand of the false teachers that these newly-made Christians must become Jews in order to obtain the Christian blessing.

Chapter three contains much valuable material on the mystical element in Christian experience and the problem of knowledge therein involved. The view is that we obtain real knowledge of God in our redemptive experience of his grace. Thus all believers are priests with the privilege of direct approach to God. In the next chapter the author shows that while Paul and the others traveled separate roads to Christ, and while there is variety in men's spiritual modes of apprehending Christ, there is, nevertheless, a common nucleus of faith which includes the fundamental verities. The chapter on "A Valid Ministry" is a very

suggestive and valuable discussion of the relative value of the authority of the church and of Christ. It is clearly shown that the institutional in Christianity is subordinate to the vital. And yet the authority of the church is duly recognized.

That Jesus Christ is the whole of Christianity is the contention in chapter six. All truth ends in him and all preliminary revelations lead up to Him.

The eighth chapter discusses the church and the individual, and shows the variety of services the church may render to the individual, as also the necessity for individual vision and conviction and initiative for the progress of the church. Without the latter the church is doomed to a stereotyped and dead life with no principle of development or progress available.

The book abounds in quotations. Often the reader feels there are too many. The book is a stimulating and wholesome discussion of a vital theme.

E. Y. MULLINS.

Fated or Free? By Preston William Slosson. Sherman, French & Co., Boston, 1914. \$1.00 net; by mail, \$1.10.

An indeterminist, a professor of logic, a professor of physics, a professor of sociology, a Presbyterian minister, a novelist, a warden of a penitentiary and a practical man, discusses the age-long problem of freedom and determinism. The style is animated and vigorous. The thought is clear. As a specimen of the ideas advanced against freedom, I quote from the professor of logic. He says: "Perhaps you will say that free will leaves us with most of the cosmos intact. You cling to a little strip of chaos as a drowning man clutches at a straw, but without his excuse. This will not serve you. A semi-cosmos is just as absurd a contention as universal chaos; once you admit the very idea of law it obtrudes itself everywhere. Our whole mental life is bound up with ideas of cause, origin, and the 'reason why' of things." This is a very good brief statement of the attitude of many who have been impressed with the reign of law in a scientific age. Of course the question is ultimately a question of fact. Logical processes must be tried in the court of the real, of life itself,

before their results are finally accepted. It is easy to deduce determinism. It is impossible to escape freedom. The book will prove interesting to all who enjoy debate and the matching of wit against wit from many points of view.

E. Y. MULLINS.

Christianity and the New Age. By George Preston Mains. The Methodist Book Concern, New York and Cincinnati, 1914. xi+364 pp. \$1.50 net.

The author has observed widely modern tendencies and has seen them unafraid, because his faith is well grounded that the course of history will mark "the sure triumph of the Christ." The range of discussion is wide and so the limits of space leave the impression of suggestiveness rather than of satisfaction. And, too, one finds the problems frequently stated with more fulness and boldness than their answers. A fine tone of seasoned optimism dominates every discussion, whether it touches topics social, industrial, critical, ecclesiastical, or theological. One cannot accept the author's facts about the numerical loss of the churches in America in recent years, nor can one fail to see that a more detailed and accurate attention to the text would have modified some of his statements concerning the New Testament churches (Ch. XVI). The work is likely to be very useful and in following the author few thoughtful readers will fail to share his own experience, when he says, in the preface, "My studies as herein set forth, have proven to me most richly rewarding. They have brought to me an expanding vision, an inspirational quickening of faith, great confirmation of fundamental Christian conviction, a magnified confidence and assurance that Christianity is the one supreme and all prophetic factor of human history. It is impossible for me to be pessimistic with reference to the final outcome of Christianity."

W. O. CARVER.

They Who Question. New York, The Macmillan Company, 1914. 342 pp. \$1.35 net.

This anonymous novel has some strong features but as a problem story is disappointing. It undertakes to deal with the problem of human pain and succeeds in presenting many aspects of that dark problem. It has a plot sufficiently complicated to introduce most of the varieties of people affected by the problem and various phases of it. It has some highly dramatic scenes which would be intense but for the obvious unreality of every such scene, which so smites the consciousness as to exclude intensity. Where the book fails is in emphasis on pain rather than on sin and moral evil and consequently in its shutting itself up to a too superficial effort at solution of the problem.

The work is drawn with a rather strong hand and sustains well its interest.

W. O. CARVER.

A Cosmic View of Religion. By William Riley Halstead. Cincinnati, Jennings & Graham; New York, Eaton & Mains, 1913. 337 pp. \$1.50 net.

This is a quite unusual volume. The author has thought extensively and profoundly but not consecutively. He has here brought together his thoughts about the most vital things in a somewhat loosely constructed unity. Important features of most modern questions, philosophy, criticism, authority, science, immorality, church and state, rights of children in education, all these find place. It is no mere hodge-dodge, either, but a stimulating and suggestive discussion well worth careful consideration. The "cosmic" feature is sound but not thoroughly wrought out nor adequately conceived.

The Psychological Aspects of Christian Experience. By Richard H. K. Gill. Sherman, French & Co., Boston, 1915. \$1.00 net.

The author writes from the standpoint of an evangelical believer and hence is more sympathetic in his treatment of the various elements of Christian experience than many modern psychological writers. He discusses Sin, Repentance, Conversion, Apostasy, Conscience and a number of related topics. The

book does not contain much that is new, but will prove helpful to beginners in the psychological study of Christian experience.

III. HISTORICAL STUDIES.

Dissenting Academies in England: Their Rise and Progress, and Their Place Among the Educational Systems of the Country. By Irene Parker, M.A. Cambridge University Press. G. P. Putnam's Sons, New York. xii+168 pp. \$1.00.

Such a work as this is long overdue. Few but specialists know how much nonconformists did to supply education in England; for a hundred and fifty years they had a monopoly of all that was best, from their secondary schools and universities came out many leaders of the state. It is the easier for Americans to understand, as Harvard and Yale were not paralyzed with the traditions of the past, as were Oxford and Cambridge. Those venerable institutions and the grammar schools were, under Elizabeth, made mere adjuncts to the established Church. Therefore Gresham founded a new college in London to teach what merchants wanted to know, and to teach in English. Under the Commonwealth great plans were made for a newer education, without being well known in this connection. When the Restoration restored the narrow old scheme of education, the Dissenters defied the law and opened new churches, new schools. These were not endowed, therefore had to cater for the rich middle class, and rapidly they developed schools and academies which eclipsed the old institutions and became "the greatest schools of their day." Miss Parker tells the story well, gives time tables, lists of the leading places, the subjects taught, rules of some institutions. We imagine that the story will be very parallel to that of many American institutions, developing upwards and at last securing charters as colleges and universities. There are however, two defects in her work. She does not explain why the academies died out a century ago, except by the remark that they came to be tied up with theological restrictions. And, because she consulted only pedobaptist authorities, she is ignorant of the large share taken by Baptists, to whom not three lines are de-

voted. The book well deserves study by all educationalists, and in a second edition these omissions may be supplied.

W. T. WHITLEY.

The Puritans in Power: A Study in the History of the English Church from 1640 to 1660. By G. B. Tatham, M.A., Fellow of Trinity College, Cambridge. Cambridge University Press, 1913. 282 pp. 7s. 6d.

The heated period in the volume under review is still the subject of hot debate among the various religious parties of England. In that day men's passions ran high, England was in the melting pot, all ideas of the State and of religion were subjected to fiery tests. It is, therefore, very difficult to find an English writer who assumes an objective and judicial attitude toward all parties in dealing with this period. The author of the present volume is unusually fair. His sympathies are plainly with the Anglicans, but he means to be just to all.

In chapter I he gives us "The Prelude" to the conflict in which he sketches the Puritan ideals and contentions and the regime of Laud. He does not find in Laud the saint and hero which the High Churchman usually sees, but neither does he find the dangerous innovator of the Puritan imagination. He finds only a rather commonplace stickler for ancient forms and ceremonies. In this part of the book the author has investigated little, but has taken his views from other writers.

The remainder of the work is a valuable contribution to the literature of the period. Chapter II deals with the character and ability of the parochial clergy in that period, finding that they came largely from the lower classes and were by no means notable for learning or high character. In the next chapter there is an account of the reasons for the sequestration of many of these clergy and an estimate of the number sequestered. The author, after a careful calculation based on all the data available, concludes that about thirty-nine per cent of the clergy were sequestered in these years, or something more than three thousand. By no means all these were sequestered for political reasons; some lost their positions because of drunkenness or

other immoral conduct or other irregularity. If they were married and had families the government usually required their successors to pay to them one-fifth of the income of the living and occasionally supplemented this amount by gifts from public funds. The processes of sequestration were carried out by county commissions who made investigations on sworn testimony in regular judicial form. The author does not seem to think, taking conditions as they were, that many mistakes were made or unnecessary hardships imposed.

Two very interesting chapters are devoted to the treatment of Cambridge and Oxford. This was the most difficult task undertaken by the Puritans. This was especially true at Oxford which was politically the center of royalist sentiment and religiously the home of Anglican views.

The closing chapters deal with "Religious Freedom" and "Church Property."

Altogether this a valuable volume, based on careful investigation and without passion or prejudice, accurate and well written.

W. J. MCGLOTHLIN.

Modernism and the Reformation. By John Benjamin Rust, Ph.D. D.D. Fleming H. Revell Co., New York, 1914. 339 pp. \$1.50 net.

This volume constitutes a rather unusual study in the fundamental conceptions of various forms of Christianity. The title would indicate that some comparison between the Reformation and the movement known as Modernism was intended. But the author studies all parts of Christianity with astonishing impartiality, and when the book is finished the reader is left wondering as to what was really intended. He has read a collection of rather interesting and able dissertations on a variety of subjects, but does not seem to have arrived anywhere. The book is without a thesis or purpose.

The reader will find interesting studies of the Protestant principle or principles of the Reformation in an exposition of the criticisms of Schenkel, Hagenbach and Von Hurter; he will find very good expositions of the views of the Modernists on

Transubstantiation, the sacrifice of the Mass, the Virgin Birth, the Church and similar subjects; he will find treatments of the Historicity of Jesus, the Mythical Theory, etc., but he will be compelled to organize this material into a consistent whole. He will find no organizing principle in the book.

W. J. MCGLOTHLIN.

William McKendree: A Biographical Study. By Bishop E. E. Hoss, Methodist Founders' Series. Smith & Lamar, Nashville, Tenn, 1914. 206 pp. \$1.00.

The Methodist Church is doing well in publishing this admirable series of brief popular and yet scholarly biographies. It would be a great loss to the forces of the kingdom for the heroic efforts of these founders of Methodism to be forgotten. They are among the treasures of all Christians.

McKendree was one of the most important of the Methodist pioneers. He was American born, a Virginian, with great native ability, deep consecration and burning zeal. It was he who inspired and organized Methodism west of the Alleghenies and made it one of the redeeming forces in this then frontier country. The story is full of intense and inspiring interest. Bishop Hoss has told it well, with sympathetic insight into the condition of those primitive days, with appreciation of the heroic self-sacrifice of those early preachers in their rude surroundings, with fullness of knowledge and good style. Every reader, and especially Methodist, will find this brief biography both interesting and inspiring.

W. J. MCGLOTHLIN.

Contemporary American History, 1877-1913. By Chas. A. Beard, Associate Professor of Political History in Columbia University. The Macmillan Company, New York, 1914. 397 pp. \$1.00 net.

To write a thoroughly good history of our own times is perhaps impossible. We lack distance and perspective, movements have not had time to work themselves out to legitimate results, prejudices and party passions are too active. Such a history must necessarily confine itself largely to the external progress

of events. And yet such a book, when the work is well done, is very useful. The date and sequence of events and the circumstances that made them living realities, rapidly slip from memory. Hence the need of such a volume as the one that lies before us.

Professor Beard has done a useful piece of work. The history of our country during the years covered in this volume is mainly the record of social and economic evolution which was so rapid and powerful as to be almost a revolution. No period of equal length in our history has been fraught with events of more permanent significance than this. The author has set them forth clearly, logically and fairly. The work is intended primarily as a text-book, but all who are interested in our recent history will find it both interesting and useful.

W. J. MCGLOTHLIN.

A History of Unity Baptist Church. By Otto A. Rothert. Press of J. P. Morton & Co., Louisville, Ky. 1914.

This brochure of 59 pages is an excellent example of a type of historical writing which must be cultivated more and more in America, that is the history of individual institutions. In this way better than in any other the inner life of the people can be understood and presented to the public. This church is to be congratulated in that it has found such a competent and enthusiastic historian. The life of the Church has been adequately and attractively presented.

IX. PRACTICAL THEOLOGY.

The Church and the Kingdom: A New Testament Study. By Jesse B. Thomas, D.D., LL.D. Baptist Book Concern, Louisville, Ky., 1914. 311 pp. \$1.25, postpaid.

The venerable professor emeritus of Newton Theological Institution leaves no one to doubt that he is a Baptist. None but a Baptist could have written "The Mould of Doctrine," or "The Church and the Kingdom." The interpretation of the

“Church” and the “Kingdom” which he gives in this crowning work of his life, is in the teeth of that which has obtained for centuries, which assumes them to be identical or nearly identical. While cleaving hard to New Testament terms and teaching, with a heart that is sound to the core and bravely loyal to Christ, the author puts all relevant history under tribute in his investigations. With wonderful clarity of vision, lucidity of style, and wealth of reasoning, he deals with every essential phase of what he thus proves to be a most vital subject. He shows that the age-long misinterpretations of these terms and of the things they stand for have tended to obscure the genius of Christianity and the Gospel, given rise to gigantic evils, such as the papal apostasy and its direful progeny, and have forced upon the world many of the most embarrassing problems of the present. Among current problems indirectly involved in the consideration of the subject, he recognizes such as these: Whether there is any warrant for the existence of the organized church; whether, having been born of Judaism and having taken on a Jewish tinge, it may not have outgrown its usefulness; whether, if it is to persist, there is any wisdom in prolonging denominational distinctions; whether, as things now stand, it can meet the demands of the new social, industrial and political conditions that confront us; and whether it is possible, without some radical changes, for it to perform effectively its most far-reaching function—the religious education of the people.

These are but a few of the perplexing questions that swarm out of the depths of the present situation; but, as he sees it, they but compel us to recognize that ecclesiology, though coming late to its birth as a science (at the breaking asunder of Christendom in the Reformation) and though embarrassed in many ways, has by no means lost its place or importance. It is the true complement of soteriology. Luke speaks of those who are “being saved” as added to the company of believers (Acts 2:47). Here the church emerges “as the channel in and through which the new-born Christian life is to find its expression in the individual and the community.” This involves the idea of a process. Salvation, as Paul indicates (Phil. 2:12), is a thing to be “wrought out” from incipient immaturity to ripened fullness. So “the

earthly church," through help of which such development is to be effected, becomes "a type of, and prelude to, the arrival of that general assembly and church of the firstborn who are enrolled in heaven." (Heb. 12:23.)

The author avowedly limits himself in Part I to an inquiry into the essential nature of the church itself—into what it is, rather than what it does; emphasizing especially the normal constitution of the church, as defined in the New Testament, or fairly implied from its teachings. This leads him, however, into the consideration of "modern notions of the church," and the examination of such "formal definitions" as are given in the following theories, "The Imperial," "The Collegiate," "The Sacramental," "The Hereditary," and "The Voluntary." Part IV is devoted entirely to the "Holy Catholic Church." Part V to "The Church of the New Testament," and the concluding part to "Contemporary Significance" and "Practical Conclusions."

While strongly averse to what he calls "the fictitious conception of a 'church universal,'" the history of which he gives in order to expose and refute it, yet the author avows most explicitly that "nothing here should be construed as questioning the substantial reality of that underlying unity of the followers of Christ throughout the ages and the world which, however, wrongly named, is unquestionable." He is equally explicit in the avowal of his conviction that "The 'Kingdom' is a present fact, but thus far only a fact 'within,'" and that Christ has chosen the church "to prolong and consummate his incarnate ministry," and that it may be "a prime instrument of personal development through its adaptation to mutual edification." (Ro. 14:19; 1 Thess. 5:11). Touching "Denominationalism," he quotes with approval Dr. Philip Schaff to this effect: "Denominations are most numerous in the most advanced and active sections of the world. Sects are a sign of life and interest in religion. The most important periods of church history—the Nicene age and the age of the Reformation—were full of controversy;" and cites one of the leading Presbyterian editors as saying: "All the Christianity in the world has been almost entirely the product

of denominational zeal and enterprise. Denominationalism, intense, intelligent and loyal, forcing itself into power by saving men, is not a curse, but a blessing." This and much more he gives in answer to the question, repeated today as never before, "Why should the 'seamless coat' of Christ be rent through obstinate clinging to divisive externalisms?" and sayings like Macaulay's, "I have lived too long in a country where people worship cows to think much of the differences that part Christians from Christians."

The book deserves and will command and repay an earnest reading, whether one agrees with it in every detail or not.

GEO. B. EAGER.

Regular Baptism. By S. M. Brown. The Western Baptist Publishing Co., Kansas City, Mo., 1914. Paper, 63 pp.

The well known author and editor of "The Word and Way" tells in the preface what has led him "to take the risk of writing this book." He recognizes that there is "divergence of opinion upon the subject," and "prejudice against the discussion of it," "partly due to the ugly spirit which has sometimes characterized those who have debated it;" and that Baptists "have tacitly agreed to disagree concerning the matter,"—that one may insist upon "regular baptism" as preliminary to church fellowship and yet "have fellowship in churches and associations with those who receive members upon what is called 'alien immersion'." Yet he is convinced that the question still needs to be discussed, "that the reception of these 'alien immersions' logically compromises Baptist churches in such a way as to render their advocacy of certain other practices for which they stand inconsistent and therefore powerless"—and so he "takes the risk" of making this "appeal to the reason and conscience of our Baptist people." He further says by way of self-justification, apropos of what he recognizes as "the very proper and intense desire of Christians generally to get together," that "nothing is more conducive to that in the real sense very desirable end than open, unrestrained, fraternal dis-

cussion." Certainly, to those of us who know the author, he is to be credited with making a frank, sincere and measurably "fraternal" contribution to the discussion which had so nearly fallen into "innocuous desuetude." Moreover, we most sincerely pray that his "appeal" may aid even beyond his highest hopes, in the fulfillment of our Lord's prayer "that they all may be one," and the realization, in a way which the Master can approve, of "the desire of Christians generally to get together." We both hope and pray that all who are "born from above," "created anew in Christ Jesus," "may be led" as the pleader says, "to throw away their quibbling as to the teaching of God's Word on the subject, design, mode and administrator of true baptism," and that they may be truly and perfectly "one in Christ Jesus."

The question is a serious one when, as in this case, it is conceived of as involving the whole theory of the church and the ordinances. Honored names appear on both sides, and as Dr. E. C. Dargan says, they demand respect. The teaching of Scripture is not clear or conclusive on that phase of the question most contended for by those of the "strict view," being chiefly a matter of inference. There inevitably comes into view that age-long diversity among Christians as to what is a true church. Each body must decide that question for itself without imposing its decision on others. Even the "strict Baptist" does not deny "the natural right of other Christians to call themselves churches and to practice and authorize their modes of observing the ordinances," nor does he seek otherwise than by example and persuasion to urge on others his own views of truth and practice. He contends as earnestly as any other for the sovereignty (under Christ) and independency of the churches. As Dr. Dayton,* in avowed agreement with Dr. John L. Waller and others, says: "It is a question of church duty, which must in each case be decided by the church, and from that decision there can be no appeal to any earthly tribunal." "The receiving of improper baptisms," he says, is "an error which does not destroy the true Scriptural character of the church, or give ground for withholding fellowship from it."

* (Pedobaptist Immersions, Chap. I.)

Dr. A. H. Strong, quoted by Dr. Brown in another connection, says: "As the profession of a spiritual change already wrought, baptism is primarily the act, not of the administrator, but of the person baptized." And "since baptism is primarily the act of the convent, no lack of qualification on the part of the administrator invalidates the baptism, so long as the proper act is performed, with intent on the part of the person baptized to express the fact of a preceding spiritual renewal." (Sys. Theol. p. 532.) Yet all admit, expressly or virtually, that it is ordinarily best for each denomination, especially Baptists, to do its baptizing in its own way, according to its own convictions of Scriptural requirement and denominational propriety. In view of such diversity of opinion it is wise that Baptists have "agreed to disagree" on this question of receiving irregular immersions as baptism, and that as a rule they have settled down in the view that it is not to be made a test of denominational fellowship, or a subject of undue and schismatic agitation. After all it is largely a question of emphasis, as to which element shall have the ascendancy in our thought and teaching, the spiritual or the formal. The conviction is growing that there is urgent need to-day, as in certain epochs of the past, of more emphasis upon spirituality, of a more dominant spiritual note in our teaching and preaching. Under such agitation as this controversy represents the churches are easily turned aside into other than spiritual activities and cease to be fruitful in good works. Joy in service, success in service, fidelity to the end in service, turn chiefly, surely, on the question of the increasing appropriation and inworking into character of those great spiritual elements which make us "partakers of the divine nature." Here the emphasis falls upon the essential and personal rather than upon the sacramental and institutional. Likewise, as regards the valuation of the various species of church or denominational life, a kindred and worthy aim would be to bring out the contribution of each to the common religious and civic life in the several national units, and of the larger whole of the Christianity of to-day which they jointly constitute.

GEO. B. EAGER.

The Reconstruction of the Church. By Paul Moore Strayer. The Macmillan Company, New York, 1915. 309 pp. \$1.50 net.

A study of contemporary church history is made here to reveal the weakness and inadequacy of religious organization for real efficiency. While admitting that "efficiency for organization purposes has reached its maximum in the Roman Catholic Church," the author contends that "efficiency in spiritual leadership and community service has not been attained by any large number of Roman or Protestant churches." The world is full of religious feeling, of brotherly kindness, of ethical conduct, which are in no way identified with the church; modern life is aflame with social feeling; but this notable advance has not registered proportionately in an awakened and conquering church. "The church is suffering under the law of diminishing returns." More brain and heart, more time and money are invested in it than ever before, but the investment is not bringing in adequate returns. The church need have no fear of utter failure, the author thinks, for it deals with an ineradicable religious instinct and this is by no means an irreligious age. "I have a resolute faith in the church," he says. "I am enthusiastic over my calling and believe that the Christian ministry offers the greatest opportunity for moral and spiritual leadership in the world today." But, he argues, the time has come when the church must either do big business, or be content to "decrease," while competing interests "increase"; "must capture the world, or stand aside and see the world pass by." To this end the church needs reconstruction with regard both to its message and its program. Its eternal message needs to be re-clothed to meet the demands of this new age. The church itself needs to be Christianized by bringing the daily life and business practices of its members into line with the law of Christ. The call of God is loud and clear to this effect. It has become unmistakable since this sudden insanity of war has fallen upon Europe. Christianity has made less impression on our Western Civilization than we thought, and unless we Christianize Christendom we must stand before the religions of Asia silent and humbled. The challenge is not to Europe only, the challenge is imperative

to the churches of America, for the same fear and distrust of man for his fellow man, the feelings of national pride and prejudice and the commercial greed, which gave birth to militarism there, and precipitated this horrible cataclysm, are to be found in great measure in our own social and industrial life. America is yet to be Christianized. Part I of this volume deals with the need and nature of a revised message for today; Part II is a diagnosis of the situation in the light of this larger purpose, with special reference to program and method; and Part III points out the directions in which reconstruction is most needed, and offers suggestions for greater efficiency, growing out of actual experience. "I have had chiefly in mind," the author says, "those in the church who have a sturdy faith in organized religion, who believe that the church has a work to do in our changing social order and who are seeking the best methods by which it can fill its place." Each church, of course, must recast its program and decide upon its methods in the light of the needs of its own community and the forces available to meet them; but the study of so vital a book as this will help it no little in achieving its ends.

GEO. B. EAGER.

The Crisis of the Church. By Wm. B. Riley, M.A., D.D. Charles C. Cook, New York, 1914. 197 pp. \$1.00 net.

The Building of the Church. By Charles E. Jefferson. The Macmillan Company, New York, 1910. 306 pp. \$1.00 net.

The Rural Church Movement. By Edwin L. Earp, Ph.D. (Leipzig). The Methodist Book Concern, New York. 177 pp. 75c net.

Next to its doctrine of Christ what presses most on Protestantism, it is coming to be felt, is the reconstruction of its doctrine of the church, and of the church itself. In the last resort, Christ and faith are for the Protestant, as over against the Roman Catholic, higher categories than Church, and he is not slow to criticise all existing "Churches" through them. This critical process has gone far in our day and to a large extent the church has been discredited. Even among those who loyally adhere to the institution in some form, there is an uneasy feeling

that it is not serving the souls it should serve. Phenomena like these which are everywhere to be encountered, show how necessary it is for the non-Catholic Christian world to make clearer to itself what the Church is, what its place and function are, and what can and should be done to reconstruct it and make it more efficient. The above are a few of the many books which are products of this process and evidence of this growing conviction. "The Crisis of the Church" is by the pastor-evangelist of the First Baptist Church, Minneapolis, "The Building of the Church" by the pastor of the Broadway Tabernacle, New York City, Congregationalist, and "The Rural Church Movement" by the Professor of Sociology, Drew Theological Seminary, Madison, N. J., Methodist. We group them here, not to review them in detail, but to invite attention to them as but parts of the multiform evidence of the work of reconstruction that is going on all-about us. No one interested in the church life and the changing social order of to-day can afford to be ignorant of, or uninterested in, such books on the wide work of reconstruction that they stand for.

GEO. B. EAGER.

The Doctrines and Discipline of the Methodist Episcopal Church, South. Edited by Gross Alexander. Publishing House M. E. Church, South, Nashville, 1914. 432 pp. 40c, net.

In reissuing this publication the Bishops say to their church constituents very consistently: "Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the church to which you belong."

What Have the Saints to Teach Us? A Message from the Church of the Past to the Church of To-day. By Joseph Fort Newton, D.Litt. Fleming H. Revell Company, New York, 1914. 93 pp. 50c net.

An age which, like ours, places peculiar emphasis and value on the type of sanctity which expresses itself through the deed, the author thinks, should feel for the saints an especial rever-

ence. There is much, indeed, in our time which invites their leadership. No doubt, the scientific study of religion, for instance, is important—almost as important as the religious study of science—but it cannot tell us what we most need to know. Even Sir Oliver Lodge assures us that “the prescientific insight of genius, of poets, prophets and saints—was of supreme value, and its access to the heart of the universe profound.” When the saint embraces science and the scientist dares to be saintly, surely the Kingdom of Truth will come upon the earth. “What fills one with disquiet about the Christianity of today is—that it is so harmless.” If we apply it to social problems, as we so much talk of doing, there will be little result unless it has more power. The effort to make up in organization what is lacking in inspiration is as pitiful as it is futile. Social service, if real, is a result not a cause. In that profounder life of faith and prayer and vision, which brings spiritual power and issues in deeds of daring excellence the saints of the past, “the pilgrims of the Mystic Way,” may well be our leaders and guides. So this little book dealing with these “Heroes of Faith,” “Teachers of Quietness,” “Lovers of God,” and “Tongues of Flame,” will well repay devout and earnest study.

GEO. B. EAGER.

The Place of Prayer in the Christian Religion. By James M. Campbell. Methodist Book Concern, New York, 1915. 303 pp. \$1.00 net.

Books of the type to which this volume belongs often have little solid substance. They do not appeal greatly to this reviewer. But this volume is far better than its class, the best book of its kind which has fallen under my eyes in recent years. It has real merit and will prove helpful to the spiritual and prayer life of any careful reader. It is not a rosary of pious platitudes in which the largest beads are jejune and improbable illustrations.

The main part of the book is a careful, scholarly and fruitful study of the actual place of prayer, historically considered, in the New Testament itself,—in the life of Jesus, in His teaching, in the life of the disciples as revealed in the Acts and in the

life and writings of the Apostles, Paul, James, Peter and John. The whole is based on careful exegesis and interpretations, and is very stimulating and uplifting.

The remaining parts are on the various forms, methods and places of prayer in the Christian Church and on "the Place of Prayer in the Christianity of To-day." The author is optimistic about the prayer-life of the Christian world. He believes there are signs of revival and he sees forces operating towards a fuller and happier use of this source of Christian power. The family altar and the old fashioned prayer-meeting may require adaptation to fit them to the life of to-day, but he thinks they are coming back in more suitable forms. It is interesting to hear him express the conviction that even material science and the new psychology are contributing to a revival of the spirit and practice of prayer.

There are many striking and quotable phrases and sentences, as, e. g.: "The social life of the church has developed to such an extent that the supper room has been substituted for the 'upper room'." (p. 275); "To the end of time the church suppliant will be the church militant and the church militant will be the church triumphant." (p. 270.)

W. J. MCGLOTHLIN.

The Book of Answered Prayer. By John T. Faris, D.D., Author of "The Book of God's Providence," "The Life of Dr. J. R. Miller," etc., with an Introductory Chapter by a Veteran Pastor. Hodder & Stoughton, New York; George H. Doran Company. 294 pp. \$1.00 net.

Here we have a brief "Foreword" with a few sound lines on prayer and an explanation of this volume. Four pages by "A Veteran Pastor" on "Prayer as a Solvent of Difficulties" being a condensed message on the nature and working of prayer as wise and helpful as brief. Then the body of the work: seventy narratives of answered prayer gleaned from a very wide range of sources, which in each case are indicated. Not all the prayers were answered in the terms of the petition. The book would be worse than useless were it so. The collection is made on the basis

of a true idea of praying. The seventy accounts are grouped under ten topical headings and so readily to be used for the needed help.

W. O. CARVER.

The Golden Censer. Florence L. Barclay, Author of "The Rosary." George H. Doran Company, New York, 1914. 61 pp. 50c net.

This is a discussion of intercessory prayer for the heathen and for the salvation of personal friends, with the view to showing that such prayer is useless and ill-advised when it contemplates the blessing and saving of men by direct Divine intervention. The author assumes that such prayer involves the conversion of the heathen without the Gospel or other means and the conversion of sinners against their will. One thinks that few Christians pray in any such way. The author also overlooks the secondary means and influences which God employs and which the prayer contemplates. Strangely enough she seems to allow God to work on Christians without their will. The purpose of the book is good but its points are not all well stated and will lead to confusion in many readers.

W. O. CARVER.

The Problems of Boyhood: A Course in Ethics for Boys of High-School Age. By Franklin Winslow Johnson, Principal of the University High School. The University of Chicago Press, Chicago, 1914. xxv+130 pp. 50c.

This volume belongs to the "Ethical Group" of "Constructive Studies" in "The University of Chicago Publications in Religious Education." It is a very fine work for its purpose. The range of topics is satisfactory and their frank, clear, straightforward handling is manly, clean and suited to instruct and inspire the boy. One could wish that the religious motive had been played upon more freely. It seems to be avoided where it would normally be expected, especially in a series on "Religious Education." Boys do not want to be "preached at" but they will feel wronged if their deepest motive is ignored as

they must feel has been done in some of the chapters of this work. The chapter dealing with the boy's religion is very modern but ignores wholly some vital factors in religion and is more ethical and social than strictly religious.

The book is for teachers and teaching rather than for reading by the boy, and as such is very desirable for guiding the instructor in this most important line of instruction.

W. O. CARVER.

Practical Evangelism. By William H. Burgwin. The Methodist Book Concern, New York and Cincinnati. 191 pp. 50c net.

The author of this stimulating and inspiring little volume is a master workman, whose heart is greatly in the preacher's supreme task of winning souls. There are seven illuminating and helpful chapters, and an appendix, which is very suggestive and helpful on "Some Plans for Practical Evangelism." The titles of the chapters are as follows: Twice-Born Men; The Personal Touch; The Textbook; The Keynote; The Force; The Field; The Campaign. The author brings out very strongly what we sometimes forget,—that the church is not so much the pastor's "field" as his "force," to be used by him as a commander in the advancement of the Kingdom of God on earth.

In his discussion of the field, the author very properly lays strong emphasis upon the Sunday School as a field of Evangelism. He declares that eighty per cent. of additions to the churches come from the Sunday School, and yet that only from ten to twenty per cent of Sunday School pupils are being reached by the churches,—which, if true, is an alarming situation.

No pastor or layman who desires to be more effective in the supreme work of soul-winning, can read this little volume without having his zeal quickened, and his activities further aroused in the work of winning men to Christ.

P. T. HALE.

Twenty Years at Hull House. By Jane Addams. Illustrated. The Macmillan Company, New York. 460 pp. \$1.50.

Great cities raise many new problems, and many visitors see, and despair. The men and women who settle down to live in the midst of the people, see, understand, hope, and accomplish. If the great cities of the Old World had the first settlements, their story stirred Americans to face the more complex difficulties of cosmopolitan cities. Here we have glimpses of a House where there is a Greek night, an Italian, a Jewish; where a Club pioneers in strange ways. The story seems to be becoming familiar in America, but is new in England, and challenges the residents in Leeds and Manchester, Glasgow and London, to realize the needs of immigrants and of the depressed, and to show more of the sacrifice of the Salvation Army, of Francis in Assisi, of the great Master Himself.

W. T. WHITLEY.

The Seer's House, and Other Sermons. By the Rev. James Rutherford, B.D. Edinburgh: T. & T. Clark, 1914. 343 pp.

It is hardly too much to say that the Scotch preachers hold the lead in the combination of culture and spirituality. The volume before us at any rate confirms this impression, which is the result of much reading of present-day sermons. Dr. Rutherford's style is clear, simple, beautiful; and his thought is strong and suggestive, spiritual and uplifting. The sermons cover a wide range of topics and seem not to have been selected with reference to unity of thought or subject matter. But the book is none the less valuable. Usually we do not look for the logical development of single trains of thought when we read sermons. A volume of sermons is not a treatise. Perhaps a collection of sermons is all the better for the variety of topics—they fit better into the varying moods and needs of our changeful lives.

The Savior of the World. Sermons Preached in the Chapel of Princeton Theological Seminary. By Benjamin B. Warfield, a Professor in the Seminary. Hodder & Stoughton, New York and London. 1914. 270 pp.

As one would expect, these sermons are serious and connected discussions of different aspects of one great theme. They

are orthodox in teaching, deep in thought, devout in spirit, clear and eloquent in expression.

Civic Righteousness and Civic Pride. By Newton Marshall Hall, D.D., Minister of the North Congregational Church, Springfield, Mass., etc. Boston: Sherman, French & Company, 1914. 198 pp.

These sermons "aim to discuss civic questions from the old prophetic standpoint modified by the vision of Jesus as it must be worked out in terms of everyday living." The author does not undertake to discuss social questions from the national point of view. He feels that it is in civic, i. e., city, life these public concerns press most directly and powerfully upon the people. In this he is correct. His discussions are sensible and able. Such a series of discussions in every city pulpit would be greatly helpful.

Paul's Message for To-Day. By J. R. Miller, D.D. George H. Doran Co., New York, 1914. 270 pp. \$1.25 net.

These sermons of the late Dr. J. R. Miller are in his best vein. They are devotional in the true sense, and yet scholarly and practical. They feed the mind and strengthen the faith of the readers.

World Stories Retold for Modern Boys and Girls; with Practical Suggestions for Telling. By William James Sly, Ph.D. Philadelphia: The Griffith & Rowland Press, 1914. 294 pp. \$1.00 net.

The author is Director of Sunday School and Young People's Work, and Teacher of Sunday School Pedagogy in Colorado Woman's College; and a title page note further explains that there are "one hundred and eighty-seven five-minute classic stories for retelling in home, Sunday school, children's services, public school grades and 'The Story-Hour' in public libraries."

The stories are classified on two principles, nature of the story and age of the auditor. There are fairy and wonder tales, fables, folk stories, Bible stories, Christmas stories, historical

and hero stories, etc. A number of illustrations help. Indices facilitate the use of the volume. Much valuable information is given in the first part, on "The Art of Story-telling." The idea of the book is a splendid conception and the book itself a worthy execution of the idea.

Living Bread from the Fourth Gospel. By William Hiram Foulkes, D.D. Philadelphia: The Westminster Press, 1914. \$1.25 net.

This is a fine book of devotion, inspiration—spiritual food. One page is devoted to each day of the year. For each day there are four items. First a sentence or two taken from the Gospel is quoted at the head of the page in black face type. The order is consecutive but not all the verses are included.

Next a paragraph gives a practical expository comment on the passage. Then a personal application follows. Lastly, at the bottom and again in Old English black-faced, is a sentence prayer for the day. The work is all well done and it makes a very useful living commentary.

The Secret of Adoration. By Andrew Murray. London: Morgan & Scott. 64 pp. 6d. or 1s. or 1s. 6d. or 2s net.

This man of prayer is always teaching us how to pray. In this pocket companion we have daily meditations for a month, exalting God, bidding us take time for quiet intercourse with Him, grouping the great promises so as to rest the soul from its strife by contemplating Him in His peace.

Choice Sayings. By R. C. Chapman. London: Morgan & Scott. 170 pp. One shilling net.

A recent addition to the Golden Treasury series. Here are notes from Bible expositions so arranged as to deal with our moods. For the beginner, Sin; for the anxious, Salvation, Justification and Pardon; for the believer, Self-knowledge and Self-judgment, Spiritual Warfare, Strength and Continuance, Service. Such a book helps us to search the heart, and sends us afresh to the Scriptures for ourselves.

The Holy Gospels Opened. By the Rev. J. Stuart Holden. Morgan & Scott. xii+144 pp. Half a crown net.

From each chapter is taken one gospel thought, which is unfolded so as to give a message with which to start the day. To mine for ourselves is exciting, but some in their haste fling aside all but the mud; here the pebble is selected and polished to shine, and be in truth a light for the daily path.

"O Love That Wilt Not Let Me Go."

"I Think When I Read that Sweet Story of Old." Decorations by Harold Speakman. The Abingdon Press, New York and Cincinnati, 1915. 25c each.

These beautifully illuminated texts of beautiful hymns have striking and suggestive pictures, also, and the "air" of the music on the last page. They make dainty little booklets. They are uniform with "Silent Night," of which mention was made in our January number.

V. MISSIONS AND RELIGIONS.

With the Bible in Brazil. By F. C. Glass. British and Foreign Bible Society. 160 pp. 26 illustrations, map. 2s. 6d. net.

We have seldom read a more interesting account of a colporteur's work. Mr. Glass has a strange tale of his own conversion and call to the work, but it is surpassed by some of the healings following baptism. He found thousands of red men with no gospel, in the millions of nominal Catholics, spiritualists, atheists, freemasons. He shows how eager the people are for the Word and how quickly a newcomer may become useful. A Bible sold to a prisoner was the means of his conversion, and his influence spread like Joseph's. Another led to the building of a Garden City for Christians. It is a book to read, a work to support, a career to choose.

W. T. WHITLEY.

With Poor Immigrants to America. By Stephen Graham, Author of "With the Russian Pilgrims to Jerusalem." With 32 illustrations from photographs by the author. New York: The Macmillan Company, 1914. xviii+306 pp. \$2.00 net.

A lover of sensation, a sympathetic soul with sensitive insight, this author has a love of adventure and a capacity for endurance that make of him a good steerage traveller and a high grade tramp, while for writing he has a large power of observation coupled with a descriptive imagination that realizes on the observations and supplements their deficiencies with cocksure readiness. He journeyed to America with a body of Russian immigrants and then studied our country in hobo style. Result, a book of fascinating interest, suggestive information, human and humanizing practical philosophy. Americans will profit by this reflection of their country in the eyes of a keen Englishman although they will be able to correct his imperfect observations and his too hasty generalizations at points. Quite amazing is the author's declaration that "the Negro's way of speaking has become the way of most ordinary Americans." Ignorance of the "Negro's way of speaking" and limited knowledge of "most ordinary Americans" has left Mr. Graham in an amusing delusion which it is hoped his English readers will not too seriously share. Let this serve as perhaps the worst example of misleading "information" in a highly useful and more highly entertaining volume, printed superbly.

W. O. CARVER.

Kiowa: The History of a Blanket Indian Mission. By Isabel Crawford. Illustrated. New York, 1915. Fleming H. Revell Company. 242 pp. \$1.25 net.

If the reviewer could say such a word as would set millions of people reading this book he would feel grateful in the consciousness of a great service and satisfied in the assurance that he was bringing delight to all the readers. The human interest is great. The humor is of the high order that is achieved by

reporting truly that which an agile spirit can see in the daily happening. There is a fine philosophy of missionary practice exhibited obviously but not ostentatiously. There are glimpses into the inner working of the Kiowa mind and revelations of the primitive soul of him, that are most welcome. The achievements of ten years of lonely toil are inspiring in the highest degree. One may sometimes feel that this or that might have been differently told but one dares oneself to say he wants it changed. There is a vigorous piety that knows how to pray without a prayer hour, and no cant or coddling. It is a genuine "wild west" work of the "sky pilot" order. It is a great book and all who heed this word will thank me for it. One must give the proof reader a gentle punch, in passing, so that he may be a little more awake on his next job.

W. O. CARVER.

Japan To-day and To-morrow. By Hamilton Wright Mable, Author of "American Ideals, Character and Life." New York: The Macmillan Company, 1914. 291 pp. \$2.00 net.

If one knows Japan in the fine historical interpretation of Griffis, has studied its inner development in the fine scientific interpretation of Gulick, has appreciated Japan in the rather sentimental and sometimes superficial sympathy of Hearn, and has gone into the inner soul of Japan under the guidance of Nitobe, then one will find here a fine summary and some new suggestions for his thinking of this subtle and important people. If one has not had the advantage of such studies Mable's volume will be a delightful revelation to him, provided one is interested in the things of the spirit of humanity. For, in the thinking of the Author, "The real question is not 'what do the Japanese do and how do they do it,' but 'of what spirit are they and for what do they care most?'"

Hence, "in this book the attempt is made to convey an impression of the genius of the Japanese people, not by definition nor by characterization, but by making clear its reflection in the vital landscape of the country." "The *vital landscape* of

the country," that is a fine phrase. And it is much more than a fine phrase. And if one gets the meaning of it the reviewer has done his full duty when he tells the reader that this book gives us a fine view of that "vital landscape." Mabie went to Japan to tell the Japanese of the "American ideals, character and life" and we have read his report of us with revealing interest. While he was telling them of us he was getting a first hand view of the Japanese so as to tell us now of them and he does it in fine style. The pictures greatly help. The publishers have done their best in making up the book and the Macmillan's best is good enough for anybody, even if Nitobe is spelled wrong once.

W. O. CARVER.

The New Home Missions: An Account of Their Social Redirection. By Harlan Paul Douglass, Author of "Christian Reconstruction in the South." xv+266 pp.

The Social Aspects of Foreign Missions. By William Herbert Perry Faunce, President of Brown University. x+309 pp. New York: Missionary Education Movement of the United States and Canada, 1914. Received through the Foreign Mission Board, Education Department, Richmond, Va. Cloth, 50c; paper, 40c.

These are the first fruits of the recent unification of the mission study programs and "constitute authorized current study material for the entire constituency of the American Protestant Church." "The American Protestant Church" is an objectionable term because it represents no objective entity either actual or desirable. But the unification of general studies in missions is desirable and the beginning made in these two works is of such high order that only obstinate prejudice can withhold approval or restrain use. The committee begin well with a work on each *home* and *foreign* missions. They begin well also in having both presented first of all from the sociological standpoint. And both books proceed also on the assumption that the evangelical purpose and the evangelistic method are basal in all missionary work.

Dr. Douglass conceives that the *territorial frontier* in America has been wiped out and that geographically the home mission

task has been accomplished. But when we look up from the task with a questioning sigh of relief, at once we behold a fresh, new and far more complex task in the *moral frontier* of social life which calls the Christian forces to a new endeavor. The methods of the new undertaking must be modified by the new conditions, new conditions in the material to be worked with and new conditions within the working forces. One cannot always approve the Author's views. He has not been able to emerge wholly from the merely theoretical notions about Negroes and he takes a remarkably superficial view (pp. 191-197) of the origin and methods of religious denominations in America. But all in all it is a book of the highest merit and one that every minister and every other Christian concerned for the power of Christ in our land needs to study.

Dr. Faunce has not broken new ground in his book but he has made a splendid collection of facts and given a fine discussion of principles involved in the larger conception of the task of missions to heathen, the making of Christianity the formative factor in the life of the peoples by way of the principle and experience of regeneration of men in social relationships so that the institutional life of the nations may fall under the power of a redeeming Gospel. With individual statements here and there issue might be taken, as for example, that China will not be able in a hundred years to care for the education of her own children. Surely the author ought to have avoided saying (p. 5) that "it did not occur to the prophets to question the justice of such a principle" as that the fathers had eaten sour grapes and the children's teeth had been set on edge. In general his treatment of "prophetism" reflects a larger acquaintance with certain claims of modern criticism than with the teachings of the prophets themselves. For such classes and readers as the work contemplates it will be most interesting and inspiring and will lay a basis in pertinent information for abiding effort for the world conquest of Christianity.

W. O. CARVER.

Roman Ideas of Deity in the Last Century before the Christian Era.
By W. Warde Fowler, M.A. Macmillan, 1914. 167 pp. \$1.40 net.

The author is already well known in the realm of Roman religious and social history. His books on "The Religious Experience of the Roman People," "Roman Festivals," and "Social Life at Rome" are among the very best volumes on Roman life in the periods covered. The present volume deals with the last pre-Christian century—for its influence on the history of Christianity the most important of the Roman centuries. The work is concise, but clear, accurate and illuminating. In five lectures the author deals with the household gods, the gods of the State, the cosmic gods and the idea of the man-god with the deification of Caesar. In the final lecture he treats the "Degradation of the Idea of Deity in the Augustan Age."

In the chapter on Jupiter and the tendency to monotheism he takes the position that monotheism is older among the Romans than polytheism, that the latter is a degeneration from an earlier and purer faith.

The author contends that at least during the century under consideration the Romans did not give way to the ideas of fate and necessity as did the Greeks and at a later period the Romans. The goddess Fortuna simply represented the incalculable element in human life without in any sense fixing life or rendering it capricious and arbitrary. The Roman believed that human character and effort (*virtus*) could largely overcome this incalculable element of luck in the individual and national life.

The author believes there was a very serious degeneration in religious beliefs during the Augustan age. The idea of the deification of a man was not native to Rome, but it took a very firm hold upon the Roman people, and emperor worship became the one required and universal worship of the Empire.

W. J. MCGLOTHLIN.

India, Its Life and Thought. By John P. Jones, D.D., South India; Author of "India's Problem, Krishna or Christ," etc. New York, 1915: The Macmillan Company. xvi+448 pp. \$1.50 net.

We have here to chronicle a new printing of this work notable in the literature of India for the past seven years. It is one of the very best of all the many volumes put forth to tell us of India, and it is a joy to know how it maintains its popularity. Its price is reduced from \$2.50.

Missions in the Plan of the Ages; Bible Studies in Missions. By William Owen Carver, M.A., Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary; Third Edition. New York, 1915: Fleming H. Revell Company. 189 pp. \$1.25 net.

This is the only book in all the literature of Missions in which anything approaching a complete outline study of the missionary teaching of the Bible is to be found. The completeness of it makes it unlikely that a rival will be needed. Upon its appearance in 1909 it was welcomed with praise on all hands and has been steadily in demand. It is cited with commendation in the leading missionary bibliographies of missions, such as the Edinburgh Conference list, Men and Religions list, Student Volunteer lists, etc.

In this new edition four pages are prefixed outlining plans for the use of the work for mission study classes and for other uses where time and circumstances do not permit thorough study of the entire work.

The Child in the Midst. By Mary Schaufler Labaree (Mrs. Benjamin W. Labaree). 1914. Published by Central Committee on the United Study of Foreign Missions. Furnished by the Foreign Mission Board, Richmond, Va. 272 pp. 50c.

This is a profound and comprehensive outline study of the place of the child in the life of parents, religion, social life. It is a marvel of condensed material, full of the finest interest. It draws material from all lands and makes application to missionary work. But the view is general and the value unrestricted by lines of division in the vital concerns of life. Such a mission study book is of first importance, especially so for women, but for all.

Indian Legends: Stories of America Before Columbus. By Margaret Bemister. New York: The Macmillan Company, 1914. viii+187 pp. 40c net.

This volume of the "Everychild's Series" has twenty-three folk-lore Indian stories that are told in a way that well preserves the very peculiar imagination of the American Indian, with its crudity, daring and poverty of detail. The stories exhibit the ethical and social ideas and some of the religious aspects of the Indian nature, but they have a definite story value apart from any scientific interest.

The Continuation of a Story. By Amy Wilson Carmichael. Morgan & Scott. Illustrated. 6d.

Who has not heard of the temples in South India, and the terrible allurements for little girls? Many who have read *Lotus Buds* and other sketches of the winsome children, have sent to help rescue the bairns. Here is more news of them, how a campus is being surrounded by a wall a mile long, within which these buds are unfolding into fair flowers, blossoming in the sunshine of Christian love.

The Negro Year Book: An Annual Encyclopedia of the Negro. Monroe N. Work, in charge of Division of Records and Research, Tuskegee Normal and Industrial Institute, Editor; 1914-15. The Negro Year Book Company, Tuskegee, Ala. 429 pp. Paper, 25c; prepaid, 35c.

This is a remarkably complete compendium of information about the American Negro and should have a wide circulation. The matter is well analyzed and the principle of proportion well applied. One could wish that better paper were employed, but this would add to the cost.

VI. MISCELLANEOUS.

The Life of Andrew Martin Fairbairn, D.D., D.Litt., LL.D., First Principal of Mansfield College. By Principal W. B. Selbie. Hodder & Stoughton, New York and London, 1914. 456 pp. \$3.00 net.

Principal Selbie, who succeeded Dr. Fairbairn at Mansfield College, has written a very able and sympathetic interpretation of his life. It is all in all, one of the most inspiring stories of modern times. He was born in Scotland of poor parentage and had a slow start and did not make a very brilliant record as a student when once he got to the University of Edinburgh. But he was getting his grip on things and on himself, and in the first pastorate, which so often decides one's career, he gave himself while at Bethgate to that consecration to study which became the secret of his whole life. He made a real scholar of himself during these years of comparative leisure with a small church instead of growing restless that he had to remain so long in an obscure town. In the end he came to be not only the Principal of Mansfield College and the author of great books, but the ablest exponent of non-conformity in England and one of the greatest theologians of the age. It was my privilege in 1905, during the spring and summer semester, to attend his lectures on Origen at Mansfield College. I came to love him dearly and shall always cherish the privilege of that personal contact with him.

A. T. ROBERTSON.

The Life of Benjamin Disraeli, Earl of Beaconsfield. By William Flavette Monypenny and George Earle Buckle. Vol. III. 1846-1855. Macmillan Company, New York. x+591 pp. \$3.00 net.

Disraeli was one of the most eccentric, brilliant and enigmatic statesmen that England has ever had. No Englishman was ever more talked about, more admired or more hated. It is fitting that at this time when passions have cooled and sufficient time has elapsed since his death to give perspective, he should be treated in a dispassionate and exhaustive biography. The volume under review belongs to this category. It is the third installment of a great biography. The first two volumes were by Mr. Monypenny who was cut off by death soon after the appearance of the second volume. This third volume is by Mr. Buckle. It covers a brief but most important period in the

history of England and a most interesting period in the life of Disraeli. He was just coming into power. Extracts from the correspondence and journal of Disraeli give a most intimate and illuminating view of this period. There are sections of the volume where the author's comment is only extensive enough to set the original documents in their proper environment and light. This method of writing history or biography has its disadvantages, but it always gives a lively and personal vital, moving quality to a book which digested material never has. It must be repeated, this is, so far, a great biography, adding much to our knowledge of Disraeli, of England and of the world. When complete it will be one of the most important additions to the literature of English history that have appeared in recent years.

W. J. MCGLOTHLIN.

Demosthenes and the Last Days of Greek Freedom. 384-322 B. C. By A. W. Pickard-Cambridge, Fellow of Balliol College, Oxford. G. P. Putnam's Sons, New York, 1914. 512 pp. \$1.50.

This volume is a thoroughly judicial and dispassionate discussion of the great struggle of Demosthenes to rouse the Athenians in time to preserve their liberty. It is one of the saddest stories in all history and Demosthenes is a majestic figure apart from his great eloquence which he used with consummate ability in the cause of Greek freedom. One could almost wish for a bit more of enthusiasm on the part of the author who is calmly critical throughout. There are many beautiful pictures and the latest researches are all made use of to enrich the volume and bring the subject up-to-date.

A. T. ROBERTSON.

Euripides and His Age. By Gilbert Murray, Regius Professor of Greek in the University of Oxford. New York: Henry Holt & Co., 1913. 256 pp. 50c net.

Dr. Murray has written a really fascinating book about Euripides, full of illuminating knowledge that radiates in many

directions. There are no footnotes and few references to any books, though a discriminating bibliography is given. The book belongs to the "Home University Library" and is good enough for any series. It is popular in the best sense, but is not light nor merely chatty. The reading of this book will make Euripides more than a mere name to many who have not read his plays. They will render the plays a real possession to all who will read them even in a translation. The age of Euripides was one of the most resplendent in all history and Dr. Murray brings out the story with charm and power.

A. T. ROBERTSON.

Life in the Homeric Age. By Thomas Day Seymour, Hillhouse Professor of the Greek Language and Literature in Yale University. New Edition. New York: The Macmillan Company, 1914. xvi+704 pp. \$3.00 net.

This new edition—from the former plates—of a work of great learning and profound interest to students of Greece and the Greeks, is welcome. By the method of careful, exhaustive and detailed study of the Homeric writings, Professor Seymour has collected all the information there given with reference to the various features and phases of life in Homer's time. Throughout references to the works of Homer guide the student to the exact words on which the information is based.

The classification of the materials is practical, English and Greek indices facilitate reference, and numerous illustrations help the imagination in grasping the facts.

Stories of Old Greece and Rome. By Emile Kip Baker, Author of "Out of the North Land." New York: The Macmillan Company, 1914. xli+382 pp. \$1.50 net.

These dear tales from the best story period of human history, when

"They wove bright fancies in the days of old
When truth's clear river flowed o'er sands of gold,"
are here retold in charming style and splendidly illustrated

with pictures from the great works of art, sculptures and paintings. A full index completes the volume. The old mythology is here in just the right form for entertainment and instruction.

College Men Without Money. Edited by C. B. Riddle. New York: Thomas Y. Crowell Company, 1914. viii+287 pp. \$1.00; postpaid \$1.10.

Most men who "go through college" have to struggle with the expense side of the journey, and are all the better for a reasonably hard trip. It requires perhaps, resourcefulness and sacrifice. Thus are developed the sense of values and the qualities of courage and determination that prepare for the world's work. A great number of testimonies, experiences and bits of encouragement and advice are here collected; and they will be very useful to inspire young men and young women to undertake the college course in spite of financial limitations, and will direct and encourage them while in the course.

The English Language. By Logan Pearsall Smith, M.A., Author of "Life and Letters of Sir Henry Wotton," etc. New York: Henry Holt & Co.; London: Williams & Norgate. 256 pp. 50c net.

This is a fascinating and highly instructive historical study of the English language. It is quite modern in its attitude, strongly advocating spelling reform, setting up Chinese as the ideal language, etc. It is withal quite dogmatic at some points where reticence would be more scientific. But it remains a charming study.

Macmillan's Annual. Edited by E. V. Lucas. New York: The Macmillan Company, 1914. 195 pp. 35c.

Here appear some twenty writers in bright, short presentations that charm and instruct, entertain and enlighten. There is story and essay and verse from Barrie, Ruskin, Glasworthy, Bennett, Lucas and the rest. A letter of Ruskin to Browning criticising Browning's poetry published for the first time, is one of the finest things one has read in many a day. There are

a lot of new letters of Robert Louis Stevenson, and other things as interesting. It is a collection to rejoice in.

"And So They Were Married"; A Comedy of the New Woman. By Jesse Lynch Williams, Author of "The Married Life of the Frederick Carrolls. New York: Charles Scribner's Sons, 1914. 242 pp. \$1.25 net.

This "comedy" is well written and well introduces various phases of the complications which the "New Woman" ideas introduce into society. The work may be said to be sympathetically appreciative of the just claims of the new order while it holds up to laughter and even serious condemnation, by implication, some of the serious faults of the present tending. The old and the new appear side by side and both are shown to be defective. Thus the *via media* is likely to make its appeal. The whole is well done.

Susan Grows Up. By Mary F. Leonard, Author of "Everyday Susan," "Christmas Tree House," etc. Illustrated. New York: Thos. Y. Crowell Co., 1914. 307 pp. \$1.50.

In this book Miss Leonard tells of the growing up of the Susan whose doings have been the theme of "Everyday Susan," and "Christmas-tree House." It is written in the same delightfully intimate style as its predecessors and arranges to our entire satisfaction the destinies of Susan, and Dick, and Holiday, and all the rest of the little band of playfellows. One of the most charming things about Miss Leonard to girls, is this eminently satisfactory wealth of detail which she gives. To know exactly the kind of party dress Susan had helps us to accept her as our own friend, and we are sorry to see her grow up, although she does it in such a delightful manner.

INDEX BOOKS REVIEWED

Addams, Jane: Twenty Years at Hull House.....	302
Alexander, Gross: The Doctrines and Discipline of the Methodist Episcopal Church, South.....	298
Anderson, Frederick Lincoln, D.D.: The Man of Nazareth.....	271
Anonymous: They Who Question	284
Baker, Emile Kip: Stories of Old Greece and Rome.....	316
Barclay, Florence L.: The Golden Censer.....	301
Baskerville, Charles G.: Side-Lights on the Epistle to the Philippians	279
Battenfield, J. A., and Pendleton, Philip Y.: The Great Democ- stration	276
Beard, Chas. A.: Contemporary American History, 1877-1913.....	289
Begbie, Harold: The Proof of God.....	279
Bemister, Margaret: Indian Legends.....	313
Bentwich, Norman: Josephus.....	268
Brown, S. M.: Regular Baptism.....	293
Burgwin, William H.: Practical Evangelism.....	302
Campbell, James M.: The Place of Prayer in the Christian Religion	299
Carmichael, Amy Wilson: The Continuation of a Story.....	313
Carré, Henry Beach: Paul's Doctrine of Redemption.....	280
Carver, William Owen, M.A., Th.D.: Missions in the Plan of the Ages; Bible Studies in Missions.....	312
Chapman, R. C.: Choice Sayings.....	305
Charles, R. H.: Religious Development between the Old and the New Testaments	268
Chase, Frederic Henry: The Gospels in the Light of Historical Criticism	278
Clark, Albert C.: The Primitive Text of the Gospels and Acts.....	270
Clark, Rev. Francis E., D.D.: The Holy Land of Asia Minor.....	278
Crawford, Isabel: Kiowa: The History of a Blanket Indian Mission	307
Douglass, Harlan Paul: The New Home Missions.....	309
Earp, Edwin L., Ph.D.: The Rural Church Movement.....	297
Faris, John T., D.D.: The Book of Answered Prayer.....	300
Faunce, William Herbert Perry: The Social Aspects of Foreign Missions	309
Foulkes, William Hiram, D.D.: Living Bread from the Fourth Gospel	305
Fowler, W. Warde, M.A.: Roman Ideas of Deity in the Last Cen- tury before the Christian Era.....	311
Gill, Richard H. K.: The Psychological Aspects of Christian Ex- perience	285
Glass, F. C.: With the Bible in Brazil.....	306
Graham, Stephen: With Poor Immigrants to America.....	307
Hall, Newton Marshall: Civic Righteousness and Civic Pride.....	304
Halstead, William Riley: A Cosmic View of Religion.....	285
Hillis, Newell Dwight: The Story of Phaedrus.....	267
Holden, Rev. J. Stuart: The Holy Gospels Opened.....	306
Hoskier, H. C.: Codex B and Its Allies.....	270
Hoss, Bishop E. E.: William McKendree.....	289
Jefferson, Charles E.: The Building of the Church.....	297
Johnson, Franklin Winslow: The Problems of Boyhood.....	301
Jones, John P., D.D.: India, Its Life and Thought.....	311
Labaree, Mary Schauffer: The Child in the Midst.....	312
Laufer, Calvin Weiss: The Incomparable Christ.....	280

Leonard, Mary F.: Susan Grows Up.....	318
Lithgow, Rev. R. M.: The Parabolic Gospel or Christ's Parables.....	271
Lucas, E. V.: Macmillan's Annual.....	317
Mable, Hamilton Wright: Japan To-day and To-morrow.....	308
MacGregor, Wm. Malcolm: Christian Freedom.....	282
Macgregor, W. M., D.D.: Christian Freedom.....	272
Mains, Philip: Looking for the Saviour.....	277
Mains, George Preston: Christianity and the New Age.....	284
Mauro, Philip: God's Gospel and God's Righteousness.....	272
Mauro, Philip: God's Gift and Our Response.....	272
Mauro, Philip: God's Love and God's Children.....	272
Miller, J. R., D.D.: Paul's Message for To-day.....	278, 304
Monypenny, William Flavette and Buckle, George Earle: The Life of Benjamin Disraeli, Earl of Beaconsfield.....	314
Moulton, James Hope, D.D.: The Vocabulary of the Greek Testa- ment Illustrated from the Papyri and Other Non-literary Sources	269
Murray, Andrew: The Secret of Adoration.....	305
Murray, Gilbert: Euripides and His Age.....	315
Newton, Joseph Fort, D.Litt.: What Have the Saints to Teach Us?	298
Parker, Irene, M.A.: Dissenting Academies in England.....	286
Pickard-Cambridge, A. W.: Demosthenes and the Last Days of Greek Freedom	315
Riddle, C. B.: College Men Without Money.....	317
Riley, Wm. B., M.A., D.D.: The Crisis of the Church.....	297
Rothert, Otto A.: A History of Unity Baptist Church.....	290
Rust, John Benjamin, Ph.D.: Modernism and the Reformation.....	288
Rutherford, Rev. James, B.D.: The Seer's House, and Other Ser- mons	303
Selbie, W. B.: The Life of Andrew Martin Fairbairn, D.D., D.Litt., LL.D., First Principal of Mansfield College.....	313
Seymour, Thomas Day: Life in the Homeric Age.....	316
Slosson, Preston William: Fated or Free?.....	283
Sly, William James, Ph.D.: World Stories Retold.....	304
Smith, Logan Pearsall, M.A.: The English Language.....	317
Speakman, Harold: "O Love That Wilt Not Let Me Go." "I Think When I Read that Sweet Story of Old".....	306
Strayer, Paul Moore: The Reconstruction of the Church.....	296
Swete, H. B., D.D.: An Introduction to the Old Testament in Greek	269
Tatham, G. B., M.A.: The Puritans in Power.....	287
Thomas, Jesse B., D.D., LL.D.: The Church and the Kingdom.....	290
Turton, Lt.-Col. W. H., D.S.O.: The Truth of Christianity.....	279
Warfield, Benjamin B.: The Savior of the World.....	303
Williams, Jesse Lynch: "And So They Were Married".....	318
Wood, Eleanor D.: The Life and Ministry of Paul the Apostle.....	278
Work, Monroe N.: The Negro Year Book.....	313

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