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FANNY CROSBY

(MRS. FRANCES JANE CROSBY VAN ALSTYNE.)

THE CONTRIBUTION OF WOMEN TO CHRISTIAN HYMNOLOGY.

BY CHARLES A. STAKELY, D.D., MONTGOMERY, ALA.

BEGAN WITH MOTHER OF JESUS.

Christian hymnology began with a woman. In the earliest hour of the dawn, when as yet the darkness out-measured the light in the day, no less a woman than the Mother of Jesus, filled with the prophets and catching up the spirit of Deborah and Hannah, gave to the world the rhapsody known as the *Magnificat*. It may be that it was not used for purposes of worship until long after the first century of disciples had passed away, but it was the first Christian psalm, standing historically at the head of that countless list of distinctive pieces through which the followers of Jesus have lifted their souls to God in song. And while in the nature of the case it could not reflect the fuller light, its opening couplet sounded the keynote of praise for every generation of believers:

“My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.”

PROBABLE APOSTOLIC WARRANT.

According to the Apostle Peter it was promised that the spirit of God would be poured out on the sexes alike,

that "daughters" as well as "sons" and "handmaidens" as well as "servants" would "prophecy." And the New Testament period knew of women who had the gift. Probably some, if not all of them, knowing the principle of Hebrew parallelism as a thing familiar, threw their effusions into poetic form. Unless the early post-apostolic story confused Philip the Apostle with Philip the Evangelist, there were two daughters of the Apostle as well as the four of the evangelist "which did prophecy." It is possible that some of those early Christian songs whose fragments have been detected here and there in the New Testament writings were born of the "fine frenzy" of women.

FIRST FIFTEEN CENTURIES.

One would not expect to see the names of many women in this line of service in the records of the fourteen centuries that followed that of the Apostles, since comparatively only a few names of the men so serving were preserved; but that there were some is evident from the appearance of Elpis, wife of Boethius, in the 5th century, the Spanish lady, Cyrilla, in the 7th, and the abbesses, St. Hildegarde and Herradis in the 12th. During this long period most of the voices that sounded were from the cloister and there was little in the situation to encourage the initiative in others. But the breaking of the Reformation over Europe was also the breaking of the fountains of Christian song. One of the effects of the great movement was the re-looseing of the tongue of praise. The Catholics themselves, on whose side a counter revival of interest took place, entered on a new era in the matter of hymn production. It was the beginning of the production of probably a million and a quarter of hymns, of which some six hundred thousand have appeared in German alone.

ACTIVITY FOLLOWING THE REFORMATION.

It was in the wake of this activity that women hymn writers began to come into their own, especially after the

restoration of congregational singing, when the voice of the people was heard with that of the priest and the choir in the service of song. In this awakening, which was fairly on in the early part of the 17th century, the Catholics had a splendid representative in hymn writing, in the distinguished Madame Guyon. Ludamilia Elizabeth and Emilia Juliana, cousins, and each Countess of Schwartzburg-Rudolphstadt, and Anna Sophia, Countess of Hesse-Darmstadt, were Lutherans. The Reformed body, following Zwingli and Calvin, though favoring psalmody rather than hymnody, and so more or less repressive of individual hymn-making, had some independent producers as Louise Henriette of Brandenburg, wife of the great Elector. In England, Queen Elizabeth, though not herself a hymn-writer, gave encouragement to hymn singing, and it was in her language that women hymnists were to do their most extensive work. Here in the 18th century the Church of England had its Hannah More; the Independents (or Congregationalists) their Eliazbeth Rowe and Susanna Harrison; the Unitarian Independents, their Anna Laetitia Barbauld; the Baptists, their Anne Steele, the most prolific hymn-writer of her day, and their Sarah Slinn; the Moravians, their Clare Taylor; and the Methodists (of the Whitefield type) their Selina Shirley, Countess of Huntingdon.

INTRODUCTION INTO AMERICA.

It was in English and in the 18th century that woman hymn-writing passed to "the American strand," to bring forth in due season on this continent many of its most interesting types, as certainly its most abundant yield. And one does not need to be in the spirit of exaggeration to say that of all the women who have wrought in Christian hymnology in English, or in any tongue, in many respects the most remarkable was the American singer who is familiarly known by the world as Fanny Crosby.

SKETCH OF FANNY CROSBY'S LIFE.

Frances Jane Crosby was born of godly parents at Southeast, Putnam County, New York, March 24, 1820, and died at Bridgeport, Connecticut, February 12, 1915. When about six weeks old a wrong application of a poultice to her eyes rendered her sightless for the rest of her life. As she developed under the gentle hand of her best of friends and came by ear and touch into contact with things external, she discovered a sense of her loss, but also grew a beautiful reconciliation to her lot. "As I grew older," such is her own story, "they told me that I should never see the faces of my friends, the flowers of the field, the blue of the sky or the golden beauty of the stars. When my dear mother knew that I was to be shut out from all the beauties of the natural world, she told me in my girlhood that two of the world's greatest poets were blind and that sometimes Providence deprived persons of some physical faculty in order that the spiritual insight might more fully awake. I remember well the day she read to me, with deep expression, Milton's sonnet on his own blindness. * * * Soon I learned what other children possessed, but I made up my mind to store away a little jewel in my heart which I called Content. This has been the comfort of my whole life." At eight years of age she wrote her first piece, which naturally enough took color from her condition but showed also the pluck, the indomitable spirit, the upward look, which followed her through life:

"O what a happy soul am I;
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind
I should not and I won't."

When she was fifteen years old she was entered at the New York Institution for the Blind, where she was unusually proficient in her studies. Such were her attainments that after graduation she was made an instructor, a place which she held from 1847 to 1858, teaching Grammar and Rhetoric and Ancient and American history. In 1858 she was married to Alexander Van Alstyne, a professor of music in the same institution, also blind, with whom she lived in marked appreciation and devotion to the day of his death. Her first volume, *A Blind Girl and Other Poems*, appeared in 1844, while she was yet in school, and was followed in 1849 by *Monterey and Other Poems*, and in 1858 by *A Wreath of Columbia's Flowers*. The discovery of her talent for lyrical composition brought her requests from publishers and she became the author of many songs, first secular, afterwards religious. The first hymn was not written until 1864. *Rosalie a Prairie Flower*, *Hazel Dell*, *Proud World*, *Good-bye* and *Music in the Air**, were all popular in their day; while the last named, now some fifty years after it was written, still appears in collections of popular songs.

She traveled much from place to place speaking and lecturing, interested always in her *Alma Mater* and similar enterprises and in evangelism, and was associated in terms of personal friendship with many notable persons. She heard Ole Bull play and Jenny Lind sing and read in the hearing of the latter her poem, *The Swedish Nightingale*. She appeared on many public occasions and was the first woman to address the United States Senate. She boasted of living in the life-time of all the Presidents, Washington excepted, many of whom she personally knew. Henry Clay was one of her friends in the earlier years; Grover Cleveland, associated in his younger days

*The writer recalls vividly that one of the first songs learned by him in his childhood in Montgomery, Ala., was Fanny Crosby's "Jesus the water of life will give," and that in his young manhood at La-Grange, Ga., one of the most popular of the songs used in parlor and in serenades was her "Music in the air."

with the Institution for the Blind, helped her frequently in copying her pieces and she was a welcome and willing guest in his home after he became her country's president. In 1891 she issued her last volume, entitled *Bells at Evening and Other Poems*, but kept up the composition virtually to the year of her death. She was a member of the Methodist Episcopal Church.

How she found her distinctive lifework is one of the most interesting of stories that she told about herself. "I had written a large number of secular and religious poems, a few cantatas and many songs, but my real writing of Christian hymns began on my leaving the Institute and becoming associated with some notable religious characters. They have been everything to me. Many of them have reached the Golden Strand and I am sure of meeting and knowing them there. Mr. W. B. Bradbury, I first met at 425 Broome Street, New York City. He asked me if I would write a hymn for him. I was delighted. I was hungry for some one to ask me that question. In three days I returned with some verses which he set to music and published. This was my first hymn:

We are going, we are going,
To a home beyond the skies;
Where the fields are robed in beauty
And the sunlight never dies.
Where the fount of life is flowing
In the valley green and fair,
We shall dwell in love together
There will be no parting there."

Her real work as a hymn-writer, began from that hour. She had found her mission and was "the happiest creature in the land." But her hymn which first won world-wide attention, she says, was "Pass me not, O Gentle Saviour" suggested by W. H. Doane and written in 1868. Her great friends in this important day in her life were Wm. B. Bradbury, George F. Root, W. H. Doane and Sylvester Main. Having found her calling, she applied her-

self to it with all the passion, writing weekly and sometimes daily to the end of her life. The publications that carried her pieces were sold by millions and every part of the English speaking world, and a number of her hymns have been translated into other tongues. It is safe to say that in fifty years no Lord's Day has passed in cities like London, New York, Washington, Atlanta, or in English speaking towns of good size in the world, without some use of Fanny Crosby in some of the churches, halls or homes. She was the poet of modern evangelism. Moody and Sankey, Whittle and Bliss, Torrey and Alexander, Chapman, Wharton, Dixon, all, feeling and using her power.

THE THREE MOST DISTINGUISHING FEATURES.

One cannot consider Fanny Crosby without thinking of the three characteristics that stood out in sharpest relief in her life. Simply stated, they were her great affliction, her extreme longevity, or rather her long sustained activity in her chosen field, and her amazing productiveness. She was blind from her first year, not born blind, but virtually so. It is not amiss to think, as her mother did, of the Blind old man of Scio's rocky isle, and of the sightless author of *Paradise Lost* in whose beautiful sonnet on his own blindness occurs the impressive line "they also serve who only stand and wait." And if one be an American he is likely to think of William Henry Prescott who wrote his *Conquest of Mexico* and other works in blindness. But Homer and Milton and Prescott had had eyes, and these eyes they had used in at least the preparations for life and achievement. But after all, was not Fanny Crosby's limitation her opportunity? She herself thought so. It is to be written of Fanny Crosby not that, having eyes, she saw not; but that, having not eyes, she saw. An inquiry appearing in an English journal in 1872, "Who Is Fanny Crosby?" received the reply: "She is a blind lady whose heart can see splendidly in the sunshine of God's love." It was on this that

Frances Ridley Havergal wrote the poem "A Seeing Heart," addressed to Fanny Crosby.

"Sweet blind singer over the sea,
Tuneful and jubilant, how can it be
That the songs of gladness which float so far
As if they fell from the evening star,
Are the notes of one who may never see
'Visible music' of flower and tree,
Purple of mountain, or glitter of snow,
Ruby and gold of the sunset glow
And never the light of a loving face?
Must not the world be a desolate place
For eyes that are sealed with the seal of years
Eyes that are open only for tears?
How can she sing in the dark like this?
What is her fountain of light and bliss?

O her heart can see, her heart can see,
And its sight is strong and swift and free;
Never the ken of mortal eye
Can pierce so deep and far and high
As the eagle vision of hearts that dwell
In the lofty sunlit citadel
Of faith that overcomes the world
With banners of Hope and Joy unfurled,
Garrisoned with God's perfect peace
Ringing with pæans that never cease,
Flooded with splendor bright and broad
The glorious light of the Love of God."

"Master, who did sin, this man, or his parents, that he was born blind?" "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

And this was throughout the length of a long, long life. When she died in February, 1915, she was in her ninety-fifth year, and, beginning to compose verse when she was eight years of age (for like Alexander Pope she

“lisp’d in numbers”), she had been eighty-seven years in the service of song. From 1864, she was in the hymn writing service which became the occupation as well as the passion of her life. Taking it all together, neither Watts nor Wesley served so long or so continuously.

The third remarkable distinction was the almost incredible fertility of the soil in which she grew her plants. And this showed itself not only in the abundance of the harvest but also in the marked variety of the products. The number of her songs has been variously estimated from 2,000 to 8,000. If it be fixed at 3,500, which is not an unsafe estimate, it would make her, with the one sole exception of Charles Wesley, the most prolific producer of hymns in the history of Christianity. “So fruitful has been her pen,” writes one of her reviewers, “that publishers have felt forced to conceal her prolificness by the use of various signatures, nearly a score of which are given by her biographers.” Yet the publishers have always been glad to get her pieces. Initials were often used as A., F., F. J. C., V. V. A., and sometimes initials not even remotely suggesting her own, as D.H.W. Ella Dale was one of her pen names, also Mrs. Jenie V. Glenn, and Mrs. Kate Grinley. And sometimes also she put it Viola and Viola V. A. These devices by keeping attention from herself, may have aided her in a measure in breaking away from certain ruts in which hymnology had fallen. For example, the monotony of one set of metres had long reigned, and Fanny Crosby believed in variety. She possessed a lyrical sense of her own and stood for flexibility in combinations and melodies. Her harp was a harp of a thousand strings. A growing, changing world calls for a growing, changing hymnody, not in principles to be sure but in adaptation; and no one has helped more to bring it about than Fanny Crosby.

HER CONTEMPORARY HYMNISTS.

The point made by her on her own life that, extending from before the death of John Adams, it was lived in the

lifetime of all the Presidents except the first, would lead easily to the thought that it also encircled the lives of the other hymn-writers of the same period, and the well-known friendship existing between her and Frances Ridley Havergal would as easily suggest that she was a link of fellowship between the lyrists on the two sides of the Atlantic. This period, precisely the world's greatest period of activity, showed in no one specific more advancement than in the number of hymn producers and the quantity and variety of hymn products. From her unique position Fanny Crosby was a sort of overseer of the whole. Figuratively, her eye, and her's alone, was able to command the entire field. She was the only person that could strike the perspective, that could watch the growth of things, and her biographies indicate that she did it.

In her earlier days the two women whose names were most dominant in literary circles were Felicia Dorothy Hemans in England, and Lydia Huntley Sigourney in America. Both were hymn-writers, the latter the author of "Lab'ers of Christ, Arise" and "Blest Comforter Divine." It was a happy recollection of Fanny Crosby's that she had "touched the garments of Mrs. Sigourney." Among other spirits that had already wrought long and were now just filling out their days were some of the brightest lights in hymnology. Over the sea were Harriet Auber, Dorothy Ann Thrupp, "Saviour, Like a Shepherd lead us"; Charlotte Elliott, "Just as I am"; Margaret Mackay, "Asleep in Jesus," and Eliazbeth Mills, "We speak of the realms of the blest," all of the Church of England; Alice Flowerdew and Maria Grace Saffary, Baptists; Jemima (Thompson) Luke, "I think when I read that sweet story of old," Congregationalist; Amelia Opie, Quaker; Sarah Flower Adams, immortal author of "Nearer, My God, to Thee"; and Katherine Hankey, who wrote "Tell me the old, old story." In her own country, belonging to the same class, were Phoebe Hinsdale Brown, Congregationalist; Sarah Boardman Judson and Lydia Baxter, "Take the name of Jesus with you," Baptists;

Elizabeth Payson Prentiss, "More Love to Thee, O Christ," Presbyterian; and Martha Matilda Stockton, Methodist.

It was regarded by Fanny Crosby as an interesting coincidence in her life that three of her sister hymnists were born in 1820, the same year as herself. One of them was the English Quakeress, Anna Laetitia Waring, who wrote "In heavenly love abiding"; Another was Anna D. Warner, Presbyterian, "One more day's work for Jesus"; while the third was Alice Cary. If the investigation had gone a little farther a fourth name could have been added to the list, the American Methodist, Mary Ann Kidder, author of "We shall sleep but not forever."

Her contemporaries, then, were of three classes: those that were already serving when she was born and continued for awhile with the newcomer, those whose birth year coincided with her own, and those that came on the scene after she had begun and helped her to renew from time to time the zeal of her long life. If she stood in a reverential attitude toward the first, she was in a sisterly relation to the second and felt a motherly devotion for the third. It is an almost interminable list, those that grew up as under her tutelage. They multiplied rapidly on both sides of the sea and their names are without number. But splendid specimens of them may be seen in the Roman Catholic Adelaide Proctor; bright ornaments of the Episcopalian communions, Cecil Frances Alexander, "There is a green hill far away," Frances Ridley Havergal "Take my life and let it be," Anna L. Walker "Work for the night is coming," and Lucy Larcom; Presbyterians, Eliazbeth C. Clephane "There were ninety and nine," Ellen Huntington Gates "I will sing you a song of that beautiful land," and Emma Campbell "Jesus of Nazareth passeth by"; Congregationalists, Phoebe Cary, "One sweetly solemn thought"; Baptists, Marianne Farningham Hearn, "Watching and Waiting," and Annie Sherwood Hawks, "I need thee every hour"; and Methodists, Elvina (Hall) Myers, "I hear the Saviour say."

No complete list could omit the Chautauqua lyricist, Mary Ann Lathbury, who wrote "Break thou the bread of life," and scores of others, representing many communions, and showing the extent and value of the contribution of women to Christian hymnology, particularly in the lifetime of Fanny Crosby. And she must be conceived of as sitting in the midst of the circle a sort of mother superior with her heart over all.

ESTIMATE OF HER WORK.

It has been customary with reviewers to disparage the merit of Fanny Crosby's work. Quality it is said has been lost in quantity. Julian, the English hymnologist, had better not spoken of her at all. And our American Duffield has been satisfied with dubbing her with faint praise. "It is more to Mrs. Van Alstyne's credit as a writer," says he, "that she has occasionally found a pearl than that she has brought to the surface so many oyster shells."

Now that she is dead and gone and the question of her place among song writers must be resolved, it were well to let prejudice go and soberly take all the values into the count. When this is done it will be found that Fanny Crosby was a true poet, with a lyrical faculty of a rare order, gifted in expression, sufficiently strong when aiming at strength, but preferring beauty, spontaneity, flow. It is not against her that she sang much, any more than a similar charge would be against Watts, Wesley, Montgomery, Newton. She sang much because she had to sing. A mocking bird is not to be judged by all of its notes, but it must sound all in order to sound its best. Judged by the *residuum* Fanny Crosby must have a high place as well as a permanent place among the song writers of the kingdom. But how high? Let most of her pieces go; her admittedly good ones would remain, and they are numerous. She would still have to her credit a number of really fine pieces in excess of the number of

those on which the fame of any other woman rests. Mrs. Sigourney had a prototype in Anne Steele of England, and resembled her closely. She was called the Anne Steele of America. Fanny Crosby had no prototype, but she most resembled Frances Ridley Havergal. That is high enough.

Poetry is not a thing to be judged apart. It should be studied in the light of some intent. Fanny Crosby did not write primarily to be read but to be sung, to be looked at but to be felt. And, beyond some writers who have been considered her superiors, she had the art of adapting her poetry to the point. She sang for immediate blessed results, and that her method has succeeded on an eminent scale is certified by the splendid records of modern evangelism and millions of the most intelligent and sober-minded Christians in the world. If the test be made in the point of actual usefulness, Fanny Crosby's poetry will put the critic to shame.

But as works of art many of her songs will live. No one of her pieces can be singled out and called the greatest hymn of its class. She did not write the greatest hymn on Heaven, probably Watts did that in his "There is a land of pure delight"; but she wrote beautiful Heaven hymns, "Safe in the arms of Jesus" and "Some day the silver cord will break."* She did not write the greatest hymn on Christian security; probably George Keith did that in his "How firm a foundation, ye saints of the Lord"; but she wrote "All the way my Saviour leads me" which in addition to being one of the most devotional of Christian hymns, is one of the most finished short poems in the English language. She did not write the greatest hymn on Christian missions; probably Heber did

*The writer was present at the Moody Memorial Service in Carnegie Music Hall, in New York. On that occasion Mr. Sankey sang his own piece composed in honor of his great friend, "Out of the shadow land" and Fanny Crosby's "Some day the silver cord will break." He can never forget the effect of the latter piece on the assembly. We all felt as if we were with Moody in glory.

that when he wrote "From Greenland's icy mountains"; but she wrote "Rescue the perishing," and "Speed away, speed away, on your mission of light," two of the most effective of missionary hymns. Must Ben Jonson be despised because he was not Shakespear?

These pieces of hers will live. Toplady immortalized himself with his "Rock of Ages"; by all odds the second best piece in English using the same fine figure is Fanny Crosby's "In thy cleft, O Rock of Ages, hide thou me." Put with all these "Jesus, keep me near the cross," "To the work, to the work, we are servants of God," "Pass me not, O Gentle Saviour," "Holy, holy, holy is the Lord," "Thou my everlasting portion," "I am thine, O Lord, I have heard thy voice," "'Tis the blessed hour of prayer," "Blessed assurance, Jesus is mine," "When Jesus comes to reward his servants" and "Saviour, more than life to me," a human deposit of pure gold is revealed that cannot but enrich the kingdom for generations to come. Thank God for Fanny Crosby!

THE RELIGIOUS MOVEMENT IN GERMANY DURING THE WORLD WAR.

BY REV. JULIUS W. RICHTER, D. THEOL.

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The war came to the entire German nation as a complete surprise. With the deepest peace tens of thousands had gone in the usual way into their vacations. Conferences and congresses for ecclesiastical, social and scientific purposes followed one another, as usual in July, in a motley succession. But suddenly the storm-clouds gathered,—in a few days the bolt of lightning struck down: Declaration of war with Russia, with France, with England. As by a violent shock the entire nation was shaken. Everybody down to the remotest hamlet knew: This means a struggle between life and death, a war so terrible, so great, as Germany never before has waged, a struggle for our very existence. But with the same elementary force the conviction arose in the soul of the people from the first day: This war has been forced upon us, Germany has not wanted it. Russia's insatiable hunger for land, France's thoughts of revenge, England's anxiety for its supremacy of the seas, unchallenged till now,—in short, all around us the suspicion against the new world-power in the heart of Europe, which is arising so mightily and developing so healthfully,—these things have conjured up this war. But the German people, from the Emperor down to the humblest laboring man, felt itself one in the struggle for a righteous cause, and for this very reason a mighty wave of religious enthusiasm

swept through the nation. The Kaiser closed his memorable speech from the balcony of the royal palace with the words: "Now go into your churches, kneel down before God and pray to him for aid for our brave army."

We will trace first the deep-going religious effects in the army at the front. Hundreds and thousands of field-letters and stories of eye-witnesses bear record how the seriousness of the grand and holy time, the constant danger of death, the consciousness to fight and to suffer for the Fatherland and for the beloved fireside, the feeling of absolute dependence upon the great invisible powers have called forth in countless warriors a quickening and deepening of the religious life. A plain merchant and non-commissioned officer writes: "Visit with me in spirit the field of battle, look once into the lines of the warriors as they listen to the words of the minister with their hands reverently folded, how they all without exception and without command uncover their heads in prayer and pray to God for grace and protection. How many a one among them has not remembered his Creator for years; yea, how many a one has even scoffed at religion, and has looked upon it as something old-fashioned, out of date. But here all his scoffing disappears, here he stands a believing Christian, seeking help, and finding help with no one, save only with our heavenly Father above. The words of the minister find a place in his heart, his eyes, which have seen the terrible misery of war, are moistened with tears. Here no one defies the Christian songs, every one sings the beautiful songs:

"Commit thou all thy griefs" and "A mighty fortress is our God," with a will and from the depth of his heart, if indeed too big a lump does not arise in his throat, because the words of the song strike down too deeply into his feelings in the condition in which now he finds himself. Or if you are forced to play the role of the idle spectator while grenades and shrapnels strike all about you, then look upon those warriors, who at other times are often ashamed of religion and will know nothing of it, and

see how in the hour of greatest need they fold their rough fighting hands in prayer and offer up a silent petition to God for His help and succor. And to a third place I wish to take you. Look into the eyes of those brave ones who perhaps for minutes, or hours or even days have struggled with death before they succumbed, with full consciousness, their looks raised up to heaven, their cold hands folded in prayer upon their breast. Their anchor of hope is God in the Heavens." This is religiousness, not as a straw at which the drowning man seizes, it is the life preserver which has always been hanging at the shore, which was always ready to help the drowning one, but which many have passed carelessly by who later will gladly seize it for their rescue. The son of a peasant writes: "Always when we have had field-service, I feel as if a stone had been rolled from my heart." A sergeant-major, who otherwise has shown no religious interest whatever, proposed to his men to hold a prayer meeting every evening at nine o'clock, and to remember especially those also, whose sons had fallen on the field of battle. In these prayer meetings they sing gospel songs, such as "Nearer, my God, to Thee." Many a one is often deeply touched and can not hide his tears. Another soldier writes: "It has become a real need for me to spend daily a few minutes alone with God in prayer." Still another writes from the field-service in which he took part; how the opening song: "If God himself be for me," which was sung with deep feeling caused a trembling to go through the hearts of the strong men and how tears of deepest emotion were shed. A deep religious emotion was manifest throughout this memorable service. We are told of a "Landwehrmann" who during all his free hours read in the New Testament. He called that the "breathing of his soul," and he read everytime until he was satiated. Before a night attack he gave the book from which he had read to a comrade with the words: "I will need it no more." An hour later he fell. Such testimonies could be adduced in unlimited numbers. It is by no means as

if these German men, of whom so many during the long period of peace had become estranged from religion and from the church, had now at once again become pious and churchly. But hundreds of thousands have looked the seriousness of death squarely in the face, and here they have experienced God. During the first months of the war it was a real distress that the number of field-chaplains could not be increased as rapidly as the needs which arose on every side required. Those who stand in the firing lines and in the trenches, those in the transport-stations, those who are heavily wounded and are taken care of in the emergency stations, the sick in the hospitals, all desired religious cheer and comfort and received them gratefully. And there is a desire for religious literature which can hardly be satisfied. The German people are always known as a reading people. But now above all the Bible, the song book, smaller and larger devotional books come again into their own, books which perhaps many of the soldiers had not taken into their hands in years during times of peace. To meet this need an auxiliary service on a grand scale was organized. Almost every home and every pastor made it his special concern to send to his congregation on the front such religious literature with a personal message of greetings. And just this close, thoroughly German connection between the pastor of the home church and the members away in the far distance has become a blessing and a tie which has brought back to the church and to God those who were estranged. This literary mission, as it may be called, has perhaps been taken up on the largest scale by the German Christian Students' Federation. This organization sent for the first time on Christmas to all students in the field—about 28,000 at that time—a beautiful book of real merit, prepared especially for this purpose, called: “*Deutsche Weihnacht*” (German Christmas); the most illustrious spirits of our Universities and higher institutions of learning had contributed to it. It was a Christmas greeting of the German universities to their young academic

citizens in the enemy's country. So gratefully was it received that the German Christian Students' Federation since then has provided in more rapid succession other similar books and sent them out in tens of thousands of copies, so "*Der Deutsche März*," an edition of the gospel of John especially illustrated and published for this purpose with an introduction by Professor Seeberg of a deeply spiritual and richly poetic nature, also "*Die Deutsche Eiche*" and other publications. Hundreds of thousands of New Testaments and other portions of Scripture have been sent into the field by other agencies. The attempt has been made to analyze the newly awakened piety of the soldiers in the field. To a large extent it is not an ecclesiastical Christianity in the forms generally found in Germany. It will need in many ways a deepening into the riches of holy Scriptures. But it is something original, something creative and new, a life swelling forth with new power, an experiencing of God, personal salvation. Without doubt it is for many a starting-point for a new life. From youth they have become men in Christ over night, as it were, men, strongly rooted in religious experience and with the confession: I believe, therefore I live. We expect a deepening of our religious life at home from these returning warriors with their rich, genuine, religious experience.

Not at all so simple is the picture which is shown by the religious life at home. The year 1913-1914, it will be remembered, had been the year of the centenary celebration of the wars of liberation. The whole German people had entered into this celebration with enthusiasm and gratitude. It was also remembered how that time had led to a strong deepening of the religious life. In the ecclesiastical synods during the year 1914, the topic was often considered: Church and Fatherland. It was realized again how in the life of the nation and in their decisive hours the religious-ethical forces were of decisive importance, and how therefore in Germany also everything depended upon it that simplicity, manly courage, a

spirit of self-sacrifice and fear of God would be practiced, in order to stand the test in the great historic turning points.

But it has been said that the fruits of the centenary celebration did not come up to their expectations, that perhaps severe dispensations might be required to bring these fruits to maturity. The great time of trial was nearer than any one at that time could have imagined. On the other hand there had come over Germany the two years just before the opening of the war the "Kirchenaustrittsbewegung" (the movement of withdrawal from the state church); popular meetings and papers re-echoed of the tirades of the demagogues hostile to the church and to Christianity. It had long been a well-known fact in ecclesiastical circles that owing to the peculiar conditions of our state churches numbers of people who had inwardly broken with Christianity only retained their church membership in an outward and superficial way. One was inclined to look at the secession movement as upon an autumn storm, which blows through the trees and tears off the withered leaves. But now the reaction sets in suddenly. The general day of penitence and prayer which the Emperor had called immediately after the opening of the war led hundreds of thousands into God's house. The churches could not contain the multitudes that crowded to divine service. And when the communion celebrations for the outgoing soldiers began, they were hours full of consecration to the men who in the presence of their God took farewell from wife and children, for the youth, who with glowing enthusiasm went forth with God into the holy war. War-prayer meetings were instituted, at first daily in many churches, then twice or thrice a week. And the Sunday services as well as these week-day services were surprisingly well attended. The participation in the services and in the other religious gatherings has increased very considerably according to testimonials from the most different portions of the Fatherland; and above

all other things the inward participation, the hunger for the word of God, the need of religious cheer and comfort is still on the increase.

It is almost incredible how much religious literature has been produced during this year of war, small leaflets, tracts, books, etc. Of course, much is of a mediocre nature, but there is also excellent, substantial food among it, and everything is being read. There is always a new need present. Especially as Christmas, this thoroughly German festival, drew nigh with its cheerful candles on the Christmas tree, with the joy of the children and the beautiful, touching Christmas hymns, there was felt so strongly as never before the tie of closest fellowship with those who stood out on the frontier. Millions of packages and gifts of tender love were sent out to them. But millions also were in the houses of prayer on Christmas eve (Holy Evening, as the Germans call it) and on the other Christmas holy days, there before God to strengthen the tie of fellowship in prayer and intercession. The willingness to sacrifice at home had reached most gratifying proportions. And this in spite of the gradual rise in the prices of the necessities of life and other economic hardships, especially in the countless families who had been bereft of the father and the bread winner. The "Evangelische Oberkirchenrat" (official board of the state church), arranged for three consecutive collections for the war, the first for the war-invalids, the second for the restoration of the province of East Prussia, devastated through the war, the third for the church needs in Alsace-Lorraine. The collections resulted in the liberal sums of 545,500, 1,026,329 and 430,496, marks, respectively.

The war, especially the declaration of war of England, brought it to our consciousness in a painful manner to what extent German Christianity is isolated from the rest of Christendom. It is part of German nature that it always has had much appreciation of things foreign, and it has fostered this appreciation. Often it has seen its

own defects and faults and the advantages of other people and churches so plainly, that it has become unfair to itself and has glorified the others. Now God was experienced and praised as the German God. True, there may have been mixed up vague conceptions, with this word with which at one time Ernst Moritz Arndt (German poet of the wars of liberation), had appealed to the German people, as he sang to them of the "ancient God, the German God." It should express nothing else but a childlike, pious German faith, as Albert Rentz has interpreted it:

Now in our greatest need, threatened by death a thousandfold, sneered at and scoffed by the enemy, questioned: Where now is your German God? We confess it frankly and boldly: He is the God of our fathers, the God who has called the German people for his purpose, who has broken the chains in ages past, the German God, let all men know, none other than He, than Jesus Christ, the Lord God Almighty.

The history of German piety is the history of the life of the German spirit and of German culture. Everywhere a gradual fusion of the German and the Christian spirit is noticeable and there is brought into relief a peculiar German piety of an inner, spiritual nature, which we must not overlook in its peculiarity, but rather the fostering of which is our special mission. At the close of his famous "Addresses to the German Nation" in which during the days of the deepest humiliation under Napoleon the philosopher Fichte, then professor in Berlin, roused the German people to the struggle of liberty a hundred years ago, he said: "You are the nation among all the nations, in whom the germ of human perfection lies most decidedly, and who are charged with the progress of the development of the same. If you perish in this, your very essence of being, then there will perish with you at the same time all hope of the entire human race for rescue out of the depth of its fogs; if you sink,

there will sink with you all humanity, without hope of future restoration." Had this been spoken by a pan-German of the year 1913, he would have been accused of pan-Germanic magalomania, and one would deduce from it expectations for a position of German world-power. Spoken in the days of Napoleon, in the time of the deepest degradation of Germany, these words were the innermost conviction of faith of the German philosopher concerning the mission of the German people to humanity. In this mission we have now learned to believe more than ever before. We are convinced that God has still destined the people of the Reformation, the people of the Gospel, to a great mission for humanity. This gives our religious life a peculiarly intimate relation to our nationality.

The religious life of Germany has always contained unusually great difficulties. The division into the many state churches, which is not conducive to a healthy Christian piety, the unbridgeable denominational contrast between Roman Catholicism and German Protestantism, the harsh ecclesiastico-political wranglings of the various theological parties, these and other things had always made the religious life indeed one of extraordinary agitation, but one received the impression as if the German people would tear each other to pieces with these struggles. With the day of the declaration of war there was declared the truce in the political as well as in the ecclesiastical life; an armistice was concluded all around. The happy saying of our Kaiser: "I know no more parties, I only know Germans," carried the day also in the religious life. Even upon the hotly contested ecclesiastico-political ground of Berlin the final decision of the pending questions was adjourned until after the conclusion of peace. On all sides hands were joined in the common task. It was soon evident that a surprising number of common and great problems were to be solved: Out in the field the religious and ecclesiastical care of the soldiers; in the military hospitals and the reconvalescent homes the many-sided care of the wounded, many of

them forever incapable of earning their livelihood; for the women and such families whose providers were taken away by the war; for the relief of the economic needs. If the year 1913 had united all classes and strata of our nation over the barriers of denominationalism and ecclesiastical fences in the collection of the National spende (national offering) in memory of the silver jubilee of the reign of the Kaiser, as a common gift for Christian missions in the German colonies, there sat now side by side in committees, again and again, Catholics, Jews and Protestants, positives and liberals, state church and free church Lutherans, Methodists and Baptists, in order to consider the common tasks and to relieve the pressing needs. Here was a new experience and an unexpected one, opening up a perspective for the future extending beyond one's vision of sight.

A special field of labor of love and religious work was found in the concentration camps of the prisoners of war, especially when their numbers increased to a million and beyond. Here religious cheer and comfort and friendly kindness were to be shown to those large numbers in a strange land, separated from their families, destined to inactivity, for whom the lot of imprisonment was frequently hard to bear. This work is in the nature of the case difficult. The danger of espionage compels the military authorities to put many obstacles in its way, but it is being carried on in ever increasing measure by a special interdenominational committee representing the various churches. Here also the German Christian Student's Federation is doing an important share of the work, and it affords us pleasure to be able to emphasize that the American Young Men's Christian Associations, especially Dr. John R. Mott, who is loved and honored throughout Germany, are also supporting this work among the prisoners of war with considerable pecuniary gifts. This work is exclusively for the benefit of non-Germans. For this reason we gratefully accept the help offered us from Christian America.

We do not indulge in the illusion as if the religious movement among our people had already led to a regeneration. There are new impulses, there are new starts, there is something of a budding, blossoming spring. We also know that there is no lack of counter-currents. Every now and then dismal voices are hoarsely raised that tell us that this religious awakening is an atavistic retrogression into medieval superstition, or that after the war the nationalistic idea must be put into the center so exclusively, that the religious idea must simply be subordinate to it. These are plotters or cranks who can not understand the morning dawn of the new day. But the tasks that lie before us in the ecclesiastical and religious field are overwhelmingly large. Professor Dr. Deissmann has given characteristic expression to them in a series of theses. We quote here a few of his guiding principles:

“The question of destiny for the soul of Germany today is this: Will the tremendous psychic exertion of religious and moral forces spend itself gradually in the violent convulsion of this great war, or can an essential portion of these given energies be stored up as a power-center for a German Christian future? This important question is all the more serious for us, the more honorable, politically considered, the peace shall be which we expect to win.

“As the psychic forces awakened by the war are a trust committed unto us by God, we have a right to reckon with their preservation. Therefore it is self-evident to us that the individual effects of these war-forces are not to be conceived of by us as irksome and merely temporary emergency measures of a band of anxious alarmists who are suddenly humbling themselves in times of danger, but as the God-willed and God-blessed new beginnings of a national community of believers which through the war has been ennobled and purified and which is stretching more earnestly toward the coming Kingdom of God.

“To these religious-ethical effects of the war which are new beginnings for the time of peace belong; (a) The simplification of the entire mode of living and the restoration of a true conception of the aim and duties of our national existence; (b) The peace of God in the social, the interdenominational and the inner-protestant relations; (c) The more heroic conception of Christianity, nourished by Jesus and His Evangel; (d) The deepening and enriching of the soul through the tremendous sacrifices that have been made, and the stronger concentration upon the assurance of life eternal which is connected with these sacrifices.

“The full working out of these war-forces in time of peace is possible even with the strongest development of the social, denominational and inner-ecclesiastical peculiarity.”

Perhaps we can illustrate the religious condition of Germany best by a great biblical parallel. When upon the small people of Israel the great world powers: Babylon, Assyria, Persia, Syria and Egypt rushed in and threatened it with destruction, then this greatest national crisis cast the people upon the religious foundations of its strength. Here the prophets wrought that profound, deep-reaching experience of God, which for all times has constituted the divine mission of the people of Israel to humanity. In this struggle for its existence which has been forced upon it, a struggle against crushing odds, a struggle that according to mere human calculations would be hopeless and without prospects of success, Germany feels itself in a similar desperate condition as Israel in the days of the royal prophet Isaiah. But Germany also is beginning to realize the religious foundations of its strength; Germany is again struggling through to its God; Germany would experience anew God, the living God, great and mighty, and it knows when it has experienced Him, has seen Him, then its soul shall be saved.

LESSONS FROM THE LIFE OF JOHN HUSS, 500 YEARS AFTER.

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Why hark back five hundred years for a subject at such a time as this? Who was this John Huss that men of the Twentieth Century should be asked to turn and give thought to him when there is so much right at hand to command attention?

We can find reasons in the present war for recalling Napoleon, who was crushed at Waterloo one hundred years ago, or Peter the Great, the builder of Petrograd, and the founder of the Russian Empire of a century earlier, and other reasons for thinking of the German Monk, who launched his thunderbolts against Romanism four hundred years ago, or John Wyclif, the English contemporary of Huss, who by heroic living and dying earned the distinction of being "the morning star of the Reformation." But why the concerted effort to have the people of free America, and of well-nigh all Christendom, join in celebrating the death of an obscure, peasant-born Czech, who lived 500 years ago in what the world has persisted in calling since "The Dark Age?"

REASONS FOR RECALLING HUSS.

Well, ample reasons are not far to seek, reasons that may be perceived now more clearly and fully than ever before, reasons that gather force from the fact that there was for many years the most systematic and diabolic effort of the Roman hierarchy to blot out, suppress, or distort the facts of Huss' life and ministry. As far as possible every memorial of him was destroyed and the Bohemian people were taught to believe that he "whose heart beat so warmly for his own nation and for God's law," was its worst enemy, an emissary of evil, not of good. The desperate battle that was beginning even then to be waged between individual freedom and spiritual re-

*Opening address before the Southern Baptist Theological Seminary, session of 1915-16.

ligion on the one hand and ecclesiastical tyranny and corruption on the other, stirred every drop of blood in Huss' veins. It is possible now as never before to penetrate the dust and smoke of the battle, to see the facts of the case as they really were, to perceive who Huss was and what are his true place and meaning in the history of intellectual freedom and modern civilization. We can study now critically both Wyclif and Huss in relation to their precursors and successors, as well as in their mutual relation to each other.

In the clearer, completer view that we thus get of Huss, not only does he appear as belonging to the roll of the prophets of all time and to the noble army of martyrs, but we find also, in spite of all efforts at obscurity, that he was conspicuous in his day as scholar, educator, teacher of philosophy, author and preacher. Light shines for us from a mass of newly discovered materials gathered from a variety of documentary sources, affording a clearer outline and a multitude of details concerning the person and life of the man, making possible a truer and juster estimate of his influence and activities, and of the great issues with which his life was bound up. It has been said that it would be hard to find such a full and well-organized collection of materials bearing on any other character in history.

A PART OF A WORLD-WIDE MOVEMENT.

We may see now, too, more clearly than was possible before, that Huss was in no sense alone in the movement of his time. He was a soldier in the world-wide war for the liberation of humanity. Although at the tragical close of his life he seemed a solitary and deserted man, he was really but a part of "a movement of enfranchisement in religion, philosophy, art and politics." It was out of his age that there flowed the stream of life which spread later like the fertile waters of a Nile, over all Europe, enriching the shores of the undiscovered new world. Then Huss was narrowly called a "Wyclifist," but it has been

shown that Wyclif, who represented the most important single, human influence in his life, was no more involved in this great movement than was the Florentine Catholic Dante, the Italian Astronomer Galileo, or the German peasant-genius who was to follow Huss and leave the impress of his powerful personality on the history of Europe. The brilliant French teacher, Abelard, who is rightly considered the founder of the University of Paris, at whose feet thousands of students, gathered from all over Europe; the illustrious Italian scholars to whom Manuel Chrysoloras brought the passion for Greek learning from Constantinople, and the painters and sculptors who recalled the half-forgotten beauty that was Greece and the glory that was Rome—all these, in one way or another, belonged to that great army in which John Huss was to become one of the foremost figures. While Count Lützow would seem to be right in saying that Huss was the darling idol of the Bohemian people, whose greatest representative in the world's history he remains, yet the world has come to see that he belongs, not to Bohemia alone, but to all Europe and to the West as well. In John Huss, indeed, Bohemia made its one notable and abiding contribution to the progress of Western culture and religious thought. It has proved, even as he himself prophetically proclaimed as he was being led to the funeral pyre: "You are frying a *goose* today, but remember, after a hundred years, there shall come out of these ashes a swan whom you shall never be able to destroy."

Well may we turn aside, then, from the tasks of the stirring present, turn a deaf ear to present day wars and rumors of war, in an effort to transport ourselves into that far-off age, and devote ourselves to a re-study of Huss, his times and surroundings. Only thus may we apprehend the true and momentous meaning of the religious and political forces at work in his day which culminated in his martyrdom, July 6, 1415, and in the Hussite wars which followed. Surely we may yet see, if we have not perceived it already, that there is much for

us to learn from that far-off and tragically troubled period. It is hoped, and not unreasonably, that this concerted effort will lead the Christian world to such a re-study of the foundations of the Church and church authority as will promote ideas more in keeping with primitive Christianity than those current in Huss' time, and may foster the disposition to treat with more tolerance and regard for religious freedom errors of opinion when they are held by persons of great purity of life who are moved by devotion to the person of Christ and the promotion of good will among men.

BOHEMIA, THE HOME OF HUSS.

It is essential to the understanding of Huss and the wide-spread influence he exerted that we get some idea of the strategic position, geographically and educationally, of the little land that he has done so much to immortalize. Though one of the smallest of the illustrious countries of the world, embracing an area of only about 20,000 square miles, yet, as Goethe said, "It forms a continent within the continent of Europe." The little diamond-shaped, mountain-guarded, natural fortress, has been styled by military authorities "the key to modern Europe." It is no accident, therefore, that it has been the battlefield of so many wars and has supplied from its sons so many great warriors. Moreover, in view of what its people were intellectually and what the University of Prague stood for in Huss' day, it is no surprise that it has proved historically to be a country of such importance, that it anticipated by a full century the great general movement which culminated in the Reformation of the Sixteenth Century. Geographically it is even yet the most important of the Slav States belonging to the Austrian Empire.

THE PEOPLE OF BOHEMIA.

Recent researches seem to make clear that part of this fair land supported a Slavic population as early as the beginning of the Christian Era, or even before that time.

Other inhabitants of Celtic and Teutonic stock came in, among whom were the Boii, or "Terrible Ones," from whom the country took its name. But, the matter of special interest for us now is that about the middle of the fifth century, A. D., there came from Eastern Europe into Bohemia the people among whom were the ancestors of Huss, the Czechs. They are credited, justly it would seem, with having been a vigorous, high-minded people, the most gifted of the Slavonic tribes. They soon dispossessed or subdued the remnants of the earlier population, and became the permanent settlers. As they had fiery Slavonic blood in their veins, they were capable of great outbursts of enthusiasm, and, as the sequel proved, of violent disputations and desperate wars. They had not only the dash and zeal, but also the imagination, mysticism, poetry and piety characteristic of the Slavs. Like the Irish of today, they revelled in the strife and fascination of party politics and at the same time entered with keenest zest into the heated religious controversies of the time. It needs to be said further that, surrounded as Bohemia was by German-speaking states, the Germans soon began to intrude upon the Czechs, until at last they acquired property and power that brought on all sorts of clashes, social, educational and political, so that many of the religious conflicts of later times were embittered by the feuds. The Czechs and Germans have not even yet learned how to dwell together in perfect peace and harmony. This social disharmony played no small part in the story of Huss' ministry and martyrdom, but it survives in fact, though in different forms, today. The Czechs of today recall resentfully, we are told, the invasions of the German and Hungarian Papal armies that ravaged little Bohemia much as their descendents have outraged brave little Belgium and Servia.

THE AGE OF HUSS.

The age in which Huss lived and wrought must be considered also, for it exercised a formative influence in

making Huss what he was and furnishing the provocations, inspirations and moulds of his opinions and activities. Centrally located as Bohemia was, its susceptible people were bound to be strongly affected by the mighty influences that were surging and stirring in the great world about them, in spite of their lack of anything like the means of intercommunication of today. At the opening of the Fourteenth Century signs began to appear that the dominant medieval church system was breaking up. It had bound the human mind and held it for ages in fetters. Various causes, we now see, were co-operating for its overthrow. The early Christians called to suffer for the faith, had given to the world in the pristine martyrs the noblest of confessors and witnesses. But when Constantine, in the Fourth Century, granted State authority and great riches to the Church, a melancholy change set in.

The contrast between the noble martyrs of 313 A. D., and the worldly bishops of the great Church Council of a dozen years later, impressed all devout and thoughtful people of that day most sadly. The evils and corruptions of the Church reached the worst stage when what is known as the great schism in the popedom occurred, two men, one holding his court at Avignon in France, and the other at Rome, each claiming to be the true pope, each hurling diatribe and curses at the other and each having a powerful and enthusiastic following. The scandal and excitement of it spread throughout all Christendom. The results can be more easily imagined than described.

The dismembered Church and degenerate clergy lost their hold on the people and lost their power to foster living faith. The Bible, then not yet forbidden to the people, was neglected; indeed was known to but few. Church services had for the most part become senseless shows. Most of the clergy preached not at all, but spent their time hunting, gambling and carousing.

It is no wonder that men lost faith in well-nigh everything but material force. The empire had been built up by force, and even the popes had come to have more faith in the sword, which they employed constantly, than in their own edicts and decrees. A reaction, of course, was bound to set in. It slowly, and for a long time silently gained strength, until at last it broke forth like a flood. Heroic men here and there began to think for themselves. The force of free religious thought began to be felt once more. The authority of the Bible as the standard and norm of faith was set up against the claim of the church's right to promulgate and enforce doctrines of her own creation. Men of something like Apostolic spirit and zeal, urged that there should be a return to the simplicity of primitive Christianity in doctrine, life and polity. The Czechs, as a people, were peculiarly receptive to these ideas and influences. The great missionary interest of Christianity had reached out to Bohemia in the middle of the Ninth Century. It proceeded from both the Roman and the Greek Churches; but, if we may take their word for it, with much more vigorous expression and telling results from the latter than from the former, as the efforts of the Roman Church were through the agency of the hostile German race. The Missionaries of the Greek Church more readily than the Germans gained a way for the Gospel into the hearts of their kinsfolk, the Czechs. They translated the Scriptures into the Czech language, and used this language, not only in giving instruction, but also in public worship and congregational singing. Thus, it is claimed, they laid the foundation for the spirit and the principles which cropped up and asserted themselves later in Huss and his followers and in the Protestantism of the Sixteenth Century.

A SKETCH OF HUSS' LIFE.

Born, we do not know just when, but in the latter part of the stormy Fourteenth Century, in a little village in

Southern Bohemia, from which he took his name, Huss studied at the University of Prague, the first university north of the Alps in Central and Northeastern Europe, ranking with the universities of Bologna, Paris and Oxford as a daring centre of restless, intellectual life and literary endeavor. While not conspicuous as a student for intellectual brilliancy, Huss was conspicuous from the first for piety and character. He was known and loved for his purity, dignity, sweetness and courage. While he received the degrees of B. A., B. D. and M. A., from his Alma Mater, he never attained his doctorate in theology. He supported himself in part in his course by singing, as later Luther did in Germany. In 1401, we find him lecturing at the University on the "Sentences" of Peter Lombard, a famous theological text-book in that day, and later in the same year dean of the philosophical faculty. The following year he was elected rector of the University, the highest position in the gift of the great institution.

In the meantime he had been ordained a priest in the Catholic Church and appointed preacher in the famous chapel of the Holy Innocents of Bethlehem, in Prague. Here, though not yet 30 years old, he became the most noted popular preacher of his century and the chief ecclesiastical figure of his country. Though located in one of the poorer sections of the city to furnish preaching to the common people in the Czech or Bohemian tongue, this pulpit became his throne and his voice here reached all classes, cleric and lay, from the king to the beggar, from the queen to the woman of the streets. Though it had previously enjoyed the services of other famous preachers, the chapel became under the magnetism and magic of Huss' personality and preaching the centre of religious interest throughout all Bohemia. This was largely due, no doubt, to his departure from the conventional style of preaching, and his unaffected delivery of a plain, practical, searching, evangelical message with utmost fearlessness and moral earnestness.

It was this position and responsibility as a religious teacher and preacher that led Huss to the examination of the ground of his faith and to his rare knowledge of the Scriptures. It was not long, of course, before he began to be denounced as a heretic.

RELATION TO WYCLIF.

While yet a student he had begun to study the writings of Wyclif, the Oxford Schoolman and Reformer, having avowedly become one of his disciples and defenders. Wyclif had broken fundamentally with the Catholic conception of the Church, the priesthood, the sacraments, etc. While Rome had come to hold that the Church was a religious corporation presided over by the Pope and the hierarchy, Wyclif defined the Church as "the body of the elect." Wyclif, like Dante, dared even to put some of the popes in hell, boldly declaring that the papacy was not only not infallible but not necessary, that the only ground of obedience to the papal commands is their agreement with the Scriptures. Huss, likewise, made proclamation of fundamental differences with the papacy in matters of doctrine. Though he stopped short of Wyclif on transubstantiation, he went further in some respects even than his master. In terms equally as unflinching, though less mordant, he condemned the corruptions of many of the priests and the notorious abuses, of which the sale of indulgences was the most outstanding. Not even Luther was more unsparing in his denunciation of the sale of indulgences than was Huss, and in this, as in other things we may see how far he was in advance of his time and with what unflinching courage he led the way in a dark time toward religious freedom.

"Sellers of indulgences are thieves who take by cunning lies what they cannot seize by violence. The Pope and the whole Church militant often err, and an unjust papal excommunication is to be disregarded."

Within a few years the Archbishop of Prague, who for a time was friendly to Huss, turned violently against him and ordered his books burned. Soon there followed the excommunication of all who were found with any of Wyclif's writings in their possession. When Huss proclaimed from his pulpit that he had appealed from the archbishop's decree and asked his hearers if they would stand by him, they cried with one voice: "We will! We do!" The death of the Archbishop, however, left him face to face with the still more hostile foe, the Pope, and he was soon placed under the ex-communication that made him an outcast, a moral leper. The faithful everywhere were forbidden to give him hospitality, to speak, walk with or salute him, to give him any of the necessities of life, to offer him any help or consolation, and the Chapel in which he preached was ordered destroyed.

HIS MARTYRDOM AND ITS EFFECTS.

At last, summoned to the Council, called at Constance, among other things to pass on his case, he went joyfully under what he regarded as an ample imperial safeguard, and hopeful of a fair hearing. There he stood among his accusers as bravely as Luther stood at Worms, re-affirming all that he had preached or written and denying according to the Holy Scriptures that he had been guilty of heresy. We know the sad sequel: he was at last pronounced "guilty of teaching many things evil, scandalous, seditious and dangerously heretical," ordered to be degraded from the priesthood, and turned over to the civil authorities for punishment. The terrible formula was pronounced against him: "We commit thy soul to the devil"; to which Huss calmly retorted, "And I commit it to my gracious Lord, Jesus Christ." Of the mock paper crown which was placed on his head with a picture of three devils striving to seize a soul and the word "Heresiarch" in large letters, he said, "The crown which my Saviour wore was heavy and irksome, the one

I wear is easy and light. He wore a crown of thorns to the most awful death; I will wear this much lighter one humbly for the sake of his name and the truth." Commanded, after he was tied to the stake and the fagots were ready to be lighted, to recant, he refused and called upon God to witness that the one great object of his preaching and writing had been to convert men from sin. "In the truth of that Gospel which hitherto I have written, talked and preached, I now joyfully die," and until the flames silenced his voice he continued to sing, "Christ, have mercy!" His ashes were then thrown into the river, lest his friends should gather them up and carry them away as sacred relics.

The news of Huss' death aroused a tremendous national revolt which for a time seemed destined to make Bohemia the first reformed country; but by the adoption of most violent methods the Papal power recovered its lost ground, and the Hussite movement survives today ecclesiastically only in the Moravian Church. But with Dante, Wyclif and Savonarola, he was a reformer before the Reformation, and his work and theirs made possible the more conspicuous achievements of Luther, Calvin and Knox, yea, even of Roger Williams in Colonial America.

IMPLICATIONS AND LESSONS.

Of this thin pale man—with whose face we are made so familiar by a picture as fixed in conventional form as that of Luther, or Washington, or Lincoln—it may be truthfully said after all these surging centuries, though so long dead, he yet speaketh. He speaks by spirit and example, rather more than by precept and preaching.

He died the martyr's death because he lived the martyr's life. He was conqueror and more than conqueror in the age-long conflict in which every man saves or loses his soul. But he strove, as a man, as a patriot, as a preacher, not only for his own soul, but for the soul of Bohemia, the soul of Europe, the soul of Christianity, the soul of humanity.

Like his beloved Master, he strove for the souls of the misguided men who opposed and persecuted him. He is conspicuous among the reformers of all ages, not only for courage, but for benignity of spirit. He was remarkably free from the vice of intolerance, characteristic of his age, and like the great Proto-martyr prayed with almost his last breath even for his murderers.

By his self-forgetting bravery on behalf of the truth as he saw it, he becomes at once a rebuke and an example to the men of this age, which, because of its very spirit of tolerance, needs such a lesson in fidelity to truth. As a preacher he is an imperishable example in this, he insisted on bringing everything in question to the test of Scripture teaching and common sense. He applied the truth relentlessly to corruptions and conditions of the day in the face of threatening perils and penalties.

He died at last, not so much because he exposed and opposed an all-powerful, corrupt, ecclesiastical organization, but because he was informed and inspired by that greatest of all passions that inflame and glorify the religious nature of man, the passion for the truth that makes free, and for souls made free by the truth.

More than half a million of John Huss' countrymen, we are told, have found an asylum in our free Republic. Even the free thinkers among them, though driven by centuries of persecution and repression to break with organized Christianity in all its forms, are found honoring Huss as their national hero.

THE CENTENARY CELEBRATION IN THE NEW WORLD.

A significant celebration of this 500th anniversary of his martyrdom took place in New York City, July 4, 5 and 6, at the John Huss Church and the Neighborhood House on the East Side. There, on the upper East Side of the metropolis, packed into an area ten blocks in length and three in width, are 40,000 men and women, who look upon Huss as not only the patriot but the patron saint of their beloved country that used to be.

When the great war, now raging, broke out, Bohemians all over the world—in Canada, Mexico, South America, Australia, Asia and Africa, as well as in America—spontaneously and naturally declared themselves in favor of the Allies, and began once more to cherish the hope that the conflict might result in an opportunity for Bohemia to retake her place among the free nations of the earth, might once more have her place in the sun.

Even Bohemians who are still Austrian subjects, but cherish the memory of Huss, never forget that it was through the connivance of the Austrian King and hierarchy that Huss was burned at the stake, simply because he loved his own land and liberty of conscience better than his own life; and, though forced to serve as soldiers, they have no desire to save the tottering Hapsburg throne from fall. Indeed, we are told that in great numbers they have left the Austrian army to fight with the enemies of Austria. Dr. Vincent Pisek, pastor of the John Huss Church in New York, says:

“Let a Russian army appear on the threshold of Bohemia, and the Czechs would desert the Teutonic cause in a body; and were Huss alive today he would approve such a course, for he would realize that the Allies are fighting the fight of democracy. And, while what we Czechs want is independence, we would prefer even the sort of government Russia would give, to the oppressive rule of the Austrian hierarchy.”

On the second day of the significant celebration alluded to, the East Side of the great American city was startled by the sight of the Huss Historical Pageant, winding through the streets. Floats smote the eye showing among other scenes such as these: John Huss as a boy and his mother standing before his birthplace; Huss as the rector of the University of Prague; Huss as a preacher; Huss and his friend John Zizka, the great Hussite General; Huss at the stake suffering martyrdom; a Hussite battle wagon with General Zizka and his warriors;

and last, but not least in significance for us, Bohemia pointing to Columbia and saying: "The sufferings and sacrifices of the Bohemian people have not been in vain." It is not surprising that on the last day of commemoration delegates from every Christian denomination in the city, except the Roman Catholics, together with representatives of the Slavic societies of the city, came together in a mass meeting in honor of the man who had played such a role in the history of civil and religious liberty.

OUR DEBT TO HUSS.

This celebration has certainly served to show us the figure of Bohemia pointing to America and claiming justly, "The sufferings and sacrifices of the Bohemian people have not been in vain." It has reminded us of the debt which the religious institutions of the West and the great cause of religious freedom owe to this pioneer reformer. Dr. David Schaff, one of the most scholarly and judicious of his biographers, says it is doubtful, if we except the sufferings and death of Jesus Christ, whether the forward movement of religious enlightenment and human freedom have ever been advanced as much by the sufferings and death of any single man as by the death of Huss. The mind of all Europe was striving to get free from the sacramental fetters with which it had been bound by the papal decrees and the speculations of the schoolmen and to find its way to the assertion of the right of the individual to immediate communion with God and individual sovereignty in matters of conscience. In Huss and kindred spirits of his day gleams of this new liberty and a new social order soon to be introduced, shot forth suddenly like Northern lights, but well-nigh as suddenly disappeared. It was the death of Huss that made it impossible for the matter to stop there—to remain in eclipse. Emblazoned as that was to the world by the fires of martyrdom kindled by the Council of Constance, and made matter of detailed record by friend and foe, it could

not be suppressed. And so his biographer would seem to be right in saying: "In dying, Huss accomplished even more than he did by living."

CONCLUDING TRIBUTE.

The testimony to Huss which the University of Prague left on record in Latin in 1416, is perhaps the most remarkable single short tribute to him that has come down to us. I cannot do better, I am sure, than to give it here, translated, as a fit conclusion of this address.

"O matchless man shining . . . by the example of splendid sanctity. O humble man flashing with the ray of piety, who contemned riches and ministered to the poor even to the opening out of his own bosom—who did not refuse to bend the knee at the beds of the sick,—who brought with tears the hardened to repentance, and composed and softened untamed minds by his unspeakable sweetness,—who burned against the vices of all men and especially the rich and proud clergy, basing his appeals upon the old and forgotten remedies of the Scriptures as by a new and unheard of motive, conceived in great love, and who, following in the steps of the Apostles, by his pastoral care revived in clergy and people the righteous living of the early church,—who by braveness and wisdom in utterance excelled the rest, showing in all things the works of love, pure faith, and undeviating truth . . . that in all things he might be a Master of life without compare."

THE TEACHING OF JESUS IN THE LIGHT OF THE NEWER PSYCHOLOGY.*

BY PRESIDENT J. M. BURNETT.

THIRD LECTURE.

Jesus is the master of all that teach. The teacher even more than the preacher may lay claim to Jesus as the glory of his profession. He was more teacher than preacher. The relation that he established between Himself and His intimate followers was that of teacher and learner. They were disciples, students; he was teacher, master, rabbi. A strange error of a scholarly commentator fell under my observation recently. From the use of the term "Master" as applied to Jesus the thought was emphasized that the relation between Jesus and His followers was that of authoritative mastership on the one side and humble obedience on the other. Had the commentator looked at the Greek he would have seen that the word there translated "Master" was *didaskalos*, *teacher*. In England the teacher, especially the head teacher, was and is still, called "Master." So that, even more than appears on the face of our translations, the Gospels show that Jesus took toward His followers not so much the attitude of authority, giving commands and demanding unquestioning obedience as that of teacher, giving instruction and desiring on the part of His followers most of all the spirit of the learner, of the inquirer, of the searcher after truth, who, when he finds it, finds life and freedom.

A CHRISTIAN PEDAGOGIC.

Modern education owes much to Jesus; more than the average teacher realizes. But educators, strange to say, have not undertaken a thorough study and analysis of

*Gay Lectures for 1914-15.

the principles and methods of the Master with the view of giving them a practical application in educational methods: A task yet for Christian educators. The influence of Jesus in education has been rather the silent, sub-conscious sort, but nevertheless permeating and effective and in recent years strongly confirmed and supported by the Newer Psychology.

There is in the teaching of Jesus a pedagogic principle of the most far-reaching and all-controlling kind. Necessarily so. The end governs the means. Every earnest, thorough-going philosophy of life must and does always contain also a pedagogic. For education is the means of accomplishing individual and social ends and ideals. For instance, whatever men have conceived to be the ideal state and the relation of the individual citizen to the state they have endeavored to accomplish by the training of youth. The Spartan conception of the state as a military camp and of the citizen as a soldier, led to the severest discipline and training of the youth of Sparta for military duties. The Athenian conception of a free citizen in a free state found expression in an education of culture. In modern Germany the ideal of efficiency has affected the entire educational system from bottom to top. Among ourselves there is a prevailing utilitarianism that is impatient with anything in the schools that is not patently and immediately useful for living.

Always and everywhere men value education or rather a method of education by its fitness as a means to accomplish the ideals of individual and social life that appeal to them. And every ideal of life, as soon as it prevails to any extent among men, is going to demand recognition in the schools and places where youth is trained.

There are five elements in the teaching of Jesus that sooner or later had to seek their fulfillment in and through education: (1) A certain lofty but attainable ideal of life that, being spiritual, gives meaning to all of life, and permeates all the life and must be sought for in all the activities of life. To the attainment of these spiritual

ideals everything else is subordinated. Such ends of life necessarily seek to control the means of their self-realization. (2) The spirit of service that in the teaching of Jesus characterizes the individual's attitude toward others and toward society. Unselfish, loving, service, is a fundamental social law and the school being social must seek to express this fundamental social fact. (3) The human spirit is educable. Morals may be taught and learned. These ideals of character are attained through knowledge of the truth, "Ye shall know the truth and the truth shall make you free." (4) The truth most serviceable to this end or "the truth," is that revealed in the word of God and in the person of Jesus Christ, God's Son. (5) An intense personal and social responsibility to attain these ends.

Putting these five things together you have a most comprehensive and powerful pedagogic. This Pedagogic embraces certainly the following program. (1) Moral or character interests must have first place. Upon esthetic culture must be super-imposed ethical culture or better the ethical must transfuse the esthetic. Atmosphere, environment, character of instructors and everything must be conducive to the finest spiritual culture and power. (2) The curriculum must give a large place to social service subjects. The student is equipped in spirit and by training, through all professions or by special professions, for an effective social ministry. (3) To the attainment of these ends the Bible, Church History, specific training for definite forms of religious service, are stressed, not compulsory, but elective or optional, with equal credit and value with other studies. This in broad outline is the program of Christian education toward which the best modern educational thought has been moving.

THE DOCTRINES OF JESUS.

When we come to examine the separate or specific teachings and sayings of Jesus we shall find that they al-

ways have the soundest psychological basis. He knew what was in man. His teaching is never arbitrary but a revealing of the nature of our own hearts, of the laws of the growth of character. I shall subject some of the doctrines of Jesus to as searching a psychological analysis as the occasion permits, as examples of what may be done, I believe, in every instance.

THE LAW OF LIBERTY.

In the first place I will call your attention to Jesus' doctrine of soul liberty. Every individual has the right of free, unconstrained, non-mediated, access to God. Worship is the free expression of the soul's desire and feeling toward God. Compulsory religion is an impossibility. Man cannot be made to be good. Character results from this free response of the soul to truth. The gospel depends for its extension solely on its power to appeal to the interest and arouse the affections.

No other principle has so deeply and widely affected society. Personal, social, political and economic freedom are consequents. The doctrine has a religious foundation, of course, in the worth of the individual as a child of God; it also has a sound psychological basis in that the mind is free in functioning.

The mind is not a receptacle into which separate items of knowledge may be put or stored at the wish or whim of some outsider. The mind is an organism assimilating, as the body its food, from all its environment only that that fits in with its own felt need. We see and hear many things every day of which we take no cognizance, of most of which we are not conscious. We notice only those things that fit into our own mental organization. Every perception is an act of apperception. We can understand the new fact insofar only as it can find a place in the experience and organization of the mind. Our attention may be compelled to some object by an unusual sound or sight but unless something of vital interest is found the

matter at once fades from consciousness. No real effect is left on the mind. Any matter to be effective must arouse attention and interest and give the mind time to assimilate and to organize it. In this way it is seen that no truth, however elementary, can be forced on the mind. From a psychological point of view compulsory education is impossible. In fact force and punishment are likely to have the opposite effect. In the spirit of rebellion the mind will reject that that otherwise would be found to be good. Certainly all such matter is pure dead lumber when forced upon the mind. All learning to be helpful, to enter into life and character of the individual, must be made attractive and interesting. There must be in it some appeal to the mental life as now constituted.

Let me try to state more pointedly what I have said. (1) The mind receives the new fact in the light of what is already in the mind. The mind takes an attitude of reception or rejection, of friendship or hostility, towards everything presented to it from the very nature and constitution of the perceiving faculty. To know or understand in any other way is a mental impossibility. The mind of itself accepts or rejects. This is the first element of its freedom. Truth to have meaning to me must be apperceived by me. (2) We know by attending, but the attention is the free response of the mind to stimulus. Involuntary attention may be attracted for a moment but unless voluntary attention follow no knowledge results, the mind must attend because something is found of interest or of value. Interest is the only thing that will compel attention and the mind finds that interesting which vitally associates itself with the life. In other words to get the mind's attention there must be a free response from within the mind. (3) The valuation of experience appears in consciousness as feeling. Pleasant feeling, or happiness, is the mind's valuation of the experience as helpful. An unpleasant feeling is the valuation of the experience as hurtful. The tendency of the mind to reject, to rid itself of the unpleasant and harmful and to cling to

the pleasant and helpful, so that to present an unpleasant idea is necessarily to arouse the opposition of the mind to its reception; to present a pleasant idea is in the very nature of the case to prepare a welcome. And this valuing a new presentation is in the light of experience or by the mental content.

Truth, therefore, to influence character and conduct, must find a place in the mind. It finds this place only as the mind opens from within to receive and make room for it. The door of the mind opens only to the one who is not altogether a stranger but about whom there is at least the look of one who would be a friendly helpful co-occupant and helper.

So the mind grows from within and character grows through such ideas hospitably entertained and truths clearly grasped and pleasurably held.

Herein lies the explanation of the instinct of freedom, whence arise all impulses and movements toward liberty, intellectual, spiritual and social. Jesus resting the fate of the gospel on its power of appeal is then psychologically sound.

THE PLACE OF THOUGHT AND ACT IN THE BUILDING OF CHARACTER.

Character rests upon a double foundation of thought and action. Thought and deed together make the man for weal or woe. By no modern writer has this two-fold fact been stated so explicitly and forcibly as by Jesus. Sometimes one side of the truth is emphasized, sometimes both facts are placed side by side.

“Out of the heart proceedeth evil thoughts—these are the things that defile a man,” Math. 15:19-20; “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say?”

Luke 6:45, 46. And a still more remarkable statement in some respects is that with which the "Sermon on the Mount" closes; "Therefore, whosoever *heareth these sayings of mine and doeth them*, I will liken him unto a wise man which built his house upon a rock; and the rains descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that *heareth these sayings of mine and doeth them not*, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it," Math. 7:24-27.

Language could not more clearly, emphatically, forcefully, set forth the fact that character and destiny are the result of thought and deed.

The psychologist would express this truth somewhat as follows: (1) Every idea tends to express itself in an appropriate act. This results from the organization of the nervous system. And unless inhibited the idea will express itself in an act. The more powerful the thought and the more central its place in the mind, the more powerful will be the impulse to action. So that it is almost a certainty that the *inner content* of the mind will express itself in appropriate conduct. (2) When an idea becomes strongly intrenched in the mind; when it has come to occupy a central place in the mind by the law of apperception it tends to accept or reject all impressions or suggestions in accordance with, or in harmony with, this central idea. So that two men will find in the same environment suggestions in harmony with and confirmatory each of his own tendency of thought. (3) The resulting act confirms and strengthens the connection between act and thought; and every repetition tends to fix more and more habits of conduct. (4) It is possible, however, especially in the beginning to inhibit the act, to intercept between idea and act. The result is that the energy of idea dissipates; the impulsive force of the thought

scatters and spends itself in vague, indefinite, feeling. The more this is repeated the more difficult it becomes ever again to make the connection between thought and its appropriate act.

THESE RESULTS THROUGH TYPES OF CHARACTER.

1. Those who have so far separated thought and conduct that they are able to act a part. The life of act and deed is entirely artificial. They are the hypocrites, the most despicable and the most hopeless of characters. Here lies one of the greatest dangers of preachers and all professional religious workers.

2. Those who have inhibited the act appropriate to the idea until the impulsive force of the idea dissipates itself. These are the sentimentalists; the weakest of all creatures; well compared by Jesus to the foolish man that built his house on the sand. The soundest teaching, the noblest ideas, unaccompanied by appropriate conduct is an untrustworthy foundation for character. These, the sentimentalists, live on feeling and sentiment but are absolutely unreliable and are sure to go down before any real test of character. Here lies the danger of a religion and of preaching in which sentiment overbalances clear thinking and positive deed.

3. Then there is the character in which act always follows idea. There is no interruption between thought and conduct. These are the honest folk, the strong men, whether for evil or for good. For the evil there is always hope; for a new content of thought may be given and when so a new conduct and character will result. For this class of sinners Jesus had no harsh words; for them he was always hopeful; he endeavored only to implant in their hearts the regenerating idea. Those who learned his lessons, who got his ideas deeply fixed in their hearts, and let no occasion pass in daily life for the doing of them He compared to the wise man who built his house upon the solid bedrock for a foundation, for such a char-

acter is so solidly and firmly founded and grounded that no storm or stress of temptation or trial can possibly overthrow it.

The same general truth viewed from another standpoint is the *uselessness of a purely negative reform*. This truth is strikingly emphasized by one of the most peculiar of all Jesus' parables. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out, and when he cometh, he findeth it swept and d garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of the man is worse than that ,rst," Luke 11 :24-26. It is worse than useless to be rid of the evil spirit and clean up and leave the house empty; it is one of the emphases of Jesus that the house of man's heart must for his moral safety be fully occupied by positive good. We express the negative side of the same thing in the proverb, "An idle brain is the devil's workshop." The psychologist would express it in this way: (1) Only ideas inhibit ideas. I can not say to myself, "I will not entertain this thought," I can not directly prevent myself thinking evil thoughts; I can do so only indirectly, by the inhibitive power of other thoughts and (2), only desire inhibits desire. I can not directly prohibit an evil desire; I can do so only indirectly by the power of attention centering the thought about other and better things until a nobler and more powerful desire arises in my soul to preoccupy or expel the evil desire.

This also explains Jesus' method of attack on the evil in men (and indicates to me as a preacher my method of attack on the same evil), a method characterized not so much by denunciation of the evil as a revealing of the attractiveness of the good. The great thing is not so much to get people to hate the evil as to love the good.

But it is time now to turn from a consideration of the doctrines to an examination of the methods of the Master's teaching.

USE OF ILLUSTRATIONS.

Jesus' use of illustrations is so striking and has been commented on so often that it is not necessary to say very much about it here other than to call attention to the fact growing out of what was said in the first lecture about the nature of language and the nature of the knowledge of spiritual things, that the only possible method of imparting new and spiritual ideas, or conceptions of a spiritual kingdom, was through some method of suggestive illustration. Words had to be given a new association and suggestion and a new and spiritual content of meaning. Jesus' use of the story or parable and scenes and incidents from nature and the ordinary affairs of life are the marvels of teaching skill in making them convey the profoundest and most far-reaching spiritual truth.

The pedagogical effectiveness of illustrations is: (1) in enabling the hearer to apperceive the truth by tying it onto his narrower observation and experience; (2) in fertilizing the mind with its suggestions from which the perceiving mind may work out a comparatively accurate concept of the truth, and (3) in giving the truth an emotional setting which powerfully adds to its impulse for action. It seems to me that these are the characteristics of an ideal illustration and are the characteristics of the illustrations of Jesus. A quite common use of illustrations by preachers and other public speakers for the sole sake of the interest in the illustration, the story for the story's sake, Jesus never employs; with Him an illustration always drives home the truth to mind or conscience, impelling to conduct.

THE LAW OF APPERCEPTION.

Much is necessarily said in pedagogical psychology of apperception. Enough has been said in these lectures, I hope, to make the meaning of the word clear. I wish here to call your attention to one instance only in the

teaching of Jesus where this law is applied: the finest example of apperceptive teaching in all the literature of teaching. It is the conversation with the woman at the well.

Four times Jesus starts the conversation from the point-of-view of the woman. Four times He begins with the content of the woman's mind; a very common-place and rather sordid mind, narrow and quite void of any kind of spiritual concept, but with some curiosity about some commonly debated topics of formal religion. To this mind Jesus is able to reveal the most refreshing, soul-satisfying view of religion, the most complete spiritual conception of God, the most heart-searching revelation of Himself. (1) In the first place the conversation began, under the circumstances, about the most natural thing in the world, a drink of fresh water, but Jesus skillfully turns the conversation so as to suggest the soul refreshing power of a truly spiritual and God-given religion. (2) When the woman did not entirely comprehend He began the attack anew by suggesting that before the conversation continue further it would be a matter of propriety for her to call her husband that in his presence they might without impropriety continue the conversation. This brought out a situation that enabled Jesus to search the woman's conscience and reveal Himself somewhat to her. (3) A third start is taken from a somewhat higher plane. The suggestion that there was a prophet in her presence suggested the possibility of getting an answer to a question of common debate in which the woman showed some partisan interest as between Jew and Samaritan. From this narrow, bitter partisan viewpoint Jesus carries the mind of the woman to the loftiest conceptions of the spirituality of the worship of God who is spirit. (4) All this brings out from the background of the woman's consciousness a fact that heretofore had made little impression on her, a prophecy of which she had heard, that one should come, the Messiah, of whom she had some rather vague but wonderful notions. It

was now possible for Jesus to reveal Himself to her, and in the enthusiasm of the discovery she forgot her water-pot and went a blazing herald to her own people of the presence of the Christ in their midst.

Into this conversation Jesus had put all the energy of His mind because of His faith that the most commonplace and sordid were capable of receiving the most spiritual teaching if only the teacher were sufficiently skillful.

What preacher after that could despise the common, ignorant, world-absorbed people, as beneath the worth of his powers: the lower the people, the farther to carry them, the greater the skill and power required, the greater teacher and preacher it is necessary to be.

INTEREST AND ATTENTION.

In the preceding lecture I called your attention to the laws of interest. It only remains for me at this time to call your attention to some examples from the teaching of Jesus. (1) *Tying on the lesson to be learned to the instinctive interests.* One of the characteristics of the teaching of Jesus (and of the Gospels and of the Bible as a whole), is its universal human appeal and this is the explanation, that its appeal is to the common human experience. The Bible is the only other book that stands on this plane of interest with the Iliad. Jesus constantly uses this principle both to explain and interest. One illustration will suffice. It seems to me that one of the most difficult things Jesus had to do was to make people understand why He associated with the social outcasts. How could people be made to see that it was His mission to save such as these, that the gospel was an expression of God's love for them? He pictures to them with rapid stroke the story of a wayward, prodigal boy, his ruin and final repentance and return to be received by his father's love and joy. There is not a human being anywhere who does not understand that story and to whom it does not appeal for its common humanness and who does not ap-

preciate through it with some greater degree of interest the life of Jesus, because it touches the instinct of father love. (2) *Making the new interesting through the old.* Men have debated about the originality of Jesus. He was original in the truest sense; but to be absolutely original is impossible, certainly for a teacher who expects to be understood. The teacher who would be understood and appreciated can never leave the old entirely behind. To interest his audience the speaker must always associate in some way what he has to say with their point of view. In the "Sermon on the Mount" Jesus refers constantly to the Scriptures or to the traditional teaching or to well known custom or belief. He contradicts or expands and enlarges; he puts in a new light or expounds the deeper spiritual meaning; but He is all the time dealing with the mental content of His hearers.

The Synoptic Gospels are composed largely of what might be called the incidental teachings of Jesus. He seldom sits down to deliver a formal address. He is usually dealing with incidents as they arise, responding to some call, answering some question, meeting some definite or particular situation. For instance it was such an occasion on the same day that brought out His teaching on the relation of the church and state, on true neighborliness and on the resurrection. (3) *By a shock of difference.* Jesus frequently sends His teaching home with a shock; shocks the minds of His hearers into life. He sometimes flatly and boldly contradicts their most cherished traditions. His statements are sometimes exaggerated or hyperbolic, as when He instructs to turn the other cheek or not to let the one hand know what the other does. Sometimes though rarely He resorts to ridicule as when He compares the faultfinder to a man with a log in his eye asking to take a splinter from another's eye; sometimes His sentences catch the attention and cling in the mind by sheer beauty and perfection of form, as in the Beatitudes and the Golden Rule. (4) *By the concrete.* Few minds can attend very long to abstract statements.

The matter, to hold attention, must be put in concrete form or frequently illustrated with concrete examples. This is one of the most striking characteristics of the teaching of Jesus. One example will suffice. When He wishes to show the ugliness and hurtfulness of *conceit* He personifies it. He draws the picture by means of an allegorical story of a Pharisee at prayer set over against perfect humility personified in the Publican. And in a few strokes the characters are made so concrete that it is hard to believe that the Pharisee and the Publican are not real persons. None of Bunyan's characters are more vividly drawn.

Thus in these and many other ways in the teaching of Jesus are to be found the finest examples illustrating the laws of mind expounded in the best and latest treatises on psychology. Jesus is in truth the Teacher; the Head Master, in the school of life, where you and I are students. He sets free, not enslaves, the human intellect. He does not bind but liberates. He does not give us a copy blindly to follow; He gives us principles to work out and apply for ourselves. He does not lay down for our unquestioning acceptance exact formulas; He utters great, vital truths, fructifying in our minds. His glory is not in producing so many copyists from among His students but in the fruits of minds quickened and vitalized by His mind. We shall be learners of Him that we also may be teachers of others.

THE RUSSIAN POLEMICAL LITERATURE ON RUSSIAN BAPTISTS.

BY DR. A. PALMIERI.

At the outset of this paper it may be worth while to remind our readers that Russian policy makes an earnest effort to mould all the religious denominations of the Empire in the shape of the same Orthodoxy. A special code of laws promulgated at several times has for its sole purpose the eradication from the Russian soil of the so-called "*heterodox perversity*" the foreign tares, the baleful germs, of doctrines alien to the revealed truths. Doubtless the severe ukases issued by Czars who were often unbelievers to protect the purity of the orthodox faith against heretical infiltrations have been mitigated in the process of time by that spirit of modernity whose influence even conservative Russia cannot entirely cast off. It would be indeed distasteful in our days to burn a stubborn monk, as Abbakum, the first martyr of the Russian raskol in the age of Peter the Great, or to behead nuns as Euphrosyne Morozov, for their obstinacy in holding to the old and erroneous translation of the Russian liturgical books.

But the old leaven of religious intolerance is still embedded in the hearts of Russian political rulers, and when the helm of the Russian church falls into the hands of a man of the temper of Constantin Petrovic Pobiedonostzev, the life of the so-called *heterodox* denominations in Russia becomes worse and worse, and they are continually hammered by the forgers of the Russification.

Among the Russian dissenters, against which Russian politics sanctions radical measures and prescribes the severest penalties, Baptists take the first place. They are generally looked upon by pious and well-minded orthodox priests, as dreadful worms gnawing at the very roots of the Russian church.

No better argument to corroborate our saying may be afforded than the authority of the above-named Constantin Pobiedonostzev, the famous Chief Procurator who embodied in himself the truisms of Russian religious intolerance and political fanaticism. In the official report of 1901 on the conditions of the Russian orthodoxy he declared boldly that from a double point of view, either religious or political, Baptists may be classed as the most dangerous of the Russian sectarians (1). It must be remembered here that in a document issued by the Council of the Russian Ministers, on July 4, 1894, and in a circular of the Ministers for the Home Department, addressed September 3rd, of the same year to the civil authorities in the empire, the various Baptist denominations, designated by the common name of *Stundism*, were described as very noxious to the welfare of the Russian people as disturbing the quiet life of the Russian orthodox parishes, as poisoning with the virus of false doctrine the simple hearts of Russian *mujiks*. The strongest charges against Baptists were suggested by Pobiedonostzev, who rested upon violence and the support of the civil power, when the successful spreading of heterodox denominations disarranged his plans for a religious unification of the Russian empire.

In compliance with Pobiedonostzev, a writer of shameful repute, D. Skwortzov, the insatiable devourer of heterodox denominations in Russia, denounced the Baptist movement as being headed by a rabble of wretched men, groping in spiritual darkness. The most fearful sowers of nihilism and rationalism; the subverters of both the political and social institutions, and, therefore, worthy of hanging (2).

As we said above, the general term of *Stundism* is used to designate the various Baptist denominations, spreading within the boundaries of the Russian empire. This name clearly points out the German origin of the Russian Baptists. It is derived from the common noun (*Stunde*-hour, in German), and was applied to the Bap-

tist denominations, because it is customary to their believers to meet together in prayer-houses at appointed hours for singing hymns, or reading and explaining the Holy Scriptures. True Baptists, that is, says Koziakovsky, the Baptists who before enrolling in their ranks the Christians of other denominations baptize them again, are called: *Stundo-Baptists* or *Staro Baptists* (Old Baptists). The *Mladostundists* (young stundists) correspond to Pedo-baptists, as concerns their peculiar beliefs about infant baptism. *Stundism* is defined by Nezdienitzky, as the naturalization on Russian soil of the various Protestant bodies and of their dominant features, worked out and developed under the influence of German Baptists, Russian writers reckon *Stundism* among the rationalistic sects of the Russian empire, and bring to light its strongest affinities with the sects of Molokans, spiritual Christians, evangelical Christians, etc.

The first charge brought by Russian ecclesiastical writers against Baptists is their foreign origin. No doubt, the first seeds of Baptist doctrines in South Russia were scattered by German settlers, and, under this aspect, it is true that the Baptist movement is a direct outgrowth of German Protestantism. In Little Russia there are some settlements of German peasants, who were attracted to that country by the fertility of the soil, and the privilege granted to them by Czars. As we learn from Russian sources, the first pioneers of the Baptist movement are to be found in the ranks of the pastors invested with the spiritual headships of those German settlements. The most energetic of them was Pastor Bonnkämpfer. Russian peasants, who were engaged by German settlers in their agricultural work, were not slow to admire and envy the flourishing conditions, welfare of their masters, and to experience that they were indebted for it to their well-regulated life and to the influence of their religious beliefs. On their side, German settlers jeered at the paganism of the orthodox church, especially at the worship of the sacred images, and hooted at the indiffer-

ence of the Russian clergy respecting the moral improvement of the peasant class. These combined influences led some Russian peasants to the abjuration of the orthodox faith, and to the acceptance of Baptist doctrines. The chief factor in this movement became Michael Ratusky. He was, says a warm truthseeker, one of those feeling hearts which abound among the Russian peasantry, and who being unable to exert their own moral energies within the pale of the Russian official church, raise up schisms. At the outset, he followed the vestiges of all the seekers for religious truths. He went on like a shuttle from convent to convent, entreating all, either laymen or **monks**, to show him the pathway leading souls to the full possession of the gospel and the truth. At Kiev he met a peasant like himself, a certain Gerasimus Balabaska, and dwelt with him in long-continued conversations upon matters of faith. At length they agree in the necessity of casting off the yoke of the orthodox church in order to inaugurate a new spiritual life. To realize that purpose they took refuge in a German settlement of Baptists, and appropriated to themselves their doctrines. The cradle of the Russian Baptists was the village of Osnova, in the province of Odessa: and their first preachers a peasant named Onissenko, and Michael Ratusky. The former, say Russian Baptists, was endowed with the light of the gospel; the latter had received the gift of the reason, that is, the true sense of the Holy Scriptures. The followers of Ratusky met together in a house, gave themselves to the reading of the Gospel and sang sacred hymns. As German Baptists, they ceased to smoke, to abandon themselves to the drinking of alcoholic liquors, and to lead a corrupt life.

From the village of Osnova, the Baptist movement pervaded the village of Ignatovka, and the town of Riasnople. Forty families gave their names to the new denomination.

Russian orthodox priests began to bawl out alarming cries, and to draw the attention of the civil power on

these deserters, who to the utmost scandal of their orthodox flock, burned up the sacred images adorning their houses, left their children unbaptized, and crossed no longer the threshold of orthodox churches. Ratusky and his brother were thrown into prison by order of the government of Odessa. But repressive measures gave a new impulse to the Baptist movement. Gerasimus Balaban, Ephim Cymbala, Ivan Riabosapki, Paul Czibulsky gained many believers to Baptist standards in the province of Kiev, Harkov, and Elizabethgrad. Some of them were arrested, and some banished from their villages. To instigate their flocks against Baptists, Russian orthodox priests started by exciting their patriotic feelings. They called Baptists by the names of agents of German politics, disguised spies of the German Lutheranism, *Niemetz* (German). Whoever has lived in Germany a little while, may understand the substratum of hatred with which is wreathed the name of *Niemetz*. The present war, to some extent, made it bare.

The German element is charged with all the calamities that strike Holy Russia, with the political oppression that hampers the onward movement of native Russians, hungering for liberty and progress. In the Russian bureaucracy, as well as in the Russian universities and army and navy, German names are in great prevalence upon Russian names. Add to this, that according to the public opinion the secret springs of Russian policy are to be found in the minds of the Germans naturalized on the Russian soil. Consequently, the epithet of *Niemetz* given to the members of a religious body in Russia makes them odious to Russian patriots, and almost traitors to their own country. No wonder, then, if Russian polemical writers very often put together in their writings the names of *Baptists* and *Niemetz* to brand them with a mark of infamy (4).

Notwithstanding the persecutions to which were exposed the Russian Baptists; notwithstanding the shutting up of their meeting-houses, the Baptist movement

did not cease gaining ground. It overran the provinces of Kaluga, Nijny-Novgorod, Orenburg, Pensa, Samara, Saratov, Tambov, Riazan, Smolensk, Moscow. After the promulgation of the liberty of conscience in Russia in 1905 it received a new and vigorous impulse, and Russian missionaries are unable to stop it.

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We do not purpose in this preliminary sketch to give a detailed account of the Baptist doctrines, as they are outlined in the biased writings of the Russian orthodox controversialists. We confine ourselves to point out the general lines of Baptist teaching, as it is exhibited in some general works on Russian *sectarians*, especially in the works of Skvortzov, Dobroklonsky, Znamensky, Plotnikov, etc. Baptists in Russia acknowledge the Holy Scripture as the sole ultimate of faith, that is, they do not admit of the authority of the sacred tradition in ecclesiastical matters. Their dogmatic teaching is limited to a few points. They believe in the trinity of the divine Persons, in the incarnation of Jesus Christ, and in the atonement. As concerns original sin and its effects, they follow Protestant standards of faith. Among the motives of justification, they reckon repentance and prayers.

In contrast with the dogmatic narrowness of Baptist theological doctrine the practical life of Baptists has reached a high development. They deny the divine institution of the hierarchy. In their opinion, the state church is a corrupted body: priests, the scions of those Pharisees who crucified Jesus Christ; the seducers of souls, the lying prophets, foretold in the Gospel. Members of the orthodox church are looked upon as embodying the superstitions of the Roman and Greek heathenism. Baptists call themselves spiritual Christians, friends of God, brethren of the new covenant: their doctrine is magnified as the vital suck of the Gospel. They cast off the worship of the Mother of Jesus, of Angels and Saints, of relics and sacred images, and affect a great

disregard for St. Nicholas of Myra, the venerated patron saint of the Russian people. The old customs of the primitive church have been ostracised by them. Their meeting-houses are stripped of crucifixes and sacred images: fast days are not observed by them; even more, they are considered as practices deviating from the spirit of Christianity. As Holy Days they celebrate only Sundays, Easter, Christmas and Pentecost. In accordance with their theories about the hierarchy they have as ministers of worship only *presbyteri*, or elders; teachers, and deacons (servants). Some bodies of the *Stundo-baptism* are wont to use the laying of hands upon the members who have been appointed to perform their liturgical functions. Some others, however, refuse the value and meaning of that ceremony.

As to baptism, generally the Russian Baptists deny the sacramental value of baptism and communion, or look upon them from a purely Lutheran point of view. Baptism is a symbolical act, which expresses our faith in Jesus Christ, and the firm assurance of the remission of our sins. Likewise, they consider the communion as a commemoration of the Lord's Supper, a spiritual eating and drinking of the flesh and blood of Jesus Christ.

Most Baptists in Russia do not baptize children; while baptizing again the members of other Christian denominations going to them: but there are some branches who baptize children (*pedobaptists*), and open their ranks to Christians of other denominations, without imposing upon them a new baptism. The *Mladostundists* of *Ciaplinka*, in the province of Kiev, do practice neither baptism by immersion, nor the Holy Communion. Their confession of faith reads so: "We believe that to be baptized in the death of Jesus Christ means to die to the world, and to rise up by repentance into the glory of the Father. We believe that Jesus Christ is the bread of life: we hope that our Saviour is the wine branch, the suck of which we must drink. We hear His living words, and thus we receive His flesh and blood."

The Sacrament of penance is for Russian Baptists an inward contrition for sins. There are also some Baptists who have kept on the ancient practice of public confession.

As liturgical ceremonies they have marriage, funeral services, the imposition of a Christian name to children, the extreme unction, the washing of the feet. Their services consist in the reading of some passages of the Holy Scripture, in their explanation, in the singing of sacred hymns, written by Russian or German Baptists, or by leading rulers of the body of Paskovtzy.

Dobroklonsky ascribes to Russian Baptists the spreading of doctrines that are sapping the grounds of civil society, namely, the equalness of all men, the abolition of individual property, the inutility of justice courts, the illegality of oaths, the mischievousness of war, and above all, their inclination towards Germany. As is the case with all Russian ecclesiastical writers, they pass over in silence the moral and domestic virtues, by which the Stundo-Baptists are gaining the confidence of the best elements of the Russian peasantry. (5).

Historical researches on Russian Baptists have received a potent impulse during the first decade of our century by the publication of some very important collections of papers and documents relative to the Baptist movement in South Russia. The most valuable collection is that which has been published in Kazan in 1908 by Bishop Alexis (6), rector of the ecclesiastical *Academy of the same city* under the title of: *Materials Concerning the History of the Religious Rationalistic Movement in South Russia during the Second Half of the Nineteenth Century* (7). From the documents collected in the above-mentioned volume, Bishop Alexis makes a careful study of the modern history of the Stundo-baptism in the South-Russian provinces. The title of this elaborate work, issued in 1909, at Kazan, is *The Religious Rationalistic Movement in South Russia during the second half of the Nineteenth Century* (8). There is here to be found a

complete account of the characteristics, customs, beliefs, morals, confessions of faith, and development of the Russian Baptists. To Bishop Alexis we are also indebted for an historical sketch of the rising and further spreading of the Baptists in the Christian world. This interesting sketch has been published in the important periodical review of the Ecclesiastical Academy of Kazan: *The Orthodox Lecturer* (9). But Bishop Alexis did not confine himself to record the vicissitudes of the Russian Baptists. As it suits very well a zealot of the orthodox faith, he wrote an *Essay of an orthodox catechism against Stundism* (10), and a little *treatise about the communion*, as it is understood by Stundo-Baptists (11).

In 1908, a lawyer of Petrograd, Basil Bone-Bruevic, undertook the publication of a series of volumes under the general title of *Materials belonging to the history and the study of the Russian sects and of the raskol*. The first and third volumes of that series which were issued in Petrograd in 1908 and 1910 are of considerable importance for the historians of the Baptist movement in South Russia (12). We do not exaggerate by stating that they afford us the scientific ground for a complete history of the Russian Baptists. The Russian polemical literature possesses also some valuable books on the History of the Baptist Movement in Russia. They, however, have been framed on the lines of a narrow-minded orthodoxy, and therefore, they are unable to give us a faithful portraiture of the Russian Baptists. The most learned and extensive among them is *The History of the Stundism in South Russia*, by protoierevs A. Rojdestvensky (13). We find also precious information about Russian Baptists in the volumes of the Russian priest, T. Nezdienitzky, *The Stundism, the cause of its rising, and an examination of its doctrines*, Petrograd, 1899, (14), where is to be found a detailed account of Baptist theological tenets: in the illustrated and interesting work of B. I. Iasevic-Borodaevskaia, *The Sectarians in the Province of*

Kiev (15); in the popular sketches of the Russian priest Noskov: *Who was the founder of the Stundo-Baptist faith* (16), and *Whence came into Russia the Baptist sect* (17), and lastly in the Polish work of Nickel: *The Baptists: Who they are: In what they distinguish themselves from the remaining Russian sects* (18).

The Russian polemical literature against Baptist theology assumes generally a popular character, and dwells above all on the question of infant baptism. There are, however, some volumes of greater importance, that aim especially at enabling orthodox missionaries to refute the leaders of the Baptist movement. The weightiest product in this field has issued from the pen of a priest of Kiev, Sergius Bogdanovic: *Controversial discoveries of an orthodox missionary with Stundists* (19). As general handbooks of orthodox polemics against Baptist theological tenets are also to be considered the volumes of John Bogoroditzky, *Discourses about the fundamental doctrines of the Christian orthodox church against Baptist sectarians*, Kiev, 1894 (20); Bystrov, *Discourses on some truths of the orthodox faith against Baptists* (21), a treatise conducted on Scriptural and patriotic lines; Dankevic, *Discourses aiming at the preservation of the orthodox faith from Stundist errors* (22); Kuntzevic and Pladykov, *Handbook for preachers against Baptists* (23): Arch-priest Rusanov, *On the orthodox Christian faith according to the divine revelation against Molokans and Baptists* (24), where are discussed the controverted doctrines between Baptists and orthodox about the nature of the church, the Sacraments (Baptism, Lord's Supper and Penance), the Sacred Tradition, the worship of the sacred images, the oath, the prayers for departed souls, fasts and the worship of saints; Strielbitzky, *A short survey of Stundism, and a collection of quotations for refuting it* (25), and lastly the above quoted work of Nezdienitzky, to which is appended the *Little Catechism, or the Exposition of the Confession of Faith of the Russian Baptists or Christians baptized in their ripe age, and remarks on it*.

The popular polemics comprehends a series of pamphlets of John Arseniev (26), P. Bielinov (27); archimandrite Barsonuphius (28), Griniakin (29), Kuntzevic (30), Noskov, to whom belong some polemical treatises on Baptist theological tenets about the true priesthood and Baptist ministers (31), the true church of Christ and Baptist society (32), the worship of the sacred images against the Russian Baptist pastor, Basil Stepanov (33), the Sacred Tradition and Baptist tradition (34), the salaries of the clergy and Baptist collections in their meeting-houses (35), and the ecclesiastical revenues of Baptist communities (36); and lastly Sselekov (37).

The question of infant baptism seems to attract in a peculiar manner the attention of the Russian orthodox missionaries, because it involves some implications from a political standpoint. Indeed the certificates of baptism are utilized by the Russian government in the recruiting of soldiers. The question of infant baptism gave occasion to some books or pamphlets, published by the most fanatical of the Russian missionaries, I. Aivazov (38); by the archpriest Butkevic, professor in the ecclesiastical seminary of Kharkov (39), and Sselekov (40).

We pass over in silence some recent publications concerning Baptist liturgy, social doctrines, and methods of propaganda, but the incomplete list of the very recent Russian polemical writings against the Baptist movement makes it plain that Baptists are really gaining ground in Russia, and are exerting a powerful religious influence upon the Russian peasantry by the simplicity of their evangelistic spirit, and the fervor of their faith. No doubt, therefore, that the careful study of the Russian anti-Baptist literature will add some interesting pages to the Baptist movement throughout the world.

(1) *Pravoslavnyi Putevoditel* (The Orthodox Guide), 1905 (Petrograd), t. 11, p. 572. This is a periodical review founded in 1903 in

order to fight against Russian dissenters. See Palmieri, *La Chiesa russa*, Florence, 1908, pp. 445-446.

(2) *Missionersky Sputnik* (The Orthodox Guide), Petrograd, 1904, p. 467.

(3) Tsakni, *La Russie sectaire*, Paris, 1888, p. 190.

(4) Velitzin, *The German Invasion in Russia*, *Russkii Vlastnik*, 1890. Kalnev, *Niemtzy i Stundobaptizm* (German and the Stundo-Baptism).—Odessa, 1911.

(5) Skvortzov, *Missionersky sputnik* (The Guide of the Missionaries), Petrograd, 1904. Dobroklonsky, *History of the Russian Church* (Russian), Riazan, 1893 (vol. IV); Znamensky, *Handbook of History of the Russian Church* (Russian), Petrograd, 1904; Plotnikov, *History and Refutation of the Russian Sectarians* (Russian), Petrograd, 1910.

(6) Bishop Alexis (Aleksiei Molcianov), born on October, 1853, in a village of the diocese of Viatka, is a graduate of the Ecclesiastical Academy of Kazan (1883-1887). He was consecrated as priest in 1885, and as bishop of Cistopole on September 10, 1900. In the same year he was appointed Rector of the Kazan Academy. In 1905, he was appointed bishop of Tavriides, in 1910, bishop of Pskov, and in 1912, bishop of Tobolsk.

(7) *Materialy dlia istorii religiozno-ratzionalisticheskago dvizheniia na iughie Rossii vo vtoroi polovinie XIX-go stolietiiia*. Kazan, 1908.

(8) *Religiozno-ratzionalisticheskoe dvizhenie na iughie Rossii vo vtoroi polovinie XIX-go stolietiiia*. Kazan, 1909.

(9) *Historia sekty Baptistov*, *Pravoslavnyi Sobesieknik*, 1908, I. 457-480: 681-702.

(10) *Opyt pravoslavnago protivochtundistskago catikhizlsa*, Kazan, 1910.

(11) *O tainstvie prichasseniia*. Petrograd, 1912.

(12) *Materialy k istorii i izuceniiu russkago sektantsva i raskola*. Vol I *Baptisty*. Petrograd, 1908—vol iii. *Stundists*—Petrograd, 1910.

(13) *Jugno-russkii Stundizm: izliedovanie*, Petrograd, 1889.

(14) *Stundizm, priciny poiavleniia i razbor uceniia ego*, Petrograd, 1899.

(15) *Sektanstvo v Klevskoi gubernii*, Petrograd, 1902.

(16) *Kto osnoval stundo-baptistskuiu vieru*, Balasev, 1911.

(17) *Otkuda iavilos sekta Baptistov na Rusi*, Balasev, 1912.

(18) *Baptysci Kto oni. Czem odrozniiaja sie od vyznancow innyck religii*. Warsaw, 1907. Of the Baptist movement in North-west Russia treats the recent book of Milovidov: *Sovremennoe stundo-baptiskoe dvizhenie v Sievero-Zapadnom kraie*, Wilna, 1910. The problem of the earliest origins of the Baptists of Malorussia has been elucidated in Koziltzky, *Vopros o proiskhojdenii Jujnorusskago stundizma v nasei literaturie*, Petrograd, 1909.

(19) *Besiedy pravoslavnago misionera s stundistami*, Kiev, 1908.

- (20) **Besledy o vajnieisikh istinakh khristianskoi pravoslavnoi Tzerkvi protiv sektantov-stundistov**, Kiev, 1894.
- (21) **Besledy o raznykh istinakh pravoslavnoi vlery protiv baptistov**. Pensa, 1889.
- (22) **Pouceniiia v ograjdenie pravoslavnoi vlery ot stunditskikh zabludnenii**, Moscow, 1893.
- (23) **Posobie pri besiedakh s baptistami**, Akhtyrka, 1911.
- (24) **O pravoslavnoi khristianskoi verie po uceniu slova bozia, protiv Molokan i Baptistov**, Petrograd, 1891, 1897.
- (25) **Kratkii ocerk stundizma i svod textov, napravlennykh k ego obliceniu**. Odessa, 1898.
- (26) **Besledy s tak nazyvaemymi stundistami**, Moscow, 1899.
- (27) **O baptizme**, Kamysln, 1905.
- (28) **Besledy s Novgorodskimi Baptistami**, Novgorod, 1909.
- (29) **Beregis stundy**, Petrograd, 1910.
- (30) **Loj Baptizma**, Novocerkassk, 1910.
- (31) **Besieda ob istinnom sviasentsvie u Ijepresbiterakh Baptistov**. Balasev, 1912.
- (32) **Besieda o istinnoi Tzerkvi Khristovoi i obsestvie Baptistov**. Balasev, 1912.
- (33) **Besieda o pocitanii sv. ikon, vedennaia s Ijepresbiterom Baptistov, B. Stepanov**, Balasev, 1912.
- (34) **Besieda o sviasennom predanii i predanii Baptistov**. Balasev, 1912.
- (35) **Kak sobiraiut Baptisty s clenov obsin**. Balasev, 1910.
- (36) **Skolko raskhoduiut Baptisty na svoi dukhovnyia nujdy**. Balasev, 1911.
- (37) **Baptizm i sekta Evangeliskikh khristian**. Moghilev, 1911.
- (38) **O kresenii mladentzev**, Moscow, 1910.
- (39) **O kresenii mladentzev**, Kharkov, 1909. **Ycenie Baptistov o talnstvie kreseniia**. Kharkov, 1909.
- (40) **Nujno-li krestit mladentzev**, Moghilev, 1911.

SOCIALIZING THE CHRISTIAN ORDER.

BY REVEREND JOHN HENRY BARBER, M. A., TH. D.,
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In this article the writer sets for himself definite limitations. In preparing it, many inferences and interesting lines of thought suggested themselves to him, and may do so to the reader. But the writer disclaims responsibility for any inferences which he himself does not make and discuss. Two things, however, should be mentioned: first, this article is not written out of a spirit of antagonism to social studies and social activities, but rather the contrary is true; second, in nowise is a plea being made for so-called church union.

A frequently used expression in religious discussions to-day is "social service." Everywhere there is an insistent demand for applied Christianity. This is not strange or exceptional. In every department of thought, theory is asked to prove in practice its right to exist. There is applied mathematics, with the resulting wonderful engineering feats; applied educational theories, with the various educational reforms; applied chemistry, with the resulting fresh interest in foods and their right preparation; applied theories of heredity, resulting in the subject of eugenics, and so on. It is natural that men should demand applied Christianity, with results that can be subjected to scientific, rational and practical tests. Instead of Christian leaders becoming petulant because of this situation, they should hail it as their opportunity to approach the solution of the problems of today. But they must be prepared to hear some men claim, though erroneously, that Christianity is a failure.*

Not only are men who are not Christians demanding that Christianity apply its teachings to the problems of today, but increasingly men in the ranks of Christianity

*See Century for February.

are demanding the same thing and seeking earnestly to accomplish it. Hence the increasing use of the term "social service." But not all Christian leaders take such a view. Two views diametrically opposed to each other appeared recently in the same magazine.† The first writer seems to insist that supernatural religion (of which he is an exponent), and social service are antagonistic, and condemns the latter: "As long as one believes that man is by nature good, that things are constantly growing better, and that if we only keep on following the natural course of development all will be well, then one will look upon the activities of social service as the acme of religious devotions." The second eliminates supernaturalism. "Supernaturalism, the expectation of something or other which is to come down from the stars, should be consigned by all socially minded men and women to the museum of ecclesiastical and theological antiquities." May it not be suggested that both men are in error? A supernatural religion is the only kind of religion that can do effective social service among men with sin in them, and it is the duty and privilege of supernatural religion to do just that thing.

There are men, whose love for Jesus and devotion to His cause cannot be questioned, who are asking seriously if Christianity is not in some measure failing, and if so, what is the reason? Those who raise this question trace the trouble, not to the teachings of Jesus, but to the failure of His followers to apply His teachings to social conditions; to a one-sided ecclesiasticism; to an unwholesome other-worldliness. And believing that, they are insisting on a programme of Christian activity that has as its definite object the "Christianizing of the social order." So vigorous is this movement becoming that some lovers of Jesus and men equally devoted to His cause are fearful that social service on the part of Christians will result in mere humanitarianism; that the need for the regenera-

†The Atlantic Monthly, February, pp. 161-169.

tion of the individual life will be, if not actually denied, definitely discounted.

This line of cleavage between Christian thinkers, leaders and workers is fast becoming more distinct, and is calculated, in the writer's judgment, to produce two warring factions, the extremes of which will be as usual, radicals and reactionaries, with the other Christians in between in no constructive frame of mind.

To come to the point at once, the question of prime consideration is not that of "Christianizing the social order," but one of socializing the Christian order. And this is not a mere juggling with words, but a change of word-order to point out a fundamental difference. This simply means: evangelism comes first, issuing in regenerated individuals, and then those individuals must be related to one another in their activities in a truly social way. To Christianize the social order, it is necessary to make those now Christians truly social in all their inter-related living. And right along with this there must be incorporated newly regenerated individuals. In other words, the socializing process cannot get ahead of evangelism and remain social in the Christian sense; and yet the socializing process should keep pace with evangelism, which is not sufficiently emphasized.

The most comprehensive statement of Christianity's greatest defect is this: There is a continuous process of "building an anti-Christian social order out of Christian material."* One cannot do better than to ponder this statement, and as he does so the stupendousness of its truth will be driven in on him. Men who claim to be evangelized act from anti-Christian motives. Christ has a definite word here.† The ruling motive in the non-Christian world was then and is now, to get, to exercise authority, power; the ruling motive in Jesus was to give, to serve, and He expects the same of His disciples. The

*Prof. C. S. Gardner: Sermon-Lecture.

†Matthew 20:20-28.

most paralyzing thing in Christianity is the fact that most Christians, from the richest to the poorest, from the most educated to the most illiterate, from the most refined to the most vulgar deal with one another (to say nothing of their dealings with non-Christians) on the pagan basis, while professing to be followers of Jesus. As long as evangelized material goes into a worldly (self-centered) social order, the kingdom of God, that is, the socialized Christian order cannot come.

Recently before the Commission of Congress on Industrial Relations, the most prominent banker of this country on being asked as to his knowledge of the relation between the employer and the employee replied, as reported, that the question or condition involved was too large for him. He answered sincerely, confessing ignorance, or he took advantage of that occasion to insinuate that it is a matter of indifference to the employer. Now here is a Christian who out of either ignorance or indifference is apparently not concerned with the social issues of his tremendous power.

To bring about a Christian social order out of Christian material instead of an anti-Christian social order out of Christian material is the most difficult task confronting Christians. There is no short cut to it. The pulpit, the press, educational institutions, all forces that mould character, have a large part to play. Thus to state the problem does not, it is true, solve it, but it makes easier a more rational and progressive attempt to do so.

Against putting primary emphasis on socializing the Christian order instead of on Christianizing the social order, it may be objected, first, that this would lead to a Christian exclusiveness and pharisaism paralleling that of the Jews in Jesus' time. Certainly, favors interpreted as favoritism lead to decay. And that is what happened in the case of the Jews. But just here let it be emphasized that this definite attempt to socialize the Christian order cannot be divorced from evangelism. Just as the attempt to Christianize the social order without evangelism as

the forerunner sooner or later results in a mere humanitarianism, so the attempt exclusively to socialize just those who at any given time are Christians, would lead inevitably to formalism. That is the reason why those periods, when creed-making and theological hair-splitting monopolized the field, were characterized by dry-rot.

In the second place it may be objected that the thing insisted on here has been realized by the Roman Catholic church, or practically so as far as the hierarchy could dominate its members, and hence is not wanted. It should be noted in reply that the Roman Catholic church does not measure up to a truly socialized Christian order. Neither does the radical position look to that end, for it makes social progress a matter of definite evolutionary development in which no supernatural factor is at work. It does not give primacy to Jesus as a factor in society and cannot, therefore, claim to be a part of the kingdom of God. The Roman Catholic church came into being by taking on the form of the Roman Empire, incorporating the latter's unregenerated mass of individuals; also because of its teaching that salvation results from the operation of certain sacraments, it has not, through the centuries, given first place to the teaching that there must be regenerated individuals out of whom to build a truly socialized Christian order. In the radical position it is the unregenerated society that one finds, and in the hierarchical order an overwhelmingly unregenerated society. For God to be eliminated from their work by the radicals makes that work hopeless; and on the other hand, for God to limit Himself to any institution to be directed by imperfect men would be to put into the hands of the men composing that institution a tyranny beyond the mind of man to conceive.

For an institution to claim such power—and the Roman Catholic church does—proves thereby it is hopelessly anti-social.

But precisely what is meant by socializing the Christian order? It is to make all the actions of Christians with one another express the principles of Jesus. It is to look upon these principles as having their starting point within the individual and their field of activity at every point where the individual Christian touches other Christians. There ought to be a clear-cut conception (and a continuous realization of that conception) of a Christian social order into which the newly regenerated individual comes. It is not possible for this order ever to reach such a stage of development that a child by virtue of his natural birth becomes a member of it, for there must be regeneration for each person; yet this socialized Christian order should be so completely the embodiment of Christ's principles that instantly one is regenerated he inherits the fellowship of an organized Christian social activity. While to take Christians living among men constituting an anti-Christian order, and develop them into a Christian social order is a complex problem (one that Christians since apostolic days have not resolutely and persistently faced), and one that can be done only by the Holy Spirit working through men, yet it can be more and more realized. To take any other position would be to confess the impotency of Jesus, and to cut the nerve of all Christian endeavor; it would mean the elimination of Christian education. If education means anything, it means that through it there is secured a social control over social development. If there can be no social development fundamentally Christian, then there is nothing to exercise Christian social control over, and hence no need for Christian education.

In educational institutions that are Christian—in universities, colleges, and young people's organizations—there should be given place to the study of Christian sociology. Mathews speaks of Christian sociology in this way: "Just as the philosophies bearing these names are respectively the gifts of Hegel and Aristotle and Bacon, so Christian sociology should mean the sociology of

Christ; that is, the social philosophy and teachings of the historical person Jesus the Christ.”* Again he writes: “So everywhere we find developing in the New Testament a sort of Christian sociology. That is, a theory of social life which pre-supposes the regenerating influence of God’s Spirit.”†

This does not mean that Sociology in the widest sense should not be studied. A very simple and yet fundamental statement is that an individual continuously modifies his environment and is continuously modified by it. This means that the individual and social aspects of the human being are inseparable. It cannot be known where the one stops, and the other begins. In fact, neither one is, exists, apart from the other.

Moreover, a man has this social side to his life just as truly when not a Christian as when a Christian. Christianity simply means the putting of a new factor or ingredient into the human being, who goes right on being a person with the two aspects of life—the individual and the social. “The goal of his (Jesus) efforts was the establishment of an ideal society quite as much as the production of an ideal individual.”* Of course, for how can there be an ideal society without ideal individuals and vice versa. An ideal individual isolated from other ideal individuals is unthinkable, a contradiction in terms. To put the two things, “an ideal society” and “an ideal individual,” in opposition to each other is to fall into a serious logical and exegetical blunder. The kingdom of God as Jesus sees it is made up of human beings who are fundamentally individual and social beings but with Jesus in them. Hence the product of their lives is to be very different from the product of other human beings who do not have Him in them. That is, the kingdom of God is a distinct group life, and is as truly on this earth as it will ever be elsewhere; for it is composed of human

*Mathews: *The Social Teachings of Jesus*, p. 3.

†Mathews: *The Social Gospel*, p. 147.

beings related to one another and to a common Father through a common Saviour. And that is all the kingdom of God can ever be in time or eternity. This does not mean that it is perfectly realized at any point. The kingdom of God is a system of personal relationships, human and divine, and the possibilities of these relationships are more and more to be discerned and enjoyed; "love never comes to an end."*

So much for a statement of the importance of seeking definitely to socialize the Christian order and of the study of Christian sociology as one means to that end. What has the Bible to say on this subject? In seeking an answer to this question the Great Commission will be studied first.† The programme there given covers in outline the field of Christian activity. In it there are three fundamentals, to be taken in the order there given and kept actually connected. These fundamentals may be stated as, (1) to evangelize, (2) to institutionalize, (3) to socialize. This is not the usual way of outlining the Commission, and the writer asks for it, therefore, a patient reading.

To evangelize is to get the life of God into men. That can be done only man by man. Circumstances may be such that great numbers will be converted in one day or hour, but the time element is not fundamental; it is the experience element that is vital. To evangelize one involves several things—repentance, faith, regeneration; but the essence of it is Jesus Christ coming into the individual. Souls do not overlap. The word personality means a segregation of consciousness. One soul does not actually experience *anything* for another. The law of assimilation is just as regnant in the world of religion as it is in the realm of the physical. What food is to the body through the law of assimilation, the life of Jesus is through faith to the spiritual man. The law that the

*1 Cor. 13:8.

†Matthew 28:18-20.

Christian lives by, the law of faith, is the identical law by which he comes to be a Christian. No word should have among Christians a higher rating than the word evangelism. It is not by underestimating or flouting that word but by using it sympathetically and comprehensively that Christians can render the largest service. Let it be settled once for all, that to evangelize involves Jesus Christ and an individual, and Jesus in that same individual by the latter's faith. And just as in the human being at birth all his possibilities are resident, so are all the possibilities of Christian character resident in the person evangelized. To evangelize is the first step, but it is equally true that it is only the first.

According to the Commission, Christianity involves a second step—baptism. The child is born into an institutional order. This fact constitutes a line of cleavage between man and the lower animals. History may be defined, inclusively, as the record of the inner and outer life of man. But not the inner and outer life of man as divorced but as two aspects of one thing. Nothing is truer than that man is under an impelling law to objectify his experience. It is now generally recognized, from the study of Psychology, that no experience is complete till it is institutionalized. This is merely saying in different words what the New Testament says, "Faith, if it has not works, is dead in itself."* The common characteristic of life, from the amœba to a Shakespeare, is activity. Where there is not activity, or an attempt to act, there is death. To show how activity by the human being is institutional, and activity by lower forms of life is not institutional, is not an easy thing to do; that the difference exists is apparent. To undertake an explanation here would carry writer and reader far afield. To continue the main line of thought, the human being experiences a thing and seeks to express that experience, that is, to institutionalize it.

*James 2:17.

Jesus knew the laws of experience, He created life, He is life. Just from this point of view comes, for to-day, an effective apology for baptism. Baptism is the first step of the Christian in institutionalizing his new experience. In the New Testament wherever conversion and baptism are both related concerning a new Christian, baptism comes immediately. There may be a few men of rare temperament who can live satisfactory lives to themselves without contact with any sort of institution. But if every Christian were to try that, the inefficiency of Christianity would almost instantly appear. That which hinders, paralyzes any movement is not for that movement right; anything that quickens, makes more intelligible, and hastens the accomplishment of a movement is for that movement right. Hence Jesus said to John: "Suffer it now; for thus it becomes us to fulfill all righteousness." Jesus institutionalized His own gospel. That is why He was baptized.

But that is not all. Literature, sculpture, painting, architecture, and music interpret life and feeling. They are simply institutionalized truth, beauty and emotion. But they interpret life according to well-defined laws. The thing expressed must fit the thing through which it is expressed, if it is really to be most effective. Jesus was baptized to institutionalize His gospel, and He was baptized in the way He was to teach most simply, exactly and comprehensively the truth of that gospel. Hence the second step in the Great Commission is not to be treated lightly. Men are occasionally bothered because of scant references in Christ's teaching to institutionalize life, and infer on the one hand that they should ignore what little He did say, or on the other that they are at liberty to expand that little without limit. Jesus said, however, quite enough as the efficiency and democracy of New Testament Christian life demonstrates.

The third step in Christianity's programme is to socialize those who have been evangelized and baptized. "Teaching them to observe all things whatever I com-

manded you" is the language used. It is easy to skim the surface of that statement. The man with a one-sided evangelism exhausts it with a hop, skip and jump theory of converting the world, which underestimates the tremendousness of sin in human nature, and at the same time does not make sufficient room for the full development of regenerated human nature. Two things about this part of the Commission should be said. First, very generally this scripture is quoted to include only the extension-side, the foreign missionary side of Christianity. The Commission comes simply to mean this: Go, make disciples of men, baptize them, and teach them to go and make disciples of others and baptize them; and so on. No careful reader of this article will charge the writer with opposition to work of evangelization even unto the ends of the earth. But the primary ground for such world-wide evangelization, so far as the Commission is concerned, comes in the first part of that Commission: "Make disciples of all the nations." Of course, since Jesus taught world-wide evangelization, it has its place in: "Teaching them to observe all things whatever I commanded you," but it is only one part of the programme of that teaching.

The second thing calling for stress is this: Too frequently the emphasis is put on the word "teaching," when there should be cumulative emphasis, the climax falling on the word "observe." The Christian programme is not exhausted in teaching Christian truth primarily to acquire information, but the teaching is to issue in the practice of that truth. If this were adhered to, it would make all Christian teaching, from the university down, further evangelical truth. "Notice," says Broadus, "that it is not simply teaching them the commandments of Christ, but teaching them to observe his commandments."* Bruce says: "The teaching is with

*Commentary on Matthew, p. 596.

a view not to gnosis but to practice, the aim not orthodox opinion but right living.”†

What, then, are the teachings of Jesus? His teaching about sin, repentance, faith, regeneration must receive their primary emphasis when one is being made a disciple and baptized. To this evangelized person Jesus says: Love God and your neighbor. He told the story of the Good Samaritan to point out who one's neighbor is, and what it is to love him. And that story will never be antiquated; it has within it the broad outline of all social service. It explains in practice what Jesus means by love; and that He expects Christians to love one another in that way, the writer has not a doubt; and if they do, they will love the rest of men and yearn for them to become disciples of Jesus and thus their brothers. For Christians to practice “all things whatever I commanded you,” they must love God as their Father and prove that love by loving one another as brothers, and that does not mean a mere emotional experience with reference to other Christians, but a constructive helpfulness, organized love. This is what the writer means by the word “socialize.” The Great Commission means then: Evangelize men; institutionalize their experience in baptism; and socialize them by organizing love in all the ways possible, gaining wisdom by each succeeding experiment, and in all things desirous of following the Holy Spirit.

Not only does the Great Commission call for a Christian social order, but running through the Bible is that idea. Only the briefest reference can be made. “And ye shall be unto me a kingdom of priests.”¹ Israel was to have its system of worship and functions of various kinds, and yet the people as individuals were to constitute a kingdom of priests. This was on the condition, however, “if ye will obey my voice, indeed, and keep my covenant.”² The effectiveness of their work in leading the

†The Expositor's Greek Testament, in loco.

1. Exodus, 19:7.

2. Exodus, 19:5.

families of the earth to the true God depended upon the degree of approach to this ideal. Over and over the prophets had to emphasize that Israel's greatest enemies were not from without, but came from within. It was the nation that had to be exiled. Israel failed actually to become a kingdom of priests leading the rest of the world in true worship unto God; but God's purpose did not fail, for out of Israel came Jesus, through whom and His followers God's purpose concerning Israel is fulfilled. To his followers the Apostle Peter wrote: "But ye are an elect race, a kingly priesthood, a holy nation, a people for a possession,"³ having in mind, no doubt, the promise to Israel found in Exodus.⁴ Clearly the early Christians considered themselves the direct continuation of "spiritual Israel." In that way they justified their taking over bodily the Old Testament.

Mathews speaking of the early church says that it "developed a sense of social solidarity within itself."⁵ In this light the harsh saying of Jesus to the Syrophenician woman takes on new meaning. From this point of view the parable of the leaven is to be interpreted. For the post-millennialist (leaven being taken in a good sense) the parable proves too much, practically involving universalism; for the pre-millennialist also (leaven taken in a bad sense) the parable proves too much, a practical elimination of all that is good from the earth. The parable does not have primary reference to the external spread of the gospel, from regenerated men to unregenerated men, but to the continuous development of regenerated men in their inter-related possibilities. Again, in the final judgment scene, found in Matthew,⁶ emphasis falls on the social solidarity of disciples. This is an interesting but much misunderstood picture. There are several distinct things to note: first, there are only two

3. 1 Peter, 2:9.

4. 19:6.

5. *The Social Gospel*, p. 147.

6. 25:31-46.

groups; second, Jesus identifies Himself with the first; third, and how important! all their attention to Him was expressed by attention to one another. "Insofar as ye did it to one of the least of these my brethren, ye did it to me." This statement of Jesus is taken by some to mean that all that one has to do to be a Christian is to exercise a humanitarian spirit. There could not be a more erroneous exegesis of this scene. On the contrary, Jesus here gives a graphic picture of socialized Christianity. He is not even hinting that social service makes one a Christian, but that Christians are to be social one with another down to even "the least of these my brethren." Here brotherhood expresses itself in definite constructive helpfulness, not in mere pious wishes and platitudes. Those on the left are placed there because of their different nature, which shows itself in complete anti-social living.

Turning from Jesus to His Apostolic followers, one finds emphasis on the social solidarity among Christians. One does not find a simple reiteration of the teachings of Jesus, but, what is more interesting, an attempt to practice those teachings. First, there is the story of Acts.¹ Here "No one said that aught of the things which he¹ was his own, but they had all things common." It is not necessary, in this paper, to discuss whether this was an ill-advised attempt to form a communism of capital, or an attempt to form a communism of distribution;² but certainly it shows that those Christians felt the obligation to provide for the common needs; they felt a social obligation for one another that they did not feel for an outsider. Likewise the selection of the seven "deacons"³ to provide for the widows of the Grecian Jews gives expression to the same social obligation. The extensive collection from Paul's churches, for the poor Christians, enables him to discuss his principle of "the rule of equal-

1. 4:32; 5:11.

2. See Mathews', *The Social Gospel*, p. 146.

3. Acts, 6:1-6.

ity''⁴ among Christians in the matter of helping one another. That a unique relation exists among Christians Paul exphasizes: "So then, as we have opportunity, let us do good to all, but especially to those who are of the household of the faith."⁵ From this point of view Paul's discussion of lawsuits is illuminating.⁶ It seems that the Corinthian Christians were having lawsuits with one another, which was to be condemned. Yet if they would have these suits, they should have a Christian for judge. "Dare any of you having a matter against another, go to law before the unrighteous, and not before the saints?" Paul is not here advocating the instituting of an independent judicial system on the inside of Christianity. So far is he from this, that he says: "It is indeed a defect in you, that you have lawsuits one with another." Yet when difficulties arise among Christians, they should be able among themselves to settle their troubles.

No New Testament writer brings out the social solidarity of Christians more clearly than does John. "The members of the Kingdom alone are called brothers by Jesus. Outside of those that clearly refer to physical relationship, there is not a saying of Jesus preserved for us that does not restrict this most expressive term to the description of this new social relationship, possibility and nature of which it was his mission to reveal."⁷ To become a son of God, in John's teaching, is to believe "that Jesus is the Christ."⁸ And all who are thus sons of God love their common Father and one another. One's love for his Father and for his brother cannot be separated. In fact, John makes it very clear that the only way to prove one's love for God is to love God's children⁹; and as has just been shown, only those are children of God

4. II Cor. 8:13-15.

5. Gal. 6:10.

6. I Cor. 6:1-11.

7. Mathews' *The Social Teaching of Jesus*, pp. 68, 69.

8. I John, 5:12. Also see Gospel 1:12.

9. I John, 4:20.

who believe "that Jesus is the Christ." "We know that we have passed out of death into life because we love the brethren."¹⁰

Christians should welcome everything that looks to the improvement of the condition of men; as, the purifying of politics, the bringing of justice to rule in all relations, the improving of the living conditions of laboring men, the giving to all a chance to receive an elementary education, if no more, the making of industry liable for accidents to those in its employment, the securing of old-age insurance, and of facilities for recreation. Everything that means the improvement of the economic and material relations of men should be striven for by Christians and welcomed by them when secured through others.

Yet the Christians just as frankly insist that all such improvements will not in themselves make men Christians, and that their existence does not necessarily involve the existence of a socialized Christianity. Such things ought to come to men in general as the teachings of Jesus are embodied in practice; and such improvements not only ought to come to men in general, but will come definitely to Christians in their relations to one another just insofar as the Christian order is truly socialized.

But there is a problem for evangelical Christianity just here. To say that political, economic and material improvements do not make men Christians is true and must be insisted on by evangelical Christians; but at the same time they must insist that Christianity leads to and issues in political, material and economic improvements, and that all Christians are under obligations to work for those things. To illustrate the problem. Here is an evangelical minister, the pastor of a church; in his pulpit he preaches the truth (but only a half truth) that material, political and economic improvements do not make men Christians, and he stops there. There are in his congre-

10. I John, 3:14.

gation politicians and unscrupulous business men who see their chance, and seek to create the impression that evangelical Christianity and social service leading to fundamental economic changes are antagonistic; that the world belongs to the devil anyway, and that they are, therefore, under no obligation to improve the conditions of men, but, while claiming to be Christians, may exploit at will their fellow-men, Christians and non-Christians alike. Partly because such one-sided preaching is engaged in and such inferences are made by unscrupulous men, partly because of that, many laboring men, and lovers of humanity, have come honestly to believe that "business" controls organized Christianity for anti-social ends. It behooves all Christians to rise in their might, and from pulpit, platform, forum, legislative hall, lecture room, street corner, business place, and by editorial declare such one-sided teaching to be false and such practices sailing under cover of that teaching infamous.

THE EXISTENCE OF GOD: A STUDY OF THE RELIGIOUS CONSCIOUSNESS.*

BY PROFESSOR O. O. FLETCHER, GREENVILLE, S. C.

I. INTRODUCTION.

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1. *Statement and definition of the subject.* We shall undertake a study of the Religious Consciousness. It would have been my choice to treat this phase of consciousness at large; but the time limitations of the lectureship do not permit the consideration of so inclusive a subject. I have elected, therefore, to restrict our study to the implications of the Religious Consciousness in respect of the Existence of God. As a consequence, the subject of these lectures may be stated thus: The Existence of God; A Study of the Religious Consciousness. Each part of this dual title is definitive of the other. We shall approach the doctrine of the Existence of God by way of the Religious Consciousness; and our study of the Religious Consciousness is with a view to discovering whether Philosophy justifies us in holding that the Ground of Being and Activity, and thus of all Reality, is the self-subsistent One, self-conscious, self-determined, and good.

The above indicates our purpose in general terms; it will be well, however, to give it more exact definition. We do not seek the establishment or the defense of the Christian doctrine of God. Ours is a philosophical, not a theological, study. We do not undertake to render either a constructive or an apologetic service to Christian Theology. If our study should prove to be constructive or defensive of Christian truth, we believe that it will have all the more cogency from the fact that such a conclusion is not purposed. The teacher of Philosophy may not

*Norton Lectures for 1914-15.

function directly as a theologian or an apologist; he may not set out to establish any thesis, for in so doing he breaks through his limitations and reduces the value of his contribution. He is always an investigator and only an investigator; he is restricted to reporting what he finds. The student of Philosophy is an uncommitted student of experience. He may be the proponent of a system of thought; but he must not be its thick and thin advocate. In a word, he may not hold a brief for any doctrine, scientific, philosophical, or theological.

2. *Point of view and purpose.* The reason for this limitation of the philosophical investigator is not far to seek. We have a hunger for truth, a hunger that can be satisfied only by what we take to be truth. If we should grant that the primary, possibly also the latest, stage of this desire is not a longing for mere intellectual, or mere theoretical, satisfaction, and that it has its origin in a valuation of truth for practical ends, still the fact remains that we seek truth. We have vision of truth only as we have vision of reality; and to have rational seizure of reality, is to have truth. A statement of truth is a statement of what reality is within the limitations of a certain relation; it is the rational equivalent of an aspect of reality. To apprehend a truth is to apprehend some phase of reality. To come into commerce with the ground of all that is, *i. e.*, with the ultimate reality, would be to come into commerce with the fountain of truth. Now, there is only one place where one can meet reality and know it. That place for you is your individual consciousness, for it is there that you and the universe come together. Your universe, the universe as known to you and realized by you, is your experience. The external world, to be sure, exists apart from you; but its significance to you, what it presents of reality that has become yours, is in your consciousness; it is stored up in your experience. Hence the Philosopher makes a critical study of experience in order to discover the nature of reality, the nature of man and the universe. He goes to experience because

experience is a reality, and it is only in experience that our own reality and the realities of the universe reveal themselves to us. To state it otherwise, the ground and the order of the universe are revealed in experience; experience, therefore, is the subject-matter of Philosophy. That is, experience is for Philosophy what plants are for botany, the cell for biology, and language for philology.

In order to avoid possible misunderstanding, I define more particularly what we mean by saying that experience is the subject-matter of Philosophy. The philosophic material furnished by experience does not consist primarily of the contents of consciousness. It is not what we know or how we feel or what we purpose; neither is it the objects of which we have knowledge, or concerning which we have feeling, or with respect to which we determine our activity. These are contents of consciousness; and the subject-matter of Philosophy is primarily, not the content of consciousness, but experience *as such*, experience itself as that in which the conscious life of the subject is constituted. The great fact for Philosophy is that we have experience, that we come into conscious relation with what is other than self, that we know ourselves and the world, that we value objects and events, that we handle things and conduct affairs and determine our own activity, and that the self of each of us comes to realization in and through experience. This is the fontal fact of Philosophy. Philosophy studies experience as a fact common to all men; it does not deal with your individual experience or mine, except as our individual experience has community of nature with the experience of the race, or as it reveals what is essential to human experience.

Since experience is the subject-matter of Philosophy, he who philosophizes must take experience as he finds it; he must not make it over or transform it in any particular or degree. He must study critically the report which experience makes of itself, and by such study he must determine the significance of experience. It follows from

this that it is not the primary object of Philosophy to create belief. As a result of reflective activity beliefs will develop; but it is not the peculiar province of Philosophy to create beliefs or to defend them. It is rather its function to examine beliefs held, especially beliefs common to the experience of men, and to determine whether and how far they are in harmony with the whole of reality.

Philosophy must also keep in mind the fact that experience is an organic reality, a unitary whole. The parts of an organic reality—e. g., the members of the body—cannot be adequately studied except we relate them to the whole organism. Inasmuch, then, as experience is an organic reality, any phase of consciousness—as individual, social, moral, or religious consciousness—is incomplete by itself, and its full explanation requires that it be related to experience as a whole. In this connection, we also note the fact that reflective thought has suffered from an inadequate conception of rationality; it has been too generally taken to be synonymous with mere intellection. There is no mere intellection. As rational, man is not only intellective, but he has feeling, or affection, and he is conative—*i. e.*, he desires and wills. A whole experience is intellective, affective, and conative. All these phases are essential alike to experience and to rational activity.

The philosophical investigator may not accept any conclusion or view as true unless rationality certifies to it. The course of Mediæval Philosophy made that certain. And rationality will not certify to any view unless it appears to accord with the totality of experience. If it be found, however, that any belief is in harmony with the whole of experience and with a rational construction of man and the universe, continued acceptance of it is philosophically justified. It is not only justified, but, by so much as rationality is self-consistent and the universe is coherent, it would be irrational to refuse to accept it. We cannot enter upon the study of the universe without assuming its rationality, and hence its coherence and or-

derliness; and the response which the universe has given to our inquiries sustains this assumption. The universe is coherent and orderly. Since man is in and of the universe, the coherence of the universe involves that what is necessary to give value to personality and the life of personality has rational claim to acceptance as real. It must be in and of the order of the universe, or the life of personality would not only be valueless but incoherent with the universe in which that life has its being and of which it is a part. And that is why we insist that rationality, in the wider significance already indicated, requires us to accept that as true which is in harmony with the whole of experience and which makes for the highest valuation of personality.

In anthropological studies, there has been a tendency to give primacy to characteristics which are common to men in all stages of development; and good reason can be assigned by this science for so doing. This scientific method has led, however, to the ignoring or undervaluing of the characteristics of experience which are present in the highest stages of human development. We do not go to the sprouting acorn to discover the characteristics of the oak, nor to the embryo to learn what are the characteristics of the human body, nor to the earliest indications of consciousness in a child to determine what rationality is. These lower stages are of interest, and they present material of value to the student. In the case of the child, they reveal rudimentary rational activity; but the most highly developed rational activity gives significance to the earlier stages, and they set forth more inclusively and definitely what man is. The forms in which the Religious Consciousness manifests itself in the lower stages of man's development, have scientific value; but their testimony as to what this phase of consciousness is, is neither so full, so definite, nor so revelatory as that of the most advanced stages of experience. We do not get the meaning of endings by studying beginnings; in the philosophical method, we discover the sig-

nificance of beginnings in the endings. We find man in highly civilized man rather than in primitive man. In view of this we shall apply the following principle in our study: The most advanced stage in any development gives the fullest and, therefore, the most significant expression of the developing reality.

What we have said thus far will indicate the purpose and the point of view of these lectures. It indicates also the place we shall give to the phase of experience which we are especially to consider, viz., the Religious Consciousness. It likewise suggests our attitude toward the doctrine of the Existence of God. Belief in the existence of God did not originate through formal proof that He is; it is not a product of reflection upon the world-order; it antedates both systematic reflective thought and proof. From the beginning, philosophic thought has been confronted by the Religious Consciousness and its faith, in the lower stages, in many gods; and by its movement in the higher stages, toward unification of its conception of the divine in one God. Belief in God, as a superior reality with which we are intimately related, has the field of thought and persists in claiming the most serious consideration. Our question is as to whether a critical study of experience will help us to determine the rationality or irrationality of this belief; and for this study we take our standpoint within the Religious Consciousness.

II. CONSCIOUSNESS AND THE RELIGIOUS CONSCIOUSNESS.

1. *The Individual Consciousness.* The Plain Man is certain that he is and that there is an external world of persons and things and occurrences. In his sane moments he never doubts the reality of himself or of the external world of things and other persons and happenings. Reflective thought justifies this "common-sense" assurance.

At first view, our consciousness seems to set each of us, as an individual, over against the external world and

separate from it. A man tends to think of himself as completely individual, as having a complete self hood in himself and of himself; and he regards the world as apart from him and entirely independent of him. Reflection, however, makes the falsity of this conception apparent. We are connected with the world of things through our body; and our body is of like nature with the things of the world and is dependent upon them for its being. This fact negatives our assumed apartness and independence.

Idealism—which I regard as the true Philosophy—insists upon a yet more significant dependence. This more significant dependence is revealed in our consciousness of ourselves and of the particulars of the external world. This consciousness is, of course, possible only because the perceived external objects are actually existent. That we are for ourselves what the content of our consciousness is, and that we are dependent upon the external world, at least in part, for that content of consciousness, may not be rationally questioned. It is just as true, however, that consciousness is possible only in and through consciousness of what is other than self. To know an object it is necessary to distinguish it from what is not it; that is, one cannot be conscious of himself except as he is also conscious of what is other than himself. In other words, one is dependent upon consciousness of the reality of the world, and thus upon the world, for consciousness of self. But self-consciousness is essential to our rationality, and hence to our being. As a consequence, our consciousness of the seeming apartness of the world and ourselves and our self-consciousness are due to the fact that we and the world are not wholly apart from and independent of each other. If I were apart from and independent of the world, as I naively thought before reflection, if I were in all respects “an other” as to the world, I had never known either the world or myself. The world of each of us is “our other,” “our complementary other” without which we could not be; or if we—assuming the impossible—could be without the world, we could not know that we

were. The world of each of us, then, is "our other," not merely in respect of our being physically dependent upon it for being and for content of consciousness, and thus for consciousness itself; but our capacity for knowing other persons and things and for apprehending occurrences is not an independent self-sustaining attribute. The capacity for knowing, which is potential at birth, becomes actual in and through our intercourse with the external world. It is in and with our knowing the world about us that self-consciousness, an essential element of human individuality, arises. Our personality, our irreplaceable individuality, has its roots, then, not in our separateness from the world of the not-self, but in the principal* oneness of the world and ourselves. That is, the individual subject and the world are rooted in a common principle.†

2. *The Social Consciousness.* We now pass to a consideration of a more significant reality, to a phase of consciousness which must be recognized if we would understand our individual consciousness. No man is a complete one, even as to his private personal consciousness; he is, as Plato said, "one of many." Your consciousness, which quite naturally appears to you to be so entirely your own, is a consciousness in which you partake with others, and others with you. Your attitude toward life and its experiences, your conception of right

*Principal. This word is marked "obsolete" in our dictionaries; nevertheless, I use it because it says just what I wish to say in this connection. It takes its meaning from the primary meaning of *principium*—origin, or source. My thought is that we and the world have a common ground, that our consciousness of self and of the external world implicates the oneness of ground of subject and object.

†Principle. This word is usually taken to mean a fundamental truth; but it primarily signifies, not a fundamental truth, but a reality which is the source or origin, the ground or permanent cause, of that of which it is the principle. The connection will indicate in most instances, where this term occurs, that I have in mind a fundamental reality, not a fundamental truth.

and wrong, your speech—through which your thinking is mediated—all come of your participation with others in an experience which is common to you and them. But your attitude toward life and its experiences, your accepted moral principles, and your thought are expressions of your real self; and in no section or moment of them are you wholly isolated from others. As a matter of fact, the isolated individual consciousness and self are not actual; they are mere abstractions. Yet some have spoken of the actual individual self as imperviable, as having a wholly private experience. Their thought is that each of us has in his own individual consciousness a world which is entirely his own, in which he lives quite by himself. This is a serious misconception of consciousness. The consciousness of each of us has its being in a whole of consciousness which we may denominate "The Social Consciousness," and it derives its essential characteristics from our participation with others in this common consciousness.

The self which they describe who regard the individual as the real self, is torn away from the source of our conscious self, *as a self and not a thing*. The answer which experience gives to the question as to how we come to know ourselves to be selves and other than things, makes this evident. The child at first regards things as much the same with himself as thinking, feeling, and willing; and he so treats them. That is, he takes them to be of a kind with himself, to be participants with him in experience. Later, he distinguishes between them and persons, and he comes to regard them as different in kind from himself. Along with the development in thought of this distinction, there develops the distinction of persons from things; and he ranks himself with persons. He and persons are for him of a kind; he and others are co-participants in experience. Persons are his fellows; he is a *socius* of others, and others are his *socii*. It is our cognized participation with others in experience, *i. e.*, the apprehended sociality of consciousness, that is

the ground of our knowledge that we are persons. Our consciousness of ourselves as selves is, therefore, from the beginning a social consciousness. All our activities and our thought respecting our activities are in some way connected with other persons. The language in which our thought is mediated is an expression of the social consciousness; and its availability for intercourse is limited by fellowship in consciousness. An American who has acquired the French language, can understand one who is speaking French, because he and the person speaking have had sufficient fellowship in experience. Consciousness must be social that it may have the characteristics which we find in individual consciousness; and there must be individual consciousness that there may be social consciousness, for the only consciousness possible to society is a composite of that of the individuals of whom society is composed. Our social self—our consciousness that others are of our kind and are fellow-participants with us in experience—is the center of all our experience. In a word, our consciousness is constituted in the social organism, and the social organism is a factor in the constituting of it.

3. *The Moral Consciousness.* The next stage of our thought connects it with certain concepts: "right," "good," "obligation." These concepts introduce us to the moral consciousness, and this arises in the social consciousness. The society in which we grew up insisted that we should condition our actions by always seeking to be "right" and doing what is "good." We were taught that the rights of others set bounds beyond which we should not attempt to pass; that there were for some persons provinces of privilege which were closed to us because we were not of their kind—as that "grown-ups" might do what children should not, or the teacher what the pupil might not; to make it general, that we were under obligation to seek the good and do the right. Thus our ethical sense developed in our social relations, in our recognition of these relations and of what is involved in

our being members of the social organism. The individual is held to owe it to society so to order his activities as to aid in the conservation of the social organism and in the advancement of its interests; and this requires that his ethical judgments shall accord with those of society, and that his conduct shall not contravene social ethical principles. From this there follows the obligation to develop the social virtues—e. g., truthfulness and justice; for falsehood and injustice would destroy the social organism, and truthfulness and justice promote the interests of society.

But the social organism is not fully developed; its members are not perfectly moral. Hence conflicts arise between the interests of society, as judged by society, and the individual's conception of his own interests. The fact that there are such conflicts indicates that neither society nor the social organism is ultimate. By so much as the universe is orderly and thus coherent, there must be an order that transcends† that which is expressed in the social consciousness; there must be an order in which the seeming conflict of social and individual interests is resolved. If there were no such order, we would have an unavoidable and irresolvable incoherence. We have found that the individual and the world are rooted in a

†Transcendence and Immanence. Take the case of a man who originates a business enterprise and carries it on. He transcends that business and is at the same time immanent in it. The business is not complete in itself; it is dependent upon him for its beginning and its continued being, and it cannot be explained apart from him. His immanence in it gives it its being and activity; and it finds its completion and its explanation in him. The immanence of the business man in his business does not make him numerically one with the business; he retains his individuality, and the business is an individual object other than the man. What is true of transcending and transcended reality, is also true of a transcending and transcended law; e. g., the law of gravitation as transcending the law of falling bodies. There is no transcendence apart from immanence, and no immanence apart from a transcendent. What transcends, comes to expression in what it transcends; what is transcended derives its being from, and finds its completion and explanation in, the transcendent.

common principle, of which both the world and the individual are expressions. We have also found that their ideal development is secured only through their ideal identification with this principle, which transcends both of them. So are society and the individual rooted in a common transcending principle. Since we are in a universe and not a multiverse, the experienced contradiction between the individual and the social conception of interests must be resolved in the ground of both. Either this, we repeat, or we have here an irreconcilable opposition and an incoherent, *i. e.*, an irrational, universe; the latter is unthinkable. The recognition of an ethical principle which transcends both the social and the individual consciousness, is essential to a rational conception of the community in nature of society and the individual.

4. *The Religious Consciousness the Transcendent Principle of the Moral Consciousness.* In the religious consciousness we find a principle recognized, in which the conflicts of the individual and the social ethical consciousness are resolved. The religious consciousness transcends the social consciousness and is its proximate ground. A transcendent principle includes what it transcends and is immanent in it; and what is transcended derives its being from, and finds its full explanation in, what transcends it. From this it would follow that the moral consciousness derives its life from, and finds its explanation in, the religious consciousness or the ground principle of the religious consciousness. It would be interesting to trace in detail the relation of morality to religion; but there is insufficient time for that, and it is not essential to our purpose. Two suggestions must suffice.

The concept "right" takes us beyond the social consciousness. Rightness does not consist in conformity to an external standard or in the formal ordering of conduct in keeping with an authoritative word. A man is right insofar as he is ethically at one with the norm of personality, insofar as he freely wills in conformity with

the norm. The ethical norm for man must be a personality of whose nature "right" is an expression. The mere social consciousness does not present such a norm, neither can it; but in the religious consciousness man regards himself as related to his norm. This is peculiarly true of monotheism.

Further, men deem themselves under obligation to observe the social ethical conventions. Nevertheless, it occurs not seldom that individuals who keenly feel such obligation oppose the will of society and claim that they are right in so doing; they insist that their obligation to be and do the "right" impels them to such opposition, that they are not morally free to follow the social rule. In justification of their opposition, they plead a law which, they say, overrules the social judgment as to what is right. Such claims have increased in frequency and variety with the ascent of man from the more primitive stages; and the recognition of an unconditioned authority which transcends the social law, has become more and more marked as the race has advanced. This opposition by individuals to the ethical conventions of their time and place has been a potent factor in the development of political and religious liberty and the elevation of ethical standards. In this refusal to accept social ethical deliverances as final and obligatory, there is recognition of an ultra-social ethical principle. The religious consciousness derives its life from belief in the reality of such a principle. This principle has been individualized—in the more advanced religions it has been personalized—in the object of worship, *i. e.*, in what the religious consciousness of the individual worshiper holds to be the source of the highest ethical law.

5. *Implications of what we have discovered.* We concluded that the seeming opposition of subject and object is simply the apprehension of two realities which are complementary. Being complementary, they are not opposed, but are essential to each other. Their separateness and apparent independence are reconciled with their

actual inter-dependence through their being rooted in a common principle of which they are distinguishable, but complementary, expressions. We also concluded that the individual personalities in the world are at root not separate, but have community of consciousness; and this community in consciousness is the proximate ground of the social organism. Ethical consciousness is developed in the development of the social consciousness; and this consciousness finds expression in the concepts "right" and "good" and "obligation." For the explanation of these concepts we must pass beyond the social organism. They imply authority and a norm; and the norm must, in the nature of the case, be personal. The worshiped object of the religious consciousness is for the worshipper such a transcendent principle. The conceived nature of that principle is thought of by the worshipper as the norm of personality. In the most highly developed religious consciousness, the one God, the ground of the human individual, is this principle and norm; that is, God is so related to man in that stage of religious consciousness as that he is not only transcendently personal, but also immanent in the individual. We have likewise discovered that the ethical consciousness presents opposition and divisiveness. This opposition and divisiveness have their reconciliation and unification in a consciousness which is ultra-social, *i. e.*, in the religious consciousness. We are thus brought face to face, in the consciousness of the race, with the ultimate unifying and inclusive principle of experience, the unifying and inclusive principle of the universe.

We call special attention to four facts which are involved in what we have discovered: (1) If we would find the unifying and explanatory principle of our consciousness of ourselves and the world, we must inquire of the religious consciousness; (2) The ethical norm is expressed in the object of worship; (3) In the most highly developed religious consciousness this object is Person, and that accords with what is essential to the ethical

norm; (4) The Philosophy of the Religious Consciousness is that for which all other Philosophy is but a preparation. The vastness and import of its claims and its significance for all else give it primacy in Reflective Thought. The fontal fact in the religious consciousness is that in it man completes the actualization of what is implicit in his consciousness of the external world and of self, in his conception of God, the self-subsistent person, as the ground of Being and Activity, the explanation of the universe and the norm of Personality.

THE SIGNIFICANCE OF WHITEFIELD.

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The eighteenth century in English history was crowded with events, but none of them were more important at the time or more significant for the years to come than what is known as the Evangelical revival. And no man had a larger part in making this religious movement what it finally became than George Whitefield, the first evangelist of his time and perhaps of all times. Above the materialism of his day, above its dim ideals and expiring hopes, above a society in which cold reason dominated the intellect, the will and the passions, above a politics which was absolutely self-centered and self-interested, above a philosophy which had become critical and objective, above the unreasonable self-complacency of the men who strut through the courts of the Georges, his voice is heard, asking, nay demanding, that men shall remember that no one of them lives by bread alone, and that all is lost if the heavens speak to them merely of the stars and not at all of a living and ever-present God. Nor did this man cease his crying in the wilderness until there were set in motion forces which were to remake England and work out finally in the social interests and enthusiasms of our own day.

To understand Whitefield, it is not so necessary that the events of his life shall be repeated as that there shall be a clear understanding of the times in which he lived. For the political and social conditions and ideals of his day reacted upon the Church and upon religion, and Whitefield was an answer to this reaction, a reaction upon a reaction if you will. The purpose of this paper, therefore, is to picture certain aspects of the life of his day, to touch very briefly upon the life and work of this great man, and to make certain comparisons and suggest certain inferences.

The first thing to be noted about the England of the eighteenth century, and especially of the first half of the century, is that her one great ambition and ideal was expansion. There had come to her the vision of what in these days we should call world-power, and all her might was directed to the attainment of this end. Add to the striving for colonial growth that for industrial and commercial expansion, which are really parts of the same movement, and you have at once the dominating characteristics of eighteenth century England. The contest for supremacy had narrowed gradually into a strife between two powers. Spain and Portugal which had once been serious contenders for world-dominion had dropped out of the race; Holland was yet to be reckoned with, but as the century wore on her energies became, through force of circumstances, more and more confined. England and France remained as the two contenders, and the eighteenth century, especially in the first half of it, witnessed a battle royal between the two.

War between France and England was a new thing. In the sixteenth and seventeenth centuries the two countries had been by no means persistent enemies. In fact during the seventeenth century an Anglo-French alliance had been the rule. But the eighteenth century is a period of almost constant war between the two powers. During this period England is seven times in war. There is the European war, lasting from 1689 to 1697, in which she was involved by the Revolution of 1688. Then came the war of the Spanish succession, from 1702-13. Later was another war lasting from 1739 to 1748, in which occurred the battles of Dettingen and Fontenoy. The Seven Years' war was fought from 1756-63. In this took place the battle on the Heights of Abraham, the death of Wolfe, and the conquest of Canada. The American war was fought from 1775 to 1783. And the century closed with the two wars with revolutionary France, the one lasting from 1793 to 1802, and the other from 1803 to 1815. Nominally there was peace in the middle of the century, but actually

there was struggle. For during this period, the question of the boundary of the French and English settlements in America, of the limits of Arcadie and Canada was very acute. Between 1748-56, a period of peace, there occurred the well-known incidents connected with Fort Duquesne on the Ohio River and Braddock's defeat, and on the other side of the world the struggle of Dupleix and Clive in India, and the defense of Arcot.

The first impression of this whole period is one of confusion. In his "Expansion of England," however, Prof. Seeley gives the key. He shows that five of these wars are wars with France from the beginning and that the other two, beginning as wars with Spain and the American colonies, ended as wars with France. There were two great wars with France at about the juncture of the seventeenth and eighteenth centuries; there were two more at the junction of the eighteenth and nineteenth centuries. Near the middle of the eighteenth century, there was another great war of England and France, and as prelude and afterpiece to this great war, there was a war with Spain which turned into a war with France, and a war with America which turned into a war with France. It was a period of gigantic rivalry between France and England.

The war of the Spanish succession was really a trade war. France threatened by establishing her influence in Spain to enter into the Spanish monopoly of the new world, and to shut England irrevocably out of it. The practical results to England of the war were the conquest of Arcadie and the Asiento Contract which for the first time made England a slave-trading power on a large scale. The triple war in the middle of the century is the decisive duel between France and England for the possession of the new world. They were rival candidates for a world-dominion and fought bitterly. France had begun her settlements in North America at about the same time as England. If England had colonies on the coast, France had the St. Lawrence and the Mississippi rivers. It was Frenchmen, moreover, who first conceived the design of

conquering India. The first Englishmen in that country found themselves in a state of hopeless self-defense. These two great lands represented the prize of almost incalculable value for which the two nations contested. England finally won, and yet the two wars at the beginning of the nineteenth century may rightly be viewed as despairing efforts of the vanquished to regain the prize. Through Egypt, France sought India, as possibly in later times through the Euphrates valley Germany was reaching out towards the same goal.

This struggle marked very strongly the national life and character in England. Materialism became dominant. Wolfe's victory at Quebec, as has been said, was "one of a long series which to contemporaries seemed fabulous, so that the nation came out of the struggle intoxicated with glory, and England stood upon a pinnacle of greatness which she had never reached before." The Englishman's boast was

"That Chatham's language was his mother tongue
And Wolfe's great heart compatriot with his own."

As might have been expected, this period marked the establishment and growth, in England and on the Continent, of standing armies, out of which most important and perhaps disastrous effects have come to posterity.

A second prominent feature of the life of this period is found in the increasing industrial prosperity and in the consequent growth of the cities. England was a very different land from what it had been in the days of the Tudors and the Stuarts. Trade had wonderfully increased and was claiming an ever increasing place in the thought of the nation. The great manufacturing industries were springing up, stimulated in part by the enlarging colonial possessions. England was no longer supplying her own needs alone; she had become, or was fast becoming, the supply-house for colonies situated all over the world. Mines were being opened in regions which

before had been lonely country wastes. The natural result was the bringing together of large populations. Manchester, Liverpool, Birmingham, Newcastle, which formerly had been little more than villages were fast becoming large and important towns, while in some sections of the country, both north and south, great colliery districts were growing up. These towns did not take on the proportions which they began to assume in the latter part of the century, after the coming of machinery had again revolutionized industry, but the growth was large and had a marked effect upon the thought and customs of the time. As so often happens a time of enlarging cities and of increasing commercial prosperity becomes a time of religious deadness.

A third general condition needs to be mentioned in any survey of the period. This is the extremes of condition which the society of the time provided. On the one side was extreme wealth; on the other abject poverty. On the one hand was a cultured and idle wealthy class; on the other, an ignorant, over-worked, brutalized, irreligious laboring class. To picture accurately the conditions among the working classes is difficult. Life was very hard and rough in these growing towns and collieries. There were no laws for regulating either factories or collieries. Children of nine and ten years of age, apprentices, were little more than slaves. Women worked, almost naked, in the coal pits. Fighting, bear-baiting, and drinking were the only amusements the people knew. Day schools were lacking, except for a few grammar schools founded at the time of the Reformation, and for a few middle-class academies conducted by the Non-conformist ministers. For fifty years hardly a new church had been built, the one little parish church serving now for a population of thousands, many of whom were growing up in a neglected, brutal, ignorant life such as we can hardly imagine today.

Mention was made of the criminal code. Probably an age may be known by its treatment of criminals, and

so a few details are to the point. In London, there was a public execution of criminals every six weeks. The condemned were taken through the streets in carts, each man or woman dressed in his best clothes, with white gloves and button-hole bouquets. Those that died merrily were said to die like gentlemen. Applause from the crowd was frequent in the case of a particularly reckless or care-free criminal. Public opinion did not for some reason approve of hanging in the case of women, and consequently women who murdered their husbands, or who were guilty of certain other offenses, were publicly burned, under a law which was not repealed until 1790. A stake 10 or 11 feet high was planted in the ground; an iron ring was fastened near the top, and from it the culprit was hung while the fagots were kindled under her feet. The law enjoined that she should be burnt alive, but in practice that sentence was usually mitigated, and she was strangled before the fire reached her body. The law which condemned a man guilty of high treason to be cut down, when half hanged, to be disembowelled, and to have his bowels burned before his face, was still executed in ghastly detail.

If conditions were thus among the baser elements of the population, they were equally unfortunate in the Court and among the higher classes. The time was marked by a passion for gambling. Get rich quick schemes followed one another in rapid succession, a typical one being the South Sea bubble; all kinds of wild speculation were rife. The coarseness of the Courts of George I and II has not been too strongly pictured by Thackeray and others. The novels coming from this period bear their own witness.

During the early years of Sir Robert Walpole's administration, there was no joke which obtained greater currency among the upper classes of society than one to which Lady M. W. Montague refers in a letter to the Countess of Mar (1723)—one which asserts that certain statesmen were then engaged in "cooking up a Bible at

a hunting-seat in Norfolk," for the purpose of excising the word "not" from the Decalogue and inserting it in every clause of the creed. "It certainly might be carried on with great ease," she says, "honor, virtue, and reputation, which we used to hear of in our nursery, are as much laid aside as crumpled ribbons."

Men's religious views are very much influenced by the character of their times. Custom helps to make morals even as morals create customs. Unless the religious spirit is very much alive, it soon becomes a replica of the spirit prevailing in the community. This was true in eighteenth century England. I am aware that it is very difficult to picture the religious temper of another day. The evil flaunts itself while the good endeavors that its light shall not be flaringly conspicuous. And yet the testimony regarding the period under discussion is all of one sort, and we probably must concede its truth.

The truth seems to be that there was a public adherence to the forms of religion and a private ridiculing of its substance by a large portion of the governing class. There was a kind of benevolent neutrality between rival religions. What religious interest there was, was almost entirely intellectual. Even Butler seemed to think of religious controversy as something comforting to himself rather than as useful to others. Of religion as a matter of thought and of disputation there are many evidences. Of religion as a life, there are few signs either in the higher or lower classes.

The corruption which pervaded Parliament also pervaded the appointments of the Established Church, while dissenting churches and others were occupied in trying to hold what they had, without making any impression. The lower clergy were scandalously underpaid and had low social rank. "Church preferment was bestowed chiefly in regard to some family or political influence. The occupants of the episcopal bench would seem to have had no consciences in the disposition of their patronage, or, if they had any, they

stified them. They regarded it simply as a means of benefiting their family and friends. To cures of souls and cathedral stalls, it was their customary plan to present their sons and their nephews, and, in default of these, their examining chaplains, or their college friends. Clerical non-residence was the rule, and the pastoral care of the parishioners was confided to a curate, whose services were enlisted at a stipend oftentimes far lower than that which was received by a groom or coachman."

Many pictures have been given of the heavy-drinking, fox-hunting country parson. All were not such, happily, and yet this type was too common. The best that can be said of the town clergy is that they were indolent and worldly. They made it their aim to preach sermons to the "refined understanding," and the presence of the "unsavory multitude" was often resented. "When a popular preacher brought the poor flooding into the church, the wealthier members fled, locking their pews behind them to keep out the poor, the church-wardens would cut off the light, and the pulpit be illumined by a solitary candle in the hand of the preacher. Such was the recorded experience of William Romaine, lecturer at St. George's, Hanover Square, and at St. Dunstan's, Fleet St.—a man of blameless life and devoted character. Even if this incident is not typical, it is difficult to ignore the force of Chesterfield's solemn private warning to his son that it was a vulgar error to regard clergymen as necessarily hypocrites,—or of Voltaire's published assertion that England was the most irreligious of countries." (Camb. Modern History.)

As late as the closing decades of the century, the poet Cowper could say of the average parish priest that he is

"Loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme: at once rapacious and profuse,
Frequent in park with lady at his side,

Ambling and prattling scandal as he goes,
But rare at home and never at his books."

while in another place he speaks of

"The things that mount the rostrum with a skip
And then skip down again, pronounce a text,
Cry, 'hem,' and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene."

Meanwhile the great multitudes were growing up, concerned with the expanding industrial, commercial and political greatness of England, but irreligious to the backbone, and oftentimes ignorant and brutalized.

In the American colonies matters were somewhat different, and yet they were decidedly not encouraging. Politically a time of peace was displaced by restlessness which was beginning to foretell revolution. Walpole's plan was to create a great colonial empire. The colonies should raise the raw material; the mother country should manufacture them. Consequently he put tariffs on manufactured goods introduced into England and took them off raw products. France had an idea that there might be a scheme which would mutually benefit colonies and mother country. England was concerned with the mother country alone. Her diplomacy at this time was entirely selfish. Measure after measure emphasized this. One of the most important, though not often quoted, was the Colonial Manufactures Prohibition Act of 1750 which forbade the manufacture of bar or pig iron in the American colonies, and provided for the abolition of colonial slitting mills, tilt hammers, and iron furnaces. A preference was, to be sure, given to colonial raw iron as against continental, but this act, seriously affecting a growing New England industry, marks the active beginning of New England opposition to Old England. In the minds of the colonists, from tariff tyranny to kingly tyranny was but a slight step, and when the second did not exist, they

could easily imagine it. There was, therefore, in the colonies a political ferment whose effect is generally to deaden religion.

Religiously, it seems to be true that the "slack calm of scepticism" prevailed. "The high consciousness and citizenship of the first generation, the lofty sense of a peculiar mission had degenerated into petty, local strifes, mere wordy disputes about trifles."

New England Puritanism was fast becoming a matter of memory alone, and in its place was found what has been aptly described as "polite religion which disturbed no man's conscience and excited no man's sensibilities." The boundaries between the church and the world were almost broken down. The church was filled with men and women who gave no evidences of conversion. Discipline was a thing of the past and immorality in the church no longer called forth the oldtime censures. The vitality was gone from faith, and preaching was colorless and without discrimination.

The ministers were like their people. Some of them were noble men, but many were not regenerate and were besides skeptical in regard to fundamental doctrines. Being perfectly secure in their position, they took life as easily and pleasantly as possible. Shining exceptions were to be found but the most "had settled down into a dull routine of Sabbath-day performances, and were spending their week-day hours, when not engaged in the preparation of their hasty discourses, in the improvement of their parsonage lands, the indulgence of their literary tastes, or in friendly correspondence and social intercourse with each other, and with those distinguished men in civil life who courted their society, and respected their respectability, or sought to avail themselves, for their own purposes, of their unbounded influence."

This same complaint is voiced in the report of the Associated Churches of Connecticut to the Governor, Council, and General Court of 1715. After due inquiry, they reported a lack of Bibles in some families, and of

“domestical government”; great neglect of public worship, also of “catechizing”; irregularity in commutative justice; “tale-bearing, defamation, and intemperance,” “calumniating and contempt of authority and order, both civil and ecclesiastical.” Their remedy was to make more laws and to strengthen the administration. In fact, when religion is dead, people generally become very anxious about the minutiae of conduct, and there ensues an absurd exaggeration of little things. What we should think matters of manners, these people made matters of morals. Their conscience was oppressed by these petty crimes until they were becoming sore in their heart, and ready to respond to any appeal which would promise freedom.

Possibly, in connection with this, Whitefield’s note in his journal on Boston may be of interest. “Boston is a large, populous place (18,000 in 1742), very wealthy. Has the form of religion kept up, but has lost much of the power of religion. Ministers and people are obliged to confess that the love of many is waxed cold. Both, for the generality, seem to be too much conformed to this world. There’s much of the pride of life to be seen in their assemblies. Jewels, patches, and gay apparel are commonly worn by the female sex, and even the common people I observe dressed up in the pride of life. And the little infants that were brought to baptism were wrapped up in such fine things, and so much pains taken to dress them, that one would think they were brought thither to be initiated into, rather than renounce, the pomps and vanities of the wicked world. One thing Boston is very remarkable for, the external observance of the Sabbath.”

Into conditions such as this, George Whitefield came, and the effect upon people, moulded by such influences as I have described, of his simple preaching was most startling. It is not the purpose of this paper to give a review of his life. The main events of his life, including his relation to the “Holy Club” at Oxford, his influence upon the Wesleys and the whole Methodist movement, his journeys to America and his interest in his Georgia or-

phanage, his wonderful evangelistic tours of this country and of England, I assume to be well known. At the beginning he was a great stickler for form. Like Wesley he was inclined to feel that it were better that men should not be saved at all than that they should not be saved in Church. Later, pushed out of the Church of England pulpits, although an ordained clergyman of that communion, he began his field preaching, becoming an apostle to the multitudes, and so influenced Wesley that the latter finally noted in his journal that he had consented to be "yet more vile" by preaching elsewhere than in a church.

Inasmuch as this field preaching set the keynote of the new movement some description of it is in order. I quote from Lecky an account of it which is almost identical with that which I have found in several places.

"At a time when he was himself excluded from the pulpits of Bristol, and was thus deprived of the chief means of exercising his talents, his attention was called to the condition of the colliers of Kingswood. He was filled with horror and compassion at finding in the heart of a Christian country, and in the immediate neighborhood of a great city, a population of many thousands, sunk in the most brutal ignorance and vice, and entirely excluded from the ordinances of religion. Moved by such feelings, he resolved to address the colliers in their own haunts. The resolution was a bold one for field preaching was then utterly unknown in England, and it needed no common courage to brave all the obloquy and derision it must provoke, and to commence the experiment in the midst of a half-savage population. Whitefield, however, had a just confidence in his cause, and in his powers. Standing upon a hillside, he took for his text the first words of the sermon which was spoken from the Mount, and he addressed with his accustomed fire an astonished audience of some 200 men. The fame of his eloquence spread far and wide. On successive occasions, five, ten, fifteen, and even twenty thousand were present. It was February, but the winter sun shone bright and clear.

The lanes were filled with the carriages of the more wealthy citizens whom curiosity had drawn from Bristol. The trees and hedges were crowded with humbler listeners, and the fields were darkened by a compact mass. The voice of the great preacher pealed with a thrilling power to the very outskirts of the mighty throng. The picturesque novelty of the occasion, and of the scene, the contagious emotion of so great a multitude, a deep sense of the condition of his hearers and of the momentous importance of the step he was taking, gave an added solemnity to his eloquence. His rude auditors were electrified. They stood for a time in rapt and motionless attention. Soon tears might be seen forming white gutters down cheeks blackened from the coal-mine. Then sobs and groans told how hard hearts were melting at his words. A fire was kindled among the outcasts of Kingswood, which burnt long and fiercely, and was destined in a few years to overspread the land."

Such scenes were repeated all over England. Whitefield did not stop to gather up the fruits of his work. That was left for men like Wesley. He was an agitator, whose business it was to stir the divine fires, and to this task he gave himself utterly. He seems to have been able to stir all sorts and fashions of men.

Possibly I could not better show the effect of such preaching in this country than by quoting at length from Benjamin Franklin's Autobiography what that rather cold-blooded individual has to say about him.

"In 1739, arrived among us from Ireland the Reverend Mr. Whitefield who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches; but the clergy taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much

they admired and respected him, notwithstanding his common abuse of them, by assuring them that they were naturally half beasts and half devils. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town on an evening without hearing psalms sung in different families of every street.

He had a loud and clear voice, and articulated his words and sentences so perfectly, that he might be heard and understood at a great distance, especially as his auditors, however numerous, observed the most exact silence. He preached one evening from the top of the court house steps, which are in the middle of Market Street (Philadelphia), and on the west side of Second Street which crosses it at right angles. Both streets were filled with hearers to a considerable distance. Being among the hindmost in Market Street, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front Street, when some noise in that street obscured it. Imagining then a semi-circle, of which my distance should be the radius, and that it were filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than 30,000. This reconciled me to the newspaper accounts of his having preached to 25,000 people in the fields, and to the ancient histories of generals haranguing whole armies, of which I had sometimes doubted.

By hearing him often, I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetitions that every accent, every emphasis, every modulation of voice was so well placed and so perfectly turned, that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same

kind with that derived from an excellent piece of music.”

On his second visit to New England, Whitefield was much criticized. I am persuaded, however, that this was not so much his fault, inasmuch as the testimony is that his preaching “was in the manner moving, earnest, winning, melting,” as it was that of certain men who had tried to imitate him. The worst of these was James Davenport, minister of Southhold on Long Island, who went about “telling the people that they were imperiling their souls by listening to an unconverted minister. He waited on the ministers as he journeyed, asked them for a recital of their religious experience, which, if his request were granted, he often found unsatisfactory, and denounced them accordingly, as well as when they declined to gratify his curiosity. In a prayer on Copp’s Hill, he said, “Good Lord, I will not mince the matter any longer with thee, for thou knowest that I know that most of the ministers of the town of Boston and of the country are unconverted, and are leading their people blindfold to hell.” Whitefield thought that possibly he had not been careful enough, as he wrote to a friend, “Wild fire will necessarily blend itself with the pure fire that comes from God’s altar. It broke out and spread itself by the instrumentality of many good souls, who, mistaking fancy for faith and imagination for revelation, were guilty of great imprudence. Some unguarded expressions, in the heat of less experienced youth, I certainly did drop. I was too precipitate in hearkening to and publishing private information, and Peter-like, cut off too many ears.” He thought that possibly he had been “too unguarded” in his censures of ministers. He assured the Faculty of Harvard College of his sorrow that he had published his private informations, though from credible persons, concerning the Colleges, to the world.

In such criticisms there is doubtless an element of truth, but they are to be judged in the light of mental habits of men writing. And always over against them is to be placed such a reformation as Franklin described in

Philadelphia, and to the fact that, both in this country and in England, the preaching of Whitefield is known to be the beginning of a new era for all the churches, which showed itself, not only in religious work at home, but also in all kinds of movements for bettering the condition of the poor, and also for sending the gospel to the heathen. The Evangelical revival would never have been what it became without the preaching of Whitefield. And without that revival, the history of the 19th century would have been very different from what it actually was. Political and social conditions in the 18th century brought religion to its lowest ebb. But out of those conditions God produced a Whitefield, and in addition a Wesley, whose work abolished the conditions which had called for them. The modern world hardly realizes what a debt it owes to these men. It is not my intent to picture it in detail. But there are several very significant lessons which are suggested by this history.

1. The first is that materialism has within it the seeds of an inevitable reaction to the deeper things. Beneath the surface there flows the deeper current of man's life. I have thought that modern times are similar in many respects to the first half of the eighteenth century. There has been, in Germany especially, the same striving for world-dominion which characterized England at that time; and its effect on religious life has been the same. There has been in England and in the United States the same strife for commercial and industrial expansion, the same eager running after new gods. And under its influence, religion has become cold and formal, needful for the well-being of society but hardly a vital thing. There has come in the train of these things the same loosening morality, the same devotion to politics and business on the one hand and to women and sex problems on the other. Fifty years from now we shall blush to read that which today lies on our library tables. The conditions, as I see them, are not at all dissimilar; points of likeness are striking. And I think that it is being demonstrated also,

notably by one man who recently shocked Philadelphia very much as Whitefield and Wesley and the early Methodists shocked their times, that materialism as a philosophy of life runs for about so long, and then falls again before the proclamation, in terms however rude, of the everlasting gospel.

2. The second thing I notice is that man's life is relatively simple, despite the variety of his clothes and environment; and responds to a few fundamental doctrines. Whitefield's preaching was exceedingly simple. He talked over and over again on half a dozen or a dozen themes. "He avoided all abstract reflections, all trains of reasoning, everything that could fatigue the attention, or rouse the intellect to question or oppose. His preaching was based upon the most confident assertions, and it dealt almost exclusively with topics which, if firmly believed, can hardly fail to have a deep influence upon men. The utter depravity of human nature, the eternal tortures which are the doom of every unconverted man, the free salvation of Christ, the imminence of death, the necessity to salvation of a complete supernatural change of character, were the main subjects of his preaching." There were no dissertations here upon the duties of man, or upon themes relating to the authority of revelation such as his contemporaries delighted in. Man a sinner—Jesus Christ a Saviour—this was the essential message of his ministry.

3. And the other, and perhaps the most important of all among these lessons, is that he made an appeal to the emotions in a time when religion had become a matter of the intellect alone. In the debate between culture and emotion, he took the side of emotion and won.

Possibly this was overdone. One is almost inclined to think so when he reads what happened during the sermons,—how many fell to the ground convulsed with paroxysms of agony, how some lay without sense or motion, how others trembled exceedingly, or rent the air with piercing screams; how others imagined themselves pos-

sessed with demons and indulged in all kinds of queer antics. We notice too, that in the intense religious enthusiasm that was generated, many of the ordinary relations of life were disordered. Children were contemptuous of the commands of their parents, and clergymen of the discipline of their church. The whole structure of life, and almost all the amusements of life, appeared criminal.

But one must remember against what Whitefield was fighting. In his time anything that savored of originality or of fervor was an object of alarm and suspicion. Enthusiasm was everywhere denounced. "The use of the word 'enthusiasm,' " says the historian, "in the sense of fanaticism in the eighteenth century is singularly characteristic of the age. Any ill-regulated impulse came under this head, and it was a favorite term for discrediting an opponent, especially a religious one."

But to depreciate feeling is dangerous. It is as dangerous in our time as it was in Whitefield's, and is the tendency of our time as of his. Feeling is as essential in man as is intellect and no man can come to the fullness of truth without giving it a chance for expression. It was the rehabilitation of feeling that re-established on the earth true ideas of justice, and liberty and humanity. It is what changes religion from a speculation into a life. And Whitefield was on fire. His enthusiasm was perfect and contagious. He set the world on fire religiously, which was just what was needed. He overthrew reason from its false throne and gave the will and the feelings a chance. When some man will do the same for our cultured and self-satisfied time, we shall be in a way to go forward once more. This age has particular reasons for being interested in George Whitefield and in the zeal which could lead him to say, "Had I a thousand souls and bodies, they should all be itinerants for Jesus Christ."

BOOK REVIEWS

I. HISTORY.

A Century's Change in Religion: By George Harris, D.D., LL.D., Professor Emeritus of Amherst College and formerly Professor in Andover Theological Seminary. 267 pp. \$1.50. Houghton, Mifflin Company, Boston and New York, 1914.

Professor Harris' book makes interesting reading. The topic is inviting; many fine things are said, and a genial spirit breathes through it. But it is superficial. The author is very well satisfied with the situation today as contrasted with that of a century ago. What makes for that he mentions; facts like the increase of suicide, for example, he does not notice. That is symptomatic. He has evidently accepted with little reserve a rather radical attitude towards the Bible, and so quotes it when it agrees with him, and ignores it when it disagrees. The superficiality is seen in his treatment of such great themes as the Deity of Christ, the Trinity, the atonement, the resurrection and inspiration. Evidently his theological position leads him either to disbelieve or to disregard the historical facts presented in the Bible. Those facts, and the tremendous facts of experience with which they harmonize, do not receive justice at his hands. For example, he tells us that Paul disclaimed belief in the resurrection of the body because, forsooth, it was raised a spiritual body. Surely it would be nearer the truth to say that Paul explained the resurrection of the body rather than that he disclaimed belief in it. So his view of the atonement takes no notice of the fact that on the cross Christ was forsaken by the Father, or of the magnificent declaration of Paul in Romans 3:25. One is not surprised that Professor Harris reads: "Every Scripture inspired of God is also profitable," a reading which I venture to say is less likely Greek, foreign to the thought of Jesus and the Apostles, and a bald truism in this connection.

While one cannot but appreciate the genial spirit of optimism that runs through this book, one cannot but regret this cavalier treatment of the Scriptures, since it practically leaves us to our own subjective impression uncorrected by any reliable objective norm. The individual then becomes the measure of all things. But if we are equal to that task, there was no absolute need of Christ's coming among us at all.

J. H. FARMER.

The English Hymn: Its Development and Use in Worship. By Louis F. Benson, D.D. George H. Doran Co., N. Y., 624 pp. \$3.50 net.

One of the richest treasures of spiritual power in the Christian world today is the English hymn. Its influence is immeasurable in the life of individuals, nations and the world. Notwithstanding its great importance in the life and work of the kingdom it was not studied, in even detached portions, until well down in the nineteenth century. It was looked on from the purely practical standpoint of the church and its work rather than from the point of view of the historian and scientific student. Even the church received little or no benefit from the historical study of its own treasures. In this respect the English-speaking world has been far behind the Germans, who have long studied their hymns from the scientific point of view.

Our lack is at length supplied by the volume under review. It is beyond question the most important and valuable work on the English hymn that has ever appeared. It is scientific in spirit and method, accurate and full in the vast amount of information which it furnishes, philosophic in its broader dealing with the great historic movements which have determined the character of the hymnody of any given period. It is precisely what its title indicates, a history of the development of the hymn rather than a series of sketches of hymn-writers. The hymn is treated in relation to the history, of the times in which it appeared, the life of the author, the church or denomination from which it sprang, the great religious movement to which it belongs, etc. Naturally there is a vast amount of information about hymn-writers, editions of hymn-books, controversies over Psalm-

singing *versus* hymn-singing, and other matters of interest to the historian and antiquary. The text of the work would have been more readable if these matters had been relegated to footnotes as the Germans are accustomed to do; but the author, as he tells us in the preface, deliberately chose to put them in the text, believing that in the long run this would be better. Undoubtedly they will be of small value to the average reader, but they ought not to deter hosts of pastors from a careful reading of this most valuable study of the English hymn. Such antiquarian details can be easily omitted by the reader who is interested only in the broader aspects of the subject. For the historian of the inner life of the Church they are indispensable. All classes of readers will find the volume of the highest value.

The work cannot be reviewed in detail. Suffice it to say that its scholarship, its spirit and method, its fairness to all denominations and parties with many of which the author does not sympathize, its objective treatment of the whole complex and difficult theme, is altogether admirable. It ought to have an extensive sale and wide reading. Its circulation and use will be a blessing to the English speaking world.

It is provided with an extensive and admirable index. A bibliography should have been added.

W. J. MCGLOTHLIN.

Did Jesus Command Immersion? An Exhaustive Study of the Word "Baptize." By J. Gilchrist Lawson. Cincinnati, The Standard Pub. Co., 1915. 277 pp. \$1.00.

In the preface the author declares that it has been his "intention to make this treatise the most exhaustive, conclusive, and impartial, and at the same time the most condensed, work on the subject of baptism. For this purpose, he has ransacked the leading libraries of America and Europe, and especially the library of the British Museum; and such a fund of information has been condensed into these pages as has never before appeared in any volume on the subject of baptism. Almost every important work on the subject has been at the writer's disposal, and he has availed himself of the information contained in them, always

verifying the quotations from the original sources so far as possible."

In spite of the prejudice which an introduction like this inevitably arouses the reader will find the book useful. It is a thesaurus of quotations from dictionaries, commentaries, histories, cyclopedias, fathers, liturgies, etc., of all the various Christian denominations as to the act of baptism in the primitive church and its history in succeeding centuries. The array of scholarship as presented is unanimous in favor of immersion as the act or "mode" of baptism. Of course many men of some pretensions to scholarship could be quoted on the other side of the question; and yet as shown here and as every man acquainted with the literature knows, the overwhelming weight of scholarship, ancient and modern, is with the view that immersion was the exclusive practice of the primitive church.

The author could have made his work more useful by arranging his quotations according to some order and giving more extended notes of explanation on the place and significance of the writers whom he quotes. Notwithstanding this defect every one who is seeking quotations on the subject or the act of baptism will find this work of great help to him.

W. J. MCGLOTHLIN.

II. HOMILETICAL AND PEDAGOGICAL.

Criticisms of Life—Studies in Faith, Hope and Despair. By Horace J. Bridges. Houghton, Mifflin Company, Boston and New York, 1915. 295 pp. \$1.50.

The Author is a Minister of an Ethical Society. These societies declare, that, "Moral perfection is the only rightful object of worship, and it is equally worthy of unconditional reverence whether it be embodied in a super-human person whose power is infinite, or in the feeblest and least fortunately circumstanced of human beings." They therefore "assert the supremacy of the Moral Ideal as God above all Gods worshipped of all nations."

To define God as the Moral Ideal is not to deny the reality of God; rather, "It is equivalent to saying that God is the supreme reality." "It is also equivalent to identifying God with the human and natural." "Super-individual" the ideal "undeniably is . . . but super-social it is not . . . Nor need we be concerned either to prove or disprove its transcendence in this sense." This view of God, "Based as it is on ethical psychology and built up out of elements of experience, is a view which makes atheism impossible."

This brief summary indicates the author's doctrine of God, and at the same time suggests a criticism of it. The doctrine is gathered professedly from experience, not one man's, but man's. But is it not strange that Christ's experience and the apostles' experience of Christ are quietly ruled out, and so the author practically rules out all the great historic facts which gave birth to Christianity.

Why can he do so? Because one of his fundamental assumptions is that "Miracle is incompatible with the very existence of human society." So he cannot believe in "the physical resurrection, or in the continued self-conscious existence of the invisible personality of Jesus Christ after death," nor can he regard Christ as "the central sun of the moral and spiritual system." But the miracle of the sinlessness of Jesus he has never faced, nor has he begun to give due weight to the testimony of those who were companions of Jesus, and were transformed by him.

Mr. Bridges leaves us with a Moral Ideal—a cold impersonal God, the despair of the average man. He is in the 7th of Romans, not in the 8th where we find that gospel which to Paul, was the power of God unto salvation for the realization of the Moral Ideal. But this he knows not or rejects. And so the great wonder of the Fourth Gospel is never seen. He cannot understand this text: "No one has seen God at any time; the only begotten God, who is in the bosom of the Father, He hath declared Him." The God and Father of our Lord and Saviour Jesus Christ, with His warm love and His limitless grace, is unknown to the author.

While one regrets this pitiful lack, one cannot but admire the moral earnestness of the author, and the general good sense with which he criticizes Ellen Key and her "New Morality" of free love, and Maeterlinck, and other modern advocates of the right to commit suicide. In this he shows himself as conservative sociologically as he is radical theologically. In other chapters he scores Haeckel's "New Calvinism," Chesterton's reactionary theology, and Sir Oliver Lodge's unscientific evidence for immortality. In the chapter on the death of Captain Scott he pays noble tribute to that great Antarctic hero, and the book closes with an interesting epilogue entitled "In the time of war and tumults."

The author's Faith is in the Moral Ideal; his Hope, in the growing fruitage of experience; his Despair, "those fundamental and widespread moral blindnesses which sometimes tempt one to despair of the spiritual advance of humanity." It is the old story of having the will but not the power to achieve the ideal one approves.

J. H. FARMER.

The Oratory and Poetry of the Bible. By Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching in the Theological Seminary at New Brunswick, N. J. [Hodder & Stoughton.] New York, George H. Doran Company, 1915. 249 pp., \$1.25 net.

The author has undertaken a bold and difficult task—to give in the form of letters from contemporaries the story of many of the great orations of the Bible, including addresses of a number of the prophets of the old dispensation, of Jesus, and of the apostles Peter and Paul. The work is well done. The author's style is delightful, and he succeeds in making real for us the preaching of the Bible worthies. They live before us; we see them and hear them—are part of the crowds singing around them, and experience the thrill of their eloquence.

The latter part of the book is an intelligent and interesting discussion of the poetry of the Bible.

The book will be of value to preachers, enabling them better to enter into the spirit of the preaching of the Bible; and will in-

spire them to better preaching. It will be interesting to all classes of readers, presenting to them a sort of dramatic interpretation of certain very important parts of the Bible, and helping them not only to understand, but to feel the power of the Biblical message.

C. S. GARDNER.

The King's Standard. By Jonathan Duncan. Introduction by Henry A. Buttz. The Methodist Book Concern, New York, Cincinnati, 1915. 180 pp., 75 cts. net.

The merits of this book are seen chiefly in the fact that the author, while dealing with an old subject ("Sanctification," "Holiness," "The Higher Life") treats it in some important respects in a way that is novel and vitally interesting. His aim is not to discuss a doctrine, so much as to lead Christians along the lines of Christian life and experience. This he endeavors to do in a spirit and according to a method that are truly Scriptural, free from a spirit of controversy, in a way to avoid exhaustive analysis and definition, and in a manner that will win the reader to the experience of the truth, rather than to assent to the doctrinal formulations of the writer.

We may not endorse all the views advanced or positions taken in the book, but we may bid it godspeed on its errand of love and mission of helpfulness.

GEO. B. EAGER.

The Efficient Young People's Society. By Carl D. Chase and others. Sacred Literature Course put out by the American Baptist Publication Society and the Northern Baptist Convention through its Commission on Young People's Work. 155 pp., board backs, 50 cts. net, postpaid.

This is the new text book for study by the B. Y. P. U. workers of the North. It contains twelve chapters, each by a different author upon a subject to which he has given special attention. As the preface states, the book is sent out with the hope that it may be used by all societies of whatever name throughout the territory of the Northern Baptist Convention and this doubtless accounts for the wide range of subjects and the brief, and necessarily general, treatment of each.

The opening chapter seems to state the point of view from which the book is written: "The young people's society if it is to exist at all must have a field so extensive as to include all the young people of the church and congregation"; hence the range of subjects for study in the book includes practically all church activities. A chapter each is given to educational plans, missionary methods, social service, stewardship, and evangelism. Three chapters deal with B. Y. P. U. plans and methods,—“The function of the Young People's Society,” “The officers and committees,” and “The Membership.” The discussions are of such a general nature that the writers seem to pre-suppose a good organization and offer practically no specific suggestions to workers in Baptist Young People's Unions, but rather offer inspirational ideas and appeal for high standards of service.

The list of writers is made up of many favorites among Baptist young people, among whom are George T. Webb, W. E. Chalmers, George A. Briggs, F. G. Detwiler, John M. Moore and Wm. H. Geistweit. One chapter is written by Amos R. Wells of the “Christian Endeavor World” and the list of reference books includes those of the Christian Endeavor as well as of the Publication Society.

The study and practice of these suggestions would bring new inspiration and blessings to the life of any church.

L. P. LEAVELL.

God's Book and God's Boy. By A. F. Schauffler, D.D. Fleming H. Revell Company. 222 pp. \$1.00 net.

This book presents a series of eleven lectures by Dr. Schauffler of New York City, as given before the Union Theological Seminary of Richmond, Va., and stenographically reported, though corrected by the author. Six of the lectures deal with the Bible, four deal with methods of teaching, and the closing lecture is upon the history of the International Sunday School Association.

The substance of several of the Bible lectures was delivered by Dr. Schauffler in his series before the Southern Baptist Theological Seminary and are given in the book, “Pastoral Leadership

of Sunday School Forces," published by the Sunday School Board in Nashville. These Bible lectures are unique in that they deal with the Bible as a whole or with great sections of it, sweeping you along from mountain peak to mountain peak, giving a bird's eye view of the territory covered and pointing out the great lessons in a marvelous way. They are masterpieces of "telescopic" Scripture teaching and illustrate a type of teaching with which the average Sunday school teacher, and possibly preacher, too, is all too little familiar. The chapter on "Great Bible Dramas" covers both the Old and the New Testament in a graphic, crisp, helpful way. "The study of the Bible in Spots" is an illuminating study of the miracles in both Testaments illustrating the principle,—“where the narrative amplifies the miracles multiply.”

In the four lectures dealing with methods of teaching, one deals with "The Boy" specifically and that is a study of the five senses as avenues of approach to the soul; especial emphasis is given to "the appeal to the eye" in teaching children and the principles are amply illustrated with striking object lessons. The other lectures set forth various methods of teaching and management.

The author states that the business of the teacher is to "get the Book into the Boy" and the reader is impressed that by using the methods he offers and illustrates, a teacher could succeed in doing it. The whole series of lectures is a fine illustration of "teaching that sticks."

L. P. LEAVELL.

Outline Pictures for the Primary Child. Edited by Lillie A. Faris. The Standard Publishing Company, Cincinnati, O. 25 cts. for set of 52 pictures.

These pictures are meant to be colored by the child. They represent thirteen animals of the Bible, thirteen trees, thirteen birds, thirteen flowers of the Bible. The value of the series is obvious.

The Story of Young George Washington. By Wayne Whipple. Henry Altamus Company, Philadelphia, 1915. Illustrated. 203 pp. 75 cts.

The book tells in admirable fashion for the young the story of Washington's youth and early manhood. It is a noble narrative of simple duty done as it is met and will help any boy who reads it.

The Burthen of the Weeks. By the Rev. James Black, M. A., of Edinburgh. Hodder & Stoughton. [George H. Doran Company.] New York. \$1.25 net.

We have come to look for good sermons from the print of Hodder and Stoughton; and in this volume our expectation is realized. Clear and beautiful in style; thoughtful; thoroughly spiritual in tone—these sermons will profit all who read them. The author has remarkable freshness and grace in presentation combined with deep spirituality and moral earnestness.

III. ETHICS AND SOCIOLOGY.

The Will in Ethics. By Theophilus B. Stork. Boston: Sherman, French & Company, 1915. \$1.25 net.

The author tackles the fundamental problem of the relation of the particular will to the universal will. The good will is the particular will in harmonious relations with the universal. Happiness he identifies with the good will. The will is not an hypothesized faculty, but is the whole man, the real man, the character, the personality as organized. Is this will free? If so, in what sense? Here the author flounders. He ascribes freedom to it; but just what he means by freedom is far from clear. About the clearest statement he makes of it is in this language: "All that a proper conception of freedom of will can mean (sic.) is that the will, internally existing, has freedom of external expression; that is, whenever that inward state of feeling, habits, etc. (which might be called the passive will), when called upon to act, has freedom of expression for itself, nothing stops it from expressing itself in act"—which is just about as clear as mud. It seems to mean that freedom is simply the unhindered passing into motor expression of the impulse or tendency to action—or as he elsewhere calls it, the "acting idea."

But this is not the only instance of floundering. In his attempt to state the relation of the particular to the universal will, he is even more confused and confusing. Sometimes particular wills are "parts" of the universal, sometimes "expressions" of it. Sometimes the universal will is represented as the totality of forces and conditions, natural and human, which limit the particular will—as material objects, laws of nature, other human wills, institutions, etc. Sometimes it is represented as those elements which are common to all particular wills, as the instincts and the laws of thought, etc.

The whole discussion leaves upon the reader's mind the impression that the author is in water too deep for him. And yet there are passages that are helpful and illuminating. When, for instance, he insists that the will acts only in response to stimuli, and not in a vacuum, so to speak, he is on safe ground; when he says that the "realization of the will and the satisfaction derived from it is a great compelling motive for the translating of the idea into deed," he states a great truth; when he says that "character is nothing more than the habit of acting in a particular way in response to a demand of some particular situation, circumstance or thing," he gives us an inadequate but, as far as it goes, true statement of a great fact. One who goes through the book will find many good things; but nothing can relieve it of the serious fault of cloudy and self-contradictory statements concerning the central theme it discusses.

C. S. GARDNER.

Labor in Politics. By Robert Hunter, Author of "Poverty," "Socialists at Work," "Violence and the Labor Movement," etc. Published by the Socialist Party. Chicago, 1915. 25 cents.

Mr. Hunter, who is one of the leading American Socialists and an eminent writer, here undertakes to show that the backwardness of this country in labor legislation is due to the persistent refusal of organized labor to constitute itself a political party, with a political organization and program of its own. He contends that the method of trying to influence the old parties through a labor vote divided among them has proved futile, and

will continue to do so. He presents a very cogent argument in the contrasts he draws between the legislative impotency of labor in this country and its achievements in European countries through separate political organizations. One feels, though, that he holds a brief for a particular policy and that he hardly does justice to what has been accomplished in the United States. It is a fact, however, that the almost irresistible trend in this country toward separate political organization and action as the more effective policy.

C. S. GARDNER.

IV. BIBLICAL.

1. INTRODUCTION.

Biblical Discoveries in Egypt, Palestine and Mesopotamia. By the Rev. J. Politeyan, D.A., London: Elliott Stock. MCMXV. 2s 6d net.

Canon Girdlestone, in an interesting Foreword, says of the author of this book that he is an Oriental "who has the advantage of being a Greek by descent, with Armenian blood in him and of having been born in Cilicia." He must have found it hard, he says, to select from the materials before him those which would be most effective and suitable. The book is really the result of lectures given to a summer school in connection with the London Jews' Society. The author makes good use of his materials in his own way. He is picturesque rather than professional—views things from an Oriental aeroplane, takes a large survey and goes over a wide expanse. An ordinary student may differ from such a man in the use of some of his materials, and occasionally in his chronology or his inferences, but he will feel that he has before him the work of a shrewd and honest observer who is zealous for the truth of the Bible.

The author avowedly writes to offset the views of the Bible adopted by the destructive critics. Without imputing to them motives of dishonesty, or conscious hostility to the word of God, he would draw attention afresh to two facts of which many of them seem to be oblivious: first, that the Bible is not an ordinary book, to which one can apply an ordinary test, but is a book of divine revelation; and, secondly, that it was written in the East

by an Eastern people, and is pre-eminently an ancient Eastern book. Its revelation is enshrined in an Eastern garb with its laws, customs, institutions and languages. For these reasons it is unreasonable to apply to it the canons and mathematical rigidity of modern literature, and to pass judgment on its accuracy and fidelity with such a test. Accordingly he sets out to give a brief and popular account of what Biblical Archaeology has done as a corrective of the fertile imagination of the critic and to put a wholesome check on adverse speculative criticism, in the hope that many may be stimulated to study the subject further. As a help to this he appends a list of books that will enable the reader to see both sides. He gives also sixteen valuable "illustrations" and maps which he is allowed by the authorities of the British Museum to reproduce from their official catalogues. As the title indicates, the book deals with the three great regions where the scenery of the Old Testament is laid, but other countries are referred to, such as Greece (Javan), Elam, Arabia, and Ethiopia, and others still are hinted at, such as Chittim, Tarshish, and the land of Sinim.

The Bible story is full of life and of touches, incidental rather than accidental, which are capable of being verified by outside sources. The author confidently believes that many verifications by outside sources have been made and would call attention to some of them and their significance in these pages. As Canon Girdlestone suggests, whether you entirely agree with him or not, you will find it worth while to read the book.

GEO. B. EAGER.

Herod's Temple. Its New Testament Associations and Its Actual Structure. Prof. W. Shaw Caldecott. Chas. H. Kelly, London. 395 pp. 6s. net.

Mr. Caldecott has made a most interesting book that will make a good deal of the New Testament more real and more intelligible. The pictures of the present walls and the drawing of the plans of the Temple are very well done. Besides all this the author has given a very helpful discussion of the historical incidents of the New Testament period that are associated with the Temple.

The technical details do not destroy the interest of the book and add greatly to its value. Preachers and Sunday School teachers will find it very useful.

A. T. ROBERTSON.

Jewish and Christian Apocalypses. By F. Crawford Burkitt, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge. The Schweich Lectures, 1913. London: Published for the British Academy by Humphrey Milford, Oxford University Press, 1914. 80 pp. 3s. net.

Prof. Burkitt has an informing lecture on the Apocalyptic Idea, as it came to be developed from the Maccabean revolt to the destruction of Jerusalem in A. D. 70. He shows how the hopes of the loyal Jews were sustained by the apocalyptic writings throughout this period of troublesome national life. Early Christian sentiment attached itself to the Jewish apocalyptic in preference to the Rabbinic view of the world and its future. Christians found more inspiration in books like Enoch than they did in endless discussions as to the ceremonial law. Orthodox Judaism degenerated into Rabbinic legalism, while Christianity went forth proclaiming the imminent return of the Christ and the advent of a new era.

Prof. Burkitt naturally devotes much attention to the Book of Enoch. He builds upon the work of Prof. Charles, the recognized master in apocalyptic studies, especially in all that pertains to Enoch; but he does not hesitate to express an independent opinion on questions of text and interpretation. The minor Jewish apocalypses and the early Christian apocalyptic writings receive brief mention in this interesting monograph.

The author displays commendable good judgment in refusing to condemn all apocalyptic writing as the work of fanatical dreamers. He also declines to follow the critics who demand logical consistency in all the details of the visions of the seers.

JOHN R. SAMPEY.

2. OLD TESTAMENT.

How to Study the Old Testament. By Frank Knight Sanders, Ph.D., D.D., President of Washburn College, Topeka, Kansas, and Henry A. Sharman. New York: Charles Scribner's Sons, 1915. 64 pp.

"The aim of this course of study is to enable each student to gain a clear, comprehensive and proportionate knowledge of the chief characters, events, movements and ideas represented by Old Testament history, and to secure a bird's-eye view of Old Testament literature and thinking." The method pursued is to divide the course into 104 lessons, with Sanders' "History of the Hebrews" and Kent's "Historical Bible" as the text-books. The reader's attention is directed to certain important facts in each lesson, and questions are asked with a view to bringing out the main teachings of the various sections.

The obvious criticism of this method of study is that the Old Testament itself is relegated to a secondary place. It is our firm conviction that the American Standard Bible is the best text-book for the study of the Scriptures in a large way. Manuals may aid greatly; but they ought not to be substituted for the Bible itself, not even when they have liberal excerpts from the Scriptures as a basis for the discussions of the text-books.

JOHN R. SAMPEY.

The Testing of a Nation's Ideals. Israel's History from the Settlement to the Assyrian Period. By Charles Foster Kent, Ph.D., Litt. D., Woolsey Professor of Biblical Literature in Yale University, and Jeremiah Whipple Jenks, Ph.D., LL.D., Professor of Government and Director of the Division of Public Affairs in New York University. New York: Charles Scribner's Sons, 1915. 149 pp.

The present is a time of searching into ideals of national life and the best means of attaining them. Professors Kent and Jenks have directed attention to the early national life of Israel as presented in the Hebrew Scriptures. The treatment is modern in every sense of the word. It is not necessary to agree with the authors in all their critical views as to date and authorship of Old Testament books to get great profit from such a study of the ideals of ancient Israel. The supernatural in Israel's history is reduced to a minimum, but the moral and spiritual truths receive adequate recognition, and the application of principles to our own political problems is often quite felicitous.

JOHN R. SAMPEY.

3. NEW TESTAMENT.

The Bearing of Recent Discovery on the Trustworthiness of the New Testament. By Sir William M. Ramsay, D.D., LL.D. Geo. H. Doran Co., New York. 427 pp. \$3.00 net.

The present volume Dr. Ramsay conceives to be in a sense his last will and testament. He has incorporated into it the ripest results of his researches in the field of New Testament studies. He feels the oppression of the Great War and has a desire to conserve his work for any catastrophe. The world owes much to Dr. Ramsay, especially for his work in Asia Minor as it bears upon the life and work of Paul. He has been persevering and original and has unearthed many new proofs of the correctness of Luke as a writer. He is an enthusiast for Luke as well as for Paul. The present volume is one of the very best that Dr. Ramsay has produced and will do much to solidify and clarify all his work. The larger part of the book was delivered as lectures at the Union Theological Seminary, Richmond, Virginia, on the James Sprunt Foundation. This Foundation is liberally endowed and will probably produce many other useful books.

A. T. ROBERTSON.

Our Knowledge of Christ. An Historical Approach. By Lucius Hopkins Miller, Assistant Professor of Biblical Instruction in Princeton University. Henry Holt & Co., New York, 1914. 166 pp. \$1.00 net.

Professor Miller is not connected with Princeton Theological Seminary, but with Princeton University. He is distinctly advanced in his views and yet holds to the deity of Jesus. He denies the physical resurrection of Jesus and the probability of the Virgin Birth, though holding that the Spirit of Jesus appeared to the disciples. He believes in some of the miracles and in some parts of the Gospels. He approaches Christianity from the non-theological standpoint and his book will have value for those troubled with doubts who can only take the minimum of doctrine and faith. His style is pleasing and his tone is reverent.

A. T. ROBERTSON.

The Fourfold Gospel. Section III. The Proclamation of the New Kingdom. By E. A. Abbott. The University Press, Cambridge, England; G. P. Putnam's Sons, New York, 1915. 544 pp., 12s. 6d. net.

Dr. Abbott has reached Section III of Part X of *Diatessarica*, a veritable theological library. He is tireless and apparently exhaustless in his resources and researches. One wonders how a man with nothing else to do could do this. He has re-worked the fields where others have toiled and has plowed deeper and turned up the sub-soil. The technical student of the New Testament cannot afford to skip the researches of Dr. Abbott.

The full indices make his volume very handy.

A. T. ROBERTSON.

Studies in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary. Nashville, Tennessee, 1915, Sunday School Board Southern Baptist Convention. 284 pp. Cloth, 50c; paper 35c.

The title page describes this little volume as "A hand-book for Bible Classes in Sunday Schools, for teacher training work, for use in secondary schools, high schools and colleges. It is designated as "Book 8" in the "Normal Course" of the Sunday School Board of the Southern Baptist Convention for Sunday school teachers. It is no easy feat to compress into so small a compass an outline of the history of the origin and beginnings of Christianity from the Restoration of the Jews from Babylon to the end of the New Testament period. But Dr. Robertson's mastery of this study and his literary work in this field, especially in his books on John the Baptist, Jesus and Paul, had especially prepared him for this service. His frequent and efficient work among Sunday School people and in popular assemblies had enabled him keenly to appreciate the methods most serviceable for presenting so much and so important matter for the students whose time and opportunities are limited. Here we have the result in a little volume that will prove an enormous blessing to thousands who desire to know and to teach the things of Christ to their generation. Very many will appreciate the need for fuller knowledge and will go on from this splendid introduction to

more thorough and adequate studies of Jesus and His Gospel and of the rise of His Church in the Kingdom of Heaven on earth. The workers and the Board are to be congratulated.

W. O. CARVER.

A Critical and Exegetical Commentary on the Second Epistle of Paul to the Corinthians. By the Rev. Alfred Plummer, M.A., D.D., Late Master of University College, Durham. Chas. Scribner's Sons, New York, 1915. 404 pp. \$3.00 net.

Dr. Plummer is the editor of the International and Critical Series of Commentaries and collaborated with Bishop Archibald Robertson in the recent commentary on I Corinthians in the same series. He is therefore in full command of all the problems concerning the church at Corinth and of these two great Epistles of Paul. In the same series also Dr. Plummer contributed the volume on Luke, long the standard work on this Gospel. Besides, Dr. Plummer has produced a wonderful commentary on Matthew. Then he has other smaller commentaries. Dr. Plummer has amplitude of knowledge, balance of judgment, exquisite workmanship in details, keenness of insight. The result is the best commentary in existence on II Corinthians. This Epistle has greatly needed a modern commentary in English and the want has been supplied in superb fashion by Dr. Plummer. The volume ought to make this rather neglected Epistle more used by ministers. Dr. Plummer is non-committal on the question whether chapters 10-13 form a separate epistle or not. He thinks the matter is pretty evenly balanced. The new discussions are kept constantly in mind and the reader has the whole case before him.

A. T. ROBERTSON.

Studies in the Second Epistle of St. Peter. By E. Iliff Robson, B.D. G. P. Putnam's Sons, New York, 1915. 67 pp. 75 cents.

Prof. Robson has made a fresh and suggestive study of the difficult problems connected with the Second Epistle of Peter. It is a mere monograph, but it is pointed and thoughtful and not dogmatic. He thinks that, even if Peter himself wrote the Epistle,

he made use of previous notes. He thinks he sees in it the roots of the later Petrine literature (Preaching, Gospel, Prophecy, Apocalypse) and makes a striking parallel. Students of Peter's Epistles will find the brochure worth their study.

A. T. ROBERTSON.

Early Life of Jesus and New Light on Passion Week. By P. Spencer Whitman, D.D., Toccoa, Ga., Edited by Alonzo Abernathy, Ph.D., and John A. Earl, D.D., Des Moines, Ia. Philadelphia, 1914 The Grif-fith and Rowland Press. 148 pp.

This is a painstaking work, by a conscientious and thoughtful minister lacking largely the equipment for thorough research. It is valuable as an example of independent study and reflection rather than as a contribution to our knowledge of the life of Jesus.

The rearrangement of the material and events of Passion Week is truly radical. The record of John 13-17 is divided between Tuesday and Wednesday and so it all precedes the final Passover, on Thursday, and Gethsemane is placed on Friday.

The Gospel According to St. Mark. Edited by the Rev. A. Plummer, M.A., D.D., with maps, notes, and introduction. Cambridge at the University Press, 1915. New York, G. P. Putnam's Sons. XLVIII+211 pp. 2s. net.

The Cambridge Bible for Schools and Colleges is a work of the greatest merit. Mark's importance in the current critical study of the Gospels makes it the gospel of supreme importance just now. With full learning and with a sane conservatism Dr. Plummer has dealt with his subject. There are indirect references to critical views of interpretations here and there that will not be understood by any except scholars. The work is of a high order and to be received gratefully.

The Autographs of St. Paul. By Marcus D. Buell, Professor New Testament Greek and Exegesis, Boston University School of Theology. New York: Eaton & Mains; Cincinnati: Jennings & Graham, 1915. 100 pp. 50 cts. net.

We have here a brief, pungent argument for the Pauline authorship of all thirteen epistles. The argument makes much of a theory that the expression "Grace to you" was a private and personal phrase employed alone by Paul. This particular contention is by no means established; but in connection with this the author makes a very strong argument from the internal evidence, from the character of Paul reflected in each of these writings. For the plain reader the work is very valuable.

V. MISSIONS.

The Meaning of Christian Unity: By William H. Cobb. New York, Thomas Y. Crowell Company, 1915. XIII+244 pp., \$1.25 net.

Unity and Missions. By Arthur Judson Brown, Author of "The Foreign Missionary," "New Forces in Old China," etc., etc. New York, Fleming H. Revell Company, 1915. 319 pp., \$1.50 net.

The longing for Christian unity—and union—is so intense in the present day that it is finding numerous expressions. The distinguished secretary of the Presbyterian Board of Missions, Dr. Brown, has given us one of the most complete and earnest discussions yet produced. He is moved by a passion for union that will brook no opposition and that does not at all times leave him in a judicial frame of mind. Surely the time is ripe for insisting that the Lord's people shall take seriously to heart the passionate appeal of His consummating prayer that all believers shall be one even as He and His Father are one. It is not easy to understand the mass of indifference to this ideal; and the active opposition to all consideration of Christian union, not by any means rare, is indeed hard to reconcile with the fact of the one Holy Spirit working in all believing hearts. A book like Dr. Brown's serves the double purpose of arousing the longing for unity and of excusing in some measure the antagonism to the current propaganda for unity.

Cobb's work is far less comprehensive a discussion of the subject and lacks very definitely in specific, practical methods for any early realization of unity, but surpasses Brown's in clearness of insight and in grasp of the fundamental idea in the Lord's ideal.

Dr. Brown argues—for it is an active, insistent argument he gives us—from the standpoints of history, practical efficiency, loyalty to Jesus Christ, fidelity to the spirit of Christianity. He discusses, if he does not wholly succeed in refuting, the various grounds of opposition to union; analyzes the various movements and proposed methods for attaining the end, and all the way pleads with earnestness. He resorts to sarcasm and ridicule in a measure that cannot but hurt his cause. The marked and studied deference to the Episcopal Church and to Episcopalian plans for union contrasts sharply with his often contemptuous treatment of some other bodies.

Brown takes great encouragement from the wide-spread ignorance of creed, history and theological distinctions on the part of modern Christians, even of church officers, and lends all possible encouragement to such ignorance. He sometimes causes one to raise the question whether a Christianity that could be united because it had ceased to be concerned in its reasons for existence and because it has lost its capacity for making distinctions would possess sufficient vitality for the enormous task of today and whether it would really be representative of the conquering Christ. Indifference to doctrinal teachings and to accurate thinking is hardly a good road to a worthy unity. Cobb does well to raise the question whether this mild and genial tolerance of conflicting ideas is not in grave danger of admitting into the unified church much that is by no means Christian.

When Dr. Brown gets squarely down to definite proposals for union he breaks down and disappoints us with the lame conclusion that it is "easier to suggest objections to the proposed plan . . . than to devise a better one. Something should certainly be done, and if any one can improve upon Dr. Low's proposal, he has the floor." That is by no means encouraging, seeing that Dr. Brown has just confessed that "Dr. Low's plan" has not been tried, that nobody seems ready to try it, and that he is not prepared himself to sanction it. Dr. Brown "has the floor" and he ought not to sit down with this "lame and impotent conclusion."

Cobb pleads for unity based on the teaching of Jesus and the basal motive of love. Like Brown, and more definitely, he

looks to race unity as the goal. Unlike Brown, he cares little for formal union as an end in itself. Brown rejects the distinction between unity of spirit and union of believers in one church; and one must so far sympathize with him as to feel that it is useless to prate about Christian unity with people with whom we will have no church fellowship. On the other hand, it is useless to try to reach spiritual unity through organic union. It is at this point Brown is most impractical. He begs that we shall all ignore our differences long enough to effect practical, organic union and assures us that soon we should thus reach unity. Cobb declares that unity of spirit must precede union of organization. If Dr. Brown will get the Presbyterian General Assembly with unity to endorse his views in this book, it will be time to use it as a basis for further advance.

One thing greatly needed at the present stage of agitation for union is some clear definitions. What is meant, exactly, by "the Church" which ought to include and swallow up all denominations and churches? What is the relation of "the Church" to the Kingdom? Just why shall we seek to organize all Christians in each country into one centrally governed body? If we can realize "the Church of China" what will be its relation to the individual Christian? to the provincial groups of churches? to the national and local governments, especially what its relation to "the Church" as a whole? It is easy to talk of one church for each country but why this limitation, or this extension? The Roman, the Greek and the Anglican Church ideals would not stop with territorial boundaries but desire one comprehensive whole, all dependent upon a central source of authority. The congregational ideal calls for local autonomy with entire freedom. The New Testament presents no centralized, no unified organization holding under jurisdiction all Christians. There are many who have a profound conviction that such union is foreign to the very genius of Christianity and subversive of the true progress of the Kingdom of God for which the churches exist and to which the Church should in each age give expression.

In Dr. Brown's discussion of ordination as demanded in the fourth of the demands of the famous Lambeth Quadrilateral, he

comes perilously near to exposing himself to the contempt of Episcopalians and to the ridicule of democratic Christians. Greatly as one desires and devoutly as one prays for the unity of believers, one cannot read the current appeals for its immediate assertion, in the form of organized union, without a fresh sense of the long distance Christendom still lags behind the ideal. Both these works will help to awaken interest in the ideal, will help to define the problems, and devout men in sympathy with the longing of Jesus will welcome these studies as promoting the end.

We ought squarely to face the facts as they are and then set about correcting them where they are wrong. Must we not recognize that the Roman Church and the High Church element in the Episcopal church hold to a principle that makes union of Protestants with them an impossibility so long as the two ideals remain? The same thing is true of the Greek-Catholics, who must be left to maintain a separate unity until there is more unity of understanding of the basal ideas of Christianity. That the various churches and sects of Protestantism are making distinct advances toward good understanding and unity may well be recognized. There was never sufficient reason for many of their divisions and there ought to be few serious obstacles to their union. The Episcopal group must be set to itself. The Protestant group is a second with its common practice of paedobaptism; its common attitude toward the ordinances; especially its substitution of affusion for baptism, a substitution which involves far more than the "form" of the ordinance which "form" itself rests on the idea and import of the rite; and, finally, its idea of a general organization superior to the individual Christian and the local group. We are bound by the facts to recognize a third group, at least, the Baptist bodies. Now nothing is gained by seeking to ignore or gloss over the radical differences that separate these. We shall respect and love each other all the more for frankly seeing our differences. We shall make a great advance if we can leave off our ridicule, our ignorance, our pride, our arrogance toward each other and each honestly try to know what the other believes and why. Much is gained by getting the other man's view-point. There is—not is to be,—is a real unity of believers, and this we can cultivate, are

bound to cultivate. In whatever measure the Spirit of the Lord inspires and dominates me and another Christian man in that measure he and I are in harmony and it is our duty and privilege to discover that unity of the Spirit and to guard it in the bond of peace and helpfulness. Christian unity is a unity of personalities with a common relation to the Lord, the Head of the unity. This unity is not primarily one of creed or of views of doctrine, but of persons. Its bond is not philosophy but faith. Its co-operation is not, first of all, one of proclaiming dogmas, but of evangelization. Its aim is not a great all-embracing external, organized or federated Church, but the Kingdom of God. We ought to cherish the goal of unity, we ought to cultivate all the achievements and degrees of unity, we ought to seek new expressions and constant growth of unity. Union in the ordinary sense, where that term is at all definable in the discussions, is neither identical with unity nor always helpful to its realization.

We would earnestly urge the reading of both these books. They are of the best, and they deal with one of the most important matters in Christianity at a time when it is more pressing than it has been for ten centuries.

W. O. CARVER.

Christianity and the Jew. By Delaware W. Scott, with Foreword by Frank M. Thomas, D.D., Methodist Episcopal Church, South. Cincinnati, 1915. The Standard Publishing Company. 100 pp. 75 cts. postpaid.

The author bases this "Appeal to the Church of Christ to preach the Gospel to the Jew," as his sub-title indicates, upon the Scriptures, upon history and upon the present conditions that encourage such an undertaking. The work is brief but done with care and serves as a good outline compendium of the whole subject. It is eminently worth while and its reading will awaken many to a new sense of the responsibility and privilege of making "the Gospel the power of God unto salvation to the Jew first * * ." It is heartily commended to our readers.

W. O. CARVER.

The Missionary Obligation in the Light of the Changes of Modern Thought. By Alfred E. Garvie, M. A. (Oxon), D.D. (Glas.), Principal of New College, London. Hodder & Stoughton [George H. Doran Company], New York, 1914. 141 pp. 2d. net.

In these lectures Dr. Garvie has done some good work in the way of indicating adjustments and justification of the growing missionary task in the light of the enlarged and modified world-views of recent years. He has dealt mainly with the more obvious features and the work is limited in extent. It is more radical in theology and criticism than the reviewer would approve. For such as have difficulty about the legitimacy or urgency of Christian missions in the light of some modern teaching concerning religious and social evolution this work will be a guide to better thinking.

VI. THEOLOGY AND APOLOGETICS.

The Philosophy of Spirit. By John Snaith. Hodder & Stoughton [George H. Doran Company], New York and London, 1915. VII-|-405 pp., \$3.00 net.

Mr. Snaith is introduced to us as a minister of the Primitive Methodist Church, where he rendered active service for more than forty years. Although he had sometimes written "articles," "this book brings him for the first time conspicuously before the public." It is a pretentious introduction. It covers a wide range of thoughtful discussion. If you are an Hegelian you will understand this work—if any Hegelian ever understood himself. Whether you are an Hegelian or not you will understand that our author is definitely set against "the new theology," "the Darwinian evolution," the radical criticism of the Old Testament; while he stands for the orthodox theology. This theology he seeks to express in terms at least in conformity with, if not directly in terms of, Hegel's philosophy. "Logical Philosophy is the wisdom of God" which Paul preached and through which salvation comes. Personality is essentially infinite and so man can grasp God and become one with Him in Christ, the God-man, and in "theoretical experience" may have conscious

witness to this divine unity. Such are the basal positions of the work. That "the wisdom of God" in the Gospel is logical in the true sense and philosophical in the true sense all who know God will be ready to admit, glad to claim. But that "logical philosophy" in the metaphysical, Hegelian sense is to be identified with God's wisdom in the Gospel is a bold statement. That the philosophy of spirit is alone the philosophy in harmony with Christianity is increasingly evident in the renewal of philosophy in our day; but the philosophy of spirit cannot be limited to Hegelian theories. The book has in it much of suggestive and interpretative value for all who are seeking to think the Christian Gospel into philosophical terminology.

W. O. CARVER.

Die Prinzipien der deutschen reformierten Dogmatik in Zeitalter der aristotelischen Scholastik, von Lic. Paul Althaus. Leipzig, 1914. A. Deichert'sche Verlagsbuchhandlung Werner Scholl. M. 7.50.

The survey presented in this volume of 275 pages covers the period, which preceded the development of the Reformation Theology in brief outline. It then traces the characteristics of the Lutheran and Calvinistic systems. This is followed by an account of the development which followed, especially during the period which is best represented by the beginning of the seventeenth century. The plan of the book does not include the discussion of all the problems of theology but only the more fundamental and insignificant phases of the development. These include the problems of reason and revelation; religious certainty; law and Gospel; the doctrine of the Scriptures, and kindred themes. Representative writers of the various periods are examined and criticized. The movement towards a certainty based on rational grounds is traced, and the contrast between the earlier vital and spontaneous theology of the reformation era and the later scholastic development is pointed out. The book presents a valuable historical study of a period of profound significance in the development of Protestant Theology and sheds light on a number of vital problems in current theological discussion.

E. Y. MULLINS.

The Old Faith in the New Day. By Joseph M. M. Gray. The Abingdon Press, New York and Cincinnati, 1915. 258 pp., \$1.00 net.

Here is a work in constructive, practical apologetics to be commended without reserve to readers of our day. Acquainted with modern thought and all unafraid the author carefully analyzes the claims and charges made against Christianity and the church today and sets the old essentials out in clear relief, with new colors where needed, with the old colors restored where still appropriate. A seasoned grip on spiritual values and a sense of true proportion between spirit and form enable the author to see the modern values without losing sight of "Our Indispensable Inheritance" from the past. We must take ourselves seriously, for we add the increment of our age to human life in its long history. The increase of power and of the Kingdom of the Christ press convincingly on any sober mind; the Scriptures vindicate themselves in practice; the church must abide and is powerful in the measure in which its spiritual function in a social world is preserved. We have "an adequate Evangel" if we receive and propagate it.

W. O. CARVER.

Encyclopedia of Religion and Ethics. Edited by James Hastings. New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark. Volume VII, 1915, "Hymns"—"Liberty." XX—911 pp. \$7.00 vol.

This Encyclopedia is now about half complete and its importance grows on one as the work itself progresses. It is a notable service Dr. Hastings is rendering, with the assistance of Drs. Selbie and Gray. The present volume has a remarkable proportion of major articles. For example there are Hymns, of all religions and treated by more than a dozen writers; Idealism, somewhat briefly treated by Troeltsch; Images and Idols, with fifty pages by recognized authorities in the study of religions; Immaculate Conception; Immanence; Immortality; Incarnation, to which eighteen pages are devoted, while the Christian fact and doctrine are treated under the topic "Jesus Christ," to which nearly fifty pages are given by W. Douglas Mackenzie; Infallibility; Infinity; Inheritance, treated elaborately; Insanity; Inspiration; Intercession; Isis; Israel, treated in an independent and advanced

way; Jainism; Japan; Judaism; King, in numerous divisions; Lake-dwellings; Law, with the full analytical discussion it deserves; and Liberty, with a very disappointing treatment.

The writers are for the most part men of fine reputation for scholarship and ability. The work maintains a very high standard. The matter of proportion is much better observed in later than in the earlier volumes. This volume, VII, is notable for biographical articles, such as Ibsen, Jerome, Kant, Knox, Lessing.

W. O. CARVER.

The Quest for Wonder and Other Philosophical and Theological Studies. By L. H. Hough. The Abingdon Press, New York and Cincinnati, 1915. 302 pp. \$1.00 net.

Professor Hough reflects in these essays the moral and spiritual passion of the evangelical Christian, the practical wisdom of a man who knows the struggles of other men, and the discriminating accuracy of the earnest scholar. He discusses a variety of interesting topics: Dale's and Bushnell's theories of the Atonement, Ritschl's Theology, The New Orthodoxy, etc. Everywhere he is modern in his point of view, but nowhere does he surrender to the form of "modernism" which cancels the universe of persons in order to set up in its stead a universe of mechanical law. We heartily commend the book to the man who is interested in the religious problems of the day.

Cardinal Truths of the Gospel. By Samuel F. Halfyard, Methodist Book Concern, New York and Cincinnati, 1915. 252 pp. \$1.00 net.

The leading central themes of the Gospel are here discussed: The Cross, Sin, Faith, the New Birth and related subjects. The author correctly expresses the function of theology not as the creator of religion or a substitute for it but as a means of expressing its meaning. In the main the discussion adheres to the generally accepted evangelical point of view and in a clear and convincing style sets forth conclusions which will commend themselves for their sanity and conformity to religious experience in its best Christian forms.

Studies in Recent Adventism. By Henry C. Sheldon, Professor in Boston University. The Abingdon Press, New York and Cincinnati, 1915. 160 pp., 50 cts. net.

With his usual dignity, cleverness, discrimination and kindly vigor Dr. Sheldon has discussed this subject in six brief chapters. He opposes all Adventist schemes and points out their weaknesses. Such a discussion was needed and will do good.

Selections from the Scottish Philosophy of Common Sense. Edited, with an Introduction, by G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow. Chicago, 1915. The Open Court Publishing Company. VII-[-267 pp., \$1.25.

After a brief, pertinent and appropriate historical and descriptive introduction the Editor sets forth the Common Sense Philosophy in carefully analyzed selections from the writings of Reid, Ferguson, Beattie and Stewart. Very properly Reid provides the major part of the work. A restudy of this Scottish Philosophy is an important factor in understanding and appraising of the current Realism which has strong advocacy in some quarters. This summary will afford an easy review of that philosophy.

VII. MISCELLANEOUS.

Paradigms and Exercises in Syriac Grammar. By Theodore H. Robinson, M.A., B.D., Professor of Hebrew and Syriac in Serampore College. Oxford: The Clarendon Press, 1915. 148 pp. 5s.

Prof. Robinson has prepared an admirable introductory book for the study of Syriac. He does not take for granted too much knowledge of Semitic on the part of the student but gives full paradigms and detailed explanations of the changes in forms. Of the three scripts in which Syriac is written and printed, he has chosen to use only the Maronite forms of the letters.

Theological students who pay proper attention to their Hebrew can quickly add a working knowledge of Aramaic and Syriac. Arabic and Assyrian require much more time and labor.

Prof. Robinson has given exercises for drill in translating from Syriac into English and from English into Syriac. A brief vocabulary is also added for the convenience of the student. This book will greatly smooth the way of the beginner in Syriac.

JOHN R. SAMPEY.

The Communion Choir: Easy Anthems for the Lord's Supper and the Regular Worship. By Carrie B. Adams. Cincinnati, 1915. The Standard Publishing Company. 60 cts. postpaid.

There are two-score of these anthems, rightly described in the sub-title as "easy." They are fitting in words and music. Some of the finest consecration hymns supply the words for some of them. Without showing unusual ability this volume is in good taste and will prove useful.

Russia's Gift to the World. By J. W. Mackail, New York and London, 1915. Hodder & Stoughton [George H. Doran Company]. 48 pp., paper 25 cts. net.

A score of English scholars have collaborated in this brief work to tell specifically what Russia has done and is doing in the various departments of culture and progress. It makes an interesting story that will doubtless also be surprising to many, if not most, readers.

Tracts have been received as follows:

Napoleon's Argument for the Divinity of Christ. Charles C. Cook, New York, 12 pp.

The diaconate. F. L. Wilkins, D.D., American Baptist Publication Society. 20 pp., 5 cents net.

Ex-Mayor-of-Rome Nathan and the Pope. W. Russell Collins, New York. 30 pp. 10 cts.

Rome in Scripture and History. F. C. Jennings. Charles C. Cook, New York. 42 pp. 10 cts.

Is Rome Really the Oldest Church, or Is She Merely an Old Church? Charles C. Cook; author and publisher, New York. 11 pp. 2 cts.

Seventh Day Adventism—A False System. William Sickles. Charles C. Cook, New York. 45 pp. 10 cts.

That Blessed Hope. Rev. John K. Reed. Charles C. Cook, New York. 47 pp. 10 cts.

The Folly of Federation Between the Church and the World. R. E. Neighbor; Introduction by I. M. Haldeman, D.D. New York, Charles C. Cook. 64 pp. 10 cts.

The Whip of God (Poems). Richard Hayes McCartney. New York, Charles C. Cook. 30 pp.

A Great Counterfeit, or The False and Blasphemous Religion Called Russellism and Millennial Dawnism. I. M. Haldeman, D.D. New York, Charles C. Cook, 39 pp. 10 cts.

Two Men and Russellism, 64 pp. Author, publisher and price same as above.

A Message to the Church in Time of War. An address by Rev. Charles Brown, D.D., at the Third Session of the Spring Assembly of the Baptist Union of Great Britain and Ireland, 1915. London: Baptist Union Publication Department. 13 pp.

The Southern Methodist Handbook, 1915. Containing history, biography, literature and statistics. Edited by Thomas N. Ivey. Smith and Lamar, Nashville, Tenn. 186 pp. 25 cts.