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this. In the exercise of this covenant loyalty God would often show mercy to Israel.

It is significant that 'chesed' is most closely associated with words denoting truth and faithfulness—אֱמֶת and אֱמוּנָה. In the Psalter we find these words frequently linked together, suggesting a similarity in their meaning, suggesting that 'chesed' has more to do with truth than mercy. In some cases they are supplementary, as in Ps 25<sup>10</sup> 40<sup>10, 11</sup> 57<sup>3</sup> 61<sup>7</sup> etc. In other cases the parallelism suggests that they are synonyms, as in Ps 26<sup>3</sup> 36<sup>5</sup> 57<sup>10</sup> 88<sup>11</sup> etc. We find the same association of חֶסֶד with אֱמֶת in other parts of the Old Testament, e.g. Gn 24<sup>27</sup>.

The other words with which 'chesed' is most closely associated are words expressing justice and righteousness. We see this, for example, in Jer 9<sup>24</sup>, Hos 10<sup>12</sup>, Ps 101<sup>1</sup>.

The association of 'chesed' with the Hebrew word for covenant is significant. In Dt 7<sup>9</sup> we have God spoken of in these terms, 'the faithful God who keepeth covenant and 'chesed.'" Other passages in which the two words are associated confirm the view that 'chesed' has a meaning in relation to keeping a covenant. Ps 89<sup>28</sup> may be specially cited. There we read: 'My "chesed" will I keep for him evermore, and my covenant shall stand fast with him.'

We can learn something also from the prepositions and verbs used in connexion with 'chesed.'

In English we usually speak of showing mercy *to* a person. In the Hebrew Bible the preposition meaning 'to' is sometimes used in connexion with 'chesed,' as in Ex 20<sup>6</sup>, but the usual preposition is one meaning 'with.' Now עִם in association with 'chesed' is more suggestive of keeping faith *with* a person than showing mercy.<sup>1</sup>

Other points in favour of the view here taken are given in the association of 'chesed' with the verbs for 'keeping' and 'trusting,' and in the use of the word חֶסֶד, commonly translated 'saint,' means one who is loyal to the covenant. But enough has been said to show that, as used in the Old Testament, 'chesed' has more to do with covenant loyalty than with mercy. The message of 'chesed' in the Hebrew Bible is the message we have in the well-known hymn:

He will never leave us;  
He will not forsake;  
His eternal covenant  
He will never break.

*Note.*—The writer has examined all the passages in the Hebrew Bible in which *chesed* is used, and, though a good case can be made for translating *chesed* by 'kindness' or 'mercy,' a better case can be made for the translation 'covenant loyalty.' Neither 'mercy' nor 'kindness' seems an adequate translation in Lv 20<sup>17</sup> and Pr 14<sup>34</sup>.

<sup>1</sup> But note use of עִם in Gn 26<sup>29</sup>, Ps 119<sup>65</sup>.

## Literature.

### IMMANENCE.

THE 'Fernley Lecture for 1915' was delivered by Professor the Rev. Frederic Platt, M.A., B.D. It is now published under the title of *Immanence and Christian Thought* (Kelly; 4s.).

When we speak of the Bampton Lecture we refer to eight lectures delivered on eight separate occasions; but when we speak of the Fernley Lecture we refer to a single lecture, delivered on the occasion of the Yearly Conference of the People called Methodists. Yet the Fernley Lecture for 1915 when printed and published runs to five hundred and forty-one pages. Is it not a record? If we may trust our memory, the only Fernley

Lecture which was published as delivered was Dr. Dallinger's. But the difference between delivery and publication has never, we think, been greater than this.

No Fernley lecturer ever had a greater subject. Professor Platt's subject is God. There is no hiding the fact that in our day the due discussion of the Immanence of God is the discussion of God. All the Attributes and all the Offices, so full of matter for earlier generations, are in it. The Fatherhood is in it. And of course Creation and Providence are included, with all that they involve, a discussion of Evolution, of Prayer, of Miracle. Nay, the Incarnation and the Cross and the Resurrection are all in it. There is no more

relevant chapter in the book than the chapter on the Passion of God, which brings before us one of the greatest of all the revolutions that have taken place in the history of Theology.

And yet the author never wanders from his subject. His subject is God's Immanence. And to God's Immanence he gives the whole of this great book. For what is God if He is not Immanuel? He may be something else to other suns and stars: to us His one word is 'Lo, I am with you always, even unto the end of the world.' Is there no transcendent God, then? Professor Platt insists in the Transcendence. But the transcendent God is the immanent God, and without the Immanence we should have no interest in the Transcendence.

There are three kinds of Immanence. First there is Natural Immanence. This is 'the self-expression of the self-imparting God manifest in nature, apart from ethical conditions.' Next there is Ethical Immanence. For there is 'an indwelling and inworking Spirit, which constitutes man a spiritual organism in the ethical or personal sense of "spiritual."' And finally there is an Evangelical Immanence. For the motions of this self-same spirit 'pass into the distinctive immanence of the Holy Spirit in men, thus constituting man a spiritual being in the Christian or evangelical sense of "spiritual.'"

It is the book of a scholar who is in touch with all that is good in modern theology.

#### THE LATIN CHURCH IN THE MIDDLE AGES.

Very few of the volumes of the 'International Theological Library' or of the 'International Critical Commentary' have been written by continental scholars. The word 'International' has been taken to mean British and American. But here is one book. The volume on *The Latin Church in the Middle Ages* (T. & T. Clark; 12s.) has been written by a Frenchman, André Lagarde.

It has been written by a Frenchman who is a Roman Catholic. That also is unusual. But why not? It is a good principle to have all things described by those who believe in them. For sympathy is essential to knowledge. But can it be said that Dr. Lagarde believes in the Church of the Middle Ages? Only with much qualification. He has written with quite refreshing boldness.

Not once, so far as we have seen, has he hesitated to condemn pope or cardinal when condemnation was demanded. His chapter on 'the Conflict with Infidelity and Heresy' is condemnation throughout and mostly quite unsparing condemnation.

Is it not so? 'When the secular arm left the heretic at liberty, the Church could call him to order, and in so doing, it did not think that it was going beyond its own domain. It might equally well have prevented the civil power from putting heretics to death by fire or otherwise, if the penalty of death seemed to it excessive. It therefore approved the punishment which it was aware of, which it could prevent, which it did not prevent. It provoked it the rather, by "abandoning" the heretic to the civil power, which without this previous "abandonment" could have done nothing. And its pretended incompetence with reference to punishments inflicted on heresy, was only a fiction.

'Moreover, the fiction was only temporary. If at first the Church was shut up to it, it was not long in freeing itself. The canonists set the example in the eleventh century, by teaching that heresy should be punished with death. Emboldened by the language of the canonists, Innocent III. declared that the "material sword" should come to the assistance of ecclesiastical censures, that in case of necessity, exile should take the place of "more severe punishment." And not content with this allusion to the penalty of death, it set forth that heresy is a greater crime than high treason, which is punished with death. In 1227, Honourius III. obliged the Lombards to embody in their municipal statutes the ecclesiastical and imperial constitutions against heresy, notably those of Frederick II. In the register of pontifical letters, Gregory IX. inserted the imperial constitution of 1224, which inflicted upon heretics punishment by fire. In the month of February 1231 he published a constitution which condemned repentant heretics to imprisonment for life, and appointed for refractory heretics an unspecified punishment, which could only have been the pain of death. Furthermore, he at once ordered Annibaldo, a Roman senator, to enforce this constitution; and the result of this injunction is described in the text of a contemporary chronicler: "In this month of February certain heretics were discovered in Rome. Those who refused to retract were burned; the rest were sent to Mount Cassin and to Cava to do penance."

His judgment is most severe when he utters no word of condemnation, but tells the story simply. Could there be severity greater than this pathetic narrative of John Huss?

'At the end of the year 1414, a general council assembled at Constance, convoked by Sigismund in accord with John XXIII. Sigismund intended that this assembly should especially end the schism which was the desolation of Christendom. But he also wished to have it serve for necessary reforms. He therefore invited the Bohemian agitator to attend, and, to assure him against all possible dangers, he promised him a safe-conduct. Huss, who had appealed from the sentence of excommunication to the council, would have stultified himself if he had declined the invitation of Sigismund. He accepted it and went to Constance. He went there of his own accord, convinced that he would be admitted freely to plead his cause before the council, and that his words would carry conviction to the minds of its members. In short, he went to the council as if to victory.

'Grave disappointments awaited him when he reached Constance (2nd November 1414), and some weeks later he was imprisoned for heresy by John XXIII. He objected that he could not be treated as a convict before he had been tried, and that, besides, the safe-conduct guaranteed him against any attempt at violence. He uttered vehement protests, in which he was joined by the Bohemians and by Sigismund himself. It was of no avail. In substance the reply was that his arrest was canonical; and that was true. According to canonical law heretics were deprived of all rights. The requirements of natural equity were not applicable. Advantage could not be derived from the fact that good faith had been sworn. To deceive heretics, to betray them, to ensnare them—these were pious acts. The procedure was ecclesiastically regular. By placing confidence in his safeguard, Huss simply showed his ignorance of that law.'

### JOHN VIRIAMU JONES.

Mrs. Viriamu Jones has written a *Life of John Viriamu Jones*, her husband (Smith, Elder & Co.; ros. 6d. net).

Viriamu Jones (his peculiar name is due to his father's admiration for Williams the missionary; this was the South Sea Islanders' pronunciation

of it) was a great Welshman and a great educational reformer. Wales is proud of him; all who interest themselves in higher education should be proud of him. His life was short. Born in 1856 he died in 1901. Yet within that period he did the work of a long lifetime.

He lost no time at the beginning. 'He said of himself that his intellect was mature at the age of eighteen, and the short paper "A Soul's Dream," written at twenty for the Swansea Literary Society, showed that he had already thought deeply on the problems of life.'

'Taking a text from Emerson, he wrote: "Too much preparation for life, not enough living." People who live most intensely feel this most, perhaps. After all, all life must be preparation and the keenest life in preparation. The mark of life is growth, its joy consciousness of increasing faculty. There never comes the time when one can say: I have prepared to live, and am now going to do so. It is like the man in the Gospel with his goods in his barn. The law of the universe is that when he sits him down to enjoy, his soul is required of him and is taken.'

He lost no time at the middle or end. 'As his letters show, Viriamu Jones began at Sheffield, at the age of twenty-five, to live in that state of overwork which was to prevail till the end of his life. Not content with establishing Firth College on a firm footing, he at once foresaw its possibility of expansion, and his own ardent temperament, combined with an ever-growing conception of the educational needs of the people and of the practical resources required to realize that conception, urged him to work at high pressure. He was unconscious of his own tendency or of its danger; to see the want impelled him to effort to meet it.

'Rabindranath Tagore's words might have been applied to him all through his life: "He whose joy is in Brahma, how can he live in inaction? So the joy of the knower of Brahma, in the whole of his everyday work, little and big, in truth, in beauty, in orderliness, and in beneficence, seeks to give expression to the infinite."

When appointed to the Principalship of Firth College, Sheffield, he was only twenty-five and looked younger. Yet his power was never challenged, and his success was complete. His pupils both feared and loved him. They feared his gentle smile. One man writes an amusing confes-

sion here of how he made an ass of himself when he stood for the first time in the Principal's presence and told him how well-read he was in philosophy. He never made that blunder again. But they also loved him for himself and his sympathy.

A short life, but in the sight of God a merry one; and God has not been unmindful of his work and labour of love.

### THE HISTORIANS OF GERMANY.

One of the best books for immediate reading which the War has been the occasion of, and one of the few likely to be read after the War is over, is Professor Antoine Guiland's *Modern Germany and her Historians*, which has been most successfully translated into English (Jarrold; 7s. 6d. net).

In a long and fascinating introduction the author shows us that the writing of History came to Germany as a political agency. Baron Stein was the patron of all those ideas which became the creed of Prussian historians. 'Admiration for Prussian institutions, hatred of the French Revolution, these two cardinal political notions of Stein were to become those of all the national historians. In the name of the philosophy of history derived from the theories of the historical School of Law they tried to prove two things: the fiasco of the French Revolution and the historical development of Germany with Prussia as its basis by showing that Brandenburg is to Germany what Wessex was to England and the Ile-de-France to France, the centre of the future German crystallization.'

The historians whose work is then described are, first, two forerunners, Niebuhr and Leopold von Ranke; and then more fully, Theodore Mommsen, Heinrich von Sybel, and Heinrich von Treitschke. Our interest at present is most of all in Treitschke. Here is a passage which shows us Treitschke at his best (and his countrymen at their worst). It is a graphic, forcible description, and a very fair example of the author's manner throughout the book.

'What made his success was the fact that throughout his lectures, always fiery and very "worked up" in tone, one could feel an ardent patriotic inspiration and an echo of the flourish of trumpets of 1870. This was the note which perpetually vibrated in his lectures. Treitschke

actually lived under the effect of the great Prussian victories.

'To this he added a most extraordinary gift of form. This deaf man had eyes that could see. In charming pictures he would call up all the places where historical incidents had taken place—towns, fields, and battlefields.

'He shows us Cologne and her marvellous cathedral, Bonn on the banks of the Rhine, melancholy and proud, with her seven hills surrounding her: Heidelberg with her castle, "covered with ivy and cut out as it were in the blossoms of the trees": Dresden, "half-residential, half a foreign visitors' town, with the harmonious beauty of her whimsical style": the Erzgebirge, "with its Electoral Prince's castles hanging right over the precipice, its little mountain towns with pretty houses clinging to the sides of the hills, with their workshops buzzing with weavers and clock-makers": Swabia, "with its varied soil, its high wild plains, its alpine valleys covered with forests and laughing vines."

'Listening to this orator, so skilful in bringing to life the events of history, you would say to yourself that he must certainly be a writer. And you would not be mistaken. From the year 1879, with a wise deliberation, he wrote a great work—*A History of Germany in the Nineteenth Century*, which he carried, in five volumes, as far as 1848.

'With this work Treitschke gave his compatriots what they had lacked until then: a national history written in a popular and living style. The pictures therein are sometimes overcharged with colour. The ultra-Prussian point of view prevails in it with a brutality which shocks you. From one end to the other you breathe a fighting atmosphere. But doubtless that contributed not a little to the success of the work in that Imperial Germany, barbed with iron and bristling with cannon. Henceforward she recognized her historian in Treitschke.

'The University world was slower in acknowledging the merits of the work.

'Accustomed to hold in small esteem works that were too literary or attractive in form, they could only see at first in this work partiality and excess. Later they became more receptive. To-day one would even say that they wish to excuse their slowness by making Treitschke a sort of god. The historian had scarcely descended into the grave than exaggerated praises were raised on all sides. A committee was formed, with Prince Bismarck as

chairman, to erect a monument to him. To listen to these men, the Prussian historian eclipsed all the historians in the country. They forgot that in the scientific sphere of history there were greater men than he, to mention only Leopold von Ranke.'

In writing on *German Culture, Past and Present* (Allen & Unwin; 4s. 6d. net), Mr. Ernest Belfort Bax has written a history of Germany. His long introductory chapter describes the situation of affairs there in the sixteenth century. With the next chapter he enters into the upheaval of the Reformation. And from that upheaval onwards he tells the story of German thoughts and German deeds right down to the present War.

And what now? 'The Hohenzollern-Prussian monarchy,' he says, 'has always been a more or less veiled despotism, based on working through a military and bureaucratic oligarchy. The army has been the dominant factor of the Prussian State from the beginning of the eighteenth century onwards. Prussia has been from the beginning of its monarchy the land of the drill-sergeant and the barracks. It is this system which the Junker Bismarck has riveted on the whole German people, with what results we now see. Badenese, Württembergers, Franconians, Hanoverians, the citizens of the former free cities no less than the already absorbed Westphalians, Thuringians, Silesians, Mecklenburgers, were speedily all reduced to being the slaves of the Prussian military system and of the Prussian military caste. The naïve German peoples, as already pointed out, accepted this Prussian domination as the realization of their time-honoured patriotic ideal of German unity.'

The seventh Schweich lecturer (it will be remembered that Driver was the first) was Dr. A. van Hoonacker, Professor of Hebrew and of the Old Testament at the University of Louvain. Professor van Hoonacker lectured in French. The lectures are now published by the British Academy under the title of *Une Communauté Judéo-Araméenne à Éléphantine, en Égypte, aux VI<sup>e</sup> et V<sup>e</sup> siècles av. J.-C.* (3s. net).

Why has so little been written in English on the Elephantine discoveries? The Italian periodicals have had endless articles on the subject, and it has never been forgotten in other

continental countries. But in this country it has been unaccountably neglected, and yet it was two British scholars, Sayce and Cowley, that first astonished the world with it. Professor van Hoonacker is a Belgian, but the lectureship is English and will do something to restore our self-respect. As for the book itself it is enough to say that it is a résumé of the discovery and of the subsequent discussion upon it, bringing the whole matter up to date and giving us the lecturer's own solution of some of the problems raised.

For example. Was the Jewish community at Elephantine with its temple strictly monotheistic? Professor van Hoonacker concludes that it was. There are other Gods than *Jahô* mentioned; there are even compounds of that name, as '*Anath-Jahô*, which can only mean Jehovah's consort. Yet these names and compounds were due to the mixed multitude who were present with the Jews and shared their worship; the Jews themselves worshipped Jehovah alone.

Under the title of *The Bixby Gospels* (Cambridge: At the University Press) an account is published by Professor Edgar J. Goodspeed, Chicago University, of a Greek manuscript of the Gospels, which was at one time in the Monastery of Pantocrator on Mount Athos. It came afterwards into the possession of Mr. Quaritch, the London bookseller, was sent by him to a sale at Sotheby's, and was bought by Mr. William Keeney Bixby, a rich man of St. Louis, Missouri. Caspar René Gregory saw it in Quaritch's shop and gave a description of it in his *Textkritik des N.T.*, 1900, p. 214. It is now fully collated and described by Professor Goodspeed.

In the new volume of *The Christian World Pulpit* (James Clarke & Co.; 4s. 6d.) there is a wide range of personality from the Dean of St. Paul's to Billy Sunday (who appears as William A. Sunday, D.D.). Yet neither Methodism nor Presbyterianism is so well represented as might be. The volume contains twelve sermons by the Rev. R. J. Campbell, seven each by Dr. Horton and Dr. Campbell Morgan, and six by Dr. Orchard. Then comes Dr. Inge with five. Dr. Charles Brown furnishes four, and Dr. Boyd Carpenter, Mr. Joseph Newton, Mr. J. H. Rushbrooke, Canon J. G. Simpson, and Mr. W. Temple, contribute three each. We miss the editor's own fine homi-

letical work. Still, the volume throbs with interest, much of it due to the anxiety of the war.

The study of how the first Primitive Methodists went to Africa in the year 1870, and what they saw and suffered there, is told by one of them, the Rev. H. J. Taylor, in a book of romantic truth entitled *Capetown to Kafue* (Hammond; 2s.).

Mr. Taylor knows how to travel and he knows how to describe his travels. The reading of this book will make no Jack a dull boy. Yet it may do much to make him a good boy. There are parts of it, however, that are not to be recommended to workmen who are discontented with their wages. There was a threatened strike among the native teachers—

‘The native teachers wanted long “parlavar” about their wages. They had agreed to lay their case before us, and there they stood, five dusty negroes. Talk! well, what would Lloyd George have done under such a continuous repetition of statement? I remembered the patience of Job; came to understand that the first thing the native admires in a white man is patience to listen to his story; Dr. Joseph Parker recommended preachers to put their sermons into telegraphic form. These people never heard Parker, and scorn his advice. Nothing “brief or brotherly” about their methods. They steal leisurely into your presence, silently sit on the ground, patiently look you through, and after a while begin, “Wa Buka,” and all the salutations of the day, about yourself, your cattle, any travellers you have seen, and all the other things about which they can think, and then, being through the introduction, they cautiously broach the beginning of the sermon: the subject to be considered. This is drawn out at such length that you wonder whether there is, after all, anything in transmigration of souls, and if so, if these sons of the African forest were in some previous existence trained to length by ancient Puritan divines. When they have got to know the Morite and to trust him, his patience wins the day. “Moruti has heard us. He knows all. He decides wise and good,” they will say, and his decision is accepted without further ado.

‘In the case before us, this was so. They asked for a five-hundred per cent. increase of wages. Yes, five hundred per cent. Nothing like ambition. They explained individually and collectively far into the night. The theme was renewed and

repeated in the early morning of the morrow, and then we decided on a hundred per cent. increase. And they were fairly content, and later on completely so. We took their demand as a sign of waking manhood, and our concession as a reasonable response.’

Mr. Israel Davidson, Professor of Mediæval Hebrew Literature in the Jewish Theological Seminary of America, went to Cambridge and got access to the Genizah fragments preserved in the University library there. Much has come out of that strange collection of cast-off Hebrew rolls already, but Professor Davidson was clever enough to identify a manuscript which he turned over with the long lost Polemic of Saadia against Hiwi. He promptly transcribed, translated, annotated, and introduced it. And now we have an excellent edition of *Saadia's Polemic against Hiwi Al-Balkhi*, issued as one of the Texts and Studies of the Seminary.

The Rev. H. Maldwyn Hughes, B.A., D.D., has written a book on *The Theology of Experience* (Kelly; 3s. 6d. net). It is the book of a scholar and a preacher. The scholar is evident throughout, though Dr. Hughes thinks he has concealed him, for he writes for the unlearned; the preacher comes openly into sight at the end.

The question is this: Is the preacher independent of criticism and all the historical and textual questions which our day has raised about the Bible and Christ? Can he ignore them and preach his own experience? Dr. Hughes says No. No one could claim more for experience than he does. No one could insist more urgently upon the necessity for experience of the saving power of Christ in the preacher's own life. But how did the preacher gain his own experience? Not independently of the Bible and the facts of history. And more than that, no preacher will fulfil his function to the edifying of the Church if he relies for matter and for authority upon that which he himself has seen and heard and handled of the Word of Life.

The book is readable, but it is more than readable. On every page it touches reality and stirs thought. To the individual it appeals for a greater consecration, a fuller service. To the Church it calls for a better oversight of the individual, especially the individual whom it appoints to be an

apostle, evangelist, or teacher, demanding that he give evidence, publicly if possible, of the working of the grace of God in his own soul.

A book entitled *The Nature and Purpose of the Measurement of Social Phenomena* (P. S. King & Son; 3s. 6d. net) gives us the whole theory of the application of statistics to the material well-being of society. The author is A. L. Bowley, Sc.D., Professor of Statistics in the University of London. There is no more popular pastime at present than dancing on the use of statistics. But it is as foolish as it is popular. The abuse is easy, but the use is imperative. In this book Professor Bowley shows us how to use statistics wisely.

Mr. Horatio W. Dresser, Ph.D., is a voluminous writer. Opposite the title-page of his new volume are printed the titles of thirteen other volumes. And as he always writes on one subject, the spiritual life, it is inevitable that he should repeat himself. Yet that is not what ever occurs to the reader of his books. He has a living interest in every aspect of his subject, and it seems to be a subject big enough to allow of many books being written upon it by one man without leaving us with the impression of repetition or the sense of weariness.

For one thing Dr. Dresser is a scholar. He defines his words before using them, and then uses them in the sense in which he has defined them. The title of his new book is *The Religion of the Spirit in Modern Life* (Putnam; 5s. net). The important word there is 'Spirit.' What does he mean by it? 'The term "Spirit,"' he says, 'becomes a workable conception adapted to the demands of our thought, employed now with reference to the entire cosmos, now with reference to the life in all beings and things, throughout all time. In the latter sense the Spirit is the source of the universal energy which science tells us is eternally conserved. Again, we speak of the visible universe as the manifestation in objective form of the Spirit, taking care to distinguish between life and form. Out from the infinite wealth of the Spirit, we may then say, the evolving kingdoms of nature with their multiform species have come. More explicitly, the Spirit cosmically regarded is the aspiring, purposive life which not only quickens all forms into existence, but sustains and carries them forward. The

struggle for existence is not the ultimate cause of evolution. Environment is not the central factor in this progressive change. Nor can the first place be assigned to heredity, or the laws of use and disuse. Not even man in his greatest achievements can be termed the creative power. The Spirit is the real efficiency, it imbues all forms and modes of existence with life, underlying the struggles through which the fit survive, stirring within the impulses that give rise to successive adaptations. The cosmos is in no sense the producer or ground of life, but displays life because it is an expression of the Spirit.'

'What men mean, then, when they employ the term "Spirit," is that aspect of the universal Life which is perceived in the higher moments, not that Life as a whole. In the cosmos at large there may indeed be a plan according to which great purposes are fulfilled, but this thought is brought near when God is spoken of as "Providence," with special reference to the inner life. This brings us to the conception of the Spirit held by those who believe in divine guidance. We have left the vast region of cosmic forces, too great for the human mind to grasp, if one tries to form a definite conception of the world-plan; and we have before us a view of the Spirit so intimate that the divine wisdom almost becomes personal in a special sense in the soul of each believer. For it is too general to hold that the Spirit is a guiding, sustaining Life at large. The Spirit is also individuated in each human soul. Each man is led along the pathway of life, with its vicissitudes, its depths and its dark places, but also its moments of illumination. In this sense the Spirit is the immediate source of all inspiration, of all religious experiences, hence of the spiritual teachings of the ages. Its presence is acknowledged by the seers, poets, and prophets of all peoples and all lands. In thus speaking of the Spirit we seem to speak with the authority of so many lands that the revered ages bear testimony through us, the ages that have known the seers of India, the devout mystics and Pietists of Germany, the Friends of England and America, and such poet-prophets as Emerson.'

The Conway Memorial Lecture was delivered at South Place Institute on March 16, 1915, by Professor Gilbert Murray. Its title is *The Stoic Philosophy* (Watts; 6d. net). All Professor Murray's work is 'most entertaining and instruc-



tive,' as his chairman on this occasion said. This lecture is no exception. But what did the Stoics do for the world? 'Stoicism, whatever its weaknesses, fulfilled the two main demands that man

makes upon his religion: it gave him armour when the world was predominantly evil, and it encouraged him forward when the world was predominantly good.'

## The Sacrament of Baptism in the New Testament.

BY THE REV. BERKELEY G. COLLINS, A.T.S., BLUNTISHAM.

### I.

#### I. BAPTISM IN THE SUB-APOSTOLIC CHURCH.

'WHY is the Tower built on water?' Hermas asked the Lady Ecclesia in one of his visions, and she answered, 'Because your life is and shall be saved by water.'<sup>1</sup> And Hermas himself is explicit: 'Before a man receives the name of the Son of God, he is ordained unto death, but when he receives that seal he is freed from death, and assigned unto life. Now that seal is the water of baptism.'<sup>2</sup> The voice of the sub-apostolic Church speaks here. To the second generation and onwards baptism was more than a sign, it was a means of grace and indispensable to salvation. Its waters cleansed the soul from all past sin, and communicated the Holy Spirit. It was the divinely ordained channel of forgiveness and life. 'Consider how He hath joined the Cross and the Water together,' writes Barnabas, possibly within ten years<sup>3</sup> of the death of Paul. 'We go down into the water full of sins and pollutions, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit.'<sup>4</sup> Without baptism, according to the Didache, men were not fit to receive the Holy Eucharist.<sup>5</sup> Ignatius calls it the 'arms' of the believer.<sup>6</sup> Justin speaks of it as 'regeneration.' The new converts, he says, 'are brought where there is water, and are regenerated in the same manner that we ourselves were regenerated. . . . For Christ also said, Except ye be born again, ye shall not enter the kingdom of heaven.'<sup>7</sup> It is true that in all this period there is no trace of infant baptism. The notion that the forgiveness of

actual sin was mediated through baptism, together with the doubt as to post-baptismal forgiveness which troubled Hermas and often led to delayed baptism, rules it out. The only baptism known to the sub-apostolic Church was the baptism of repentant and believing persons. Yet if the study of the Christian doctrine of baptism were to begin, not with the New Testament but with the documents of this period, there would and could be no question as to its sacramentarian nature. In this matter, at least, Catholicism is continuous with the early Church. There has been development in its sacramental teaching, but there has been no radical perversion. Before the close of the first century Christians believed in the magical efficacy of baptism as devoutly as an Italian peasant of to-day. Apart from the New Testament, the only Christianity known to the world was a sacramental religion, a religion which claimed supernatural virtues for its two rites of Baptism and the Lord's Supper.

The antiquity of these sacramentarian ideas creates a serious problem for the candid Protestant. It is no longer possible for any such student to believe in 'the great Apostasy' which was once the easy explanation of all that was contrary to Protestant dogma. Even if it be assumed that the second and third generations of believers were on a lower moral and spiritual level than the first, it is difficult to understand how so great and universal a perversion could have taken place in the character of the Christian religion in so short a time. But there is little warrant for this assumption. The revelations of Paul's letters to the Corinthians do not suggest an ideal condition of life in the primitive communities. On the other hand, there is little to criticise in the moral and spiritual fervour of these later documents. The

<sup>1</sup> *Vis.* 3.                   <sup>2</sup> *Sim.* 16.

<sup>3</sup> So Salmond, *J.N.T.*; and Bartlett, *Apost. Age.*

<sup>4</sup> *Chap.* xi.               <sup>5</sup> *Did.* ix.               <sup>6</sup> *Ep. ad Poly.* 6.

<sup>7</sup> *Apol.* i. 61.