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told His followers. For the censorious temper besets those who have definite convictions, which tempt them to be hasty or exaggerated in summing up the character of those who differ from them. It is a warning against uncharitable judgments, however earnestly people may feel; for passion and prejudice easily enter into such sweeping verdicts, and personalities may lurk under the robe of moral indignation. Again, when the suspicions felt by the scribes deepened into charges of blasphemy against Him, till they attempted to discredit Him with slanders, He put His finger on a manifestation of the sin against which the ninth commandment had been levelled. 'I tell you, men will have to account on the day of judgment for every light word they utter,' every hasty, unexamined attack on a goodness which they have resented and denied in their fellow-men.

'For by your words you will be acquitted,
and by your words you will be condemned'
(Mt 12³⁶. 37).

It was the considered judgment of Lord Acton that the subtlest influence which bred prejudice with its crop of dishonest, hasty testimony in social life, was 'not family, or college, or country, or class, or party, but religious antagonism.' Certainly this produces a widespread temptation to ignore the ninth commandment, and one which is most

readily overlooked. Yet the other sources are not to be ignored. There are few occasions, indeed, when it behoves us to be more vigilant than when our opinion is asked about some one whom we dislike, for personal reasons or upon grounds of creed. Yet prejudice warps and sours the mind even when there is no serious antipathy, unless we weigh our words well before allowing ourselves to endorse an accusation against any one in conversation, however light the matter seems to be. In a playful, unguarded tone we may talk in such a way as to lend currency to a depreciation of some one's character, not meaning to do any mischief and yet almost unconsciously weighing the scales of public opinion against him by some casual, unexamined words. It is not difficult to observe this vice in newspapers; not only the articles but the very way in which information is presented may amount to unfair testimony. What is much more difficult, though not less needful, is to realize that in ordinary conversation which turns upon the actions and opinions of our fellow-men a similar spirit of dishonest judgment may well beset us, and that, for all the good-humoured criticism of others which occupies so much of our talk, there ought to be at the back of our minds not only a scrupulous regard for veracity, but a deep sense of moral responsibility in uttering a syllable to the disadvantage of others.

Christ and Health.

BY THE RIGHT REVEREND A. A. DAVID, D.D., BISHOP OF LIVERPOOL.

SALVATION is a great and sacred word. But in common usage it has lost part of its content and something of its power. What is the first idea it brings to the minds of most people who see it in print or hear it spoken? It is that of deliverance from punishment deserved. We inherit this association from a time when God's punishment was conceived in a form so terrifying that in many minds there was hardly room for the rest of the word's meaning. In these days we have changed our thought about the penalties of sin. The awful fact of requital remains. We must not disguise it. But we no longer define it, nor does the fear of it hold the place it once had in the Christian appeal. Now therefore is the time to explore the other side,

the positive side, of salvation, and, without forgetting that *from* which Christ delivers us, to see more clearly the state *into* which we are to be saved.

It is interesting, and I think significant, to observe how the translators of the New Testament have dealt with σωτηρία and kindred words. In Lk 19⁹, when Zacchæus has shown his change of heart, Jesus is made both by Tyndale and by Wycliffe to say, 'This day is healthe come to this housse.' So in Ac 27²⁰, where A.V. and R.V. translate 'all hope that we should be saved—(τοῦ σώζεσθαι ἡμᾶς) was taken away,' Wycliffe gives 'al the hope of oure healthe was don away.' Again in 27³⁴, where Paul urges the crew to take

some food, Wycliffe and A.V. render—'for this is for your health,' for which R.V. substitutes 'safety.' And in 28th, Wycliffe has 'Therefore be it knowen to you, for to hethen men this helthe of God is sent,' where in A.V. and R.V. stands 'this salvation (τὸ σωτήριον) of God.' So also Erasmus declares that the first step 'unto helthe is *credere Deum esse*.' In the Communion Service of 1604 we read, 'and as the Son of God did vouchsafe to yield up his soul by death upon the cross for your health,' which in 1662 is altered to 'for your salvation.' It seems that up to the seventeenth century the word health was used to convey that very aspect of salvation into which we are inquiring, namely, the well-being of a man who already has been delivered and redeemed, and from the passages quoted it is clear that this well-being included that of the body, though it was certainly not confined to it.

Since that time, however, the word has degenerated. In ordinary usage health is measured in terms of physical condition. When we call a man healthy we are usually thinking of his body. We are asserting that it serves him as it ought to do. To his mind and his spirit the word is applied almost in a secondary sense, or as it were by a metaphor. Many are apt, moreover, to regard even bodily health as the result of healing, as an escape or recovery from sickness. They think of it in terms of its opposite. When recently a conference was being prepared on 'Christ and Health,' it was generally assumed that under such a title the actual subject of discussion would be spiritual healing. Attention had to be diverted almost forcibly from healing to health. So nearly all our hymns of health are about sick people. For our hope and our faith, as for our thanksgiving, we need a clearer conception of wholeness, even of the body. But if 'health' is to stand, as it deserves to stand, for that element in the meaning of 'salvation' which follows and grows out of deliverance, we need more. We must make for ourselves a vision of the soundness, not of any part of us that can be separated, at any rate in thought, from other parts, not of the body alone, nor of the soul alone, but of the whole personality, our wholeness, our 'saying health.' We must imagine a human condition in which the powers of body, mind, and spirit are in free unhindered and harmonious exercise.

In a book called *Man the Unknown*, Alexis Carrel makes a study of the age-long search for human happiness and welfare. Men have always desired health. How have they sought it hitherto? In

separate compartments, and along separate lines. Medical science has addressed itself to the human body, and with marvellous success, but to that alone. The welfare of the mind and the spirit is no concern of medical research as such. In recent years the psychologists have begun to study our instinctive emotions, how they arise and why they have such power over us. They claim to teach us how to understand our impulses of fear, of anger, and of dislike. They assure us that when we understand them we can have dominion over them, we can manage ourselves. Again, teachers and ministers of religion have always claimed that they can lead us to spiritual health by a much simpler process open to all God's children, namely, by contact with His pardoning love that cleanses, and the power of His Spirit that enables us. And so they can. But is it not true that these three groups of searchers and others have missed their full success because each has confined itself to its own chosen sphere, namely, a part of the whole personality of man? Who can bring these separate parts of us together and guide us to the harmonious welfare of man as a whole? May not this be a task which still awaits the Church?

If so, the first step towards it is to make our way afresh into our Master's mind, and discover what it is that He offers to men as their highest good. St. John opens out the way. He seems to depart from, but in fact fulfils, the conception of the Synoptists, who represent the supreme destiny of man as an entering into the Kingdom of God. For he perceives that what is most characteristic of that Kingdom is the quality of the existence it offers to those who dwell in it. To this he gives the name of *life*. He tells us that he wrote his Gospel that they who read it might believe in Christ, and believing might have *life* through His name. He represents Jesus as describing His work on earth in memorable words: 'I am come that they may have *life*, and may have it abundantly.' The Greek word He uses means much more than continued existence. It stands for a quality of vital energy, active and confident, which is secure against disease and final death. It is existence raised to its highest power. In St. Paul's words it is 'the life that is life indeed.' It comes to its fulness in the world beyond. Yet it is not a gift which is reserved and held in store until our days on earth are ended. It is something we can begin to enjoy here, in the world into which He came, bringing it with Him. And if so, surely it is something which He would not confine to a part, even the highest part, of that composite being which

He Himself for our sakes assumed. 'Preserve thy body and soul unto everlasting life.' Have we yet ranged the width or fathomed the depth of those tremendous words? It is part of a larger and, as I should say, a higher understanding of that prayer to include in it the truest welfare of the body as well as of the spirit and the mind, the health of man as a whole, his 'life' in the Johannine sense.

With this hope before us we need further to study again our Lord's work in removing mortal hindrances to health, in restoring men and women to life. He was the enemy of bodily disease. But when He healed sick people He dealt not with the symptoms but with the root of the trouble. Often He did not find it in their bodies at all. He combated a mischief deeper than what we see in fever or paralysis. So to one He would say, 'Thy sins are forgiven.' And the man became well because some evil in his own heart was killed. In dealing with another, the victim of some personal evil influence from without, He would say, 'Come out of him.' And the man became well because he was his own master again. He had been given back his self-command. And when to all of us He says, 'Be not anxious,' or 'Fear not,' or when He bids us forgive them that despitefully use us, He gives counsel not for our souls alone. For He knew, as most of us have learned by now, that worry and fear and self-pity, and, no less, that brooding resentment and envy and hatred, are directly responsible for physical depression, and lay us open to the attack of all manner of bodily malaise. Christ's works of healing illustrate completely the interaction of body and mind, and point to a wholeness in which both are comprehended.

If the Church is to interpret to the world this gift of Christ it must use the language which each generation understands. And if the Church is to dispense it, we must frankly accept the help of those who are pursuing health, or parts of it, but by different methods and on other lines than ours. We need a more open partnership with men of science, especially with the medical practitioner and the psychologist. It has not in the past been easy for them or for us to recognize even the possibility of such co-operation. For, on the one hand, the ministry of medicine for the body and the mind has often been offered not as a contribution to the ministry of religion, but rather as a substitute for it, in a spirit which has seemed to ignore and even to despise the health-bringing and health-sustaining power of the gospel. That spirit is weakening. In these days we may count upon

a readiness for a much more willing and generous alliance of doctors and psychiatrists with the clergy. But if this co-operation is to become actual and active they must understand each other's language. At present it seems to me that our work together is less effective than even now it might be, because each group is often in doubt as to what the others really mean by the terms they use. A psychologist tries to deliver his patient from the thralldom of low desires by the process of 'sublimation'—a word of mystery to the Christian minister until he realizes that it is only another name for one of the effects of 'redemption.' When a man discovers and shares God's desires, and pours his own energy into God's service, he has found release from other powers. Unconsciously he will resist the unhealthy influence. His 'complex' whatever it was has been 'straightened out.' His mind is well. Or, again, a doctor diagnoses 'overwork' and 'nervous strain,' and suggests the purely negative treatment of a 'rest cure.' But it is doubtful whether any breakdown is due to excess of work alone. Almost always the cause lies in a region to which the doctor as such cannot penetrate unless he recognizes that no man immersed in a welter of work can 'rest' except in God. It is only when he loses faith that God is using him, and therefore taking care of him, that he sinks under the burden. Professor Caird used to ask the searching question, 'Are you on the top of circumstances, or are circumstances on the top of you?' To the level above them the doctor can help us all the more surely when he fully understands what it was that pulled us down. It is through the Church that doctors, psychologists, and clergy will one day understand one another. It is for us to provide the unifying influence that shall give coherence to all serious efforts to maintain well-being or to recover it. And this we can do only if we are prepared to accept and give its due place to every contribution to the saving health, the wholeness of mankind.

One of these contributions makes its way through the body. In our Lord's works of healing we have seen how the body is afflicted by the sickness of the soul. On the other hand, it is a matter of common experience that a man's physical condition affects his mental efficiency, and not that alone, but also his temper, his attitude to his fellow-men, his whole spiritual level. No doubt it is possible to keep that level high in spite of physical hindrances. Some of the most notable triumphs of the spirit have grown out of weakly bodies, handicapped by many kinds of disability, and often by constant

pain. Yet this should not absolve a man from taking care that his body shall make its maximum contribution to the health of his whole personality. And here, I think, lies a warning of special significance to us of the ministry, and to others who lead equally strenuous lives. Our doctors and our wives may tell us that we must do less. Lord Acton declared that the first duty of every man in public work, that is to say in the service of others, is to 'limit his activities.' But to ourselves we seem unable to follow such advice. Measured by his opportunities a parson's minimum routine would often cover more time than a day will give him. A bishop was giving his clergy a list of all the duties they ought to find room for every day, when he suddenly stopped. He had realized that what he had already enjoined upon them would take eighteen hours. Moreover, on the top of normal duties there come to every clergyman the sudden chances, the unexpected calls. What is he to do?

First, he must make up his mind, and hold to it, that his work is not a private enterprise but belongs to God. If he cannot finish a day's labour, God will deal with what is left over. Even if his heart condemns him for what he has done amiss or failed to do at all, God is greater than his heart and will undertake the failure. When a man is overwhelmed by his work the most frequent causes are fear and lack of humility. For both the remedy comes straight from God to those who live near enough to receive it. Nehemiah was of sad countenance because he could see no chance for his own plan. 'So I prayed to the God of heaven.'

But in every plan of God we have our share. Our part in it must be orderly. We must order it as He does His. Our disposal of our time cannot be rigid. Like Him we must suffer interruptions. But, in spite of them, regular habit brings a certain calm of the spirit. 'He that believeth shall not make haste.' John Wesley carried into extreme old age one of the busiest lives in history. But he used to say, 'I have no time to be in a hurry.'

'And he rested on the seventh day.' In our plan, too, there must be periods in which labour is deliberately laid aside and all tension is relaxed. Without them no working life can be a unity directed to the glory of God. If it is true that He continues His creative work through us, it is equally true that through us He seeks enjoyment and repose. Now relaxation is a process to which the body contributes. Often, indeed, it begins there. I listened recently to an exposition of the art of physical rest. We were told that it is possible by

practice to set the body free from tension. Lying down we were to concentrate quietly upon the muscles, beginning with those at the back of the neck, letting them slip away, as it were, from the head downwards. Even a few minutes of such exercise daily, and especially just before a period of strain, will bring a reinforcement of more than physical power. For if the body can be induced to melt into tranquillity it will carry the soul with it. We called to mind one of the aspects of prayer, defined as 'a letting go towards God.' We all know how difficult it is to discover the right habits of diet and physical exercise, and to decide what provision within our means and opportunities it is possible and reasonable to make for rest and recreation. We are rightly afraid of becoming fussy in regard to our health, of sinking into habits of self-indulgence. But we must lay it upon ourselves as a duty to face these difficulties, to learn how in the various conditions of our lives, each of us can make the body a readier instrument of the soul, an abler partner in its work, a fuller partaker of its health.

I want to suggest one more aspect of this subject. In recent years we have witnessed a development of modern hygiene which should be of deep interest to all who minister the saving health of Christ. There was a time when medical practice was directed almost exclusively to the cure of disease. And even now doctors are commonly regarded as people with whom we need have little to do until we are ill. But medical science of to-day, and medical practitioners too, are increasingly concerned with the prevention of illness, and not merely with its cure. We have long ago become conscious that hospitals and nursing homes are not enough. Public sanitation, based upon an elaborate study of health statistics, with its attendant apparatus of quarantine, and inoculation, and concentrated campaigns against one disease after another—what is all this but an application on a national scale of the old truth that an ounce of prevention is worth a pound of cure? There has been a shift of emphasis from the curative to the preventive side of medicine. We are learning how to keep people from becoming ill.

In all this may we not see a parable for ourselves? All inquiry into 'Christ and Health' will naturally take its start from our Lord's works of healing. But it will not end in them. It was these 'signs,' as St. John calls them, that excited the wonder and secured the attention of men. For a long time Christianity was regarded as the religion primarily of rescue and cure. In the second century

Celsus the Epicurean attacked it because so many of its adherents had been disreputable people. It seemed to be meant for outcasts for whom there was no hope and no chance elsewhere, and for them alone. Even now is there not a tendency in some quarters to over-emphasize the curative side of evangelism, to represent the brand plucked from the burning as the most characteristic expression of gospel power? It is natural enough to think so. In the whole story of Christianity nothing is so exciting, so dramatic, as its rescues of men and women from moral degradation. And that helps to explain the impression we observe here and there and from time to time that only those who have grossly failed need the gospel. We thank God that the curative power of Christ is active

in these days as ever it was, and that we can present the gospel of rescue from experience. But we may also thank Him that for us too there has come a new emphasis, on the preventive rather than the curative side of Christ's activity, on His creative rather than His restorative work. 'I am come,' He says, 'that they may have *life*'—that active principle which if it is strong enough, if it abounds, itself wards off disease. It is only His life, drawn from the Father to be shared with us, which comprehends the harmonious welfare of body, mind, and spirit, the health of the whole man, and secures it. 'Now unto him,' says St. Jude, 'that is *able to keep you from falling*, and to present you without blemish before the presence of his glory with exceeding joy.'

Literature.

CHRISTIAN EDUCATION IN INDIA.

A BOOK on *Indian Educational Policy: Its Principles and Problems* (Christian Literature Society for India; Rs.3.4), by the late Dr. William Meston, comes to us with the authority of its author's great knowledge and of his clear and finely ordered mind. It is at the same time a deeply moving thing to receive it as a last message from him, produced under great physical difficulties and revealing how his concern for the welfare of the Indian student filled his heart up to his last hour. He wrote with a deep sense of the needs of the land to which he had given forty years of service, and, behind his severely restrained and impersonal argument, we can divine the burden that pressed upon him, conscious as he was of the situation that India faces, 'a situation,' he says, 'the gravity of which cannot be overstated.' His one desire manifestly is that India shall choose wisely in a matter which will mean for it, he says, 'national health or national sickness.' His whole attitude and aim in this book is in accordance with the high tradition of the Madras Christian College which he inherited and has passed on unimpaired to those who come after him.

ment of India was always fully aware of that policy, and it must be admitted that it sometimes showed little zeal in forwarding it. It will be well, however, if Dr. Meston's account of it recalls both the Government and those who have the guidance of Christian missionary education to the principles that Dr. Meston sees to underlie that policy and that he desires should be carried forward into the new conditions of to-day and to-morrow. He wishes to see in India a State control that means direction and not domination, that welcomes co-operation with non-official bodies, and that permits of the full association of religion with education.

The question of State control of education is undoubtedly a very living question in the world to-day, and one would hope that Dr. Meston's wise handling of it might be recognized by those who are now, and will be in the future, the guides of Indian educational policy. But there are, undoubtedly, forces abroad in every land, and in India as elsewhere, which too often overwhelm all appeals for moderation. The reviewer cannot forget once hearing one of the very wisest but one of the least heeded of India's own political leaders appealing to a hostile crowd of nationalist students with the words again and again repeated, 'Let reason rule, not passion.' In these circumstances we must be prepared to accept a policy in self-governing India that will not be the creation of pure reason. Dr. Meston, indeed, freely concedes the claim that Indian

The book is a valuable one in many respects, and not least in its careful presentation of the policy that has guided education in India through more than a century. It may be doubted if the Govern-