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THE LONDON QUARTERLY REVIEW

JANUARY, 1928

THE APPEAL OF THE MINISTRY[1]

IT is generally admitted that the office of the Christian ministry does not make a favourable appeal to those classes of the community from which its ranks in other days have been chiefly recruited. Some of the reasons for this are easily discoverable, and it is to these our attention should be directed before we attempt to formulate the true appeal of the ministry. One feels in considering its splendid possibilities, and also in studying the world-situation, that its attractiveness has been obscured. It is far more attractive than our presentations of it to the minds of those whose services we have sought to enlist.

In seeking to discover the occasions of reluctance on the part of those who have graduated from high schools and colleges, we make no attempt to estimate their value. Some considerations which we may consider trivial may be substantial and influential to a young man selecting his life's work.

(*a*) There is a general public disparagement of the ministerial office. In the columns of newspapers and magazines, in works of fiction and general reading, in dramatic representations, we find the work of a professional minister, if not contemned, dismissed in a tone of patronizing condescension. The material remunerations, of which much is made, have always been inadequate, but this is something more subtle. It is probably true that our whole social system has begotten

[1] Read before 'The Conference of the Theological Faculties of the Colleges of the United States and Canada.'

a disregard for the callings which serve the intellectual and spiritual life. But the ministry has suffered most. Even parents who are themselves in association with the Church are found unready to encourage their sons to enter its ministry. It may be advantageous to the highest interests of this calling that a man who has such a Way of Life to proclaim should himself be subjected to hardships which contribute a test to his claim. We merely point to this now as one reason why the possible candidate, at that age when he is most sensitive to ridicule, is frequently deterred from the resolution we seek.

(*b*) There is again the ferment of mental, and, particularly, theological unsettlement. Men hesitate to commit themselves to certain formularies of thought which are, in their minds, identified with the vital faith of the Church. The Church has a right to receive from its teachers unequivocal assurance of their loyalty to her Lord; the preacher must have, as Dr. Denney declared, 'mighty and unambiguous affirmations to make concerning Jesus Christ.' There can be no concession on her part in this matter. The minister should not merely accept and proclaim the ethic of the New Testament, but should himself be an enshrinement of a living experience of Christ as Saviour and Lord. But there is hesitation on the part of many honest minds to affirm certain interpretations of faith, which have been, and in some cases are, generally received by the Church. How we are to decide between the rights of the Church on the one hand, and the legitimate claims of the unfolding mind of our age on the other, we are not at present gathered to discuss; it is clear that the Church which loses either intellectual integrity or its creative faith is doomed to suffer. It is only necessary, in our present consideration, to recognize frankly that the time-spirit, characterized as it unquestionably is by mental unrest, militates against our appeal.

(*c*) We come to closer quarters with ourselves when we

recall the dissipation of energy which is displayed in the work of a modern minister.

'I wish,' exclaimed Thomas Carlyle, 'that he could find the point again, this speaking man, for there is sore need of him still.' It is no easy matter to 'find the point' when one is expected, almost compelled, to lead such a roving life as that of a minister in our day. The multiplication of demands upon his time has obscured the central glory of the calling. He must be a pastor, incessantly visiting the homes of his people; he must be an overseer, presiding at all kinds of meetings, down to the latest development of an institutional church; he must be a voluminous talker, addressing a community on any subject under heaven's wide span; he must be a director of religious education, himself taking charge of a variety of classes; he is expected to represent his Church on multitudinous committees, ecclesiastical, social, and civic; he needs to be the organizer of a complex institution, a tactful administrator, and, of course, a preacher. The very zeal which should be his strength leads the young minister astray, and carries him further and further away from the central point of his true vocation, until he discovers himself the salaried servant of a vast institution.

The apostles refused to dissipate their powers; they refused to 'serve tables'; they affirmed that God had appointed, 'some apostles, some prophets, some teachers,' then 'helps, governments,' and so forth. May we not find some deliverance in this apostolic broadening of our appeal, and recognize explicitly that some are called to the ministry who were never intended to be preachers? In city churches this division of labour has in many cases been found to be practicable without any complicated readjustment of the organism; in the case of rural charges, we may find here another argument for a union of local churches under ministers variously endowed. Fewer sermons would be preached, but each would have added spiritual authority,

and be less unworthy of its high theme. The man who would come to his fellows with a word of God must home amid the great silences, then may he come smit with the glory of a great surprise. But prophecy falls not upon our clattering machine. Well might one cry, looking upon the distractions of the modern ministerial office, 'O Jerusalem, Jerusalem, that killest the prophets!'

Believing heartily as we do in the Church of Jesus Christ as the final hope of the human race, and coveting for that august institution a recovery of the New Testament ideal of its privilege and mission, we can still hardly be surprised to find that some earnest, high-souled youth, dismayed at its ordinances, its business, its innumerable activities, and unable to correlate them to its vital function, is reluctant to harness his eagerness to its clanking machinery. It is, we know, 'heaven's gift,' but 'earth's abatements' discourage many.

(*d*) One other reason was revealed clearly to us through the return of probationers for the ministry from the ranks of the Canadian Army in the Great War. The leading officer of one of the Departments of the Methodist Church of Canada was deputed to interview these returned men with a view to secure their return to the ministry of that Church. Many were disinclined to do so, and frankly stated their reason; they felt that 'it was not a man's job.' It is well to have the standpoint so clearly defined. But how incredibly strange! This ministry is the apotheosis of daring; it demands qualities of heroism and chivalry almost beyond human nature's grasp; its history is unsurpassed in all earth's annals of endurance and fortitude; yet these men missed the sound of the bugle, the field of splendid enterprise, a sufficient scope to strong heroic passion.

What then can the Church do to make her appeal for the ministry attractive? We have no hope of success through any departure from its creative purpose. On the contrary, we believe that it is through failure to perceive its true

mission that our present discouraging situation has come to pass. We shall prevail by our fidelity to the vital mission of the minister of the true Church of Jesus Christ. The office of the ministry is much more attractive than our representations of it. It is a calling that is highly remunerative from the standpoint of personality; it presents an enterprise calculated, when understood, to stir the imagination of those sensitive to the need of our age, an opportunity which demands the virility of a man's brain and will.

Studying the temper of our own day, we are led to affirm that, if the Church were really prepared to run the risk of being the Body of Christ, and to take the hazards of a priestly and prophetic ministry, we should have, in the immediate present, candidates, at all costs to themselves, storming the gates of her sacred offices. We submit three grounds for that affirmation.

(*a*) Our age is profoundly interested in the spiritual interpreter of the world and life. It is a commonplace, now, to say that the night of Materialism is far spent, and the day is at hand. Men are groping in the twilight for security. Mr. John Masefield made this the theme of his address to the undergraduates of Aberdeen University a few months ago. 'Life,' he said, 'is infinitely more mysterious than anything the poet can say. You can't probe its mystery. You are filled with despair. Then you turn again to your work. You realize that somewhere from outside life, there come gleams and suggestions, a kind of butterflies floating into the world from somewhere. You make yourself the determination that you will follow these butterflies of the soul and find that you will come, at last, to some country that is quite close to this life of ours.' 'You may never get to that country,' adds the poet, 'but the belief that that country exists tends to make it possible to all the rest of mankind.'

Here is a modern teacher, who proclaims to the youth of a great University his conviction that life is worth while if it be used to assure his fellow men that the spirit of man

has its habitation in a world of which this world is but the transient veil, if he can but lead them to some peak of discovery from whence they can see the other land, far-stretched.

With this high faith of the poet, Sir Oliver Lodge and Sir Arthur Conan Doyle are in complete accord. One leaves his laboratory and the other his desk that they may go forth as preachers. That they follow, at times, what seems to an onlooker an uncertain and a dangerous road does not make the demand less urgent, rather more. In the ancient story, Saul did not betake himself to Endor until he had failed to find Samuel. The absence of the prophet ensures the pursuit of others.

Now—when men are not satisfied, and know themselves hungry, when the creeds of Materialism drag themselves heavily and will not go, a supreme hour is offered the true prophet:

> Reader of visions, hid behind the veil,
> Elect interpreter of God to man.

The spirit of man is more disposed than it has been for years past to welcome him who can convert its wistful longings and distracted speculations into spiritual certainties. And it remains true that the authority of Jesus in that undiscovered world abides, though many explanations of His supremacy have been rejected: 'That one Face far from vanish rather grows.' He need make no apology for his work who proclaims Jesus Christ as the Revelation of God, the open Door to the spiritual world, and the Revealer to man of the content of his own mysterious life.

(*b*) Equally urgent is the demand for an enunciation of the values by which men live. Men have no hope of saving society by any policy of enlightened selfishness. Their indictment of a materialistic civilization is that it has become an outrage upon human personality. It has vulgarized man's work; it has destroyed social unity, and replaced it

by class antagonism; it has attempted the utterly hopeless task of developing a healthy social organism, having first enervated and impoverished the individual upon whose well-being that organism in the last analysis entirely depends. And it contains no hope within itself. We have become increasingly aware of the truth of Edmund Burke's dictum, 'We cannot save society by the little arts of great statesmen.'

We believe that the time is ripe for a new outcropping of life, brought about by the Christian doctrine of a noble individualism, not as the antithesis of social unity, but as its indispensable precursor, a new sense of the value of personality, and of a social justice which includes love. We do not mean that such a message will be acceptable to our day, nor that we have become naturally Christian in spirit and temper without being aware of the change. It will mean the antagonism of all selfish interests; the Church which maintains such a prophetic ministry must give up thoughts of ease, and, possibly, for the moment, the reduction of an already over-swollen membership roll. But we do believe that the hour has come when many are prepared to become the utterers of the Church's peerless tradition and golden ideals. They will know it worth a man's life to proclaim unflinchingly Christ's estimates of life's values, if only the pulpit be unfettered by the favour or fear of man. It is because the pulpit is not a dangerous place that many are reluctant to enter it.

Speaking in Browning Hall, London, Keir Hardie, then almost completing his political work, said: 'My friends and comrades, I often feel very sick at heart with politics and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. . . . I know of no ideal so

simple, so inspiring, so noble, as the gospel of Jesus Christ of Nazareth.'

The happenings of more recent years have made the need more apparent. Disappointment in political action is far more general to-day than when Keir Hardie uttered his ambition to be a Christian evangelist and teacher. 'We have had the sentence of death in ourselves,' is a confession that meets us everywhere. The salvation of civilization cannot be accomplished except a change take place first in the realm of ideas. The imagination of peoples must be elevated before their will can be made safe. The Church which can offer an opportunity for the true Christian prophet need not fear a dearth of those who have felt a call of God in the present overwhelming need of society.

(*c*) Time will only permit me to mention the appeal which is made by those who proclaim a source of power to an age smitten by a sense of inadequacy. The extraordinary reception which has been afforded to Baudouin's *Suggestion and Auto Suggestion* is a pathetic confession of the consciousness of helplessness which burdens our aspirations. One is reminded of Mommsen's summing up of his historical survey of the ancient Graeco-Roman world. 'The world was growing old, and not even Caesar could make it young again.' That world was renewed by 'the foolishness of preaching'; a new sense of adequacy came to men through union with God mediated by Jesus Christ. May we not see in the present condition of the world, in its moral impotence, its wistful search after redemption, its pathetic sense of bondage to the material, a supreme opportunity for the Christian evangelist? The sense of need has fallen upon the world, but it is still waiting for the rediscovery of moral adequacy in our Lord Jesus Christ.

These considerations lead us to the conclusion that if the ministry is not attractive it is because we have failed to make it attractive. It has been shorn of its glory, burdened by its accessories, diverted from its central and creative

purposes, so that we witness on every hand earnest men leaving the Church to fulfil their ministry beyond its borders. The world is full of movements inspired by fragments of the great traditions of Christian truth.

The Church which seeks a prophetic ministry must provide the conditions of its existence and embrace with exhilaration the simplicities, the rigours, and the hardships of the Body of Christ. If such provision be made it would appear that the hour has come in which her appeal for the ministry would be inescapeable and the ancient prophecy fulfilled, 'Thy young men shall marry thee.'

TREVOR H. DAVIES.

AN AMBASSADOR AND HIS LETTERS

The Life and Letters of Walter H. Page. By Burton J. Hendrick. (Heinemann & Co. Two volumes. 1922.)

THESE handsome volumes, with their gallery of portraits, make the reader live again through the most anxious months of the Great War. It is not easy to measure the debt which this country, and indeed all the allies, owe to the clear-sighted and far-seeing man who represented the United States at the Court of St. James during Woodrow Wilson's first Presidency and the early part of his second term at the White House. Mr. Page stood in a proud succession. Such predecessors as Lowell, Bayard, Hay, Choate, and Whitelaw Reid had set a standard for American Ambassadors which made the post a difficult one for their successors. Page's personality was 'something new to the political and social life of London. And the British capital, which is extremely exacting and even merciless in its demands upon its important personages, had found it vastly entertaining. "I didn't know there could be anything so American as Page except Mark Twain," a British literary man once remarked; and it was probably this strong American quality, this directness and even breeziness of speech and of method; this absence of affectation, this almost openly expressed contempt for finesse and even for tradition, combined with those other traits which we like to think of as American—an upright purpose, a desire to serve not only his own country but mankind—which made the British public look upon Page as one of the most attractive and useful figures in a war-torn Europe.'

Page was a North Carolina boy, and one of his earliest memories was running down to the wayside station with his negro companion to see why the train was stopping there. A big box was put off and laid in the shade of the fence.

The only man at the station was one who had come to change the mail-bags. He told the boys that this was the coffin of Billy Morris, who had been killed in a battle of the Civil War. He asked them to wait while he went to tell old Mr. Morris, who lived two miles away. After about an hour the father came in his shirt-sleeves, with his wife beside him on the seat of the wagon. All the neighbours gathered for the funeral. 'One old woman wept more loudly than the rest, and kept on saying during the service: "It'll be my John next."' It was not long before John's coffin was put off at the little station. Such events brought home the realities and horrors of the Civil War to little Walter Page.

The ancestor of the North Carolina Pages was said to have left the home in Virginia because his interest in Methodism made him uncongenial to his Church of England relations. One of his grandsons became 'a Methodist preacher of the hortatory type for which the South is famous.' The Ambassador's father was opposed to the extension of slavery, though his ancestors and he himself had owned slaves. He did not regard the election of Lincoln as a sufficient provocation for the secession of the Southern States. On his father's side the Ambassador was undiluted English; on his mother's he was French and English. She was the daughter of John S. Roboteau, whose ancestors had left France on the Revocation of the Edict of Nantes. She was 'a Methodist of old-fashioned Wesleyan type. She dressed with a Quaker-like simplicity, her brown hair brushed flatly down upon a finely shaped head and her garments destitute of ruffles or ornamentation. The home which she directed was a home without playing-cards or dancing or smoking or wine-bibbing or other worldly frivolities, yet the memories of her presence which Catherine Page has left are not all austere. Duty was with her the prime consideration of life, and fundamental morals the first conception which she instilled in her children's growing minds, yet she had a quiet sense of humour and a real love of fun.'

Walter Hines Page was born on August 15, 1855, in the village of Cary, which his father had founded. He took his second name from his mother's favourite Methodist preacher, who was a kinsman. His father, like all his neighbours, had been ruined by the war, but he had a fine peach orchard, which proved very productive in 1865. Walter used to take the peaches to Raleigh, where they found a ready sale among the Northern soldiers. The greenbacks and silver coin thus gained laid a new basis for the family fortunes. His mother taught him to read and write, and he showed such aptitude that she began to hope that some day he might become a Methodist preacher. He spent a year at Trinity Methodist College, in Randolph County, and afterward studied at Randolph-Macon Methodist College, where Dean Tillett, of Vanderbilt University, was his close friend. He told his mother that he had definitely made up his mind to become a Methodist preacher. At the age of twenty-one he won a Fellowship in Greek at the newly founded John Hopkins University in Baltimore. He was one of five aspiring Grecians who studied under Professor Gildersleeve. Page wrote: 'He makes me grow wonderfully. When I have a chance to enjoy Aeschylus, as I have now, I go to work on those immortal pieces with a pleasure that swallows up everything.' The youth soon felt that he could not regard teaching Greek as his life-work, and smiled at the recollection of his intention to become a minister. From 1878 to 1883 he was mainly engaged in journalism. In 1880 he married Miss Wilson, the daughter of a Scotch physician who had settled in Michigan. His first distinct advance came in 1887, when he was made editor of the *Forum*. From almost nothing he raised its circulation in two or three years to 80,000. His success led to his becoming editor of the *Atlantic Monthly* in 1896. There he discovered Mary Johnston, then an untried Southern girl. He was an enthusiastic editor, and the *Atlantic* rapidly grew in circula-

tion and influence. When Doubleday and McClure were called in by the Harpers to rescue them from financial collapse they brought Page from Boston to help them. A few months later the firm of Doubleday, Page, & Co. was formed, and Page became editor of their new magazine, *World's Work*. Its aim was to spread wide the facts of the modern world, especially of America, and by its vivid, picturesque, and human treatment to appeal to a wide audience of intelligent everyday Americans. The idea was to lift up the average citizen. After 1900 Page became a public man, who sought to spread the democratic ideal by 'improving the fundamental opportunities and the everyday social advantages of the masses.' In 1897 he delivered an address at Greensborough, North Carolina, on 'The Forgotten Man,' which gave 'the cause of Southern education that one thing which is worth armies to any struggling reform—a phrase—and it was a phrase that lived in the popular mind and heart, and summed up, in a way that a thousand speeches could never have done, the great purpose for which the best people in the State were striving.' The educational programme now formed won princely support from Mr. Rockefeller. Meanwhile his firm was prospering, and Page's work as editor gained growing influence by its freedom from prejudices, animosities, and predilections. President Roosevelt got him to serve on his Country Life Commission, and he early became an admirer of Booker Washington, whom he persuaded to write *Up from Slavery*. He was also responsible for Miss Keller's *Story of my Life*.

When a young journalist at Atlanta Page had met Woodrow Wilson, who was waiting in vain for clients in a dingy law office. He had been charmed by his intellectual brilliancy, and looked on him as the leader in the campaign for the uplifting of the 'Forgotten Man.' He urged Wilson to accept the governorship of New Jersey and after it the Presidency. Wilson sought his advice about many matters,

and Page set forth his friend's achievements in his magazine, in books published by his firm, in letters and personal conferences. He also persuaded Wilson to make his famous speech-making tour through the Western States in 1911. When Wilson was elected it was thought that Page would become a member of his Cabinet, but the President made up his mind to send Page to England as Ambassador. 'The London Embassy,' says Mr. Hendrick, 'is the greatest diplomatic gift at the disposal of the President, and, in the minds of the American people, it possesses a glamour and an historic importance all its own.' Page came to it with a sense of awe. He found indeed many drawbacks. There was no Embassy, so that he had to take rooms at the Coburg Hotel for three months, and the Chancery at 128, Victoria Street was no fit home for the Government offices. When he presented his credentials at Buckingham Palace the King expressed his surprise and regret that a great and rich country like the United States had not provided a residence for its Ambassadors. Page explained that they had had so many absorbing domestic tasks, and, in general, so few absorbing foreign relations, that they had only begun to develop what might be called an international consciousness. He made a very favourable impression on His Majesty. He was also received by the Queen, who told him she had only seen one man who had been President of the United States—Mr. Roosevelt. 'She hoped he was well. I felt moved to remark that she was not likely to see many former Presidents, because the office was so hard a task that most of them did not long survive. "I'm hoping that office will not soon kill the King," she said.'

Page found a house at 6, Grosvenor Square which entirely suited him. His 'mighty gusto for the interesting and the unusual' now had full scope, and he immensely enjoyed meeting the most important of all types of British life.

When Page reached London in May, 1918, the strong party feeling reminded him 'of the tense days of the slavery

controversy just before the Civil War. Yet in the everyday life of the people you hear nothing about it. It is impossible to believe that the ordinary man cares a fig.' In August he tells Mr. Houston that he did not believe a word about the decadence of the English people. 'The world never saw a finer lot of men than the best of their ruling class. You may search the world and you may search history for finer men than Lord Morley, Sir Edward Grey, Mr. Harcourt, and other members of the present Cabinet. And I meet such men everywhere—gently bred, high-minded, physically fit, intellectually cultivated, patriotic. I can't see that the race is breaking down or giving out. British trade is larger this year than it ever was, Englishmen are richer than they ever were, and more of them are rich. They write, and speak, and play cricket, and govern, and fight, as well as they have ever done—excepting, of course, the writing of Shakespeare.' The art of living sanely he found 'developed to as high a level, I think, as you will find at any time in any land.' 'England never had a finer lot of folk than these.'

He was convinced that 'the future of the world' belonged to the United States. He tells President Wilson, 'These English are spending their capital, and it is their capital that continues to give them their vast power. Now what are we going to do with the leadership of the world presently, when it clearly falls into our hands? And how can we use the English for the highest uses of democracy?' He found the American people taken most seriously in England, 'but the American Government is a mere joke to them. They don't even believe that we ourselves believe in it. We've had no foreign policy, no continuity of plan, no matured scheme, no settled way of doing things, and we seem afraid of Irishmen or Germans or some "element" when a real chance comes. I'm writing to the President about this, and telling him stories to show how it works. We needn't talk any longer about keeping aloof. . . . We're very much

"in," but not frankly in. The English and the whole English world are ours, if we have the courtesy to take them—fleet and trade and all; and we go on pretending we are afraid of "entangling alliances." What about disentangling alliances?'

The Embassy was a hive of industry. Page tells his brother in December, 1913, that there is no end of the work. 'It consists of these parts: Receiving people for two hours every day, some on some sort of business, some merely "to pay respects"; attending to a large and miscellaneous mail; going to the Foreign Office on all sorts of errands; looking up the oddest assortment of information that you ever heard of; making reports to Washington on all sorts of things; then the so-called social duties—giving dinners, receptions, &c., and attending them. I hear the most important news I get at so-called social functions. Then the court functions, and the meetings and speeches! The American Ambassador must go all over England and explain every American thing.' The list of his activities is amazing.

Despite the incessant strain and the fact that he was making heavy inroads on his own private income he was delighted with his task. When the King of Denmark came over in May, 1914, he describes the State dinner. 'Now I don't know how other kings do, but I'm willing to swear by King George for a job of that sort. The splendour of the thing is truly regal, and the friendliness of it very real and human, and the company most uncommon.' In a letter to President Wilson he says, 'The two things that this island has of eternal value are its gardens and its men. Nature sprinkles it almost every day, and holds its moisture down so that every inch of it is for ever green; and somehow men thrive as the lawns do—the most excellent of all races for progenitors. You and I can never be thankful enough that our ancestors came of this stock. What are we going to do with this England and this Empire presently, when economic forces unmistakably put the leadership of the

race in our hands? How can we lead it and use it for the highest purposes of the world and of democracy? We can do what we like if we go about it heartily and with good manners (any man prefers to yield to a gentleman rather than to a rustic), and throw away—gradually—our isolating forces and alternate boasting and bashfulness.' Page regarded that country as most democratic which opened to every boy and girl, exclusively on individual merit, all the avenues to education, social opportunity, good health, and success in every realm of life.

The Ambassador found Sir Edward Grey nearly an ideal man to do with. They were drawn together by the love which each bore to trees, birds, flowers, and hedgerows, and by similar tastes in reading. Sir Edward said, 'I could never mention a book I liked that Mr. Page had not read and liked too.' The American Cabinet did not please him. He could not bear Mr. Bryan's methods, and looked with horror on his proposed visit to Europe to lecture on peace. 'It'll take years for the American Ambassadors to recover what they'll lose if he carry out this plan. They laugh at him here. Only the President's great personality saves the situation in foreign relations.' In the United States they knew his good points, his good services, his good intentions, and liked him, but if he came to England all that had been done to gain respect for the American Government would disappear in one day. Page was also greatly annoyed and embarrassed by the way in which private information which he sent to Washington was allowed to leak out into the newspapers.

He was a prince of letter-writers. He regarded it as his duty to let the President know what was thought and said in English circles. Mr. Wilson told him: 'Your letters are a lamp to my feet. I feel as I read that their analysis is searching and true.' To Colonel House President Wilson spoke of Page's letters to them both as 'classics,' and said they were the best letters, as far as he knew, that any one

had ever written. He said that some time they should be published. Later still he endorsed this verdict. 'They are the best letters I have ever read. They make you feel the atmosphere in England, understand the people, and see into the motives of the great actors.'

His attitude was not likely to please those who hated England. Irish meetings demanded his recall as a statesman who 'looks on English claims as superior to American rights.' Almost every American Ambassador to England has been accused of Anglomania. Page had the profoundest respect for the British character and British institutions, yet he was no indiscriminating idolater. His speech at Southampton on the unveiling of a monument in honour of the *Mayflower* Pilgrims gave great umbrage to some of these Irish Americans. 'Blood,' he said, 'carries with it that particular trick of thought which makes us all English in the last resort. And Puritan and Pilgrim and Cavalier, different yet, are yet one in that they are English still. And thus, despite the fusion of races and of the great contributions of other nations to her 100 millions of people and to her incalculable wealth, the United States is yet English-led and English-ruled.'

The Pages were staying in Surrey at Bachelor's Farm, Ockham, when war broke out. The Ambassador was not unprepared. Two weeks before the assassination of the Archduke Ferdinand Colonel House had been in Berlin seeking to promote peace. Von Tirpitz was openly and demonstratively hostile. He bristled with antagonism at any suggestion for peace or disarmament or world co-operation. The military oligarchs were in complete possession. The Kaiser impressed Colonel House as a man of unstable nervous organization, just hovering on the borderland of insanity. He was convinced that if the Kaiser showed indications of taking a course that would lead to peace the militarist oligarchy would dethrone him. He told Sir Edward Grey, Sir William

Tyrrell, and Mr. Page on reaching London: 'I feel as though I had been living near a mighty electric dynamo. The whole of Germany is charged with electricity. Everybody's nerves are tense. It needs only a spark to set the whole thing off.'

War brought a tremendous strain on the American Embassy. No. 4 Grosvenor Gardens was taken for the Chancery in place of the unsatisfactory quarters in Victoria Street which had been the Chancery for twenty-nine years. Page had to transact the business of the German and Austrian Embassies besides dealing with shoals of excited Americans. The first week seemed like an age. 'I shall never forget,' he says, 'Sir Edward Grey's telling me of the ultimatum—while he wept; nor the poor German Ambassador who has lost in his high game—almost a demented man; nor the King as he declaimed at me for half an hour and threw up his hands and said, "My God, Mr. Page, what else could we do?" Nor the Austrian Ambassador's wringing his hands and weeping, and crying out, "My dear colleague, my dear colleague."'

The perfect terms on which Page stood with Sir Edward Grey helped him materially in the difficult period of American neutrality. Both men had sought to bring out the closest co-operation between the two countries. Grey thoroughly trusted the Ambassador. 'Mr. Page,' he said, 'is one of the finest illustrations I have ever known of the value of character in a public man. Page watched the great drama with profound concern. He told Colonel House a few weeks after war broke out: 'The Germans have far more than their match in resources and in shrewdness—and in character. As the bloody drama unfolds itself the hollow pretence and essential barbarity of Prussian militarism become plainer and plainer; there is no doubt of that. And so does the invincibility of this race.' The Ambassador saw clearly that if Germany won 'our Monroe Doctrine would at once be shot in two, and we should have to get "out of the sun."

The military party is a party of conquest—absolutely. If England wins, as of course she will, it'll be a bigger and a stronger England, with no strong enemy in the world, with her Empire knit closer than ever.'

The President was fully informed as to the feeling in England. Page tells him: 'It isn't an accident that these people own a fifth of the world. Utterly unwarlike, they outlast anybody else when war comes. You don't get a sense of fighting here, only of endurance and of high resolve. Fighting is a sort of incident in the struggle to keep their world from German domination.' Mr. Hendrick says that Page regarded his office as a kind of listening-post on the front of diplomacy. He greatly disapproved of Mr. Lansing's method of treating Great Britain as if she were a criminal and an opponent. When the *Lusitania* was torpedoed and more than a hundred Americans perished, Colonel House declared, 'We shall be at war with Germany within a month.' It was a time of distress and disillusionment for Page and for Americans in London. The President's 'We are too proud to fight' was to Page nothing less than a tragedy. He showed one of his letters to Wilson to a friend, who gasped, 'Is that the way you wrote to the President?' 'Of course,' Page replied quietly. 'Why not? Why shouldn't I tell him the truth? That is what I am here for.' 'There is no other person in the world who dare talk to him like that,' was the reply. Mr. Hendrick adds: 'This is unquestionably the fact. That President Wilson did not like people about him whose views were opposed to his own is now no secret, and during the period when his policy was one of the great issues of the world there was probably no one except Page who intruded upon his solitude with ideas that so abruptly disagreed with the opinions of the White House.' The President now took little pleasure in Page's letters. The friendship and associations of forty years were as though they had never been. Wilson would sometimes refer to him as 'More British than

the British.' Page felt that British respect for America and the President had been forfeited by Wilson's inaction, and often wondered if his own years of high good work had been thrown away. He realized that the British Empire and the United States would be here long after he was dead, and their relations would 'continue to be one of the most important matters—perhaps the most important matter—in the world.'

He thought in June, 1915, that of 'all the men who started in with the game, Lloyd George was holding up best. He organized British finance. Now he's organizing British industry.' Two years later he tells the President that Lord Grey and Mr. Balfour sometimes seemed to him of heroic size. 'It has meant much to know them well. I shall always be grateful to them, for in their quiet, forceful way they helped me much to establish right relations with these people, which, pray God, I hope to retain through whatever new trials we may yet encounter. For it will fall to us yet to loose and to free the British, and a Briton set free is an American. That's all you can do for a man or for a nation of men.' He had come to like Lloyd George very much. 'He has what both Lord Grey and Mr. Balfour lack—a touch of genius, whatever that is—not the kind that takes infinite pains, but the kind that acts as an electric light flashed on in the dark.' He describes him as too heavily charged with electricity to stop activity. 'Whatever else he lacks, he doesn't lack life.' Of all the men in high place Sir Edward Grey seemed to stand out bigger than in the beginning. 'We've kept the best friendship—a constantly ripening one. There are others like him, only smaller.'

Page made a short visit to America in August, 1916, where he found that no one talked to the President freely and frankly. In a long conversation the Ambassador recognized how far apart he and the President were on practically every issue connected with the war. Page painted the whole

European tragedy, but Mr. Wilson was 'utterly cold, utterly unresponsive, interested only in ending the war.' In a memorandum written at the time Page refers to the 'lamentable failure of the President really to lead the Nation. The United States stands for democracy and free opinion as it stands for nothing else, and as no other nation stands for it. Now when democracy and free opinion are at stake as they have not before been, we take a "neutral" stand—we throw away our very birthright. We may talk of "humanity" all we like; we have missed the largest chance that ever came to help the large cause that brought us into being as a Nation.'

When America declared war on April 2, 1917, Page wrote to his son Arthur, 'I never lost faith in the American people. It is now clear that I was right in feeling that they would have gladly come in any time after the *Lusitania* crime. We are as Anglo-Saxon as we ever were. The real United States is made up of you and Frank and the Page boys at Aberdeen, and of the ten million other young fellows who are ready to do the job and who instinctively see the whole truth of the situation.' Page's position was now simpler. Soon after America's declaration of war King George sent for the Ambassador to Buckingham Palace and went over the whole course of events. After Page had said good-bye the King ran toward him, and, waving his hand, cried out, 'Ah, ah! we knew where you stood all the time.' The Ambassador was delighted at Mr. Balfour's triumph in America and at the popularity of Admiral Sims and General Pershing in this country. He did much to quicken the dispatch of submarine destroyers, for, he said: 'As things now stand, the Germans are winning the war, and they are winning it on the sea; that's the queer and the most discouraging fact.'

Page was tall and gaunt, with a fine head, a high forehead, and big brown eyes which reflected his zest for life. However tired he was 'the press of a human hand at once changed

him into an animated and radiating companion.' An important official of the Foreign Office said he thought Mr. Page perhaps the greatest gentleman he had ever known. He had only one possible competitor for this distinction—Mr. Balfour. Five years of incessant strain and labour told disastrously on the Ambassador's strength. His comfort was that his object had been attained. He rejoiced over Mr. Wilson's letter to the Pope, which 'gave him the moral and actual leadership now.' He was also greatly pleased with his son Ralph's *Dramatic Moments in American Diplomacy*, which really showed that American aloofness had all been a fiction. 'We've been in the world—and right in the middle of the world—the whole time.'

Failure of health compelled the Ambassador to retire in September, 1918. Many tributes were paid him. The King wrote: 'During your term of office, in days of peace and of war, your influence has done much to strengthen the ties of friendship and goodwill which unite the two English-speaking nations of the world.' The previous March Mr. Roosevelt had described him as 'the Ambassad r who has represented America in London during these trying years as no other Ambassador in London has ever represented us, with the exception of Charles Francis Adams during the Civil War.' Mr. Balfour went to Waterloo to see Page start for home, and told an American friend, 'I loved that man. I almost wept when he left England.' He reached America and seemed almost on the way to recovery, but the improvement was only temporary, and he died on December 21, 1918, in his sixty-fourth year. No one can read his letters, so ably edited by his colleague in the direction of *World's Work*, without feeling that he laid down his life to win the victory which saved the world from wellnigh irreparable disaster.

THE ESSENTIALS OF REVIVAL[1]

I AM prepared to admit that the title is a snare for the unwary, and that it is likely to prove as deceptive as are all other contributions to the essentials, whether they be of faith, mysticism or lawn tennis. Writing a book on essentials is usually the excuse for saying over again what has already been better said by someone else, and, generally speaking, such are the books nobody reads. For we are no more ready to dispense with the theological smoke-screen in this age than in any other; no more ready to live on the bare necessaries of faith than on the bare necessaries of life. The only difference between this age and any preceding age is that we prefer to make our own smoke rather than be suffocated in that of our enemies, and with Conferences on the Faith and Church Councils we do it quite effectively.

What are the essentials of revival? The psychologist and the professional evangelist both answer the question, and both are equally useless—the one because he knows everything about man except his religion, the other because he knows everything about religion except man. For the psychologist the method of the questionnaire is supreme and sufficient; he is not troubled by any preliminary considerations of the mysterious workings of grace. Sainte-Beuve,[2] with his unsurpassed power of analysis, has tried to lay bare the inner secret of this process which can change '*l'âme, la regenere et la renouvelle . . . c'est en un mot la cristallization non pas seulement fixe, mais vive, non pas de glace mais de feu; une cristallization active, lumineuse, et enflamme.*' Such images appear unintelligible, but they appear so because as Sainte-Beuve says, the act is ineffable. On the other hand the revivalist is not concerned with processes or origins, but with results, and for that the simple

[1] An address delivered to the Swanwick Conference of the Fellowship of the Kingdom.

[2] *Histoire du Port Royal*, vol. i., p. 102.

methods of arithmetic are sufficient. For both of them the phenomenon is a perfectly intelligible one, rather beguiling in its simplicity. Prayer and faith on the one hand, on the other periodicity, theories of ambivalence, and gregarious suggestion are sufficient explanations.

However, we are not discussing its psychology but its essentials. The first essential lies in the character of the individual personality in whom the spiritual energy of a revival seems to be centred. It is true that there have been spontaneous awakenings of the religious consciousness in which the human medium seems to be shadowy and almost mysteriously absent. Such a revival as that of the 'Friends of God' where, unless we identify him with Rulman Merswin himself, the 'Friend from the Oberland' remains an unsolved literary enigma. Yet speaking generally there is a psychic centre. This psychic centre is analogous to one of the characteristics of the hinterland of our personality. Most students of psychology and psycho-pathology are aware of the condition of free floating energy which is available for action, but which requires some external circumstance, upon which it can be focused. Not that such a process is always beneficial. We are too much inclined to regard all such reserves of energy as good in themselves, and forget it is the occasion of their release that conditions their character. In some cases they are liberated in order to meet abnormal demands, in others they affect us as the result of such abnormal demands. The first has been amply demonstrated by William James[1] and Captain Hadfield,[2] the other has been elucidated by Ernest Jones[3] and Sigmund Freud[4] in the psycho-pathology

[1] *Memories and Studies*, p. 287 ff.

[2] The Psychology of Power in *The Spirit*, ed. Streeter.

[3] *Psycho-Analysis*, p. 479 and 510 f.

[4] S. Freud in *Vorlesungers*, p. 462, says: 'Wir finden erstens eine allgemeine Auzetlichkeit, eine sozusagen frei flottierende Angst, die bereit ist, sich an jeden irgenduri passenden Vorstellungsinhalt anzuhangen,' &c.

of 'die Angst.' No doubt there are deep-seated etiological factors which account for such differences, but the point to be emphasized is that in all cases some external fact, or psychic trauma is necessary before such free floating energy can become effective in action. Now, I believe that in the community as in the individual there is always present such free spiritual energy which constitutes what one may call the *whole revival situation*. There are periods when through definite historical conditions such spiritual energy becomes increasingly manifest, and we may see in such conditions the necessary periods of preparation. But the real precipitation of such free 'Community' energy is only possible when there appears on the scene an individual whose personality is intense enough to make vivid and sentient the inchoate spiritual needs and aspirations of his time. Such an individual is not the product of his time or of his environment, but in him a community becomes conscious of itself and discovers the channel by which its own latent power and strength may be made available. This is true of Paul, Francis, Luther, George Fox, and Wesley in the first degree, and in a lesser measure of every soul who even for a little has been caught up, scorched and burned with the word of the Lord.

From this point the problem becomes one of concrete individual experience, and in all such types we shall find: (1) *An unique and vivid awareness of God.* A revival simply means God. That seems to be a trite and common-place statement which would be entirely unnecessary to mention if it were not for the fact that we can read quite plausible explanations of this phenomenon of religion without encountering any reference to God. In all great leaders of revival there is a supreme awareness of God. The initial point of movement is a response to the Divine stimulus. Every revival at such a stage bears the impress of something given. The hand that is uplifted finds a hand stretched out to grasp it. The

soul is conscious of a great hunger, but it arises to find the table is spread.

> But thou wast up by break of day
> And broughtest thy gifts along with thee.

In Francis, or Wesley, or Luther, the really impressive thing is the integration of their whole personality with God. From a worldly point of view such individuals appear one-sided, and the world is right. Their view of the world is essentially from the side of God. For them the great mediaeval interpretation of seeing God—'to see God is to see as God sees'[1] is a constant experience. For this reason they are artists and poets. They are never blind to the presence of the

> Spirit that knows no insulated spot,
> No chasm, no solitude,

but their sense of beauty and order in the universe is rarefied and intensified through the interpretation of their lives by God's purpose.

> O daisy mine, what will it be to look
> From God's side even of such a simple thing?

One cannot read the *Speculum*, or the journal of George Fox, without feeling that with them this aspiration has blossomed into experience. The 'Canticle of the Sun' or George Fox's 'I saw the infinite love of God. I saw also there was an ocean of darkness and death; but an infinite ocean of light and love which flowed over the ocean of darkness and death' are simply characteristic expressions of an habitual temper. They understand this world's life, its sin and misery, because they see with the eyes of God. So deep is this sense that they act continuously under the Divine compulsion, a compulsion that at times appears to sober judgement to be almost irrational. They love all the

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[1] See essay by P. Wicksteed on 'Time and Eternity' in *Studies in Theology*.

things that we love, but they love God more. For them home, wife, children, fatherland offer an appeal that is only possible to the pure in heart, but they will gladly forsake them at the bidding of the Divine voice. All the moods of their life are conditioned by the Divine imperative. Now it is here that every true revival of religious experience must begin, in a vivid, soul-consuming sense that God gives not simply truth, or righteousness, or love, but Himself. Such an experience cannot be bought with effort, it is God's gift. The human side of that experience is the ability to realize 'how much there is to get, how rich and self-communicative is all reality.'[1] It is dimly and hardly consciously prepared for by a temper of purity and austerity, but the incommunicable revelation is a spontaneous response to the free working of the Divine spirit.

> Unfolded still the more, more visible
> The more we know

is Wordsworth's fine apprehension of it, or more pertinent still is St. Bernard: 'Do you wake? Well He too is awake. If you arise in the night time, if you anticipate to your utmost your earliest awaking, you will already find Him waking—you will never anticipate His own awakeness. In such an intercourse you will always be rash if you attribute any priority, any predominant share to yourself; for He loves both more than you love, and before you love at all.'[2]

It may be as well to reply to some possible criticisms. In such insistence on a divine rather than a human motivation, an awareness of what is given into our hand by God, rather than in some creative work of faith and prayer, one may be accused of certain wayward mystical tendencies such as are typified in the Quietists, or the Molinists. Now that would be a true criticism if one suggested that man

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[1] F. Von Hugel, *Essays and Addresses*, p. 56.

[2] Quoted by F. von Hugel, *ibid*, p. 57.

was simply an auditory nerve of the Eternal and nothing more.

But I am not ignoring the human faculties in their apprehension of Divine truth, but insisting that in any revival it is the awakening of the self, rather than its creative activity, that is chiefly to be seen. Such experience never leaves the soul quiescent, but arouses and quickens to an eager intensity all its latent faculties. It forbids any pious lethargy of the spirit, and finds expression in (1) a loosening of hold upon the sense of things visible; (2) a new realization of holiness and love; (3) a burning desire to communicate the new experience; (4) a consciousness of the social need.[1]

The second criticism that might be passed is that one ignores what is so often regarded as the initial point in a revival. Is not prayer the first thing? The criticism can be met by first admitting it, and then replying that prayer is a consequence and not a cause of revival. When a church falls upon its knees to intercede with the Father in a prevailing agony of intercession, then for such a church the revival has begun. In whatever form or content the visible result appears the church that is praying is a revived church. Prayer is the mode of expression the soul inevitably seeks in the hour of its great awakening, for this awareness imposes itself imperatively upon the personality, so that a deep and living communion becomes the ardent and persistent desire of our nature.

(2) The second essential is simply this truth on its human side. In every revival you have as the result of this experience a new discovery of truth. The truth in so far as it is real will bear the marks of age, but the form will be clothed with the vigour of youth. The awakening sense of God always means the fresh revelation of truth. It is in this

[1] M. Albert Bayet has argued in *Le Mirage de la Vertu*, a book of rare beauty and insight, that much of our spiritual contentment arises from the absence of any adequate social consciousness. He is true as to the facts, but I think places them in the reverse order.

fact, rather than in any theories of gregarious suggestion, that the sense of power is aroused. The birth process of truth has a dynamic quality in inspiration which can hardly be exaggerated, to which the deeply embedded sense of adventure in the individual responds. It transforms even the small soul until it forgets its own feeble littleness and achieves the incredible. But when these vivifying fires flame up within the soul of some spiritual genius, then such a releasing of spiritual energy is effected that humanity at large is carried along in its tempestuous torrent. Here you touch the really creative point of life, and the spiritual reserves of God's spacious universe are ours to command. So in any true revival there can be no imitative methods, no strenuous maintaining of historic truths learned at second-hand. You may re-stage the Fetter Lane meeting, you cannot repeat the experience. An old master may be copied, but his art cannot be re-created. However efficient your machinery, power loses in transmission. To content yourself with transmitting the spiritual momentum of another age or another experience is to fail. God does not ask for precedents in His revelation of Himself, and every age must forge anew its own spiritual weapons. Man's knowledge of God must always be experiencing a new point of departure, there must be a perpetual rebeginning. So much of our spiritual decadence is due to our concern to reproduce the form in which the living reality appears, rather than experiencing in a living newness of form the reality itself. It is possible to become so obsessed with the revelation that one becomes blind to the Revealer. The very greatness of our heritage imperils the ever-present spiritual opportunity.

Herein lies the danger of emphasizing unduly *distinctiveness* in the life of a church in opposition to its corporate unity with the great body of believers, as a thing to be preserved at all cost. Truth is universal, form is particular. There is no true spiritual heritage that is not the common right of the Church Catholic. To forget this is indeed to cease to

be a Church and to become a sect, it is thus that we do become schismatics, by substituting a part for the whole.[1] Whenever the eyes of the living Church have been fixed on some deposit of truth given in the past, then a period of desuetude has ensued. Some words of Dr. Rufus M. Jones[2] are worth quoting and remembering in this connexion: 'The thing which above everything else doomed the movement to a limited and subordinate rôle was the early adoption of the ideal that the Quakers were to form a "peculiar people" . . . set apart to guard and preserve the truth. . . . The world view faded out and attention was focused on Quakerism as an end in itself. . . . Men spent their lives not in propagating the living principles of spiritual religion in the great life of the world, but in perfecting and transmitting a system within the circle of the society.'

(8) Arising partly from the two previous experiences is a third thing. In all revival there is, and I think must be, a great heightening of emotional tone, with an abnormal condition of general excitability in consequence. The dangers of it are apparent, and they have been well pointed out by Lecky.[3]

Now I quite frankly confess that I am not in the least afraid of 'ranters' or 'jumpers.' For me 'Jump to Glory Jane'[4] is a perpetual benediction.

> May those who ply the tongue that cheats,
> And those who rush to beer and meats,
> And those whose mean ambition aims
> At palaces and titled names,
> Depart in such a cheerful strain
> As did our Jump to Glory Jane!

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[1] Gore, *Roman Catholic Claims*, p. 6.

[2] *The Quakers in the American Colonies.* See also *Later Periods of Quakerism*, vol. i., p. 101.

[3] Lecky, *History of England*, vol. ii., last chapter.

[4] George Meredith, *A Reading of Earth.*

Her end was beautiful; one sigh,
She jumped a foot when it was nigh.
A lily in a linen clout
She looked when they had laid her out.
It is a lily light she bears
For England up the ladder stairs.

Are such phenomena essential to revival? I think we must be prepared to accept them as such, because if the soul is truly freed from the limiting and inhibiting conflicts which sin engenders in the personality, then it becomes impossible to maintain the condition of accustomed restraint, which in itself is often an abnormal condition. A spiritual conflict paralyses not simply the spirit, but lays its inhibitions over the whole life, leading to a loss of freedom and initiative in our entire personality. Yet a misconception easily arises, and is often found in psychological analyses of revival, where it is sometimes argued[1] that it is this heightened emotional temper that is the cause of spiritual decision. This may possibly apply to certain cases, but it is not a valid explanation of the whole process leading to conversion. If I may borrow the James-Lange theory of the emotions, it would be truer to say that a person does not come to a spiritual decision because of such excitement, but that the excitement is the result of the decision. And if this heightening of the emotional side of our nature at times reaches abnormal proportions, let us remember the experience which induces it is a tremendous upheaval of the whole of our personality. It means that a soul is being shaken to the depths in facing a new universe. There is the shattering of an encrusted self-complacency, and the poor quivering mortal stands naked and desolate in an unnerving darkness, until suddenly it is bathed in a great excess of light.

Now not merely is this characteristic and inevitable, but it is necessary. It is through this emotional response that the great moral initiatives are aroused. You must gain

[1] J. B. Pratt, *The Religious Consciousness.*

access to the unplumbed personality if you are to achieve a permanent ethical result. Here let us concede that the evangelist probably knows his business better than his critics, since he realizes that if his message captivates the imagination, the co-operation of the will is ensured.

(4) Yet these, whilst we may separate them in our thoughts, are paths which lead always to one spot, and that is the cross. They are but partial disclosures, fragments of a greater reality, and that reality resolves itself always into

That one Face, far from vanish, rather grows.

The new awareness of God, the re-discovery of truth, the emotional awakening are encompassed by Calvary. The more truly are they ours the more surely shall we embrace Him in whom was no beauty that men should desire Him. I think of the dreamer who had seen the vision of truth, righteousness, and of the ideal Church personified in Piers the Plowman. Yet the learning of truth or righteousness was not the final task. He falls asleep again, and the mystic figure of the Plowman fades, and in his place is one who cometh with dyed garments.

I fel efsones aslepe, and sodeynly me mette
That Pieres the Plowman, was paynted ac blody
And come in with a crosse. befor the comune peple
And rizte lyke in alle lymes to oure Lord Jesu:

And to the dreamer it is no more Piers, or Priest, nor conscience; it is no more revolt, or seven deadly sins; all fades into a supremely greater vision—'Crist with His Cross.' Nor has the Church in the moments of supreme victory found any other path. In every new discovery of truth, every new awakening of the consciousness of sin, every new setting forth on the great crusade for the Kingdom of God, there comes a point where the outline is blurred, and the eyes are dimmed, yet in the dimness another figure is seen. Of that figure the world will ask why is He red in His apparel;

it will ask with Piers, 'who paynted Him so rede'; it will turn away again and again, but if it is to be saved, then it must look long and at last look lovingly upon 'Crist and His Cross.' For in William Langland's vision we may see the consciousness of the Church. To that consciousness Christ shows Himself in many ways of truth and beauty, but for the supreme and heroic tasks of every age the Church sees Him as Francis saw Him, with the Stigmata and the Crown of Thorns, and only in that moment is she equipped for the tasks of her age.

ARTHUR B. BATEMAN.

RUDOLF STEINER[1]

'READING and writing must be learnt together. Do not be satisfied with showing the child, for example, the shape of the letter M. Let him hear the sound as you write it for him. Let him see it written, as it were, on the curve of your lips. . . . If you teach him about a plant, let him feel the connexion of that plant with the whole plant world; with the rhythm and life of the whole universe.'

An outsider, strolling into an Oxford lecture-room last August, and hearing these words in a discourse on the new education, might not have suspected that he was listening to the author of *The Threefold State*, perhaps the most widely-read of all books on politics appearing since the war, or that he was in the presence of the leading German (some would certainly say the leading European) occultist. But he would have been struck by the lecturer's sombre and commanding figure, the enthusiasm of his bearing and tone, and the alternating deliberateness and rapidity of his speech. And he would have noticed the constant recurrence, like a sort of pedal bass, of the words 'comprehensiveness,' 'synthetic,' 'organism.'

Rudolf Steiner is certainly a man to arrest the attention. Born on the Austro-Hungarian border in 1861, the son of a

[1] The bibliography of Steiner's published work is enormous. A very full list can be found at the end of *Fruits of Anthroposophy*, by G. Kaufmann (74 Grosvenor Street, W.1.) Happily most of his more important books have been translated: *The Philosophy of Freedom*, *An Outline of Occult Science*, *The Way of Initiation*, *Christianity as Mystical Fact*, *A Road to Self-Knowledge*, and *The Threefold State*. For readers of German, two books will be found of great interest: *Vom Lebenswerk Rudolf Steiners; Eine Hoffnung neuer Kultur* (Munich, 1921), eleven essays on various aspects of Steiner's work, edited by F. Rittelmeyer; and *Grundriss der Anthroposophie* (Breslau, 1921), a full outline of Steiner's teaching and system, chiefly in his own words, by W. Troeger.

German railwayman, he had no advantages of birth or education. But in 1886 began the long series of his writings, in learned journals, periodicals, and books, on philosophical criticism, occult learning, education, science, politics, art, and religion. His work has grown continuously in volume and in influence. His followers are numbered by thousands, and found in every civilized country in the world; and shortly before the war he provided a centre for them and for his teaching, the new Mecca for a world-wide pilgrimage, in an enormous and striking building at Dornach, near Basle—the Goetheanum, as he has somewhat fancifully yet significantly called it. This place has become the appointed home for mystery plays, lectures, rhythmic dances, discussions, investigations and experiments of all kinds; the temple of the new spiritualism, as some would say; of the new science, according to others; as Steiner would claim, of the science of the spirit.

It is difficult to find a phrase to do justice to so many-sided a personality. For the very stress which Steiner lays on comprehensiveness and synthesis carries him outside the ordinary classes of thought and thinkers. And herein lies his significance for the complex and many-sided world of to-day, in Germany and in England. He has offers, and hopes, for all sides of life. In response to the vague and yearning demands constantly being made on education, politics, art, science and even religion, by men and women who ask, while they make them, 'who will show us any good?' Steiner has a definite system of ideas, and an array of positive aims, clear, synthetic (as he would say) and spiritual.

To some, this many-sided generosity will be at first bewildering and even irritating. 'First things first' is a cry that appeals to many serious people; and to show an equal interest in aesthetics and social reform and philosophy argues a dilettante or at least an amateur. The Church, too, has often shown its suspicion of 'mere morality' or

'social service.' For Steiner the word 'mere,' in this belittling sense, does not appear to exist. He is interested in everything as it comes.

And yet he is interested, not in many things, but one. 'Synthesis' is his watchword. Every demand, and still more every response, is to be correlated with every other. A comprehensive view of the world and of man is what the times require; a principle to be applied to all personal and social activities. If this can be found, it will be possible to produce a definite social programme, both political and religious. And this is what Steiner claims to have done.

It is perhaps worth while to examine this in a little more detail, and to see how this comprehensive view was gradually developed, both by the process of his inner thought and the pressure of outer events. Steiner first became known as a theosophist. The main tenets of theosophy are familiar. The true guidance for life is to be found in the occult wisdom handed down from Eastern sages, and found in the Vedas (rightly understood) and in Buddhism; also in Chinese and ancient Babylonian and Egyptian writings. From these can be gained an occult anthropology—the seven stages of human existence, the physical body, the etheric body, the animal soul, the 'lower manas,' the 'higher manas,' the spiritual soul, and the 'atma'; and an occult cosmology—the ages, Atlantean and Lemurian, which preceded the present, the influence of the planets on this world, the existence of gaseous-bodied beings before the historic races of men, and the like. Revealed in mystical writings, such as the 'Akasha Chronicles,' this lore can also be obtained by clairvoyance, induced by appropriate spiritual discipline.

Its significance for individual lives is to be found in its teachings about Karma and reincarnation, its stress on brotherhood and 'the one true religion,' and a certain tone of patronage towards Christianity, which places Jesus on a hospitable platform by the side of Buddha, Confucius and

the rest of the world's great teachers and initiates. The alluring vagueness of all this links it easily to the 'higher thought,' to fascinating speculations about the myths of Osiris, or the Grail and the Rosicrucians, as well as to psychic research and the 'spiritualism' of the séance and the medium's cupboard.

Most of this appears in the voluminous writings of Steiner. But he takes up a distinct attitude of his own, uncompromising and confident, and not conducive to harmony in theosophic circles. He has his own anthropology. Beyond the physical, etheric and astral bodies are the ego (comprising the sentient, the rational, and the self-conscious souls) and the 'spirit-self,' the 'life-spirit,' and the 'spirit-man.'[1] And he has his own cosmology, in which, while there is much of the bizarre statements of the older theosophy, the centre is, strikingly enough, the appearance of Christ and the 'event on Golgotha.' 'The lofty sun-spirit came in human form as the great ideal for human life on earth.' 'The mission of mystery-teaching is henceforth to make man capable of recognizing the Christ incarnate in human nature, the only principle of being. From this central point of all wisdom, man was enabled to understand the natural and spiritual worlds.' Whether this was orthodox Christianity or not, it was certainly not orthodox theosophy.

Then came what to some would seem a bolder step. 'All this,' says Steiner in effect, 'is scientific, in its aims and its method. Man is surrounded by worlds for which he has the organs of perception. I have seen. Others, under like

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[1] The conception of these seven bodies colours all Steiner's thinking, e.g. in education, where he lays it down that as at birth the physical body is born (that is, released from its covering), so at the appearance of the second teeth the etheric body is born, and, at puberty, the astral; this fact must determine the kind of stories and information to be imparted at each age. In a curious tract on the Lord's Prayer, he finds that the seven clauses of that prayer refer to these seven stages in human evolution.

conditions, can do the same.'[1] To knowledge so acquired, scientific tests can be applied. The name of science indeed is far more appropriate here, he holds, than to the materialism which has laid claim to it. For it takes into account all the facts. And instead of ignoring life or keeping it to the last page of its thesis, it makes life the foundation.[2]

This knowledge, based on the search for 'the spiritual forces that slumber in mankind,' will transform life. It is not simply esoteric; it is esoteric-exoteric. It is already, we are told, making many new ideas available for healing and education, both of body and mind. And it is demanding disciples, reforms, and a vigorous and effective propaganda.

Those who had watched Steiner's earlier years might have foreseen something of this. Those years, from 1886 to 1905, were filled with keen, and, in the proper sense of the word, critical studies of Goethe, Kant, Hegel, Nietzsche, Fichte, and Haeckel. In Goethe more particularly he found the master and guide of his thinking. 'The more I elaborated my own independent conception of the universe, the more I felt I was understanding Goethe.' Goethe's hatred of abstractions, his perception of the life of nature as by an inner sense, and of Faust as a summary of the true evolution of humanity, Steiner made his own. Perhaps we should go farther back, and remember the untiring search for knowledge in the eager lad growing up in the midst of the pitiless economic life of Bismarckian Germany. Even in Atlantis he could never forget either Weimar or Chemnitz.

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[1] 'Any one can understand occult lore,' he insists, 'if he permits his thought to move undisturbed by prejudice and with an unimpeded longing for truth.' He will have no 'mediumism' or 'visionary dreams.' 'To become a clairvoyant one need only open the eyes and ears of one's spirit.'

[2] 'Such a life, indeed, is a much larger thing than ordinary consciousness would suggest. 'The result of meditation is to feel that in this condition of the soul something forces its way in from a hitherto unknown world. We cannot, however, form a presentation of this unknown; we can only experience it' (*A Road to Self-Knowledge*).

For such a personality, the older theosophic circles were too small. A new society, the 'Anthroposophic,' took its rise in 1912, with 'Truth, Brotherhood, and the Spiritual Forces of Humanity' for its motto. The new title was significant. It was not intended to suggest lack of interest in God, or in such divine powers as theosophy had believed in; but a new interest in the relation of these to man, his achievements and his needs. Goethe would surely have approved. Under Steiner's guidance, the new society was to work out the new theory of knowledge, free from the one-sidedness and scepticism of Kant, and sternly opposed to the materialism of the debased economics and science rampant in both Germany and England. It was to be a science of the spiritual. 'The only kind of spirituality is that which informs the actual life of a man, and which shows itself no less active in mastering the practical tasks of life than in constituting a philosophy of the universe and of existence capable of satisfying the needs of the soul.'

For such a discipline an educational institute was necessary. This was found in the Waldorf school; here children could be trained in those specifically human functions which are based on anthroposophical principles and the definite order of development in the ages of the world and the races of man. This order, reproducing itself in the growth of the individual child, finds itself in that just and natural rhythm[1] which is the mark of all healthy life. At the opening of the Waldorf school Steiner urged that education must be something more than vocational. 'But we do not succeed in separating vocational from human education so long as we think of ourselves as teachers or educators. Something must be alive in us, invisible to the sense, and distinct from any calling or official position; something which will only be brought into actuality by future generations, and which by a kind of prophetic energy will grow into one with the future development of mankind.'

[1] *Eurhythmie*, to be distinguished from Dalcroze's 'eurhythmics.'

Two years after the founding of the new society came the war. In the ferment of antagonism to everything connected with the enemy, and the postponement of all problems and hopes to the great task of 'winning the war,' characteristic of England and Germany alike, Steiner kept his head. Indeed, he published in 1915 a pamphlet entitled *Thoughts during War-time, for Germans and those who do not believe in the duty of hatred.* For him, the war meant a new concentration on the social and political side of the great problem. It made clear the real task of Germany—to give a new freedom to Central Europe, not, on the principles of 'Wilsonism,' by guardianship, but by self-effacement. Naturally enough, such a message was unheeded at the time; but when, after the armistice, amid the ruins of the dreams which had captured her, Germany had time to look, half dazed, at the new world in which she found herself, Steiner came forward with the conception which is now, and will probably remain, the most widely associated with his name.

The Threefold State is not altogether a happy translation of the German term. 'Dreigliederung' means properly a division into three limbs; and the journal which exists to propagate the idea is called, with something of affectionate brevity, *The Three.* First used in 1919, the word made Steiner's previous political convictions explicit. It stands for a new theory of state organization—of what the state, properly understood, really is—which reminds us, now of Plato, now of National Guilds, but is really quite distinct from both. It might be viewed as an attack on the modern idea of the state, or as an alternative to the materialism which has been adopted all too seriously and thoroughly, as he holds, by Socialism from the science of the last century.

But it is more than this. It is an attempt to expound, in the structure of the state, the presence and function of those spiritual elements which are present in every manifestation of life. Economics (the sphere of exchange), politics (the

sphere of rights, of equity), and the spirit (the sphere of individual freedom and initiative) must be as independent in the state as are the brain, the heart, and the stomach in the animal organism. Only by such independence can the real unity of the state be attained.

At first sight this seems one of those statements which waver between the paradox and the truism. Its bearings are better understood when some of its immediate consequences are recognized. For example, that rights are not to be treated (and exchanged) as if they were commodities; that capital must not be owned, but only directed, by the body politic; that teaching, like religion, must be free; and that this freedom must be nourished and extended by the spiritual 'limb,' and preserved by the political 'limb,' of the one state. The futility of the single-state conception is seen in the fate of Austria-Hungary, or in the condition of Germany herself in 1918. Room must be found in the true state for all impulses, that is, for all classes of impulse. For the present condition of things is unnatural, and, as all can see, suicidal. 'The threefold conception,' however, 'is not a refuge of despair; it is a spiritual thought, linked with all the secrets of the universe.'

This phrase of Rittelmeyer's reveals the distinction between Steiner and the 'mere' political reformer. Rittelmeyer, like many other of Steiner's followers, pays but little attention to his master's clairvoyance. The question of the relative prominence of the clairvoyant element in Steiner's delineation of the foundations of the new state is really as unimportant as the question of the extent of the ecstatic element in Ezekiel's vision of the new Jerusalem.[1] The authority of the vision, if vision it be, must rest on its applicability to the facts of experience.

The time is far from ripe for a considered judgement on

[1] Oesterreich, in *Occultism at the Present Day*, suggests that Steiner's occult discoveries are simply subconscious modifications of Mme. Blavatsky's, which, to the psychological student, is quite possible.

this question. So much, however, may confidently be said: that we are faced to-day by two portentous dangers, materialism and a wild struggle for materialistic gains, and a régime of opportunist remedies and palliatives. Steiner's view is a robust defence against both of these. He emphasizes, but he does not over-emphasize, the spiritual; and he follows out a philosophical, that is, an adequate and comprehensive, conception of social life. 'All depends,' one may object, 'on how it is applied.' There is force in the objection. But, in all social history, real advances have been due to new principles. That is equally true of the rise of Christianity, the coming of the friars, and the evangelical revival. Once the principles are fixed, their applications will be almost as easy as expedients are to-day. It may be that Steiner's doctrine of spirit, as necessarily connected with the fundamental laws of all human and political and cosmic life, will rank with other great religious and formative conceptions of history.

To say this is to raise the question, What of Steiner's attitude to religion? As we have seen, Steiner claims to be religious, and not only religious but Christian. It was his conception of Christ as central that led to the break with theosophy. Whatever his followers may think of his mystical experiences, they are enthusiastically at one with him in the 'science of the spiritual,' interpreted as an attitude of devoted dependence on the spiritual world that may surely be called 'religious.'

But what is the relation of all this to Christianity? The answer can best be found in Steiner's book, *Christianity as Mystical Fact*. That Steiner is a mystic is clear enough. His is a Way of Life based on a definite relation to the unseen, involving both purgation and illumination.[1] And

[1] 'These powers arise only through a true knowledge of oneself; this means the repudiation of the natural desire to feel oneself of worth and importance; painful as such a repudiation must be, the soul must set itself to accomplish it' (*A Method of Self-Knowledge*). This is but one passage out of very many.

the claim to be a Christian must not be put on one side because it is not expressed in our dialect. It must be examined on its own merits. It can be summed up in the following four paragraphs:

(1) Christianity is a mystical approach to God. What was true of Plato and Plotinus was equally true of Augustine (a genuine Platonist) and Thomas (a Platonist quite as much as an Aristotelian).

(2) The Bible is a record of mystical teaching. To regard it as a record of historical fact only is like thinking (Steiner says) that Othello on the stage really kills Desdemona. For example, the raising of Lazarus is the record of an initiation carried out by Jesus; 'the earthly must die a symbolic-real death'; 'the outer event was really enacted on the physical plane, but yet it was a symbol.' The Apocalypse is also the record of an initiation; the white horse means creative thought, the red, creative strife, followed by the advent of justice and religion. All this was fully grasped by the Gnostics, who perhaps understood the spirit of their religion better than their orthodox opponents.

(3) Jesus was the great initiate. He brought a new conception of spiritual religion, which, unlike the ancient mysteries, was to belong to the whole of humanity. Golgotha is the summit of history, since, in the 'event' thereon, Christ reveals the power now meant to be used by all. To quote another of Steiner's exponents, Christian Geyer, 'the death of Jesus means for humanity the complete transformation of death. It is seen to be the laying aside of the earthly body, and the return to the soul's spiritual home.' This may seem a very imperfect statement to the evangelical Christian; but if the return to the soul's spiritual home means, as it must mean to every understanding reader of the Fourth Gospel, the return to full communion with God, what orthodox believer will deny that this was made possible by the death of Christ?

(4) Thus Christianity is the fulfilment of all religions.

It is not their rival; nor is it the one 'true' as against the many 'false.' Whatever is vital in other religions is what they share with Christianity, or what they anticipate of it.

Suggestive as this is, it falls strangely on evangelical ears; we can understand the words of a German pastor, written in controversy with Steiner in 1914: 'In spite of all we have in common, our points of departure are too different for us to be able to arrive at an understanding, much less to combine together.'[1] To feel this is as natural as it is, in controversy, to forget that 'he that is not against us is for us.' But let us confront Steiner with the great evangelical conceptions of sin, salvation, faith, and the redeeming love of God in Christ.

(1) Sin: To Steiner the great foe is materialism; the disastrous missing of the mark or cosmic norm for man and society. Sin thus involves far more than the separate acts of disobedience for which the individual may be considered wholly responsible. And this, it would appear, is true alike to psychology and to the Pauline doctrine of the 'reign' of sin.

(2) Salvation: Steiner's is the salvation of the close of Plato's Republic; to be 'friends of the gods,' in peace and harmony with the pre-established activities of the universe. Where this harmony is attained, there will be no failure, fear, or needless pain or desire. One may perhaps ask if salvation, as envisaged or enjoyed by the orthodox Christian, is more real than this. If the fruits by which a doctrine is to be judged include deliverance from pain and fear and anxiety and ill-temper, orthodoxy will have an account to settle even with 'Christian Science.'[2]

[1] From a private letter dealing with Steiner's influence, written by the occupant of a professional chair in a German university, I quote the following: 'To sum up; I welcome with delight the yearning for the spiritual as against the material; I am drawn to the individuals who are animated by it; but I cannot accept the means by which this yearning is to be set at rest.'

[2] The reader may compare the first chapter of A. G. Hogg's *Redemption from the World*.

(3) Faith: Steiner, as all his readers know, emphasizes knowledge. If faith is to be taken as equivalent to credulity or mere assent, we do not find it in Steiner. But if it means deep-seated confidence, leading to action and to risks, and based on an unshakeable confidence, it is surely there. 'Ye shall know the truth, and the truth shall make you free.'

(4) The love of God: Here, the Christian will pause. There seems no room for God in Steiner's series of prehistoric ages. Jesus is not 'sent' by the Father; He comes; He appears. Yet the very coming of Jesus implies that behind or within the system, there is an eternal and loving wisdom, in accordance with which, in the 'event of Golgotha,' Christ dies for the world and for man's growth and peace.

It thus appears that, in spite of his curious and, to many, repellent occultism, and his emphasis on what many Christians have long neglected, combined with his neglect of what most readers of this paper will rightly emphasize, Steiner persists none the less in 'coming back to Christ.'

If nothing outside the traditional evangelical phrases is to be called Christianity, we must part company with Steiner. He thinks in terms of social and racial evolution; of the universe and not of individuals. Yet how much of Paul and John is 'cosmic' also! To think of the doctrines of the pre-existent and eternal Christ, of all creation in its birth-pangs even yet, or of the whole of things which 'consists' in Christ; to remember the Lamb which was slain from the foundation of the world, or the eternal Word in Whom was life, is to reflect that more has been done for this majestic point of view by Steiner than by many accepted Christian teachers.

To recognize his work will not lead us to surrender our own belief in individual religion or conversion. Bunyan and Luther will remain for us what they were before. Augustine was not only a great mystic or 'initiate,' he was a great penitent. Nor need we turn from the duty of a

careful study of the Bible, as opposed to those hasty generalisations and discoveries of parallels of which many besides Steiner may seem to have been guilty. Still less shall we forget the unwearying emphasis that Jesus Himself laid on the doctrine of God as our Father. To substitute, for the evangelical appeal, the elements which Steiner took over from theosophy, and to replace 'Jesus saves you now' by the riddles of the 'Akashic records,' would be indeed to surrender a weapon which is not the less valuable because it has been so often used amiss.

But the evangelical may have much to learn from those who place their emphasis elsewhere. Steiner's central teaching, indeed, reads like an expansion of the first few verses of the Fourth Gospel. 'In opposition to the modern views of evolution' (so we may sum it up) 'the spirit, the divine principle of life in movement, was in the beginning of the history of the universe. It is in the fullest sense divine, at the very heart of things. All that is really alive springs from it; the whole universe moves in harmonious accord with it. The history and the struggle of life is the drama of the descent of this spirit into the lower realm, of light into darkness.' 'All things came to be' (as the Fourth Gospel has it), or 'stand together' (as Paul said), in the central activity which we call Christ, Who died on Calvary. They cannot be understood, or, save in error, regarded by themselves. To abstract is to destroy. See them in Christ, and know the truth, and be free.

To say this is clearly not to defend Steiner's whole *Weltanschauung*. A careful estimate of that would need a much longer paper. Some will think that Steiner has said too much of Christ as the explanation of the whole universe; some, that he has said too little of Jesus, as the Redeemer of a small but important part of that universe, the individual soul. But it cannot be denied that he sees, in the activity manifested once for all in Jesus, a guide for action in every sphere and interest of life, economic and

social, political and educational. 'The Christian religion,' he says, 'once revealed, can never disappear; once divinely incarnated, it can never be set aside. By other religions the full significance of Christianity is revealed.' Or, as Christian Geyer has put it, 'The Christ-impulse goes further than any previous religion. Its influence extends over the whole of humanity, and over the destiny of our earth and of the solar system. We have to do with a cosmic event, which passes over into its necessary consequences, whether observed by us or not. . . . Is not that the great theme of the preaching of Paul, who, with his supernatural call, announced Christ as a cosmic and world-transforming power?'

Steiner's 'science of the spiritual' is thus a challenge to our evangelical Christianity. It claims to interpret and to satisfy the movement and the longing of the age; to oppose materialism by its own spiritual impulses, and to supply and carry out a resolute propaganda to that important end. If we question those claims, we must see that we can make claims which will stand where they fail, and bring light where they leave darkness.

The convictions on which they rest are certainly inspiring an eager devotion, in many quarters, for which the modern Church has looked in vain. And if they embody, with whatever of human imperfection, some of those serene and mighty teachings and demands of the gospel of Christ of which, as we must confess, the Church has hitherto taken but little account, we shall not regard the whole system as false or negligible. We shall not destroy our own organization or desert our own creeds. But we shall do well to break up our fallow ground, and to enlarge our own conceptions of religious life and service. Perhaps in so doing, with hopes and intentions as daring and prophetic as his, we may widen the channels of the sacred stream of the Spirit which flows from beneath the altar of the Lord, till the now thirsty and barren land has become rivers of living water.

W. F. Lofthouse.

FRANCIS ASBURY

Francis Asbury: The Prophet of the Long Road. By Ezra Squier Tipple. (New York: Methodist Book Concern. 1916.)

Journal of the Rev. Francis Asbury, Bp. of the M.E. Church, 3 vols. (New York: Lane & Scott, 1852.)

THE significance of Francis Asbury in the history of Methodism grows greater with every decade. It may well be that he will line up with Lincoln in the history of America, a classic figure in the ecclesiastical realm matching Lincoln's in the political. To-day by far the greater number of Methodists owe, under God, their place in their Church to the patient endurance, apostolic zeal, and ecclesiastical statesmanship of this noble man. Of all the men that Wesley chose for special work in his later life none was the equal of Asbury. At this moment some eight or nine million communicants look to him as to a great founder. Among the makers of the United States his influence ranks with the highest—Washington and Franklin, Jefferson and Hamilton claim Asbury as a peer.

The story of his life can be read in his own journal best of all. The style is simple, bald, matter-of-fact, and at times tediously repetitive, a narrative of tremendous labour and hardship, lightened here and there with a striking phrase that betokens high purpose and a masterful decision. This is a sample: '*Sunday, May* 21, 1780.—I have peace of mind, but fear we shall have few hearers to-day; it is not far from the rich and great upon James River. I read and transcribed some of Potter's *Church Government* till ten o'clock; was assisted in speaking to about 200 people, who appeared very ignorant and unfeeling. After awhile, I gave them another sermon, not very acceptable to me, and perhaps less so to them; however, I am clear—they are warned. We then set out at four o'clock, rode sixteen miles

over high hills and deep valleys in the dark; but came safe; went to bed at eleven o'clock and was up at five o'clock. It is well if this will do long; I am always on the wing, but it is for God. . . . We suffer much by young preachers and young people; yet they would do their duty if they knew it.'

Or, '*Tuesday, May* 28. *Nansemond.*— . . . I spoke on 1 Pet. iv. 18; had uncommon freedom; they appear to be an affectionate, good people; they collected me money, but I took none; a man offered me a silver dollar, but I could not take it, lest they should say I came for money.'

His journal has 1,400 octavo pages of such matter. Here and there things are diversified by some startling story of frontier adventure, but in general it is an amazing mass of plain, matter-of-fact, hard labour, for he is ever in the saddle, crossing mountains, fording streams, lying in dirty cabins, contracting disease, suffering at times, and for long periods, persistent ill-health, but never allowing any of these things to move him in the pursuit of his great calling—to win the pioneer folk of a great republic for Christ. His will was iron, and his endurance adamantine. Born and bred in England, he saw the truth (as did no other preacher that Wesley sent out to America in the same degree), that the everlasting fight for political liberty of the English people had its high place on the field in America, and that the Americans were right. Other English preachers, all of them, trooped back to England; Asbury stood by the stuff. He ran many a risk in doing so, for he was long suspect and in danger of his life even; but in the end his loyalty to the fundamental Yankee idea gained him an overwhelming authority, influence, and power. Wesley lost his head and followed Samuel Johnson, but Asbury held on with the colonists. Indeed there are times when 'dear Frankie' proves himself at least the equal, in common sagacity and practical wisdom, of 'the old man,' as their mutual terms have it. The masterful pettishness of Wesley is met by the silent shrewdness of young Asbury as the wave by the rock.

Wesley's greatness never showed more than in his power to understand and appreciate a *man*, and to select the right man for a job. His choice of Asbury for America and his persistent clinging to him, with one rare exception, as the one man there, even though Asbury differed from him, prove his genius in government.

Asbury 'was born near the foot of Hamstead Bridge, in the parish of Handsworth, August 20 or 21, 1745.' His parents were farming and gardening people; his mother was a Rogers, of Welsh descent. Both lived to extreme old age, the father to his eighty-fifth, the mother to her eighty-eighth year. Francis was early sent to school, and read his Bible at six or seven. Under a bitterly hard schoolmaster he remained till he was thirteen, and then went to work in a puddling forge. At the head of the forge was a Monmouthshire Methodist who was on very friendly terms with the Asburys. An apprenticeship in the forge was the result, giving to Asbury the iron frame that afterwards stood him in good stead. At fourteen Asbury was converted, and began the marvellous life of prayer that he ever after lived. At Wednesbury he met a Methodist Society for the first time. 'I soon found this was not the church—but it was better. The people were so devout—men and women kneeling, saying Amen . . . the preacher had no prayer-book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text and had no sermon-book; thought I, This is wonderful indeed.'

Alexander Mather came with his wonderful prayer-meetings, and his '*now*' sermons. *Now* believe; *now* come to Christ; no other qualification is necessary save your sin and helplessness. When young Asbury and a friend were praying in his father's barn Asbury 'was brought to Jesus Christ, who graciously justified my guilty soul,' he says, 'through faith in His precious blood.' His mother took him, a mere boy, to a religious meeting for women, where she got him to read Scripture, give out hymns, and

eventually to venture on exhortation. He held meetings in his father's house and elsewhere and was made a class-leader at seventeen. A group of young people clung to him. At eighteen he became a recognized local preacher, preaching three, four, and five times a week while working at the forge. At twenty-one, in 1766, he was called out to take up the work of a travelling preacher whose health had failed, and thenceforward his career opened. For five years he served on English circuits, then he volunteered at the Bristol Conference of 1771 for work in America and was accepted. It was the first and last Conference he ever saw in England. He went to it burdened with the impression that he must offer himself for the trying American mission. When the vital words rang out, 'Our brethren in America call aloud for help; who are willing to go over and help them?' young Asbury rose and offered himself.

Then came the parting from his father and mother—a terrible trial. He thrust his one possession into his mother's hand at parting—his much-prized silver watch—and fled. He found himself in Bristol without a penny. Clothes and ten pounds were found him, and so he set forth. He had an iron frame, a resolute and patient soul, great power of will, a practical acquaintance with his Bible, and the knowledge of personal salvation. What he knew he could teach. He had also contrived to gain the elements of Latin, Greek, and Hebrew in the five years of his English ministry. Of course, with his usual modesty he says he was 'exceedingly ignorant of almost everything a minister of the gospel ought to know.' One who knew him intimately in mature life said he was '*a great scholar*.'

Accompanied by Richard Wright, another Methodist preacher, Asbury set sail from Bristol on September 4, and landed at Philadelphia on October 27, 1771. Methodism had already been founded in America. The day of his landing was a Sunday, and he heard Joseph Pilmoor preach in a large Methodist church, lately acquired from the Dutch

Presbyterians for less than a third its original cost. Next Sunday he preached, 'and felt his soul in Paradise.' Then began his journeyings, first to New York, preaching *en route*. He found the itinerant system not established, and was filled with a disquietude that soon broke out. He would not rest in preaching in the city merely; the hamlets must be visited, the countryside covered. Boardman and Pilmoor had betrayed the Methodist itinerant system. Asbury re-established it. On his second Sunday he was twenty miles away preaching in a court-house. Asbury refused to be a chaplain tied to a respectable set or clique. Boardman was willing to go on in New York while Asbury toured the country, establishing a round of preaching-places or appointments. These were held at inns, court-houses, the large houses of gentlemen, or at the smaller homes of the plain people, as providence opened the way. The Methodist itinerant plan and ministry absolutely suited the new conditions of colonial life. It had been given up by Boardman and Pilmoor, but the situation was saved by the hardihood and iron determination of Asbury.

So began the great, free, open-air ministry to the scattered American settlers and the laying broad and fair of the foundations of the magnificent Methodist Episcopal Church. Wherever Asbury went he was well received. The rough, whisky-drinking settlers at times made things lively, but they felt the power of the Spirit in the preaching of the great itinerant, and the work of God broke out among them. Hardship and sickness were Asbury's lot, but he endured as seeing the Invisible.

Among the Methodist Societies he established the discipline afresh and ruled with a kind but iron hand. Jealousy, insult, and detraction he was indifferent to. 'Found that offences increased,' he said; 'however, I cannot help it. My way is to go straight forward and aim at what is right. I am determined that no man shall bias me with soft words and fair speeches, nor will I ever fear (the Lord helping me)

the face of man or know any man after the flesh, if I beg my bread from door to door.' That temper suited crescent America.

When Asbury began his work in 1771 the forces had already begun to operate that resulted in the First Continental Congress and its great ultimatum of September, 1774. The political world was in a ferment. Every man was a constitutional lawyer. The first shot of the American War was fired in 1775 at Lexington. The road and ditches to Concord were spotted with British and American blood. A year later saw silent Jefferson writing out the Declaration of Independence, and then came the weary, trying seven years of bitter war and hardship that ended at last in the peace of September 3, 1783. During these twelve years Asbury laid squarely and firmly the basis of the Methodist Episcopal Church. He set the noble example, and ruled with silent power his militant Conferences. The war had set the population moving rapidly over the barrier of the Alleghanies into the broad areas that stretched down the Ohio to the Mississippi. To follow and minister to the inhabitants of shack and log cabin was his business, and to raise up a body of men who should cope with the mighty task of ruling a puissant race, mastering them by the might of the Holy Spirit. Dangers of all sorts had to be met. The Indian scalped on the track. Wild beast and savage left the skeletons of the white man here and there. Great rivers had to be negotiated without bridge. River bottoms had to be waded in flood-time. Dangerous swamps had to be crossed. Often at nightfall there was no proper shelter, and when shelter was found it was often some crowded cabin, filthy, packed with people, verminous, and the folk themselves often drunken and grossly profane. Fevers smote Asbury, disease made him nurse sores at times in his breast that were well-nigh unbearable even for so iron a constitution, but nothing hindered him from pursuing his God-appointed task. He was supremely fitted

to understand and control the mind that had grown up in America. Silent, indefatigable, unsparing, dignified, unearthly, he moved as a spiritual leader among them. Ten minutes of every hour he tried to spend in prayer. He lived with God and spoke out of the heavenlies.

It is quite certain that Wesley, with his despotic temper and Tory principles, combined with his High Church views, could not have done what his peasant lieutenant so wondrously accomplished. Asbury studied not only Wesley's discipline but the temper of the men among whom he applied it, and before issuing orders he ensured by his good judgement and tact that they would be obeyed. In the long run he ensured that an aristocratic and monarchical power was enthusiastically obeyed in the realm of the Methodist Church, by men who had put down State Churchism and had triumphantly asserted as against the tyranny of the King and the British Parliament the principle that all men are born free and equal and that the people are not governed from above, nor from outside, but by themselves, through their own freely chosen representatives. What a king he was, and what kingly power he exercised among his daring itinerants! He held an absolute autocracy among them. Whatever the subject at issue, 'on hearing every preacher for and against, the right of determination was to rest with him.' One gasps at the audacity of it. Asbury governed by consenting to be governed; a free people under a strong episcopal authority was ably and successfully controlled, and a royal highway was blazed and built through a perfect jungle of thorny difficulties. Often Asbury's despair led him to write: 'The Lord must see to His own Church.' And He did, through patient, modest Asbury.

First came the difficulty of the administration of the sacraments in the Societies. Union with the English Methodist customs was in the first place asserted, while liberty was given to Asbury to dispense with the principle at his own discretion where Strawbridge was concerned.

Strawbridge was bishop and elder, evangelist and deacon, to multitudes in Maryland, who recognized in him, under God, their sole spiritual father. He would brook no interference. The sacraments he administered had enough validity for them and for him, and neither he nor they would stand any clerical nonsense. Strawbridge had founded Methodism over wide areas and administered it with the zeal of an apostle. Asbury rode him with a loose bit. The fact that, save in Maryland and Virginia, the State Church was not established made an intolerable situation for Methodist Societies who were bidden to obtain sacraments from a Church that did not exist, or, as often happened, from ministers who, when they did exist, were not seldom unworthy. The political revolution came, and sent a large proportion of the Episcopalian ministers flying to England and King George, while many of those who were left were not admirable characters, to say the least. The Methodist Episcopal Church stepped in to fill the breach. Ordination to preach the word and administer the sacraments followed. By an act of frank simplicity they swept away Wesley's subterfuge, and called the general assistant not a superintendent but a bishop. They left the public to discover the difference between the new bishops and the old. Their fruit showed the nature of the trees. Incredible as it may appear, none of the States had any bishop; they were a mere spiritual appanage of London. Two royal heads had died while London was pondering still how to provide an episcopacy for the thirteen states of the New World. Bishop Lowth, with all his fine scholarship, had no discernment of the times or sufficient practical sagacity to sense, and administer for, the new situation. In vain did Wesley plead for men to be ordained, or present his own tried preachers. He was put off, or objection was made that the itinerants did not know Greek and Latin. Wesley lost his temper, and told him that many of his clergy knew as little about saving souls as catching whales, while his

own itinerants knew their business well and had a better knowledge of the Bible than many clergy.

As a matter of fact, some of the itinerants were men of education. Captain Webb's Greek Testament is still in existence; John Dickins was an Eton College lad and a proficient classical scholar; others, like Asbury, by dint of hard discipline became accomplished men in the course of time. Nothing is more pathetic than Asbury's steady grinding of his Hebrew Bible and his Greek Testament as he wanders homeless through bog and briar, through rock and fell, through swamp and river, wet and weary, fevered and wretched, ever preaching and praying, and progressing with his studies. Had Lowth listened to Wesley, the expansion of England in the ecclesiastical realm would have matched its expansion in the political, 'but blindness fell on Israel.' Even to-day Lambeth fails to sense the situation, and does not realize that the Church of God which grew up under Wesley and Asbury has become the predominant partner in the English-speaking world; the disinherited and disowned overshadows and may yet protect from spiritual disaster those who expelled her. Certain it is that at the moment Anglicanism is in sore need of the Protestant truth and the evangelical experience and ardour that have been all along the outstanding characteristics of genuine Methodism, and her foremost men sometimes are found acknowledging it.

In collaboration with Dr. Coke, Asbury tried hard to found a college for higher education, but it met with a luckless end. Cokesbury College was burnt, and is memorable to-day as having brought from Wesley one of those tart letters that he knew so well how to write, and Asbury so much better how to endure—and yet love and revere 'the old man.'

In the growth of the work Asbury found his journeys extending farther and farther from the centre. To ride through almost impassable tracts and the hardest weather

year after year visiting the Conferences that grew up and were eventually correlated by a Quadrennial General Conference, sometimes covering three, four, or five thousand miles a year, preaching almost daily, often many times a day—this was his great work. He saw the beginning of everything, and helped to shape it all. The growth of the Church was phenomenal. In 1774 there were 2,073 members; in 1784, 15,000; in 1794, 67,643; in 1804, 103,184; and when Asbury died in 1816 there were over 200,000. Little by little the parts of Wesley's arrangements not found useful to the genius of the new Church were quietly dropped. That was true of Wesley's form of the Liturgy; it was also true of the gowns and bands of the bishops and elders. The vigour of a great life needed no meretricious helps or adornments; men prayed as they felt and looked as they habitually were. The new life was its own sanctity and power, directly recognizable and felt; addenda were profane rudiments.

What a life is portrayed here in Asbury's journal! He is in the Alleghanies in 1788 in July. 'We journeyed on through devious lonely wilds, where no food might be found except such as grew in the woods. We met two women who were going to see their friends and to attend the quarterly meeting at Clarksburg. Near midnight we stopped at A——'s, who hissed his dogs at us; but the women were determined to get to the quarterly meeting, so we went in. Our supper was tea. Brothers Phoebus and Cook took to the woods. I lay along the floor on a few deer-skins, with the fleas. That night our horses got no corn, and next morning we had to swim across the Mononghela.'

We have a precious transcript of the homely advice Asbury would sometimes give to his log-cabin hearers, as they gathered in quarterly meeting. Rev. James Quinn, who was with Asbury, wrote down some of his exhortations; as thus: 'But a few words about your manner of living at the present. . . . Keep the whisky

bottle away far from your premises. Never fail in the offering up of the morning and evening sacrifice with your families. Keep your cabins clean, for your health's sake and for your's soul's sake, for there is no religion in dirt and filth and fleas! But of this no more. If you do not want the Lord to forsake your cabin, do not forsake His. You will lose nothing, but be the gainers, even in temporal things, by going, and taking your household with you, even on a week-day; you cannot all have Sabbath preaching. It is time we close the evening service.' Then would follow the great prayer of Asbury. For, whatever he might be in preaching, he was always mighty in prayer, spiritual, fervent, comprehensive, fully adapting it to the state of the country and the Church as they then were. From New England to Georgia, down the Eastern States, and across the Alleghanies, he moved for over forty years with patient, restless energy, till he sank in death at the age of 70 years 7 months and 11 days, as his epitaph has it.

Every form of institution—schools, lower and higher; literature, with necessary book-room arrangements, publishing house, &c.—these and the like had successively to be imagined, and in due course arranged for and administered. Sunday schools begin to date from 1790. A General Fund for worn-out preachers, widows, and orphans has to be raised and kept going. Asbury is in it all, moderating, advising, helping. By 1804 there are seven Conferences, and Asbury has to ride from 4,000 to 5,000 miles a year to get round them.

As the years advanced and the work grew, absorbed as he was in his own task, he met the great men of his time. Many of his estimates are very valuable. The following is his entry on the death of Washington, under Saturday, January 4, 1800 (he is touched for once to music): 'Slow moved the northern post on the eve of New Year's day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799.

Washington, the calm, the intrepid chief, the disinterested friend, just father, and temporal saviour of his country, under divine protection and direction. A universal cloud sat upon the faces of the people in Charleston; the pulpits clothed in black—the bells muffled—the paraded soldiery—a public oration to be delivered on Friday, 14th of this month, &c. . . . I am disposed to lose sight of all but Washington. Matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer; we believe he died, not fearing death. In his death he ordered the manumission of his slaves—a true son of liberty in all points.'

These two men, Washington and Asbury, stand out, like Nelson and Wellington, like Wesley and Chatham, the master spirits of their time, moving the minds of men to action like some mighty natural force. The sphere of Asbury was in the realm of religion and morals. He helped to evangelize, and organize when evangelized, a vast multitude of a great new race, with new ideals, into a new type of Christian Church; he flung himself on the hardy, masterful, and often godless American settler, and won him for Christ, introduced Christian ideas and habits into his family life, and sweetened the springs of life of a great agricultural continent. He set on foot influences that finally determined the setting free of the slave and the casting out of the liquor traffic from the U.S.A. He set an example of hardy godliness that has always been the inspiration of the high endeavour of his vast and increasing Church. Invincible patience and enduring ardour never had a much finer example in any cause. A modern, adequate life of Asbury is a desideratum on this side the Atlantic.

The noble centenary study by Dr. Tipple, which appears at the head of this article, describes him as 'this man of extraordinary greatness, who in his generation did more for Christianity on this continent than any other.'

JAMES LEWIS.

THE EXPERIENCE OF SALVATION

FIRST of all, what is salvation? The word (both Greek and English) has a twofold significance. It means a state of safety and also a state of soundness. Perhaps the complete definition would be a state of safety through soundness. The double idea is given in the words of the servant to the elder brother: 'Thy father hath received him safe and sound.' This full sense of the term may be illustrated from what is said in the Gospels about the effect of our Lord's healing work. Thus, turning and beholding the woman who had touched His garment, He said: 'Be of good cheer, daughter, thy faith hath saved thee'—that is, delivered thee from thine infirmity by restoring thee to health. Her salvation consisted in a safety due to soundness; and of this she had immediate experience. Suppose her touch had not been followed by an instant cure, and Jesus had said to her: 'You shall be cured to-morrow, or next week, or next year,' her faith in Him might have given her assurance for the future, but not experience. There can be no experience of salvation, whether in the physical or spiritual sphere, unless the salvation be something actually present, or at least actually in process. This is the point upon which it is necessary to fix attention. Salvation means safety through soundness; and experience of salvation implies that the salvation is actually present or going on.

Persons, therefore, may not be in a state of salvation who think they are. Their dominant idea of salvation is safety—safety, in the future, from the penalties of sin or the wrath of God, or, more positively, safety in the possession of heavenly bliss. All the emphasis is placed here, and so the pressing question becomes, How to secure such safety? And, of course, the answer may have little or nothing to

do with moral requirements. Prayers, sacrifices, ascetic practices, gifts of money, observance of sacraments, pilgrimages, implicit obedience to Church or priest and the like, may be considered the true answer; or, if the moral law be taken into account, it may be kept simply with a view to the ultimate safety arrived at, and so be robbed of its moral virtue. There may be no sense or grasp of the fact that moral integrity is in itself salvation. We may cite the Pharisees as an example. They connected salvation with righteousness certainly, and righteousness with observance of the law, but not the spirit of the law. 'In the Pharisaic view the law was divided up into single precepts, and God was represented as the great Heavenly Account-keeper, who writes down in His tablets the observances or non-observances of the precepts. The Pharisees further taught that judgement follows according to the sum of the account. It was, in general, considered sufficient if the observances outweighed the non-observances.' Hence the assurance of salvation in the sense of safety was dependent on the belief (too easily induced) that it had been fairly earned. A similar attitude is quite common nowadays. Any minister could recall cases among his own people in which the attitude is expressed with naïve simplicity—like that of the old Christian (as she esteemed herself) who had sat under what she called a gospel ministry for fifty years, and, when she drew near the end, made remarks which showed that she had been looking back and counting up her good deeds, especially of a certain kind, and that these sustained her with a surer hope of heaven than anything else. Heaven was the reward which a just God was not going to refuse her.

She is a type of many, but more numerous still are those who attach salvation to right belief. Behind the humility of many an evangelical believer lurks the pride of a dogmatic conviction that he holds the truth, and that holding the truth is a guarantee of safety which no man can do without.

Hence his horror of doubt with regard to the contents of his creed, and his peculiar impatience of the doubter. What is held to be essential—that is, essential to future safety—may range from doctrines about God down to doctrines about the Scriptures, the Church, the Sabbath, or a bit of ritual. Sometimes it is considered perilous to deny or question any part of the faith which happens to have been received from the past. All is assumed to be a constituent element of the faith once for all delivered to the saints.

Sometimes a distinction is drawn—more or less arbitrarily—between things fundamental and otherwise. If you believe the fundamentals you are safe; as to the rest, you are permitted a certain latitude, though you would be wiser not to use it. But fundamentals there certainly are—facts or truths embodied in sound words which whosoever would be saved must believe. Among Protestants the line between fundamental and non-fundamental has been commonly drawn at what is called 'the plan of salvation'; and the facts or truths supposed to be explicative of that plan are called saving truths; though the statement of these, and how they save, is by no means uniform. It sounds very different on the lips of a Salvation Army evangelist and on the lips of an impassioned theological professor.

What, however, I want to say is that, while undoubtedly there are saving truths, the notion that mere belief in a truth can make any one safe is a notion to be utterly rejected, together with the notion in general that there is anything which can make one safe in the future except what is making one morally sound in the present. In other words, the bastard assurance of future salvation based upon expedients, of whatever kind, which bear no vital relation to moral well-being, needs to be supplanted by an experience of present salvation based upon the energizing of moral forces within the soul.

We must moralize the idea of salvation. This was the task of the later Hebrew prophets. At first, and for long,

salvation was identified in the view of the Hebrew people, including their leaders, with deliverance from external enemies or dangers, and the enjoyment of outward prosperity. The way to this was through a system of strict obedience to the commands of a God who had it in His power thus to save them, and was bound by covenant to do so. His commands were partly ceremonial, partly moral; and both were important; but the former more important than the latter, because conceived to be specially dear to God, as marks of personal respect and devotion. Jehovah was a jealous God, sensitive about His own honour and glory; one whose anger might be expected to burst forth, if these were neglected. So the due and proper worship of Him took the central place, and His favour, showing itself in national safety and prosperity, was the reward.

It was the prophets of the eighth and seventh centuries who introduced a truer idea of salvation by introducing a higher idea of God. In them the stress begins to fall more and more upon the character of God. To Amos He is a Being inexorably just; to Hosea a Being whose revulsion from moral evil is the reaction of holy love; to Isaiah a Being exalted in righteousness. What, therefore, He must seek in His people is not what they think He seeks—is not a punctilious performance of ritual, nor a multitude of gifts and offerings, nor a mechanical routine of prayers and fasts, but a moral service. 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgement; relieve the oppressed; judge the fatherless; plead for the widow.' 'Wherewith shall I come before the Lord, and bow myself before the high God? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?'

Henceforth the idea of a salvation which consists in moral soundness—originating in heartfelt penitence for sin,

advancing in genuine amendment of life, consummated in likeness to the Holy God—this idea is never absent from the conscience of Israel. It stands, e.g., in the forefront of Deuteronomy, where the moral integrity of the nation answering to the moral holiness of Jehovah, and inspired by it, is made the condition of everything else that is good. It comes to pure expression in Jeremiah, who 'first clearly defines salvation as salvation from sin itself, from the sinful habit and disposition, and thus grounds the righteousness of the promised kingdom on a change of heart in its individual members.' And so we are prepared for that conscious experience of personal salvation which found joyful utterance in some of the later psalmists—types of many a voiceless saint—as they responded in penitence and trust to Jehovah's quickening and purifying grace.

To say that this ethical idea of salvation is present in the New Testament were to say far too little. It is truer to say that the New Testament is aware of no other. Of course, it is equally true to say that the New Testament speaks of a salvation yet to be revealed, in hope of which the Christian heart was thrilled with a joy unspeakable and full of glory. But neither Peter, nor Paul, nor John, nor James, nor any of the men and women who truly learned of them, supposed that the salvation of the future could be theirs apart from a moral salvation in the present. On the contrary, that fruit grew out of this—was its efflorescence.

The essential experience is now and here, or it cannot be then and there. 'Now are we the sons of God, and it doth not appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him purifieth himself; even as He is pure.' The inward, progressive purity is the great thing, the indispensable condition of salvation. How it is brought about is another matter. We say it is brought about by Christ and is the work of Christ. True. But what we have to recognize, more fully

than is usually done, is the fact that the total work of Christ concentrates on this one end—to create, form, develop, and perfect moral character. Why should it not be regarded as a commonplace? For what higher end is there, or is even conceivable? What could God do more in creation than make man in His own image; and what grander motive could lie behind the long historical process of which man has been the subject than a purpose on God's part to make of man, notwithstanding his moral failure, a moral success—that is to say, to reclaim him from his sin and bring him into conscious, willing, and gladsome harmony with His holy and righteous will? This is the meaning of moral character, and surely nothing less than this deserves to be named salvation. So Christ has taught us. He is Himself, indeed, its complete example. We shrink from speaking of Him as a saved character, for the simple reason that the association of the word with its negative sense of deliverance from sin is uppermost. But, in its positive sense, of what is morally sound or whole He stands as the ideal. All that a man can ever hope to be, at the fullest expansion of his being, He is. 'Nothing,' says the historian Von Ranke, 'more powerful, more exalted, more holy, has ever been on earth than His conduct, His life, and His death; the human race knows nothing that could be brought, even afar off, into comparison with it.'

The root, the principle of His uniqueness, was a moral fact, viz. perfect, undeviating correspondence between His will and every demand upon it of moral righteousness. All His power and glory, all His grace and truth, all the virtue of His words, deeds, and death sprang out of this. The life in Him was a moral life, conditioned by moral obedience, and flowing unarrested from the life of God, because He and the Father were morally one. This being so in His own case, we know what He will aim at for His fallen brothers. He will repeat the message of the prophets. He will call men to repentance and forgiveness and newness of life.

He will insist on an obedience to the will of God which is inward and real, not formal and Pharisaic. He will name those 'blessed' who are pure in heart, meek, humble, merciful, hungering and thirsting after righteousness; He will summon them to be perfect as the Father in heaven is perfect, and to follow Himself as the revelation of the Father.

I am not just now thinking of Jesus as Saviour; we will come to that presently. I am only thinking of what He meant by salvation, and emphasizing the truth—so clear in His teaching that one wonders how it could be missed—that salvation lies in the experience of moral quickening, moral effort, moral attainment. We experience salvation so far as we experience freedom from sin and the moral soundness which that involves. Meister Eckhart, in one of his luminous moments, once said: 'It is necessary to be on guard against false wisdom, against believing that one can sin without fear of any consequences. One is never free of consequences until he is free of sin. When one is free of sin, then only do the consequences of sin disappear.' He had in mind the Antinomians of his day, some of whom were apt to quote words of his own in plausible support of their heresy. Antinomians have always infested the Church, though seldom under their proper name. Every one is an Antinomian who fancies that he can escape the consequences of sin without escaping from sin itself, or that sin and its consequences can be cured by miracle. There are many such. They fancy that faith can work the miracle, or the sacraments, or the Holy Spirit; and, at the same time, they fancy that the exercise of their own moral vigilance and effort would be an intrusion upon the supernatural working of God, and would rather imperil than further their salvation. What, therefore, they need to learn is that sin is damnation, is a disease resident in the 'will,' from which it must be wrought out with conscientious zeal, just because God is working in them to the same end. Nothing

but this can rouse the ordinary Christian of our Churches from his self-complacent dream that all is well, even though he be bad-tempered at home, a bad workman, a bad citizen, or, at least, one who does not sink visibly below the moral level of his class. Revival, to be worth a straw, must begin here; and a revival which did begin here, and issued in a simple unqualified conviction that nothing in heaven or earth matters except genuine moral goodness, or what tends to genuine moral goodness, would be the greatest of all blessings to the Church.

Let me corroborate my point by a question. What do we actually take to be the final test of religion? At the present time, e.g., Christianity is competing on a vast scale with some other religions for possession of the world. It has formidable rivals in such religions as Buddhism and Mohammedanism. Report says that *their* converts in some directions are more numerous than *its*, and are increasing more rapidly. There are regions where its chances and influence, compared with theirs, seem slight, or even on the wane. What, then, is the ground of our confidence that it will yet prevail? Is it the mere zeal of its missionaries, or their eloquence, or their learning, or their philosophical acumen? Is it the abstract sublimity of its doctrines, or the fascination of its ritual, or the august claims of its priesthood? Surely not. But it is the unique potency of the Christian moral appeal. The Christian gospel, and it alone, we believe, can slay the vices of the heathen world, liberate and vindicate and complete its virtues, search its conscience with the light of a noble—yea, the noblest—ideal, charge its paralysed will with the conquering energies of a new life, and lift the heathen world into the experience of a salvation which consists in present and progressive righteousness for the individual and for society. It has done this many a time. It won the ancient world—when that world seemed lost beyond hope—through a moral power which measured itself against the mightiest forces of evil, and

overcame: a power which renewed men in the spirit of their mind and set them striving for the highest (1 Cor. vi. 9–11). This is the final test of a religion—its ability to make men morally whole. In the last resort its right to supremacy is decided in the court of conscience, and it is here that Christianity will bring the world to its feet.

Salvation in the sense of safety is attained only through an experience of salvation in the sense of soundness—that is the first point; and the second is this, that unto such moral salvation Christ was God's manifested power. How did, and how does, the power work?

(*a*) As a rule men are dead in trespasses and sins. Sin as sin is not a fact which troubles them. It troubles them only in connexion with some actual or prospective suffering. Their conscience is asleep. What they need is the kindling of an inner light which shall reveal sin's presence in their hearts, shall reveal its extent, shall reveal its deadly nature, shall reveal their personal responsibility for it. In other words, their first need is repentance.

(*b*) Again, repentance in proportion to its depth and truth creates self-despair. Sin, because the result of personal evil choice is realized as guilt; because the voluntary breach of a holy commandment is realized as transgression; because the failure to meet a great obligation is realized as debt. How can the debt be paid, how can the transgression be repaired, how can the guilt be cleansed away? The very light which brings repentance evokes the cry, 'O wretched man that I am, who shall deliver me?' In other words, the second great need is forgiveness, or deliverance from the weight of the past.

(*c*) But, again, suppose the penitent to have been relieved from the weight of the past, sin still persists in him as an evil principle, an infection of the will which renders him unequal to the moral task demanded of him. He sees the moral ideal as something more lofty and stringent than it had seemed to him before. He is possessed of a deep desire

to obey it even more in the spirit than in the letter of its claim, but he is afraid of himself. He distrusts his power of resistance when assailed by old or new temptations. He is conscious of a downward tendency which he cannot master, and of a secret foe entrenched within his own soul which he has no strength to expel. The more in earnest he is about his best life, the more painfully aware he is of this fatal weakness in himself which holds him from it, and seems to doom his aspirations to perpetual defeat. In other words, the third great need is some effective reinforcement of a will enfeebled by the habit of sin.

Repentance, forgiveness, spiritual power—if these can be brought about, will they not involve the experience of salvation? And will not He through whom the experience of them comes deserve the name of Saviour? And were not these the very needs which Jesus at once quickened and satisfied? His presence, as He moved among men, awakened the awful sense of a purity which lit up the darkness within and filled them with self-loathing, as when Peter cried, 'Depart from me, for I am a sinful man, O Lord'; or as in the case of Zaccheus the publican, or the woman who bathed His feet with her tears. The love which pervaded His purity conveyed to the trembling penitent—through deeds and words and looks—the assurance of a divine forgiveness. The energies of His spiritual influence sustained and inspired the will of such as gave themselves to His obedience. The conviction grew upon them that the man in whom so vast a power and love and purity resided must be God manifest in the flesh, especially when, in the light of the resurrection, the hateful cross shone forth as the focus of a glory it had seemed to quench. So there broke into the amazed hearts of men the wonderful faith that God is all that Jesus was; that the absolute obedience of Jesus, whereby He showed His purity, reflected the righteousness of God; that His voluntary endurance of uttermost suffering, in the way of obedience, expressed at once both His

own and God's anger against sin, both His own and God's love for the sinner; that the power in Jesus which raised Him from the dead is God's power, whereby all that death means for man can be conquered, and all that resurrection means can be brought to pass.

Thus the Saviourhood of Jesus could be realized as the Saviourhood of God. 'God was in Christ reconciling the world unto Himself.' 'God commendeth His own love for us in that while yet sinners Christ died for us.' 'God so loved the world that He gave His only begotten Son. . . .'

I purposely do not touch upon, or broach, any theory of Christ's saving work. It is not any theory of His saving work but the work itself that now concerns us. I am not, however, wandering from the point when I insist that the work of Christ was the work of God in Christ, and owes its mighty efficacy to that fact. 'Neither in the words of Jesus, nor in His attitude towards either God or men, is there any intimation whatever that His Father needed or desired any transaction directed to Himself, in order that it might be possible for Him to be a Saviour and for men to be saved. Rather, according to the Christian revelation, Jesus as Saviour is for men the expression and equivalent of God as Saviour. . . . In what Jesus did we see what God is doing. . . . "The Father sent the Son to be the Saviour of the world"—not because the Father was not a Saviour, but because He was.' I agree with Dr. W. N. Clarke, from whom I have just quoted, that it was the experience of a most real moral salvation through Christ which first established faith in His essential deity. One who could so work in believing men as to give them a new conscience, a new heart, a new life, proved Himself divine.

In this respect Paul's experience offers a classical illustration. He did not know Christ after the flesh, but after the Spirit. Christ was Jesus declared to be the Son of God with power by His resurrection from the dead. Though exalted to the right hand of God, He was revealed in him.

He had done a work for him upon the cross, and Paul had his own way of explaining how that work was accomplished. But the great thing was the effect of that work in his own soul; the moral revolution accomplished there; the new ideals, the new motives, the new powers of life which he traced to the immanent presence of Christ. Christ in him was the Spirit, and his life became life in Christ, life in the Spirit. Sometimes that life rose into visions and ecstasies and miraculous charismata, but these were not its normal manifestations. Nor was a state of joy and peace and hope its most characteristic sign. Such emotional experiences did but mark the triumph of something deeper and more central, viz. a new moral life. Life in Christ, or in the Spirit, was a life of calm, strong, fruitful growth in the virtues and graces of Christ Himself. It consisted in holy fellowship and issued in holy character, the crown of it being love, which is the bond of perfectness.

This was Paul's experience of salvation; and, finding it in Christ, he found God in Christ. Christ in us loved, trusted, and obeyed; Christ permitted thus to have His way with us, is the secret of salvation. Perhaps we hardly know yet what this means. Our Christian experience is a strange mixture. Quite possibly the least part of it is an experience of salvation. Christ is all about it, but not in it—because, in the Pauline sense, we are not in Him. One recalls Bishop Lightfoot's comment on Paul's great words 'In Christ': 'The Christian is a part of Christ, a member of His Body. His every thought and word and deed proceeds from Christ as the centre of volition. Thus he loves in the Lord, he labours in the Lord, &c. He has one guiding principle in acting and forbearing to act μόνον ἐν Κυρίῳ (1 Cor. vii. 39).' How strange it sounds! Yet this is the Christian life—a life centred in Christ and evidenced by Christlike thoughts, Christlike affections, Christlike ideals, Christlike character. And this is salvation.

F. J. Powicke.

THE CHRISTIAN CHURCH IN CHINA

IF the recent Washington Conference has stimulated interest in Chinese affairs and revealed the genuine sympathy of many Western nations with her aspirations, it has also called attention to China's unfortunate internal situation. It is difficult for her truest friends to do much to re-establish her position until the Chinese Government is once again a single body, with its authority recognized in every part of the country. To the Christian thinker the present conditions naturally provoke inquiry concerning the religious forces at work in China. Especially he asks how far the Christian agencies there are equal to this work of teaching the way of settled peace to a disunited nation, worn out with a dozen years of civil war and anarchy. Perhaps, at first his thoughts will turn to the missionaries sent to China from Christian lands. But, just as Western sympathizers with China can do little to reconcile the contending factions or restrain the selfish ambitions of her war-lords, so the missionary from abroad cannot make China truly Christian in thought and habit. That work must eventually be undertaken by an indigenous Christian Church. It is thus pertinent to ask: What does the Chinese Christian Church really amount to? What are its prospects? What leaders and thinkers has it? Are they equal to the task of winning men of all ranks to the discipleship of Jesus Christ and bringing Christian principles to bear on every department of Chinese life? Is there still a work to be done by the missionary from abroad, and, if so, what is it? And what can the Church in Western lands do to assist the Chinese Church in so difficult a task?

That the Chinese Christian Church is already in possession of rich spiritual gifts and has many members awake to their duty to the nation was demonstrated in many gratifying ways at the sessions of the National Christian Conference

held in Shanghai between May 2 and 11, 1922. Even in its personnel the conference typified the standing which the native forces of Christianity have now attained. In a sense the conference stands in direct succession to previous conferences held at intervals during the last century, but even at the last of these, in 1907, none but foreign missionaries were present. In 1913 a much smaller conference of Christian leaders, making no attempt to be fully representative, was held in Shanghai under the chairmanship of Dr. John R. Mott. Its Chinese members numbered one-third of the whole. In the National Christian Conference of 1922 (apart from representatives of Mission Boards of the West and other visitors) there were present 488 missionaries and 565 Chinese. The chairman and most of the principal officials were Chinese, and, while Mandarin and English were both used throughout the sessions, Chinese was considered the official language of the conference. One may safely predict that when the next conference comes the proportion of Chinese delegates will be further increased.

Those present—Chinese and missionary—represented every part of China. A Chinese pastor of the United Methodist Church in Yunnan mentioned that it had taken him fifty-five days' hard travelling to attend the conference, but he felt the experience was worth it all. Every Protestant denomination was represented, including those whose ecclesiastical outlook is extreme in one direction or another. The theological difference between conservative and modernist which marks off two schools within most denominations came to the front in the earlier sessions, but it did not divide the body, and as the days passed it fell out of consideration. Both ministers and laymen were present, though one could wish that more laymen whose living is earned in secular work had been there. Eighty-five Chinese delegates were women.

The subject before the conference was 'The Christian Church in China.' In recognition of the difficulties of

discussing so comprehensive a subject in so large a conference, meeting only for nine days, investigations had been carried on for two years by five commissions. They had issued questionnaires to leading missionaries and Chinese all over the country, collated and sifted the replies, and published their reports in five valuable booklets[1] which were in every delegate's hands before the conference met.

About the same date there appeared the result of a comprehensive survey of the work of Christianity in China. Something of the scope and thoroughness of this inquiry may be gathered from the fact that the English volume recording the results weighs nearly nine pounds. By maps, statistics, graphs, and letterpress the comparative development of different forms of Christian effort in every part of China is clearly shown in a manner as fascinating as it is informing. Another inquiry by a body of experts who had spent six months visiting all parts of China dealt with the present opportunity for Christian education in a volume of 400 pages. Other literature—all in both Chinese and English—appeared in connexion with the conference, and by a patient study of the whole we have a unique opportunity for estimating the strength and weakness of the Chinese Church in relation to its great task.

The Roman and Greek Churches were not represented at the conference, and are not generally referred to in the present article, but a few facts may be given here about those two bodies to make the record of the Christian forces in China more complete. The Roman Catholics have work in all parts of China, and report nearly two million converts, including all baptized persons. Over two thousand of their priests are foreigners and nearly one thousand Chinese.

[1] These booklets are embodied in the conference report. Their subjects are: 1. *The Present State of Christianity in China*; 2. *The Future Task of the Church*; 3. *The Message of the Church* (the commission which drew up this report consisted wholly of Chinese); 4. *The Development of Leadership for the Work of the Church*; 5. *Co-ordination and Co-operation in the Work of the Church.*

One gladly recognizes the heroic zeal of these priests and the noble work of the Sisters of Mercy in the orphanages and similar institutions which are so important a feature in Roman Catholic missions. Many of their converts also are patterns of sincere devotion, but many more strike the Protestant missionary as very imperfectly instructed and only loosely attached to their Church. In 1916 the Greek Orthodox Church reported 5,587 converts. Its work was chiefly in the Northern Provinces. Being so largely dependent upon Russian assistance, it has declined in the last few years.

The Protestant Churches of China now report altogether about 370,000 communicant members. The Chinese ordained pastorate includes 1,805 ministers, to whom should be added as full-time agents 9,668 male evangelists and 3,304 Bible-women. Of these workers 1,745 are described as responsible directly to Chinese Church courts and not to any foreign missionary organization. Mission schools of all grades include about 240,000 pupils. To estimate the total Christian constituency is not easy, but if we add the children of Christian families not in Christian schools, the catechumens and other inquirers, and others who are regular attendants at Christian services, the figure would probably approach a million. If the communicant members be classified under the leading denominational families, the Presbyterians lead with 87,000 members, followed by the Methodists with 77,000. The Baptists have 47,000, the Lutherans 34,000, and the Congregationalists 27,000. The Anglicans only report 21,000, a figure which does not express the measure of their influence. The Churches connected with the China Inland Mission do not regard themselves as a denomination, but report a membership of nearly 54,000. Other smaller denominations and undenominational organizations account for the remainder. The Church is generally strongest near the seaboard, where the work is oldest. In the seven coast provinces nearly

seventy-one per cent. of the total membership is to be found. In proportion to the population, the district having most Christians seems to be that along the coast near Swatow and Amoy. One or two *hsiens* (counties) in the mountains between Yunnan and Kweichow report a higher percentage, but their figures relate almost entirely to the (non-Chinese) tribes-people, among whom the gospel has made such remarkable progress in recent years.

About sixty-two per cent. of the members are men. Until the proportion of women members is brought up to the same figure as in the population generally, it is evident that many children of Christian fathers must be receiving in their most impressionable years a bent towards superstition and idolatry which it is hard to eradicate entirely by later schooling. The most important step in making Christianity truly indigenous in thought and character is to win the mothers to a sincere, though perhaps very simple, faith in the Saviour. Evangelistic work among women needs much more emphasis. Where it is properly attempted it is generally a most fruitful agency and a source of strength to every other activity of the mission. The proportion of the total membership resident in cities of over 50,000 inhabitants appears to be about twenty-four per cent. although these cities only account for some six per cent. of the total population of China. The discrepancy is not remarkable, and may be cited as showing good strategy. If Paul was right in seeking the great centres of population in the Roman Empire there is equal justification for emphasizing work in the great cities of China. On the other hand, it must be remembered that every Chinese in the city regards himself as belonging to the village from which his fathers have sprung, and the connexion should be used for the extension of evangelistic centres all over the countryside. The best method of working these village chapels is not easily suggested. One proposal is that Christian schools be widely established in the villages, the teacher to be prepared also to conduct

services on Sundays and exercise pastoral oversight in the small Christian community. Such a plan can have only very limited operation until we have many more devoted Christian schoolmasters available. An alternative method, to which it is interesting to note that missionaries of many denominations incline, is to develop what is practically the Methodist system of local preachers and class-leaders. To this method also the limitations are personal; too few of our members in the neighbourhoods where they would be of most use combine the education and devotion necessary for such duties.

There is no question more vital to the development of Chinese Christianity than that of leadership. One thing the conference did was to reveal the presence in the Church of some leaders of outstanding gifts and spiritual power. It is unnecessary in this article to mention Chinese names, but at least an exception should be made concerning the chairman of the conference, the Rev. Cheng Ching-Yi, D.D., who comported himself in the chair with dignity, controlled business with courtesy and dispatch, and imparted to the whole gathering the inspiration of his personality. Other leaders whose reputation has hitherto been local have now become the property of the whole Church in China. The discovery to so representative a gathering of the spiritual and intellectual force of certain church-leaders of their own race will be a stimulus to many young men to seek earnestly the best gifts. But in most local congregations the men and women who can really undertake responsible work are few. More attention needs to be given to intensive work in the churches, that the rank and file of the membership may be better instructed in the Scriptures and have a clearer sense of duty to their non-Christian neighbours.

That the missionary spirit is growing is shown by the recent development of Chinese Home Missionary Societies. In one form or another home mission work is being prosecuted by the Churches all over the country, but at least

two Chinese missionary societies are now at work in parts of the country so remote from the homes of their agents and the main sources of supplies as to compare rather with foreign than home missionary work. One of these is interdenominational, and, having started useful work in Yunnan, now hopes to commence operations in the north of Manchuria. The other society is supported by all the Anglican dioceses and works in the Province of Shensi. The reports and appeals from such societies are stirring up the evangelistic spirit of the whole Chinese Church.

In the attempt to gauge the influence of the Chinese Church one naturally asks, How far is the Church truly Chinese in its modes of thought? One commission reports that it spent much labour in gathering material for a chapter on types of religious life among Chinese Christians. Eventually it was decided that it was not worth while to print the chapter, as the types observed are not essentially different from those found in the West. Exactly what this implies it is hard to say. It seems to mean that the leaders of thought in the Chinese Church have been so narrowly educated by the missionaries that they can only follow the routine of the Western Church and express themselves in phrases moulded on Western lines. If this is really so the discovery is disappointing, but so broad a statement must have its exceptions. China is to-day passing through a period of intellectual awakening, sometimes compared with the period of the Renaissance in Europe. The 'Flood of New Thought' (to translate the title of the movement literally) examines the foundations of every institution, no matter how venerable, and challenges even the truths most universally accepted if the reasons for them are not evident. In the wake of this movement has come an organized society for resisting the advance of Christianity, which is declared to be the ally of capitalism, the foe to science, the tool of foreign governments, and so forth. There is nothing new in such charges, but to reach the persons most concerned

the reply must be expressed in the new forms of speech current among Chinese students. The type of Christian worker specially wanted to-day is neither the old-fashioned 'native helper,' who in work and preaching simply attempted to be the deputy of the missionary, nor the 'returned student,' whose conduct and outlook have become half American. We need the thoughtful young man who understands the intellectual tides surging in China to-day, whose unshakeable Christian convictions find their natural expression in the language of the new movement, and who sees how to build up essentially Christian institutions in a manner congenial to the Chinese mind. Most Christian literature to-day comes from foreign pens. Such bodies as the Christian Literature Society have made great efforts to enlist Chinese Christian writers in the service, but the results have been somewhat disappointing.

The foreign nature of the Chinese Church is exemplified in its divisions. The missionary map appears a remarkable mosaic, showing the fields worked by some 130 different societies. It is easy to exaggerate that disunion. Even where there seems to be serious overlapping the fault is perhaps in the small scale of the map. With few exceptions there is a perfect understanding between the different bodies. But until recently it was taken for granted that every mission feeling called to undertake mission work in China was also called to organize its converts as a Chinese branch of the denomination behind it. Thus, in addition to the broad lines of division based to some extent on ecclesiastical principles, there were imported to China further divisions based upon the nationality of the mission, and even such divisions as have unfortunately survived in America since the Civil War, or in Scotland since the disputes concerning patronage, have had to be reproduced in the Church in China! Obviously the first step towards reunion is to cement the different branches of each great family within the Church into one national organization, unless

the inquiry shows that a real difference lies behind the division.

Great progress on these lines has taken place in certain denominations. All the Anglican churches, though founded by English, American, and Canadian missions, are now welded together into one Synod. The Presbyterian churches owe their foundation to more countries and inherit the memories of sharp controversies, but have organized a single Presbyterian Church of China. In this case the process of coalition has been continued a stage further, and practically all steps have been taken for the formation of a larger Church including Presbyterians and Congregationalists. An attempt has been made to combine all the Lutheran churches into one, but for geographical and other reasons about a third of the Lutherans are still outside the union.

The question is often asked why the churches founded by the eight Methodist missions in China have not formed one strong Chinese Methodist Church. A recent writer[1] assigns as reason the close connexion between Methodist churches on the Mission-field and their mother conferences. This is certainly an explanation which should be carefully considered, but perhaps it is not the only one. Except in one or two places there are rarely two Methodist missions working in close proximity, so as to suggest union on the ground of local advantage. Then it so happens that the early missionaries did not choose the same phrase to translate the name 'Methodist,' and the variety of names has tended to obscure the kinship of the churches. Another real difficulty has been found in reconciling the Methodist polity which has been imported from England with that which has reached China via America. This only means that on both sides of the Atlantic Methodism, being committed to no hard-and-fast principles of Church government, has developed freely in

[1] Dr. A. L. Warnshuis, in *The International Review of Missions*, January, 1922.

harmony with the genius of the country in which it lives. The solution of the problem requires that the Chinese Church shall be allowed the same liberty. A committee was appointed by the Methodist delegates present at the National Christian Conference to explore the question further.

If it is not true that the Chinese Church has come of age (as some delegates at the conference claimed) it has at any rate shown signs of a rapidly developing maturity which should gratify all those to whose labours, gifts, and prayers its foundation is humanly due. The question arises, What, then, is the function of the missionary from abroad? He has not yet become unnecessary in any sense—would that that were so!—but the work for which he is needed is different from that of a generation ago. In the pioneering days the missionary penetrated with caution, and yet with heroic confidence, into city after city previously untouched by influences from abroad. By tract-selling and tea-house chats, and, if circumstances allowed, by direct preaching to the crowds, he aroused an interest in the gospel message. Frequently opposition arose, and he might have to escape from a city by night, as Paul and Silas did from Thessalonica, but still he would watch the situation, and pay a return visit when the opportunity seemed more favourable. Thus the way was gradually opened for residence in new centres, and a few simple converts were gathered. Some of these would accompany the missionary on his journeys, and so received practical training as evangelists, but they were considered as essentially assistants to the missionary.

This picture is quite recent, as is illustrated by the fact that nearly half the centres of missionary residence have been opened since 1900. But conditions have changed to-day. Scarcely anywhere in China is the missionary an explorer, and where he has the privilege of being the first preacher of the gospel in any town he will almost certainly find that Western commercial influences are there before him. But the great difference is that the missionary is no longer alone

in the work; he is a partner with the Chinese Church. The modern volunteer for work on the China mission-field may well nourish his faith and devotion by reading the biographies of Griffith John, David Hill, and Hudson Taylor, but he may not be required to copy their methods. Unlike them, he can work from the outset in close association with a Chinese Church which accepts more or less responsibility for the evangelization of the surrounding population. Many missionaries to-day must spend their time in institutions, giving the expert assistance which as yet few Chinese can render. Many more are needed for work at first sight, the same as was performed by their predecessors twenty or thirty years ago—preaching to large and small companies and travelling about to inspire and organize congregations in scattered towns and villages. But in this work to-day the missionary makes it his business to consult with and enlist the help of the leaders of the Chinese Church. In such work, properly done, he is as surely training Christian workers—employed and voluntary—as if he were at a lecturer's desk in a theological college.

It will be seen that the position of the missionary in relation to the Chinese Church has become a very delicate one. He must be able to guide the Chinese Christians in their work, to teach them when necessary, and to inspire them to fuller faith and obedience. In doing this he must carefully avoid all suggestion of patronage or mastership, even though some of his fellow workers come to him for their salaries. He needs the tact which evokes the frank expression of Chinese opinion, the patience which will sometimes allow the Church to learn by its own errors, and the capacity to lead it forward, not by exercise of authority, but by sheer brotherliness.

In summing up the relations of the Churches of Europe and America to the Chinese Church the key-word is again brotherliness. It is in this spirit that the Churches are called upon to spare of the choicest of their young men and women as missionaries. Still more is the way of brotherliness found

in the prayers by which the more mature Churches support the Chinese Church. The economic situation in China and the vastness of the work waiting to be done constitute a strong claim upon the wealth of the Christians of the West. Such gifts should not be thought of as buying the right to keep the Chinese Church in leading-strings. To base a claim for control on financial assistance is to forget the first principles of the government of the Christian Church. If many of the local congregations are still unable to deal with such matters as property, in a larger area (such as a Methodist District) there will rarely be lacking men of devotion and business capacity to whom the affairs of the Church can be safely committed. If the Chinese Church is to avoid the appearance of being a foreign society, and is to recognize to the full its own responsibility for the development of evangelistic work, its liberty must be fully admitted. It is better that this should be done before the new national spirit begins to demand it and negotiations have to be conducted whose very slowness arouses resentment. The Church Universal may well give thanks for the remarkable progress which has been made since Morrison commenced Protestant missionary work in 1807. There are abundant grounds for confidence that the Christian gospel can and will save China out of all her troubles. But such gratitude and faith will not find appropriate expression without the cordial recognition that the Church in China is animated, guided, and protected by the Holy Spirit, even as are the older Churches of the West.

T. WILFRID SCHOLES.

THE ADVENTURE OF LIVING[1]

THE *Spectator* is something like a national institution, and its readers will be grateful to Mr. Strachey for taking them so fully into his confidence in his *Subjective Autobiography*. It leaves one in no doubt that the man and the paper were meant for each other, and have developed each other's gifts in a remarkable way. Opinions will, of course, differ as to various matters of policy and procedure, but there can be no hesitation in recognizing the absolute sincerity and frankness by which the journal has been distinguished during Mr. Strachey's editorship.

He sets down clearly the things which he believes 'went to the making of his mind and soul, and of that highly composite product which constitutes a human being.' 'In considering the multitude of things which have gone to make me what I am, which have drawn into a single strand the innumerable threads which the Fates have been spinning for me ever since they began their dread business, what strikes me most of all, and first of all, is my good fortune. . . . I should be an ingrate to Destiny if I did not admit that nothing could have been more happy than the circumstances with which I was surrounded at my birth—the circumstances which made the boy, who made the youth, who made the man.'

His parents were able to give him the freedoms of a liberal education and of all that used to be included in the term 'easy circumstances.' He was a second son, who had to carve his own way to fame and fortune. 'I was told, in all sincerity, and believe now, as I did then, that though somebody must keep the flame alight on the family altar,

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[1] *The Adventure of Living: A Subjective Autobiography.* By John St. Loe Strachey. (London: Hodder & Stoughton. 1922.)

where it was lighted so long ago, and though this duty fell to the eldest son, I need not envy him. He was tied. I as a younger son was left free, untrammelled. The world before me. If I was worthy of my fate, the ball was at my feet. Such was the policy of younger sons, and so it was handed on to me.' Nor does Mr. Strachey regard it as less fortunate that he was brought up in the country. Sutton Court is in Somersetshire, guarded by 'sheltering elms and limes, with its terraces looking to the blue line of Mendip, its battlemented and flower-tufted fortress wall, and its knightly tower, built for security and defence.' The house had nothing grand about it, and the life of the family was not in the least like that deseribed in the old-fashioned novel. The small, comfortable, yet dignified manor-house was surrounded by farmsteads and cottages. The villagers were poor, but not dependent, with a culture of their own and a natural dignity, and good manners shown to those they liked, though often with a conventional set of bad manners to use, if required, as armour against a rough world.' Mr. Strachey's mother had her landau drawn by a pair of quiet horses; his father had a small brougham for his magistrate's work, with a fiery steed known as Black Bess. The boys spent many an hour on their ponies. 'Even now,' says Mr. Strachey, 'to get on a horse and ride through woods and lanes and over downs and commons is an enormous pleasure, and if a mild jump or two can be added I am transported into the Seventh Heaven. To me the greatest of all physical enjoyments has always been the sensation produced by a horse with all four legs off the ground.'

When farmers and cottage tenants came to consult the squire his boys were allowed to be present. They found it both curious and interesting. Sometimes assaults and threatening language were discussed, or a charge of witchcraft was brought by one old lady against another. 'One might hear accounts of how intrepid men and women nailed down the footsteps of the witch, or of how deadly nightshade

was grown over the porch of a cottage to keep off witches, and how evil spirits in the shape of squeaking chickens frequented the woman who was "overlooked." My father did his best to make peace and subdue superstition, but it was quite easy to see that his audiences, especially when they were women, regarded him as a victim of ignorance. "Poor gentleman, he don't understand a word about it." That was their attitude.'

Good books were plentiful, and the boy was early turned loose among them. He browsed about with a splendid incoherence. 'Now I would open the folio edition of Ben Jonson, now Congreve's plays and poems printed by Baskerville; now a volume of *Counsel's Brief delivered in the defence of Warren Hastings Esqre. at his impeachment*, which we happened to possess; now *Travels to the Court of Ashanti*; now *Chinese Punishments*; now Flaxman's Illustrations to the *Iliad*, the *Odyssey* or *Dante*. Those were glorious days, for we had real leisure. One varied the turning over of books in the Great Parlour with a scamper on one's pony, with visits to the strawberry-bed, and with stretching oneself full-length on a sofa, or the hearth-rug in the Hall, reading four or five books at a time. In such an atmosphere it was easy to forget one's proper lessons and the abhorred dexterity of Greek and Latin grammarians.'

The Stracheys were a Whig family who held fast to the principles of Halifax, Somers, Locke, Addison and Steele. Mr. Strachey's father called himself a Liberal, but 'moderation, justice, freedom, sympathy with suffering, tolerance, yielded not in the form of patronage but in obedience to a claim of right which could not be gainsaid—these were the pillars of his mind.' His voice was always raised on the side of the women and children. He followed every turn of the political wheel with never-failing interest. Carlyle had been tutor to his first cousin, Charles Buller, and Edward Irving once took him as a boy of seven or eight on his knee, held him at arm's-length, and looking into his

face, said in his deep, vibrant, orator's voice: 'Edward, don't ye long to be a mon?' He was, above all, devout. Maurice was his teacher. 'For him religion meant a way of life, a spiritual exaltation—not merely going to church, or saying prayers, or being sedulous in certain prescribed devotions. His creed was a communion with, and a trust in, God, through Christ. Above all, he had an overmastering sense of duty.' He had been brought up amongst Evangelicals, though he was very fastidious and reticent in matters of the spirit.

Mr. Strachey's mother particularly insisted on that graciousness of which she set an admirable example. 'Giving ourselves airs, or "posing," or any other form of juvenile vulgarity, were well-nigh unforgivable sins.' At a party it was quite safe to leave the big people, or their children, to look after themselves. The people to be made much of and treated like royalty were those who looked uncomfortable or seemed to feel out of it. Mrs. Strachey was not in any sense intellectual, but was full of receptive interest, a favourite with women and young folk. Her father, Dr. Symonds, was her example of social behaviour. A hard-worked doctor, he made it an absolute rule, however busy he might be, never to get into a rush, or be fussed, or do things in a hugger-mugger way. 'If he came in late and tired, he would eat his dinner as quietly and decorously as if he had got several hours before him. Everything had to be done decently and in order. He would not dream of getting up from his chair if he wanted an extra spoon or fork in a hurry, but would either send one of his children to get it for him or else ring the bell for the butler.' He was a widower, and felt that if he once got into chaotic ways he would go to pieces.

Among their ancestors was William Strachey, the friend of Ben Jonson, whose marriage to the widow Baber brought Sutton into the family. He was first Secretary to the Colony of Virginia, and through him, a distinguished American

scholar said, the Stracheys might consider themselves 'Founder's kin to the United States.' It is held that the storm in Shakespeare's *Tempest* was based upon Strachey's account of the shipwreck of Sir George Somers's fleet in the Bermudas. When he went to Venice he bore a letter of introduction from Dean Donne to the Ambassador, Sir Henry Wotton. His son, John Strachey, was an intimate friend of John Locke, who visited him at Sutton Court. Another ancestor, Henry Strachey, became private secretary to Clive on the recommendation of George Grenville. The Stracheys had become embarrassed and their estates had actually passed to the mortgagees for a debt of £12,000. A year's grace was given, and when Clive learned the facts he advanced the money in anticipation of what his secretary was to receive in India. 'Clive was not a man who hesitated to do things in a big way, and he was well repaid. Henry Strachey was not only devoted to him throughout his life, but acted as his executor and as the guardian to his infant son and heir.' Clive may thus be called the patron saint of the Stracheys.

Mr. St. Loe Strachey began to read poetry eagerly when he was twelve or thirteen. When he was fifteen he had read all the older English poets and most of the new. The actual study of metre was a source of acute satisfaction. He was fond of all kinds of bodily exercise. But the event of his childhood occurred when he was not more than six. He was standing in a long passage between the nurseries at Sutton Court. 'Suddenly there came over me a feeling so strange and so different from anything I had ever felt before as to be almost terrifying. It was *overwhelming* in the true meaning of the word. Incredible as it seems in the case of so small a child, I had the clearest and most poignant feeling of being left completely, utterly alone, not merely in the world, but in something, far far bigger—in the universe, in a vastness infinite and unutterable. I stood a naked soul in the sight of what I must *now* call the All, the Only, the Whole,

the Everlasting.' It was the amplest exaltation and magnification of Personality which it is possible to conceive. The child was not in the least afraid. It seemed to be a sudden realization of the appalling greatness of the issues of living. This *isolement* came again to him as a lad, as a young man, and even up to the age of forty or forty-five, but the first experience made the most vivid impression. He thinks with Wordsworth that it was based on a spiritual memory. It left a deep conviction that his 'Ego' was a spirit and not a creature of flesh and blood, not a hypothesis but a reality.

Nothing in Mr. Strachey's volume is more interesting than his chapter on 'The Family Nurse.' Mrs. Leaker had never been married, and served the Strachey household as nurse, cook, housekeeper, and finally as head nurse, ruling still over the kitchen, the store-room, and the housemaids' room. She was one of the most remarkable women, whether for character or intellect, that Mr. Strachey has ever come across. Her temper was fiery, and when in one of her moods she would pace up and down a room, turning at each wall like a lion in a cage. She came from a poor home at Dartmouth. Her mother taught her the alphabet. She learned to read herself. In her first place she had to dust the library and would take down a book and often read a chapter. Once she read a page or two of *Junius* and began to feel as if she was drunk. She did not know what it all meant, but the words, she said, went to her head like brandy. She loved books, and anything beautiful in nature or art made a profound impression upon her.

When he wished to enter Balliol at the age of seventeen Mr. Strachey found that he needed Latin and Greek to pass Responsions. He knew enough poetry and general literature to confound half the dons of the college, and his mathematics were advanced, but the classics were essentials. He went up to his uncle's, Professor T. H. Green, in St. Giles', and had Mr. Henry Nettleship and the present Sir

Herbert Warren as tutors. After a couple of failures he at last got through, with the understanding that after Mods. he should abandon classics and read for the History school. Jowett was not friendly, and save the present Master, Mr. A. L. Smith, none of the Balliol dons had a word of encouragement, of kindly direction, or sympathy of any sort for him. He had been sent down from college and made an unattached student after his failure in Mods., and on readmitting him Jowett said: 'The college is only taking you back, Mr. Strachey, because your History tutor says you are likely to get a First.' He learnt much as to Political Economy from Sir Bernard Mallet, then an undergraduate at Balliol, and despite all rebuffs was almost deliriously happy at Oxford. 'I loved her young,' he says, 'and love her now, love her for her faults as much as for her virtues, but love her most of all for her beauty and her quietness, and for the golden stream of youth which runs a glittering torrent through her stately streets and hallowed gardens, her walks between the waters, and her woodlands.'

Whilst he was an undergraduate an article of his appeared in *The Daily News*. After leaving Oxford he wrote for *The Saturday Review*, *The Academy*, and *The Pall Mall*. When he went to *The Spectator* he gave up writing for these, but after his marriage became a leader-writer for *The Standard*, *The Observer*, and *The Economist*. An article on Lady Ely which he wrote for *The Standard* greatly touched Queen Victoria, who had been closely linked to Lady Ely almost from girlhood. She sent one of her private secretaries to learn the name of the writer. She felt sure that it must have been written by some one who knew Lady Ely. She also was much struck by the representation of her own feelings towards her. Mr. Strachey does not suppose that he had ever heard of Lady Ely till Mr. Mudford asked him to write the article. But he envisaged the two ladies, one grown old in the service of her country, the other in the service of her friend, and made the story live. After Mr.

Mudford's retirement Mr. Strachey found it impossible to work with the new editor, and resigned his connexion with the paper.

The pivot of Mr. Strachey's life has been *The Spectator*. A year and a half after he had left Oxford and was reading for the Bar, he got his father to give him a formal introduction to Mr. Hutton and Mr. Townsend, the editors. He was their friend and a frequent contributor. The editors gave young Mr. Strachey a couple of volumes to notice out of friendship to his father. One was a new edition of *Gulliver's Travels*, illustrated by a French artist; the other was, he thinks, the *Memoirs of Henry Greville*. He left Wellington Street feeling that the doors were closed against him, yet determined to show by the quality of the reviews to be written what a mistake the editors were making. He wrote his articles, got proofs quickly, and then went to return the books. The two editors were in Mr. Hutton's room, and he was asked to look over a pile of new books and see if there was anything there he would like. He explained that he had not come for more books but to return those he had received and to thank the editors. On this Mr. Townsend told him they had only said what they did when they didn't know whether he could write. The position had been entirely changed by the review of *Gulliver's Travels*, and they hoped very much that he would be able to do regular work for the paper. He had regarded his article as a total failure, but was actually hailed as a writer and critic of the first force. Mr. Townsend said even more in a letter which he wrote to Mr. Strachey's father. Somehow or other the aspirant felt that this incident was going to affect his whole life, as indeed it has done. He now began to get books regularly from *The Spectator* and to pay periodical visits to the office. After the election of 1886 Mr. Hutton wrote that Mr. Townsend had gone for his holiday and he wanted Mr. Strachey to write a couple of leaders every week and some notes. Mr. Asquith had resigned his position on the

staff at the end of 1885, and Mr. Strachey really succeeded him as a regular leader writer. His first article led Mr. Townsend to ask whether he could not remain as his assistant whilst Mr. Hutton took his holiday. Very soon after he suggested that if Mr. Strachey liked to give up the Bar he could have a permanent place at *The Spectator*, and might eventually succeed the first of the two partners who died or retired, as joint editor or proprietor.

His first two leaders had rare good fortune. Lord Granville, then Colonial Secretary, referred to one of them as 'a very remarkable article which appears in this week's *Spectator*.' That delighted Mr. Hutton, who said that it was not every day that the editors of *The Spectator* could draw a Cabinet Minister to advertise their paper. From that moment Mr. Strachey was free of *The Spectator*. His greatest delight was the element of the romantic in his success. He had had his ambitions, but they had never taken this form, and no one could have prepared him a greater or a more grateful surprise. A little earlier in the same year he had lighted upon Barnes' *Poems in the Dorsetshire Dialect* and had been enamoured. A couple of weeks after he had been established in Wellington Street Barnes died at a great age. Mr. Strachey's article on him brought a letter from Canon Ainger asking for the name of the 'evidently new hand,' and paying high compliments to his article. Townsend now wrote that if he would devote himself to *The Spectator* Mr. Hutton and he would guarantee him a certain salary and half the paper would be offered him when either partner died or retired. He was to take any work he liked outside. He gave up his little room in the Temple and renounced the Bar for journalism. In November, 1895, Mr. George Smith offered him the editorship of *The Cornhill Magazine*. He put his heart into the new task, and got his old friend, Beeching, the wisest and wittiest of his Balliol contemporaries, to write a monthly article: *Pages from a Private Diary*. He is proud to think that he discovered Dr. Fitchett,

Frank Bullen, Walter De La Mare, Bernard Capes, and others. The editorship was an agreeable experience, but he had soon to resign it to give himself to *The Spectator*, of which Mr. Hutton's death and Mr. Townsend's retirement shortly made him sole editor and proprietor. Mr. Strachey does not feel at liberty to write anything about Mr. Hutton, who made him promise not to say anything about him in *The Spectator*, but he devotes two vivid chapters to Mr. Townsend. He and Hutton made a great intellectual partnership. Hutton's sphere was pure literature, especially poetry, with theology and home politics. Townsend had lived long in India, and knew much about diplomatic history and war by sea and land. The scenery of life and politics especially appealed to him. He 'looked upon life as a drama played in a great theatre and seen from the stalls.' To Hutton it was more like some High Conference at which he was one of the delegates. Townsend was marked by real kindliness and generosity of nature. Mr. Strachey regards him as the greatest leader-writer that has ever appeared in the English press. 'He was never pompous, never dull or common, and never trivial.' He was, however, often much too sensational in his thoughts and phrases. He let his ideas run away with him so that he was at times betrayed into saying dangerous or even absurd things. These faults, however, were only on the surface, his mind was both great and sound. He impressed you more the hundredth time you saw him than on the first.

Mr. Strachey married Miss Simpson in 1887. Her mother was a daughter of Mr. Nassau-Senior, and at their house Mr. Strachey met Thackeray, Matthew Arnold, Browning, Leslie Stephen, and other celebrities. The chapters on 'My Life in London in the 'Nineties' are packed with delightful reminiscences. Matthew Arnold's airs and graces were 'only a gentle and pleasant pose. They winged with humour his essential, I had almost said sublime, seriousness.'

Mr. Strachey has much to say about 'The Ethics of

Journalism.' He lays stress on the watch-dog function and the function of publicity, taking care that it is given to truth only and not to error. He asks his readers to think better of journalists and their morals than they are at first sight inclined to do; and not to exaggerate the influence and power of the Press. He puts his advice into a nutshell: 'Don't be afraid of the Press, but do it justice and keep it in its place, that is, the place of a useful servant, not of a master.'

During the War Mr. Strachey's American Tea Parties did international service. American correspondents were in the grip of the censorship, and could not meet the demands of their editors and proprietors for news. Mr. Strachey saw the difficulty and got Mr. Asquith to lunch with the correspondents at 14 Queen Anne's Gate and give them a talk on the general situation. The luncheon was a marked success, and a weekly tea-party was held at Mr. Strachey's house and addressed by distinguished men of various professions. American journalists were thus brought into touch with those who were directing the War, and this materially improved the relations between the two countries.

For four and a half years Mr. Strachey gave his house at Newlands Corner for use as a War Hospital. It had an average of forty beds, and eight or nine hundred men passed through it. Mrs. Strachey, though suffering from ill-health, organised and directed the work with extraordinary skill. Mr. Strachey himself was something like a parlour boarder. He lived with the staff, and his respect for women, which had always been very high, rose still higher. He also learnt to respect and admire the British soldier with his good-natured, unostentatious way of life. The larger part of the patients were working men, and his experience of them made him not merely respect them but also love and sympathize with them. 'I could fill a book' he says, 'with stories and studies of our friends, for so they became, and so they still remain.'

Many readers of this autobiography will turn first to the sketches of Five Great Men. For Earl Cromer Mr. Strachey had something like veneration. His rule was, 'to govern always in the interests of the governed.' For Mr. Chamberlain Mr. Strachey had a very real and very warm affection. He never forgot a friend, or even any loyal or honest helper. He was a natural chieftain and the most delightful companion, never cross, or moody, or depressed, but was always ready to talk. Colonel John Hay was a true statesman, and was always at his best when talking about Lincoln, whose private secretary he had been. Lord Hartington drew from Mr. Strachey almost unbounded political admiration. His independence and absolute straightforwardness were distinguished features. Mr. Strachey stayed with Mr. Roosevelt at the White House, and managed to keep up with him in an adventurous ride in floods of rain on a dark November evening. Roosevelt touched life at many points, and could not be accused of a mean or ignoble act. 'He made good citizenship an art. He never tired in enforcing by precept and example the duty which men and women owe to the community.'

Mr. Strachey lays bare and defends his political judgements in two revealing chapters. He is an optimist, conscious of the many great dangers that surround us, but persuaded that as a nation and an Empire we shall pass through the fiery furnace with unsinged hair. He holds that the trend of events is towards moral and spiritual progress, and that our people's race will be the chief instrument of our spiritual salvation. 'If the English-speaking kin is to take the lead and to bring mankind from out the shadow and once again into the light, it can only be through care, toil, and sacrifice —things little consistent with national selfishness or national pride.'

JOHN TELFORD

Notes and Discussions

RELIGION IN GERMANY: THE PRESENT OUTLOOK

'GERMANY is to-day a land of contradictions.' With these words Professor Kittel of Leipzig (formerly of Greifswald), begins an outspoken lecture[1] on the present condition of religion and of the churches in Germany. From different points of view the situation has been presented by various writers, and there have been discrepancies in their conclusions. The merit of this survey is that it is based upon the investigations of a competent and fair-minded observer whose manifest endeavour is to 'see things steadily and to see them whole.'

On many issues the German people are divided to-day; in political and social life extremes flourish, but the religious cleavage is described as the deepest of all. 'Never before has there been such a passionate hatred of the Church and of Christianity as now exists; yet seldom since the days of Luther has the love of Christ glowed with such ardour and been as widespread as it is to-day.' The Germany of the last four years is indeed a new Germany; nevertheless, it is a mistake to suppose that in all respects it is entirely new. The seeds of the new growths which have suddenly sprung up have long been lying dormant in the minds of the people. Unquestionably there is an historical explanation of the present hatred of the Church which is leading to many secessions from Christianity. First came rationalism in the era of enlightenment (*Aufklärung*), then the broad stream of materialism, especially influential among the masses as secularistic socialism.

One of the earliest edicts of the new government that came into power after the Revolution decreed the separation of Church and State. That separation will be a work of time owing to the complexity of the financial problems to be solved; but undoubtedly the severance will be completed. In regard to secessions from the Church, these are not always voluntary. Some are due to terrorism. A workman told his minister that, in his factory, to remain in the Church meant either dismissal or a strike. The new government has not banished religious instruction from the schools, but some teachers refuse to give it, and in many places the enemies of the Church go from house to house persuading parents not to allow their children to receive it. Last Easter, during the Communist uprising, some of the clergy were dragged from the churches and forcibly disrobed; one was shot, and none will dare to say that there will be no more martyrs.

This lecture was delivered in Sweden, and Professor Kittel confesses that it is very difficult for a German, speaking in another country, to describe in detail the moral condition of his Fatherland at the

[1] *Die religiöse und die Kirchliche Lage in Deutschland:* Vortrag in Schweden gehalten von Lic. Gerhard Kittel, Professor in Leipzig. (Verlag von Dörffling und Franke, Leipzig).

present time. A visitor would get a bad impression from surface observation; but the thousands who gain a scanty livelihood by hard toil would not obtrude themselves upon his attention. Yet it cannot be denied that the years of war, with their professional slaughter and merciless destruction, followed by the revolution and Bolshevist uprisings, have had a debasing influence on many minds. Moral restraints have been weakened or removed, and too often the bestial element in human nature has become dominant. A partial explanation of the prevalence of sexual vice is found in the extensive circulation, before the war, of adultery-novels, mostly written, however, it is maintained, by foreign authors. It must also be remembered that, on the German people, there rests the oppressive weight of distressing and depressing political and economic conditions. Without touching on party politics or making complaints and accusations, Professor Kittel pathetically reminds those who desire to understand the German people that much of what looks like hatred of religion and godlessness is, in reality, despair. The lives of thousands and hundreds of thousands are darkened by the shadow of impending disaster; hence the extraordinary popularity of a book written before the war, Spengler's *Ruin of the West* (*Der Untergang des Abendlandes*, 1912), is due to its being congenial to the post-war psychological temper of the German people.

Passing from his estimate of present conditions to a forecast of the future, Professor Kittel declines to scan the political or the economic horizon. Nor will he discuss the ecclesiastical situation, as *e.g.*, the desirability or otherwise of an episcopal constitution, now that the Church has no longer an emperor as *summus episcopus*. The sole question of importance in contemplating the future of Christianity in Germany is 'not shall we have churches, but shall we have *living* churches, in which the Spirit of the living God can work; societies consisting of living witnesses and disciples of Jesus Christ?' Under four headings reasons are given for the lecturer's confidence that on all sides there are signs of the working of the Divine Spirit which give promise of a great revival.

1. There are evidences of the *growth of a Church-consciousness*, surpassing the experience of German evangelical Christians since the Reformation and the rise of Pietism. Before the war there was much formal Christianity; but the storm has swept from the tree the dry and withered leaves. In the former days there were many who went to Communion when they were confirmed, but never afterwards. In the spring of 1921 more than a thousand children were in Leipzig ceremonially dedicated as atheistic socialists; hence when parents, in such a time as this, are steadfast and bring their children to be confirmed as Christians, both parents and children know what they are doing. Those also who resist the present terrorizing, and pay their church dues, can give a reason why they do so. 'We are ceasing to be a Church of pastors; in our large towns there are societies in which the laity are co-pastors. I know artisans and professors, tradesmen and councillors, labourers and doctors, who, with their wives, are rendering service as assistants to the clergy and, like the enemies of the Church, visit the people, going upstairs and downstairs, to obtain signatures; some of them

have also taken part in meetings and discussions. Five years ago all this activity would have been impossible.' The truth is, though it seems to be a paradox, that we are now beginning to be a Church of the people, just when we have ceased to be a Church claiming to include all the nation.

2. The Church is increasingly conscious of *its missionary vocation*, and in saying this Professor Kittel does not refer to Foreign Missions. In the homeland, Church activities are missionary to an extent unknown since the early days of Christianity. 'Ten years ago we were *de nomine*, but perhaps not *de facto*, a Christian nation. To-day we are a heathen nation, in which, alongside non-Christian societies and many varieties of modern religious syncretism, the Christian Church lives its life.' The environment of the Church compels it to be an evangelizing Church. This is part of the Divine discipline. In this new situation it is the bounden duty of every Christian to be a witness for God in word and in deed. In the discharge of its responsibility in a heathen world, the missionary Church becomes increasingly a partaker of the more abundant life.

3. The Church more fully realizes *the inwardness of its calling*. In the exigencies of the time, questions of Church order and organization have become of little account. One of the greatest gifts of God to the Church is the shrinking to very slight proportions of many things which formerly were too highly esteemed. Amongst these things Professor Kittel would include some of the formulae of theology. 'We have come to understand the first four chapters of the first Epistle to the Corinthians, the chapters which instruct us as to what is wisdom, and what is folly.' In many things we are idealists, but in one respect God has made us thorough realists—men who bow before the holiness of God, conscious of their own sinfulness, of the sin of the nation and of humanity. Albrecht Ritschl and his school contended that the wrath of God was an un-Christian conception. It is typical that to-day the successor of Professor Herrmann in Marburg, Professor Otto, should insist that 'beyond all disputing Christianity must have a doctrine of the wrath of God in spite of Schleiermacher and Ritschl.'

Professor Kittel continues his argument by showing that recent experiences have shed light upon Luther's christocentric and staurocentric theology. Of rationalism he says that it is the one intellectual tendency which, although not yet dead, is dying. The present danger is an extreme reaction from rationalism in the direction of occultism. This most interesting section closes with an acknowledgement of the debt which theology owes to German scholars who have insisted on the historical study of theology, and on the application to its dogmas of the rational methods of exact science; but nowaday we know that the theologian must be more than an historian, and have more than an intellectual equipment; to his learning he must add piety. Gratifying evidence is given of the fervency of spirit which distinguishes theological students to-day. At almost all the universities, on their own initiative, the students begin the day with morning worship; ten years ago they would have been dubbed pietists. The contention throughout is that the present distress is driving teachers and scholars alike to seek for

inward confirmation of the truths which appeal to the heart as well as to the mind.

4. The Church is to-day more than it ever was a *Church of Youth*. There is much unbelief, much materialism, much wickedness; but the future of the nation is bright with hope because its youth has the sap of a vigorous life, and is inspired by high ideals; in brief, it is a Christian youth. More important than Church synods and conferences of older Christians are the gatherings of young men and maidens for Bible study and fellowship. Reference is also made to the influence of the Y.M.C.A. and the Y.W.C.A. Ten years ago the outlook for the youth of Germany was not nearly so favourable. 'We believe that God is still with us, because He has given us a youth which hearkens to His voice. . . . We believe in the future of the Christian Church, because we have a Christian youth.'

J. G. Tasker.

ECONOMIC LAWS

Latterly, there has grown up a custom of speaking of economic laws almost with bated breath and as though they were of divine establishment. This is unfortunate because a very little reflection should make it clear that all such laws are entirely dependent upon the artificial doings of men. There come periods in the affairs of nations when certain sections of the people think it desirable that portions of the code, civil or criminal, should be reconsidered. Any such reconsideration, to be useful, must be done with reason and without violence. A law which is unreasonable may exist for a time; so, too, may one that is harsh. But when a law is demonstrably unworkable, or when contemporary laws tend to stultify one another, it is clear that at least portions of the Statute Book need revision.

So much has been said within the past few years concerning the inexorable laws of political economy, that it is not remarkable to find the attention of persons previously unaware of the existence of such laws now being drawn to consideration of them. And for each of us consideration of laws usually means, in the first instance at least, consideration of the effect of those laws upon ourselves and in relation to our own affairs. It is generally admitted that the best of labour being given facts can draw sound conclusions. It is just that section of Labour which has for some time past been considering the laws of economics. The consideration is naturally circumscribed; Labour having for the present got no further than inquiry into and reflection upon the effects of these laws on the workman's position. Here it is to be noted that the most level-headed of working men are compelled by force of unkind circumstances to devote more attention to their present position than to their future prospects.

Thoughtful Labour then is considering the effect of the laws of economics upon Labour's present position. It is found that three salient points are held by economists and deemed by them to be impregnable because of economic laws: first, the cost of production

must come down; next, income tax must be reduced, and, finally, there must be no more doles. In support of each of these points economists indicate a roseate, albeit somewhat indefinite, future for Labour. Meanwhile, Labour is asking, What of the present and of that immediate future which is almost upon us? This question is prompted neither by impatience nor by ignorance. It is the perfectly logical outcome of common sense applied to known facts. At each of the three points, it seems that economic law insists that Labour shall give up something *now*. And that is precisely what Labour cannot do, no matter how glorious be the future adumbrated by way of exchange. Under reduced cost of production Labour is confronted with initial lack of employment, no matter to what undreamed-of extent future demand may rise. It is to be remembered too, that increased demand no longer connotes increased employment as once it did. Under reduction of income tax tens of thousands of subordinate workers receive their dismissal. If reduced taxation sets the wheels of industry whirring more rapidly than ever before, still we may doubt whether all the forces let loose will not have created a greater shortage of employment than any yet known. With the best minds of the age devoted almost entirely to the production of labour saving devices and schemes; with reduced armaments adding thousands to the ranks of the unemployed; and with nations hitherto undreamed of as competitors now advancing their claims to a share in the work of the world, there will be many more would-be workers, and every work will be completed with less labour. Will there be work enough? Be that as it may, the laws of economic science insist that there shall be no more dole.

If Labour, making sacrifices to-day, can live through to-morrow, upon what evidence does either the peace or the plenty of the day after rest? Are these economic laws, based entirely upon the doings of men, sufficiently strong to override even one natural law? Will the law of self-preservation become inoperative at the dictates of political economy?

A Skilled Labourer.

A CRITIC OF TO-DAY

The world of Christian thought is coming to feel more and more that anything written by Mr. Edwyn Bevan is of great value. His latest work, *Hellenism and Christianity*, is of real importance. Though his contributions to the discussion of theological problems are, alas, far too rare, their importance must not be measured by their mass. They always lead to the essential, clarifying the atmosphere of the subject, and unmasking without warmth or disdain the impudence of ill-founded assertions. He gives the impression that he and the writer with whom he does not agree are both engaged in the same search for truth amid the same shadows of circumstance; the only requisite is to reduce the problem to its smallest proportion, to state it fairly, and let truth emerge. Such seems to be the quality of Mr. Bevan's work. He carries the spirit of the trained historian into theology; the theological problems are historical problems from

one aspect, and that is where the charm of his writing comes in, but they are far more than historical problems; his interest in the spiritual reality expressed in fact and history is warm and constant; his faith is not allowed to prejudice the discussion, but it is there to claim its rights, and often to be justified at the close. It is difficult to think of a writer who deals with theological questions, whose position is essentially Christian, showing himself so free from any trace of acrimony, so ready to give up what reason in the most comprehensive sense bids him reject, and yet so determined to uphold at all costs the essential rights of faith, which right reason cannot touch, but which are apt to go by default in the court of criticism.

For example, there is no period about which unsound conclusions are oftener evolved from insufficient evidence than the misty years during which Christianity passed from being a Jewish sect into a world-religion. Mr. Bevan is peculiarly at home here; he has studied very fully Roman religion and the mystery-cults of the East. It is fashionable to recognize in Catholic Christianity a large infusion of pagan influence, and it is suggested not only that such influence moulded the Church and sacramental system, but that the very notion of Christ as Saviour was drawn from non-Christian gnostic sources. Indeed this was stated decisively by Pfleiderer. It is the value of a critic of Mr. Bevan's comprehensive knowledge of the gnostic writings to stamp this statement deliberately once and for all as an unfounded assertion. The salvation of the gnostic was to be wrought by knowledge, and his 'saviour' was essentially his own soul, the divine spark, that is to say, which had descended into the material world, that it might ascend once more after its exile here; In Christian gnosticism Jesus occupies an anomalous position; there is really no place in the system for a personal saviour, only for a teacher. In fathers like Eusebius we see a real gnostic influence; Christ is regarded by them almost exclusively as a Teacher of truth. The ideas of Christian redemption, the mysticism of St. Paul, had no link with, nay, they were alien to the expressions of non-Christian gnosticism which we possess. But how many people, hypnotized by the names of great scholars, are on the way to credit the exact opposite? In the very central field, Christology, Mr. Bevan's question 'Is it so in fact?' is extraordinarily valuable; and he is one of the few who could ask it.

In eschatology again Mr. Bevan refuses to accept the shibboleth of the Modernists that the predictive element in the Old and New Testaments can be entirely dismissed. Indeed he is inclined to see a measure of prescience in an apocalyptic writer like Enoch in what he says about the Son of Man. The prophets to him were not merely men of more delicate perception of moral values with a trust that their ideals would be justified, but seers who on occasion, when their insight was not obscured by the medium of their own mentality, could predict actual historical events; Isaiah's prophecy, for instance, that Jerusalem would not be taken, and Jeremiah's, that it would, were both successively fulfilled. In all the great eschatalogical doctrines of the Church, however crude their popular expression, Mr. Bevan finds a solid core of truth. Indeed he is friendly towards the apocalyptic prediction of the millennium; it gives the hope of

a conclusion to man's earthly drama, which he says seems 'worthy of God.' 'Chiliasm' does not seem to him unspiritual. If Christ lived once on earth in humiliation, why not again in glorious recognition? The passage in which this 'imaginative conjecture' is worked out is typical of the mystical strain in Mr. Bevan, and could hardly be more persuasive: 'We have two records in the New Testament of people seeing the heavenly Christ, the case of Stephen and the case of Paul. There have been, since then, alleged appearances of Christ throughout the ages of Christianity. Especially, the number of people who have declared that they saw Christ just before death has been remarkable. Now supposing these appearances were, all or some of them, the real perception of the living Christ, and supposing in some future state of mankind, its spiritual education having gone much further than it has gone to-day, such a sensible presence of Christ to men were not something occasional and rare, but something normal and common in the lives of all, would not that be indeed the return of the Lord?' Such a passage divides the writer definitely from the liberal Protestant schools of criticism, and yet the writer knows as much as they about the conditions under which the Christian apocalypse appeared, and the environment from which its predecessors emanated. We find ourselves, as we read, in the presence of a scholar too absolutely sincere to be carried along one whit further than his convictions dictate in the direction of minimizing, because it is fashionable among those engaged in similar fields of research to his own, statements in prophecy which mere human reason is at a loss to fit in to its preconceived scheme.

Mr. Bevan is again most helpful to the modern apologist in his acute delineation of the fields in which the apology of to-day must work. As a matter of fact much energy is wasted in defending positions which are no longer open to attack. In days now past the attack came from exponents of natural science. 'Scientific geology was irreconcilable with the old Hebrew cosmogonies: biology left no place for the Garden of Eden.' But the Church has adapted itself to theories of evolution, and the attack comes from other directions. Anthropology with its levelling-up and levelling-down of the outward phenomena of man's spiritual development presses on Christians the duty of explaining wherein the peculiar difference of their own revelation, and their own religious life consists. Is Christianity unique, and in what sense? Philosophy also in its ever-varying shifting of its metaphysical counters threatens very often the inner citadels of faith; it denies the possibility of knowledge of the transcendent, it questions the values which it is the Christian's primary duty to affirm, such as the love of God to man, and the love of man to God, and sometimes the very ideal pictured in the Cross. Psychology again, ransacking the penetralia of consciousness, is often inclined to stamp as natural processes what we reverence as divine workings. It is then in premature conclusions hastily drawn from sciences like anthropology and psychology, which were only raised to the rank of sciences yesterday, and in the kaleidoscopic questionings of philosophers that the future champions of Christianity must seek for opponents worthy of their steel. The defence must be modern, as the attack is modern.

And indeed in his examination of the strength of modern rationalism, Mr. Bevan's frankness and freshness is most cheering. It is true, as he admits that rationalism has considerably affected the accepted statements of popular Christianity. Position after position has been yielded as it seems to a spectator. But this only means that vast changes have surged over human thought as a whole, and swept away accidentals in their course. The Church is not the only thing that has changed. 'The "synthetic philosophy" is also out of date as science.' Nor is Christianity assailed by a definitely united body of opponents. Outside the Church is Babel. 'Hundreds start up to bear witness against Christianity; the difficulty—as it was of old in the case of the Founder—is to discover two whose witness agrees together.'

In a very trenchant passage Mr. Bevan shows that the modern cry to denounce 'dogma,' is after all only an invitation to give up a belief which certain people have discarded. To the Unitarian, the Gospel-Christian is a dogmatist; to Sabatier the believer in a personal God, while Sabatier himself is too dogmatic for Hoffding, whose philosophy of religion sees nothing more divine in the universe than the faith that 'values are somehow conserved.' That even to some minds is an optimistic dogma. Where can the questioning end?

And when, in such dubiety, can action begin? It is a topic that Mr. Bevan touches. Would that he could treat it at greater length! Belief is no end in itself; it is incidental to a life. If we do not choose we cannot act. Absolute scepticism would mean absolute inaction, or death. If Christianity demands a faith, and imposes a creed, it gives a life, and claims to be judged by its results. 'He that doeth the will, shall know of the doctrine'; a text perhaps, on which such theological work as Mr. Bevan's is the best modern commentary.

W. J. Ferrar.

AN INCOMPARABLE ENCYCLOPAEDIST: REV. JAMES HASTINGS, D.D.

Last October the startling news that Dr. Hastings had suddenly ceased at once to work and live came to many readers of this *Review* with an acute sense of personal loss. For in his writings, the man himself was revealed as a scholar-preacher, a reverent critic, 'sound in faith, in love, in steadfastness.' In October, 1889, as minister of the Free Church at Kinneff, Dr. Hastings issued the first number of *The Expository Times*, and those who, month by month, for thirty-three years have read the editor's notes and reviews find it impossible to over-estimate the value of his contribution to the mental and spiritual equipment of a generation of preachers.

In that small Kincardineshire manse the plan was conceived of a new *Dictionary of the Bible*. Dr. William Smith's *Dictionary* was thirty years old when in 1898 the first volume and, strange to say, only the first volume, was revised and brought up to date. Dr. Hastings rightly read the signs of the times, and with rare discernment met the widely-felt needs of Biblical students by the issue, in five consecutive years (1898–1904) of the five volumes which have

made his name a praise in all the Churches. Before the completion of this great undertaking, others were contemplated and preparations for their publication were begun, the editor meanwhile having sole charge of a church in Dundee and afterwards at St. Cyrus. On reflection, the wonder grows that the *Dictionary of Christ and the Gospels* had appeared, and several volumes of his *magnum opus*, the *Encyclopaedia of Religion and Ethics* had been published before this 'incomparable encyclopaedist' resigned his ministerial position and devoted himself entirely to his literary labours. Few realize that from 1884 to 1911 Dr. Hastings was a pastor in full work. 'He preached,' we are told, 'with few notes and with a directness and an emotional appeal seldom found. His aim was to preach Christ and to preach Christ crucified. His style was simple, but his simplicity was the simplicity of a scholar.' His congregations learnt from his teaching in the pulpit and from his tender sympathy in their homes 'that a bookman can be alive to the sorrows, the humble aims, and even the sports of the bookless.' This is the testimony of Dr. Moffatt, who accounts for the versatility of his friend's abundant labours by a felicitous quotation from an Elizabethan dramatist.

> Plying one business in his hand, another
> Directing in his head; his mind nurse equal
> To these so differing twins.

Recalling a memorable day spent with Dr. Hastings at St. Cyrus, I have a vivid remembrance of his courtesy and calm; *ohne Hast, ohne Rast*, was my mental comment, and I am not surprised to learn from those who worked with him that he was never in a hurry. It was a privilege to gain some insight into his carefully thought out and comprehensive methods of indexing, &c., and to be permitted to learn something of the loftiness of his ideals and of the new projects his forward-looking mind was contemplating. When he was asked if there was any risk of the circulation of the *Encyclopaedia of Religion and Ethics* not compensating for the large outlay involved, he replied 'It must be so good that students will find they cannot do without it.' But equally impressive was the conversation with Dr. Hastings within his church, especially his glowing reference to the interest taken in sacred studies by the members of his largely-attended Bible class. It was evident that he delighted to give them of his best. It was his own joy in teaching, and his own experience and success in preaching that inspired him with the desire to place within the reach of teachers and preachers materials which he had found helpful in the exposition and the illustration of Scriptural truth. In the preface to the *Dictionary of the Bible*, he expressed his conviction that in the near future more heed would be given to expository preaching than had ever been given before. But only in John Wesley's sense was he 'a man of one book.' In announcing the publication of the first volume of the *Encyclopaedia of Religion and Ethics*, having indicated the wide range of subjects with which experts would deal, Dr. Hastings said: 'It is especially a book for the teacher, and the preacher is a teacher . . . he must know that the topics which arrest the attention are no longer niceties of intellectual distinction in theology, but such fundamental matters as

the nature of God, and His entrance into the life of man in every part of the world.'

Dr. Hastings had an extensive and accurate knowledge of Methodism. In making this statement the writer is aware that members of other churches have probably made a similar discovery. For his spirit was truly catholic; his entire life-work, and especially his choice of contributors said, with striking emphasis: 'What soul soe'er in any language can speak heaven like mine is my soul's countryman.' Yet it is a pleasure, in no sectarian spirit, to recall words spoken by Dr. Hastings at the Synod of the Scotland District held in Aberdeen in 1912. He then said that 'what impressed him most about the Methodist Church was its comprehensiveness.' This assertion was illustrated by a reference to its varied types of ministers, its inclusion in its membership of every class of politician, its blending of evangelicalism, mysticism and ritualism. But 'he considered that Methodists were more evangelical than ritualistic, and that they were more mystical than evangelical.' Finally, this reason was given why the Methodist Church was so comprehensive: 'It not only expected every man to have an experimental knowledge of Christ, but also to confess it.' That is an ideal of which it is good to be reminded, and these generous words should prove an incentive to strive for its more complete realization.

Dr. Hastings had promised to speak at the Aberdeen Wesley Guild during the autumn session, and his subject was to have been 'How to grow in the love of God.' On a theme fitly chosen, words would have been fitly spoken by one who both knew and believed the love, and helped many 'to know the love of Christ which surpasses knowledge.'

J. G. TASKER.

Calcutta Review (June–November).—'Calcutta University and its Critics' deals with an article by Professor Sarkar, which it says is sensational, but bears evident marks of haste and hurry, and lacks that precision and careful consideration of all available data, which earned for the historian of Aurangzib the well-deserved reputation of a critical scholar. The writer states that the University teachers know where reform is necessary, and always welcome constructive suggestions. A second article on the same subject deals especially with 'the rather hasty judgement which Professor Sarkar passes upon the examinations of the Calcutta University.' A brief paper on 'Bakhar' brings out the importance of this fort of Sind and its interest as a town. 'The Jatras in Bengal' describes the Jatras or religious processions and the Bengali national drama of the present time. A Jatra play, pure and simple, affords wide room for skill both in matter and manner. 'The Bengali chorus always exerts a soothing and chastening influence on the minds of the audience, and the lyrical element is highly charming, though not of a high order.' Some charges against the Calcutta University and its personnel are answered in an article which is to be continued in a later number.

Recent Literature

THEOLOGY AND APOLOGETICS

Modernism in Religion. By the Rev. J. Macbride Sterrett. (Macmillan & Co. 6*s.* net.)

Liberalism, Modernism, and Tradition. By the Rev. O. C. Quick, M.A. (Longmans. 7*s.* 6*d.* net.)

THE two books above named both deal with modernism, and there all similarity ends. But for different reasons both are well worth reading, especially in days when so many people, modernists and traditionalists, hardly know where they stand.

Dr. Sterrett, once Professor at Washington University, now pastor of an influential church in that city, is best known as a critical commentator upon Hegel and a writer on authority in religion. He writes this interesting book as 'a convinced modernist,' and largely as 'a personal confession of a spiritual pilgrimage to a haven that is not storm-tossed with doubt.' As a clergyman of the Protestant Episcopal Church in America he furnishes an *Apologia* of his career, which is certainly not an apology and which reads like a manifesto. It is free and colloquial in style, is marked by the personal touch throughout, and is calculated to attract the general rather than the professional reader. Modernism cannot be defined; it represents an attitude, an aim, a tendency, not a specific creed. Dr. Sterrett regards it as a religious movement which 'on its intellectual side is an attempt at a synthesis between the new learning and the old religion.' He believes in continuous development of doctrine in the Church, and the nearest approach that he makes to a definition of a modernist is 'a religious man who is the grateful heir of past ages, but the slave of none.' This leaves latitude enough surely for the broadest of broad Churchman. Some account is given in the book of modern biblical criticism and of modernist movements in the Church of Rome and the Church of England, with a very brief appendix on modernism in America. Dr. Sterrett's own exact position can with some difficulty be inferred from his chapters on Polity, Doctrine, and Cult, but we prefer not to incur the responsibility of describing it in a brief notice. It is better that the author should speak for himself. He pleads for a simpler creed, and suggests one which he would approve for the use of adults in confirmation: 'I believe in the Father of all; and in Jesus, the revealer of God, and the Saviour of men. I believe in the life-giving spirit'—not Spirit—'in the fellowship of the children of God; in the forgiveness of sins, the victory of love, and the life eternal. Amen.' How far Dr. Sterrett represents the Church to which he belongs we do not know, but his book is full of significance as a sign of the times.

Canon Quick's volume contains the 'Bishop Paddock' Lectures for 1922, delivered under the auspices of the General Theological Seminary, New York. His *Essays in Orthodoxy*, published in this country a few years ago, marked him as one of the abler younger

clergy who in the midst of religious unrest desires not a new faith, nor a new system, but a better appreciation of the old essentials of our faith, a rediscovery of the treasures it contains for the needs of present times.

The former part of these lectures is occupied by a keen and just criticism of the two leading modernist tendencies, which the author describes by the names of Liberal Protestantism and Catholic Evolutionary Modernism, roughly represented by the leading names of Harnack and Loisy respectively. Canon Quick contends that the Liberal Protestant deifies a particular man, the Evolutionary modernist deifies mankind in general, or in ideal, and that both 'tend towards such a complete unification of God with man that in the end God's very existence seems to be dissolved into a value, or an immanent principle or ideal end—an existence, we might say, without hypostasis at all.' In the latter part of his book the author defines the issues in their relation to the important subject of Christology. He shows the unsatisfactory nature of modernist teaching upon it, but he is not satisfied with traditionalism, as represented, for example, by the formulae of Chalcedon. The dogma of the 'two natures' in Christ is 'a mere form, deriving its content from the positive conceptions which men put into it.' Ways of thinking concerning Godhead and manhood vary somewhat from age to age, and in our own day very important changes have taken place, especially in relation to divine immanence, so that the phraseology of the fourth and fifth centuries no longer satisfies the modern mind.

Mr. Quick is a firm believer in the Incarnation, and he does not seriously quarrel with the old formulae, but he acknowledges that as the ancients thought in terms of ontology, substance and essence being their chief categories, their philosophy breaks down in the light of modern views regarding the relations between deity and humanity. One 'substance' cannot 'permeate and act through another from which it is distinct, though this is a phenomenon which we each one of us experience directly in our own psycho-physical life.' The working out of the lecturer's own ideas on this difficult subject is both interesting and instructive, but we can only find space for one quotation which shows how he would make the idea of Incarnation more intelligible to-day. 'By predicating deity of Jesus Christ we mean essentially that He is identified with that living fount and source of *agape* for which and through which and in which the unity of man and of his world is brought about and consists. . . . In so far as man realizes his true nature and is what he ought to be, he is by that very fact in God and for God through Christ, and God through Christ is in him.' Canon Quick perceives that his exposition—of which we have given a very inadequate idea—is open to the objection that in it the divinity of Christ differs from our own in degree only, not in kind, and he feels the force of the criticism, though he does not admit its validity. But whether the suggestions of these lectures are, or are not, perfectly satisfactory, there can hardly be a question that the writer sees the real issues and goes far to meet difficulties which now press upon many thoughtful minds. And that is no small gain for those who hold firmly to the old faith and believe that they can do so in the full light of new knowledge.

1. *Progress in Religion to the Christian Era.* By T. R. Glover. (10*s.* 6*d.* net.)

2. *The Lord of Thought.* By Lily Dougall and Cyril W. Emmett, M.A., B.D. (12*s.* 6*d.* net.)

3. *Our Faith in God through Jesus Christ.* By J. Ernest Davey, M.A. (8*s.* 6*d.* net.)

4. *St. Mark's Life of Jesus.* By T. H. Robinson, D.D. (4*s.* net.)

5. *The Stories of the Kingdom.* By G. R. H. Shafto. (4*s.* 6*d.* net. Student Christian Movement.)

1. Dr. Glover's thesis in these Wilde and Lowell Lectures delivered in Oxford and Boston is the progress to be observed in men's conceptions of religion as shown in the development of the sense of the value of individual man, and in the ideas of conduct both as regards the individual and society. No one can tell where man's first observation of the superhuman began. Primitive man was strong in perception but weak in the logical interpretation of what he perceived. A great step forward was taken when man really began to systematize his ideas of his ultra-human or spiritual environment. The lecture on Homer shows that he gave 'form and look and function to the gods; he gave them personality; he fixed their legends and made them immortal by the beauty of his thought and his word. He gave currency to a conception of the gods, which warred with the quickening of the Greek mind.' The Greek world travelled far from Homer. Plato stood for thorough religious reform, Plutarch for explanation and apology. The future of the world's religion lay with Israel, but in earlier days Israel had not realized Jehovah. 'That was to come, and its coming is as mysterious as all the deepest things in man's story.' Micah's great passage (vi. 6-8) stands in impressive contrast with old Hebrew religion, with Greek religion, and that of the Roman Empire and modern India. A survey of 'The Great Century of Greece' shows that in that fifth century B.C., Greece discovered the individual, and made him the centre of all religion. All Greek history and literature was a preparation for the Stoic emphasis on the individual. Greek religion failed. The Greeks tried to adapt other religions, but 'left the centre of things vague and abstract, and the heart of man will not have it so.' Plato's great contribution was to show that God and the soul and righteousness belong together and cannot be thought of apart. He gave Greek thought an immense lift forward, and was an inspiration and a glory to every age of the Greek world and to all who have loved that world. Dr. Glover traces some of the movements which craved a divine personality and demanded fair play of the universe. The Stoic thought nobly of the unity of the cosmos, and gave righteousness a purpose and a centre-life 'agreeably with Nature.' But he 'magnified personality and blotted it out; and God he left an enigma—an enigma more enigmatic for all the emphasis he laid on the wonder and glory and wisdom of all God's works.' The Graeco-Roman

synthesis of creed and cult and dogma had no finality, 'because truth and ethics were made of less account than emotion and sensation. The religion was beneath the best men; moral sense revolted at much of its teaching and practice, and men tried to deceive themselves with words as Plutarch did, into thinking they had a right to accept what they knew to be unclean and untrue.' Asceticism and libertinism went together. This survey of a world astray is profoundly moving, and shows more clearly than ever how life and immortality were brought to life by Jesus Christ.

2. The aim of this study is to show that 'Jesus did not expect a speedy and supernatural destruction of the world, but that He did expect the termination of an order of society based on oppression—the result of His appeal to the Jews to fuse their fervid patriotism in a world-embracing zeal for the God He knew to be Father of all mankind.' Miss Dougall has written the two first parts on 'The World into which Jesus came' and 'The Genius of Jesus.' Mr. Emmett is responsible for the third part, on 'Critical Verifications.' New discoveries of the religious literature of the age of Jesus provide data of immense importance to all who are trying to understand what He was and stood for. His genius, His originality, His contribution to the world's wisdom, can only be understood when considered in relation to the Jewish beliefs of the time. Miss Dougall holds that the ideas of Jesus formed one consistent scheme of thought. She starts with the presumption that in Him 'human intellect attained high development. He must therefore have formed a judgement on the popular religious books of His time, as upon the law and the prophets, and upon the reports of other religions which would have entered Palestine.' No intelligent Jew could have been ignorant of the apocalyptic books. The main idea there associated with God is that of discipline and judgement. His vengeance on sinners is implacable and insatiable. As we read these books we see plainly 'that Jesus Christ came into a world which could not conceive of a God who did not, in the long run, take terrible vengeance on all His enemies.' The study of 'The Genius of Jesus' begins with the Synoptic portrait. The new ideas of God and man, the teaching as to 'Salvation international because national, concerning consequence, punishment, forgiveness, sin, and salvation,' are discussed. One sentence may be quoted from the final summary: 'The Church has passed on to each generation of Christians the belief that in the unseen world the same Jesus who lived on earth is still adequate helper, guide, and friend to those who seek Him, captain of souls, urging on His votaries to do and die for the salvation of the whole world and the bringing about of an earthly paradise. But this belief in Him is the treasure of the humble.' Mr. Emmett deals with the chief features in our Lord's teaching, and reaches the conclusion that while the early Church believed in a literal and speedy Advent, that belief was not derived from Christ. He thus escapes the 'grave difficulty which is raised when we suppose Him to have been mistaken both about the date of the end and its nature.' Some points taken in the discussion may not carry conviction to all readers, but no one can fail to be thankful for such an enlightening study of a subject of supreme and never-ceasing interest.

8. The four addresses in this volume were delivered at a Conference in Belfast and deal positively and untheologically, so far as possible, with some of the more persistent doubts in the general mental atmosphere of the day.' Is the Christian conception of God reasonable, necessary, effectual, final? Those are the questions. The answers show that 'God stands for all that we value in life—aesthetic, intellectual, moral, spiritual, physical, social.' For Christ God is not a power, a thing, but a person. Professor Davey holds that it is reasonable to believe that God is personal, otherwise the highest things in life—thought, purpose, affection, impulse, feeling, choice, and consciousness—are left without an explanation.' The finality of Christianity lies in its potential universality, and in the spirit of Jesus Christ through which it finds expression. That is the argument impressively and suggestively worked out in these timely addresses.

4. Dr. Robinson retells the life of Jesus as it is given by St. Mark in a suggestive way. The Gospel, as Dr. Moffatt says in his Foreword, is one of the great books of the world, and this exposition will send many to read it with new zest. Questions are given at the end of each of the eight chapters by which the student will be able to test his knowledge of the subject. Dr. Robinson has chosen the facts as to the native ministry of Jesus which illustrate great principles and movements. He finds the perfect evidence for the Resurrection 'in every one for whom and in whom Jesus lives.'

5. Mr. Shafto's study of the parables will appeal to all students. His grouping of them is very happy, and his expositions get right to the heart of the subject and arouse fresh interest in the teaching of Jesus. The 'Helps to Meditation or Discussion' appended to each study are an attractive feature of a devout and scholarly book.

Outspoken Essays (Second Series). By W. R. Inge. (Longmans & Co. 6*s*. net.)

Dean Inge has found it convenient to repeat the title of the volume published three years ago, though he feels that there is nothing very daring or unconventional here. The first essay, 'Confessio Fidei,' is an attempt to put in order what he actually believes, and to explain why he believes it. He prefers to call himself 'a Christian Platonist, and to claim a humble place in the long line of Christian thinkers whose philosophy is based on the Platonic tradition.' He holds that 'formless, and vague and fleeting as it is' the mystical experience is the bed-rock of religious faith.' The dean is far from claiming to have had its rich experiences. 'The sweet sanctities of home life, and especially the innocence and affection of young children, more often bring me near to the felt presence of God. But for the testimony of the great cloud of witnesses, who have mounted higher and seen more, I should not have ventured to build so much on this immediate revelation of God to the human soul.' Dr. Inge holds that there are no other absolute values besides goodness, beauty, and truth. The Hibbert Lectures on 'The State, Visible and Invisible,' the Romanes and Rede Lectures, and essays which have appeared in the *Quarterly* and the *Edinburgh Review*, are included in the volume. The dean hopes that the events of the last few years have taught something to his critics and himself, and have perhaps

brought them nearer together. He is not blind to the difficulties in the way of progress, but he has strong anchorage: 'Our lower ambitions partly succeed and partly fail, and never wholly satisfy us; of our more worthy visions for our race we may perhaps cherish the faith that no pure hope can ever wither, except that a purer may grow out of its roots.'

Religious Perplexities. By L. P. Jacks, D.D. (Hodder & Stoughton. 2*s.* 6*d.* net.)

Principal Jacks delivered two lectures last year at the invitation of the Hibbert Trustees, which are here given, with some rearrangement and an introductory section on 'The Source of Perplexity.' The first and greatest perplexity arises in the mysterious fact of our existence as individual souls. 'Why are we here at all?' Did we but know the purpose for which we are in the world the key to all the questions about God, freedom, duty, and immortality would be in our hands. 'Faith is nothing else than reason grown courageous, reason raised to its highest power, expanded to its widest vision.' To the heroic spirit 'the figure of Christ, dominating the ages, makes its great appeal.' 'The Christ within is always ready when the dark' hours of life arrive. There is that in the world which responds to the confidence of those who trust it. This is the Helper of men, the God who is spirit, the God who is love. The last section of the little volume discusses 'Perplexity in the Christian Religion.' We make a mistake when we look to religion to relieve us of the perplexities and difficulties of life. It brings our perplexities to a focus, and shows in one clear and burning vision the depth of the mystery that confronts us in life. 'But in raising our difficulties to that high level it will raise our nature to a higher level still, by liberating faith, courage, and love, qualities that spring from a single source.' It will arouse the heroic spirit needed for life in a difficult world.

Prophecy and Religion: Studies in the Life of Jeremiah. By John Skinner. (Cambridge University Press. 12*s.* 6*d.* net.)

Dr. Skinner chose this theme for his Cunningham Lectures in 1920 on account of his long-standing interest in Jeremiah's work and personality, and every page of the volume bears witness to his mastery of the subject. He begins by pointing out that the alliance of prophecy and religion in the history of Israel has been one of the most influential factors in the education of the human race. The remarkable thing is that prophecy should have persisted so long as a vehicle of the best political guidance and the highest ethical religious teaching. Jeremiah's specific greatness lies in the sphere of personal religion. His strongly marked emotionalism is 'the endowment of a spirit touched to fine issues, and perhaps a necessary condition of the heart to heart converse with God which unsealed within him the perennial fount of true piety, the religious susceptibility of the individual soul.' The chapter on 'Predestination and Vocation' gives an account of his birthplace and family. Then the poems of the fourth chapter, dealing with the peril that threatened from the

north; the two religions of Israel; the call to national repentance, are dealt with in a singularly vivid and illuminating way. The prophet's relation to the finding of Deuteronomy, to the reform movement of Josiah and to the temple and sacrifice, will be studied with keen interest, and much light is thrown on prophetic inspiration and the inner life of Jeremiah. His prophetic activity was rooted in the deepest region of personal experience. He had learned that religion is independent of national institutions and legal forms. It lives in the sense of the divine which is implanted in the human spirit, and draws upward to its home in God. His prophecy is the swan-song both of Hebrew nationality and Hebrew prophecy. His unrewarded labours, unparalleled endurance, and absolute fidelity to God gave an insight into the great law of vicarious suffering and led on to the idea of the one perfect and sinless servant of the Lord—the Man of Sorrows and the Lamb of God. Dr. Skinner has given us a noble exposition of the prophecy and an alluring portrait of the prophet.

The Realism of Jesus. By J. Alexander Findlay. (Hodder & Stoughton. 7*s.* 6*d.* net.)

This is a paraphrase and exposition of the Sermon on the Mount. The paraphrase is published in one of the *Fellowship Manuals* of the Epworth Press. The volume seeks to express our Lord's thoughts in current colloquial language, bringing out as much as possible of what is suggested without adding or omitting anything. The ideal described by Jesus is 'not so much "a counsel of perfection" as the only really wholesome and natural way of life possible for men with natures like ours in a world like this.' After the paraphrase of the three chapters Professor Findlay describes 'The Age in which Jesus Came,' 'Town and Country in Syria,' 'The Jew at Home and Abroad,' 'Jesus and the Pharisees,' and 'The Breach with the Pharisees.' The chief features of the Sermon are then grouped under twenty-one sections, beginning with the Beatitudes and closing with the Last Fear and the way through it. Welcome light is thrown on the meaning of the Beatitudes and the environment of our Lord's ministry. The whole meaning of that ministry is brought out in the closing passage of the study. If Jesus 'can reach lost souls there can be no soul of man hopelessly lost; if He has thrown Himself in with the fortunes of a forsaken world the world is not forsaken. He cannot at least be less than God, for if He is not divine there is something greater than God in life. . . . Simple love for this Jesus, the casting of all our doubts and fears, of all the fortunes of our high endeavour, upon Him, brings back the child-heart, and with the child-heart, the life described in the great Sermon becomes at last possible.' Such a study makes the Sermon on the Mount more attractive and more applicable to all time.

The Epistle to the Hebrews: Its Doctrine and Significance. By E. F. Scott, D.D. (T. & T. Clark. 8*s.*)

Professor Scott holds that the writer of this Epistle was a man of conspicuous gifts, but that the search for his name is labour wasted.

It was probably written between 70 and 85 A.D., and perhaps nearer to the later date. Its destination, Dr. Scott thinks, was for an inner circle of the Roman Church, 'men who aspired to be teachers, and were aiming at deeper insight into their Christian faith.' It would thus belong to the main stream of Christian progress, and helps us to see 'how the mind of the Church was moving in an age that was pregnant with great issues, and has left its impress on the Christianity of all later times.' The Epistle is a demonstration of the absolute worth of Christianity. It is God's last word to mankind, and the readers of this letter will be unfaithful to it at their peril. The high priesthood of Christ is the central theme of Hebrews. Jesus is at once our brother and our Lord. The immortal eleventh chapter is 'undoubtedly one of the grandest and most moving passages in all Christian literature.' In it faith 'consists in the clear inward vision of a world of perfection on which we may set all aims and desires, and which causes all visible things to appear transient and unreal.' The Epistle throws light on a critical period of the Church, and helps us to see the movement and development of Christian thought. 'It foreshadows the thought of our own times in its protest against mere outward and official authority; it vindicates the surpassing worth of Christianity while acknowledging that elsewhere, in all earnest seeking after God, we can discover at least a reflection of the truth; it shows Christianity as the absolute religion, and asserts the absolute worth of the new revelation because of its inwardness, its identification of the true service of God with a condition of will and heart.' It is a book rich in suggestion and wonderfully lucid in style and arrangement.

The Beloved Disciple: Studies of the Fourth Gospel. By Alfred E. Garvie, D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.)

Principal Garvie has often had to face the problem of the Fourth Gospel, and in this volume he deals with the chief theories as to its composition and authorship and presents his own matured judgement as to these problems. He ascribes the appendix and certain other passages to a redactor; the prologue is assigned to the evangelist whose relation to the witness, the beloved disciple, may be regarded as the same as Mark had to Peter in the composition of the Second Gospel. The bulk of the Fourth Gospel he traces back to the witness, 'although doubtless the evangelist did not simply *record* verbatim what he had heard from his teacher, but gave a local and contemporary colouring to the stream of tradition.' The reflections of the witness, Dr. Garvie thinks, were for the most part experimental; the explanations of a more speculative character are to be traced to the evangelist. Dr. Garvie claims that this view of the subject removes objections to, and affords reasons for, the credibility of the Gospel as both the historical testimony and doctrinal interpretation. He holds that the historical situation to be assumed is Judaean and not Ephesian, as Dr. Stanton maintains, and finds in Dr. Burney's *The Aramaic Origin of the Fourth Gospel* confirmation of his view as to the composition of the Gospel. Dr. Garvie considers

together the sections which he ascribes to the redactor and to the witness, and throws much light on many passages. As to the soundness of his conclusions, students will probably need time to decide, though they are well supported and lucidly presented.

Lectures on the Apocalypse. By R. H. Charles, D.Litt., D.D. (H. Milford. 6*s*. net.)

These Schweich Lectures were delivered in February, 1920, some months before Archdeacon Charles' commentary appeared. He has studied the reviews of that masterpiece and has dealt with some of the criticisms in this volume. The first lecture, on 'Methods of Interpreting the Apocalypse,' points out the results achieved and the many problems left unsolved. The second lecture discusses what are described as 'The hurtful activities of John's editor in chaps. i.–xix.,' the Greek solecisms of the book, and its poetical form. In the third MSS. and versions and the questions of unity and authorship are studied. The contemporary historical method is indispensable in the exegesis of all Jewish apocalypses and also of the New Testament Apocalypse. Dr. Charles thinks it is established that the Apocalypse and the Fourth Gospel proceed from different hands, and holds that he has proved that 2 John and 3 John were written by the author of the Gospel. John the Seer never mastered the Greek of his day. The unbridled licence which he took with Greek was probably due to the fact that he adopted that language as a vehicle of thought in his old age, but 'thought in Hebrew, and very frequently translated Hebrew idioms literally, and not idiomatically, into Greek.' He was evidently closely connected with the author of the Gospel and Epistles. 'Either the two Johns belonged to the same religious circle in Ephesus, or more probably the author of the Gospel and Epistles was in some manner a pupil of John the Seer, though master and pupil took very different directions, as is not unusual in such cases.'

Where the Higher Criticism Fails. By W. H. Fitchett, B.A., LL.D. (Epworth Press. 4*s*. net.)

Dr. Fitchett feels that the Higher Criticism is 'as legitimate a form of study as any other possible to the human mind,' and that it has done much good which deserves grateful acknowledgement. It has helped to deliver the faith of some people from the theory of an inspiration hard, mechanical, and strictly verbal. But to multitudes the Higher Criticism is a distress and an alarm. The common man has been too long denied any place in the discussion, but religion, after all, is for common men, and Dr. Fitchett shows that a wide area of the subjects covered by the Higher Criticism comes under the authority and award of plain common sense. Professor Preserved Smith is a Higher Critic of the wilder type, and a study of his article in the *Hibbert Journal* proves how it fails at the point of mere saving common sense. Dr. Fitchett conducts his inquiry under three sections: 'The Bible,' 'Miracles,' 'Christ and the Critics.' Each subject is discussed in a way that will strengthen faith. 'All

the miracles which mark the ministry of Jesus Christ during His earthly ministry, in a sense, are trivial compared with the miracles which, through twenty centuries, have followed His death and resurrection, of which the first result was the creation of a Church composed of the disciples who had forsaken and denied Him, and of a crowd of three thousand converted Jews who had mocked Him on His cross.' Dr. Fitchett regards the Higher Criticism as a perfectly legitimate branch of Bible study, but it 'visibly has some great and deadly perils. The catalogue in it of things forgotten, of truths seen askew, or out of focus, or even in contradiction to the plain meaning of the Bible, is such that the common sense of the plain man can judge of them with confidence, and, in some cases at least, can dismiss them with a smile.' The book will be of great service to study circles, and will save many from being disturbed by the extremist views of some of the leaders of the Higher Criticism.

'*A Different Gospel which is not another Gospel.*' Examined by Arthur C. Champneys, M.A. (G. Bell & Sons. 8*s.* 6*d.* net.)

This is a pungent criticism of Modernism, chiefly as embodied in the report of the Cambridge 'Conference of Modern Churchmen,' which discussed 'Christ and the Creeds.' Dr. F. A. Dixey, in a brief Foreword on science and miracles, says 'The question whether miracles are possible may be regarded as sterile. Whether they actually occur is purely a matter of evidence; and in considering the credibility of the witnesses of alleged miraculous events, it should be remembered that in the history of human experience it has frequently happened that phenomena have been observed which the then existing knowledge of natural "law" was unable to explain.' It may happen, he says, 'that after all reductions to "law" which may be effected by increasing knowledge, certain events may ultimately prove to be unique in the scheme of the universe.' Mr. Champneys gives specimens of 'revolutionary modernist views,' and then discusses the chief points at issue in a series of short chapters on 'Sons of God,' 'Pre-existence and Immortality,' 'Deity in Man,' 'Miracles,' 'The Virgin Birth,' 'The Resurrection,' 'A Modernist's Christ,' 'The Trinity,' and kindred subjects. Mr. Champneys thinks it 'unlikely that we shall kill Christianity to make "Modernism" king; certainly fair statements of the substitute will hardly help on such a stage.'

Tertullian Concerning the Resurrection of the Flesh. By A. Souter, LL.D. (S.P.C.K. 12*s.* 6*d.* net.)

Dr. Souter has prepared a valuable edition of Tertullian's work against Praxeas, and here gives a translation of one of the most significant and valuable of his writings, both as to its matter and its style. He commends it to the bereaved 'as being likely to afford them much more solid comfort than they will get from spiritualistic séances.' The Introduction gives a brief sketch of Tertullian's life, a list of his works, an outline of the argument of this treatise, and a note on manuscript authorities. The collation

of the Troyes (Clairvaux) Manuscript with the Text of Kroymann (Vienna, 1906), has special importance for students. Tertullian held that everything conspires to prove the resurrection of the body —the dignity of the flesh, divine omnipotence, analogies from nature, the requirements of divine judgement. All flesh will rise again, identical, complete. The body may seem to perish, but is only temporarily eclipsed. The argument rises into poetry as he draws out the illustration from the way in which day passes into night and 'yet back it comes to life again for the whole world, with its outfit, with its dowry, with the sun, being whole and unimpaired, putting to death its own slayer, which is night, tearing open its own burial-place, which is darkness, appearing as heir to itself, until night also comes to life again, it being likewise accompanied by its own equipment.' It is a pleasure to read such a translation, and the notes are brief but real aids to study.—*Readings from the Apocrypha*, selected and annotated by E. H. Blakeney, M.A. (1*s*. 6*d*. net), gives forty-nine extracts intended to familiarize readers with the treasures of these books. Some useful notes and a brief account of authors and dates are added to a very acceptable little book.

Miracles and the New Psychology. By G. R. Micklem, M.A., B.Litt. (Oxon). (Oxford University Press. 7*s*. 6*d*. net.)

This is a scholarly examination of 'a subject which has suffered much from broad generalizations.' The works of healing recorded in the New Testament are studied in all their bearings, and evidence from the Christian mission-field and war conditions on the battle-field is brought forward to illustrate the argument. The pages of the Introduction which deal with psychotherapy and the theory of the mechanism of hysteria upon which modern psycho-analysts base their work are of special value. Mr. Micklem's investigation leads to the conclusion that we cannot show with certainty that any given case in the New Testament has its parallel in the annals of modern healing by psychotherapy. The speed with which the New Testament cures were accomplished distinguishes them from the majority of modern cures by psychotherapy. Nor were the cures temporary, as are some of those wrought by hypnotic or other forms of suggestion. Faith was the condition for our Lord's acts of healing. Mr. Micklem thinks that whilst psychotherapy does not supply a complete examination of the cures in the New Testament, it may considerably help our understanding of them, and that if we are fully to understand the miracles 'we shall have to discover the secret already at least partially revealed in those who, either singly or in groups, make prayer the chief factor in their healing ministries.'

Art Thou a King Then? By J. Parton Milum, B.Sc. (Hodder & Stoughton. 3*s*. 6*d*. net.)

The purpose of this book is to show what Christianity is by showing Christ first of all king in His own consciousness, and then rising to that kingship in the consciousness of the race. In the light of Christ's kingship 'His earthly life can be re-read, and our own lives repivoted.'

'Christ is the authority and conscience of the coming age.' Mr. Milum begins with 'The Secret of Mary and the Secret of the Magi,' a beautiful study of the background of the gospel story. 'The Secret of Jesus' is His Messiahship, which in Mark's Gospel alone is represented consistently as a secret. Humanity is God's Son, and Jesus, in becoming the instrument by which the race is brought to realization of this truth and the attainment of its real self, is the inaugurator of the Messianic age. Every chapter tempts quotation, but in that upon 'The Historical Vindication of Jesus as Lord and King of Humanity' we reach the core of this suggestive argument. The Resurrection vindicated the claim of Jesus to be the Messiah who should lead our race to triumph by suffering for it and with it.

Lectures on Preaching and Sermon Construction. By Paul B. Bull, M.A. (S.P.C.K. 8*s.* 6*d.* net.)

This volume has grown out of lectures given to students at Lichfield College and to a School for Clergy, and preachers of all Churches will be grateful for their publication. Mr. Bull belongs to a famous preaching Order—the Community of the Resurrection—and the lectures represent mature thought and wide experience. He regards the supernatural as the essence of the gospel, and feels that 'a firm belief in the deity of Jesus Christ, the only begotten Virgin-born Son of God, is the only "Word" which by the power of the Holy Ghost can regenerate the human race, and redeem us from the power of sin.' He classifies parochial teaching under three divisions—dogmatic, ethical, expository—and draws out the special features of each, adding 'Illustrative Matter' from various sources. Other chapters deal with 'The Preacher's Aim,' 'The Preacher's Life,' 'The Construction of an Outline,' 'The Development and the Enrichment of the Sermon,' and 'Sectional Addresses.' It is a rich book, full of sound advice put in the clearest and most impressive way, and freely illustrated by outlines and suggestions drawn from all sources. We are glad to see a sermon by the Rev. Mark Guy Pearse given in outline.

The Men of To-day and the Things that Matter, by F. Paten Williams (Skeffington & Son, 2*s.* 6*d.* net), gives twelve manly addresses to men. Sir Arthur Yapp pays high tribute to his friend's message in an interesting Foreword, and no one can read about 'The Man whom Nobody Wants' and 'The Love of the Unexplored' without feeling the force and the freshness of these addresses. It is a book that ought to be in the hands of all Brotherhood workers. It is both practical and evangelical.—*Our Lord's Quotations from the Old Testament*, by Ernest Clapton, M.A. (Skeffington & Son, 1*s.* 6*d.* net), gives lists of the quotations and allusions, with short explanatory chapters and an appendix describing the quotations and allusions as given in the Septuagint and Vulgate. It is a careful piece of work, and one for which Bible students have reason to be grateful. They will find here in compact form what they could scarcely get elsewhere. There are in the Gospels 88 direct quotations, 28 references to persons and historical events, 12 references to Scriptures fulfilled, and 148

indirect quotations and allusions.—*God in the Old Testament.* By the late R. A. Aytoun, M.A. With a Memoir by H. G. Wood, M.A. (Allen & Unwin. 6*s.* net.) Mr. Aytoun was the first Professor of Old Testament Literature and Religion at the Selly Oak College, and this volume sums up his teaching as to the religious development manifest in the Old Testament. It was 'one of the most important elements in the preparation for the coming of Jesus Christ.' The critical position as to the growth of the literature is clearly described, and traces of primitive erroneous conceptions of God are pointed out. The higher elements in that conception found in Amos, Hosea, and Isaiah are set forth, and the growth of the realization that God is Spirit, universal, righteous, just, and a God of love. It is a lucid and temperate statement of the results reached by the Higher Criticism. The writer did effective service as tutor at Woodbrooke until his death in 1920. Mr. Wood's brief memoir adds much to the interest of a valuable volume.—*Personal Immortality.* By A. Gordon James. (Student Christian Movement. 3*s.* 6*d.* net.) This inquiry into the Christian doctrine of a future life will help many to gain a more intelligent grasp of a subject which never loses its interest. Mr. James begins with 'Dreams of Immortality,' which express the hopes and desires of centuries long before Christ. The Christian argument rests on the character of God, who is the God of the living. Chapters on heaven, hell, and purgatory, have much to stimulate thought. By successive stages we reach a conception of immortality that is not only in harmony with the teaching of Jesus, but is free from the materialistic accompaniments that have repelled many. The great enemy of immortality is materialism, to defeat which the Church needs all her weapons and all her faith. The argument is well sustained, and will carry conviction and comfort to those who seek for light on this great question.—*The Being of God,* by Vernon F. Storr (1*s.* 6*d.* net), and *The Trend of Thought in Contemporary Philosophy,* by A. W. Robinson, D.D. (1*s.* net), are issued by Longmans & Co. for the Liverpool Diocesan Board of Divinity Publications. The first discusses the conception of God as personal and as Creator, and deal with rival conceptions such as Pantheism and Pluralism, in the lucid and suggestive manner of Canon Storr's lectures on 'The Argument from Design' and 'The Moral Argument for Theism.' Canon Robinson traces the courses of thought through intellectualism, materialism, agnosticism, voluntarism, pragmatism, and activism up to the present stage of transcendentalism. It is a brief survey based on wide and discriminating study, and will be of great value to busy men who wish to follow the thought of Lotze, James Ward, William James, Bergson, and other philosophers.—*Christ and the New Age* (Daniel, 5*s.* net), gives messages which a lady thinks she has received from Christ Himself about His speedy return and the preparation needed for it.—*Bible Stories Retold for the Young.* By Alexander Gordon, D.D. (Hodder & Stoughton. 5*s.* net.) This is the third volume of a series, and deals with the books of Judges and Samuel. The stories are graphically told and aptly illustrated by personal incidents and great events in history. The poetic quotations add to the interest of the sketches.—*The Voice of Jesus.* By H. Parham (Skeffington & Son. 3*s.* 6*d.* net). These 'Thoughts for

boys and girls upon the Holy Gospels throughout the Christian Year' are introduced by some wise counsels for young readers, and a description of the various seasons. A page is given to each Sunday, and a text for each day of the week that follows, with a sentence or two of comment. It is a little manual that will do much to promote Bible study and early piety.—*The Parerga of W. H. Gillespie.* (T. & T. Clark. 5*s.* net.) Mr. Urquhart's extracts from Mr. Gillespie's chief works, with critical estimates of their value, will help to make the Scottish metaphysical theist known to many readers. Professor Paterson in his Appreciation says that Gillespie's name is justly linked with those of Erskine of Linlathen and Dr. Hutchison Sterling. He was an original thinker and a diligent inquirer into the biblical doctrine of God, whom he believed in as the eternal, loving, personal Father dwelling in the heavens, yet filling all space, and everywhere present.—*A Synopsis for the Study of the Bible Treatment of Social Questions.* By C. Ryder Smith, B.A., D.D. (Student Christian Movement. 6*d.* net.) This is based on Dr. Ryder Smith's *Bible Doctrine of Society*, and is arranged in seven sections, such as 'The Patriarchal Age,' 'The Hebrew Village,' 'The Exile and After,' 'The New Testament Ideal and Practice.' Specimen passages are given at the head of each section and at the close subjects for discussion are indicated. It is a compact and most suggestive presentation of a side of Bible teaching which is of great present-day importance.—Dr. James Moffatt's new translation of the New Testament has won a sure place in the affection of Bible students, who will greatly appreciate this Parallel edition (Hodder & Stoughton, 12*s.* 6*d.* net.). The Authorized Version is given in the left-hand column and Dr. Moffatt's translation on the right. The type is clear and the thin but opaque paper makes it a pleasant volume to use. Its aim is to bring an English reader as near to the original meaning as possible, and the Introduction throws much light on the Synoptic Gospels and on versions of the New Testament. It is a pleasure to welcome this Parallel edition, which will be a treasure indeed to all who possess it.—*Christ and Colosse: or the Gospel of the Fullness.* By H. H. Gowen, D.D. (Skeffington & Son. 3*s.* 6*d.* net.) The Professor of Oriental Languages in the University of Washington gave these five lectures at two Summer Schools. His aim is to supply such a general introduction to the Epistle as may enable readers to obtain a real grasp of the significance of one of the greatest of Christian documents. The development of St. Paul's mind as shown in his successive letters, and his place in the development of the ages, are brought out. The subject is treated in a way that arrests attention.—*Question Time in Hyde Park*, by Clement F. Rogers, M.A. (S.P.C.K., 6*d.* net), is the fourth series of these helpful booklets. The subject is 'Christianity in History.' Such questions as 'Hasn't the Church always persecuted?' 'Are not Christians just as intolerant nowadays?' are clearly answered, and illustrations are given from historians and others. It is an armoury from which many will be glad to draw.—*A Chronological Bible Study*, by John Sterry (Pickering & Inglis, 6*d.*), is based on the work of the Rev. Martin Anstey. The writer lives in South Australia. The pamphlet will interest many whom it fails to convince.

HISTORY, BIOGRAPHY AND TRAVEL

British History in the Nineteenth Century (1782–1901). By George Macaulay Trevelyan. With maps. (Longmans, Green & Co. 12*s*. 6*d*. net.)

The object of this book is to give in the compass of one volume a picture of change and development during 'the hundred and twenty years when things certainly, and probably men and women with them, were undergoing a more rapid change of character than in any previous epoch of our annals.' It treats of Britain as the centre of a great association of peoples, enormously increasing in extent during the period under survey. The course of events in Canada, Australasia, Ireland, India, and British Africa has been indicated in outline. The rate of progress in man's command over nature during the last hundred and fifty years has been ten times as fast as in the period between Caesar and Napoleon. When George III. came to the throne in 1760 the old-world system of economic and social life had undergone little change. In the first two chapters we have a vivid sketch of England on the eve of the Industrial Revolution, when the village was the characteristic unit. The improvement of the roads between 1750 and 1770 was the first unconscious step towards great economic and social change. Mr. Trevelyan says, 'The new fact of religious life in the eighteenth century was Methodism. The mission of John Wesley, by its astonishing success, goes far to upset all generalizations about the subdued and rational spirit of the eighteenth century, for the very essence of Wesley's movement was "enthusiasm," and it swept the country. The upper classes, however, remained hostile to Methodism, and the established Church thrust it out to join its potent young force to that of the old Dissenting bodies. The ultimate consequence was that the Nonconformists rose from about a twentieth of the church-goers to something near a half. Wesley's Methodism became the religion of the neglected poor. Eventually, too, Methodism reacted on the gentry in the polite and orthodox form of an evangelical movement inside the Church of England.' When Pitt died in 1806 he left his country 'recovered from the dishonour and weakness of the State in which he had found her a quarter of a century before. He left her with Canada and India so established that they would not go the way of the lost Colonies. He left her able and willing to defy the conqueror of Europe when all others bowed beneath the yoke. He left her victor at sea, freshly crowned with laurels that have proved immortal. And if, in the coming era, Englishmen were divided class from class by new and bitter griefs, they had also a new bond of fraternity in the sound of Nelson's name.' Wellington's victory at Waterloo was the more remarkable because the brunt of the attack was borne by 'raw troops who stood the long and terrible ordeal because of their confidence in the Duke, and because he appeared again and again to take charge at the critical point and

the critical moment, at great risk to himself and at the cost of nearly all his staff.' Every side of life seems touched upon in Mr. Trevelyan's survey, which almost brings back the long-vanished scene.

The History of the Wesleyan Methodist Missionary Society. By G. G. Findlay, D.D., and W. W. Holdsworth, M.A. Vol. IV. Epworth Press. (18*s*. net.)

This volume of the missionary history opens with two chapters on the birth and growth of the Women's Auxiliary, and then describes the missions in West Africa; in South Africa, the Transvaal, and Rhodesia; and in Europe. It covers 588 pages, and is crowded with details which are of intense interest. The wife of Dr. Hoole took a motherly interest in the young men who stayed in their house before they left for the mission-field. She spent all the time she could spare from her family duties in promoting the interest of the missions, and in writing to missionaries' wives in lonely or perilous surroundings. She became in effect, the women's secretary of the society. She also originated and edited for twenty years the *Juvenile Offering*, the magazine for children. Work in the East soon revealed the need for women's service, but it was not till 1858 that 'The Ladies' Committee for the Amelioration of the Condition of Women in Heathen Countries, Female Education, etc.,' was formed. The story of its development and its fruitful service forms a fitting introduction to this volume. West Africa has cost the society many noble lives, but the story of the four districts—Sierra Leone, Gambia, Gold Coast, and Lagos—shows that 'the good seed of the word of God germinates quickly in the African heart. The harvest has been abundant, but that which has been gathered is a mere "first-fruit" of that which is to come.' There is urgent need for a large and comprehensive extension of educational work throughout the whole area. The chapter on Sierra Leone was the last which Dr. Findlay wrote. Part III., on South Africa, is the story of the church on wheels following the British pioneers to their new settlements and then labouring for the evangelization of the natives. It is a record of astonishing progress both in the Transvaal and in Rhodesia, and it is destined to be eclipsed by the story of the future. The last part of this notable volume traces the work in Europe, beginning with Gibraltar and Sweden and passing on to Spain and Portugal, France and Switzerland, Germany and Austria, and closing with a delightful chapter on Italy, which was largely written by the Rev. Henry J. Piggott. Some words by the Rev. William Burgess fitly close that chapter: 'Italy is a hard field, and the difficulties I met with were ten times greater than anything that ever confronted me in India; but if I were a young man I would prefer to throw myself into the battle here rather than anywhere else. It is here that the victories of the Cross will tell most on the world's welfare in the days to come.' It is a volume of intense interest, and Mr. Holdsworth is much to be congratulated on the way in which he has carried forward the work begun with such insight and enthusiasm by Dr. George Findlay.

Letters of Principal James Denney to his Family and Friends. Edited by James Moffatt. (Hodder & Stoughton. 7*s.* 6*d.* net.)

This volume is not less interesting than the letters to Sir W. R. Nicoll, which were so keenly enjoyed. They cover a wide range of theological and literary subjects; they give pleasing glimpses of home life, of holidays, and of travel, and show us how a theologian and thinker of the first rank looked on many men and things. Dr. Moffatt's Introduction gives a few of his friend's sayings which whet one's appetite for more: 'I haven't the faintest interest in any theology which doesn't help us to evangelize.' The letters are divided into four groups—letters as a student and a minister; to the Rev. J. P. Struthers; as a professor; and during the war. We see him studying hard in Germany and enjoying a day on the Elbe; we watch his devotion to his parish at Broughty Ferry; we follow his work as professor and principal with keen interest. He is never too busy to be a true friend and wise counsellor, and his verdicts on books and men have a frankness which makes one think. He is severe on Newman after reading two volumes of his sermons. 'He knows men very well, but he does not know God at all. There is a mixture in them of cowardice, almost, towards God, and domineering toward men, which provokes contempt as well as aversion.' He describes Ritschl as a true contemporary of Bismarck, 'brusque, peremptory, and occasionally insolent.' He delights in *Don Quixote*, and regards poetry as 'a higher kind of truth, and indeed the only form in which the highest kind of truth can get even imperfect expression.' The letters to Dr. George Jackson are very interesting. He envies the younger man the 'point and felicity' in his volume of sermons. 'It is a kind of preaching the exact likeness of which I have never come across, and I do not wonder that it is so attractive.' He does not like Dante, but rejoices in Homer. He is no lover of Romanism. 'The nearer you come to it the more repulsive it appears.' Pressure of work led him one year to give up preaching, but he soon had misgivings: 'Even on the score of happiness there is far more to be made out of your worst preaching than out of the most efficient committee.' It is a volume that tempts quotation, and will inspire all who read it to make the best use of their own gifts. He quotes Crabb Robinson's verdict on Goethe's autobiography, which he says gives such a picture of life as would make a person who had never lived anxious to try the experiment.

The History of the Mansion House. By Sydney Perks, F.S.A., F.S.I., F.R.I.B.A. (Cambridge University Press. 85*s.* net.)

The City Surveyor had for many years been collecting material for a history of the Mansion House, and when the war made his customary holiday in France or Italy impossible, he was able to make researches in London, Oxford, and elsewhere. Special permission was given him to search the records at the Guildhall and the Mansion House, and he found many willing helpers in his task. Near the present

Mansion House the Walbrook was probably about three to four feet wide and about the same in depth. The site was in the centre of Roman Londinium, and before the Roman wall was built was just outside the fortifications on the Western side. The Stocks Market was erected here in 1282, and let for £46 13*s.* 4*d.*, with a premium of £40. Many extracts from the Guildhall repertories and unpublished letter-books show the conditions under which butchers and fishmongers carried on their business here and the rents they paid. Interesting facts are given as to the neighbourhood before the Great Fire of 1666. St. Stephen, Walbrook, on the west side of Walbrook, as completed in 1439, measured 125 by 67 feet, and its churchyard 90 feet by 57. After the fire the open market was laid out and a statue of Charles II. erected on the north side. The Lord Mayors of early times lived in their own houses in various parts of the city. A Mansion House was contemplated in 1670, but it was not till 1737 that George Dance's plans were adopted. The estimated cost was £26,000. The account of the building and the description of the rooms will be followed with special interest, and the illustrations and plans, which number more than a hundred, are not less interesting. The volume represents long and skilled research, and will be greatly valued by all who love the city of London.

The Unseen Leadership: A Word of Personal Witness. By F. Herbert Stead, M.A. (Hodder & Stoughton. 6*s.* net.)

This is a book which stirs one's soul. Mr. Stead makes it clear that no merit or virtue attaches to the person who receives messages and mandates, but he brings forward case after case in which he has been guided to great enterprises and helped in overwhelming difficulties by the Unseen Leader. He tells us how he and his wife were led to resolve that they would obey God's call, whatever it might cost, through reading Tolstoy's account of his religion. Seven months later he resigned his pastorate at Leicester and went to read at the Bodleian. Then he saw that he must go to live and work among the London poor, and was made warden of the Browning Settlement. There his labour for working men, his pioneer work for old age pensions and social reform, were clearly pointed out by his Unseen Leader. His chapter on 'The Miracle of the Marne' describes what he calls 'the most wonderful experience of all my life,' when Christ stood before him on September 8, 1914, and assured him that the decisive step had that moment been taken by which the whole current of the war would be changed and victory secured for our cause, which was His. There are many pleasing glimpses of his brother and of distinguished personages with whom Mr. Stead's work brought him into close touch. He describes prayer as the heavy artillery which clears the way for advance, and says that it has been the most effective weapon in his whole armoury. 'The Eucharist has steadily deepened during our life in the Settlement, until the real Presence became palpably actual among us. The bestowal of Himself in bread and wine did at times save the Settlement from rupture, if not wreck.'

Seneca the Philosopher and his Modern Message. By Richard M. Gunimere. (Boston: Marshall Jones Co.)

This is the first volume of a new American series, 'Our Debt to Greece and Rome,' which will contain fifty-one or more volumes. A list is given of contributors whose generosity has made such a library possible, and the editors say in their Preface that its object is to show 'the inherited permanent factors in the civilization of the twentieth century which have resisted the effects of chance and time and have outlived the ephemeral experiences of men.' Dr. Gunimere, head master of the William Penn Charter School, seeks in this first volume to bring out the nature and extent of the influence of Seneca's philosophy. The last two decades have proved that instead of being a gossip-laden courtier Seneca was a constructive statesman, a man of originality, vitality, and power. The Roman of the Republic was a pragmatist, and was much attracted by Stoicism. Seneca became the interpreter of this 'Silver Age' cosmopolitanism. His father was a procurator of the Imperial Government, and Seneca's antecedents explain the blend in him of millionaire and ascetic, and throw light on his literary catholicism, and his attaining the highest place in Rome short of the throne through his eloquence and his Stoicism. The elder Pliny says that by the year 60 he was 'the leader in letters and the leader in government.' For the previous five years he had governed Rome as she had seldom been governed before. In 65 he died by order of Nero, who had refused to allow him to retire into private life. To Rome Seneca was a clever stylist and man of affairs; to the early Christian Fathers he was 'a thinker who struck to the root of their problems, whose language and traditions appealed to them as citizens both of Rome and of the City not built with hands. East and West could meet through the message of such an interpreter, especially along religious lines.' Stoicism was the porch to Christianity. 'Then, as now, it was the thought-force that lay nearest to our inspirational religion.' Quotations are given to show how Seneca admits into his Stoicism the theories of other schools. Dr. Gunimere indicates how he touched the mediaeval mind, how the Renaissance regarded him, and Montaigne and the Elizabethans, and closes with a chapter on 'The Modern View from Bacon to the Twentieth Century.' 'When new ideas are in the air Seneca furnishes material for the promoter and for the interpreter of progress. We noted his influence as a forerunner or an *ex post facto* advocate of the Christian religion. Montaigne, in breaking up the artificialities of a worn-out chivalry in France, draws from the Corduban as from a never-failing spring.—Petrarch's return to the classics signalized itself by close adaptation to the style of Seneca. Chaucer's English leadership, Elizabethan pioneering, the experiments of Rousseau, and the various attempts to explain philosopher-kingship during the last eight centuries—all these are indicative of a latent power which has never been sufficiently acknowledged.' One is led to speculate whether, as the modern materialistic tendency declines and the power of mind and spirit increases, the originality of Seneca's message may not again be an auxiliary force in the world's progress toward deeper Christianity. The book certainly sets one

thinking, and makes us look forward to the series as one of special promise.

The Golden Bough: A Study in Magic and Religion. By Sir James G. Frazer, F.R.S., F.B.A. (Macmillan & Co. 18*s.* net.)

The primary aim of *The Golden Bough* was to explain the succession to the priesthood of Diana at Aricia. The inquiry branched out in so many directions that the two original volumes expanded into twelve. In this abridgement the leading principles are retained with evidence sufficient to illustrate them clearly. Notes and exact reference to authorities have been omitted, but the views expressed in the last edition have not been altered. Later evidence has, on the whole, served to confirm Sir James's former conclusions or to furnish fresh illustrations of old principles. Among the Khazars of Southern Russia kings were liable to be put to death either at the end of a set term or when some public calamity, such as drought, dearth, or defeat in war, seemed to indicate a failure of their natural powers. Such instances prove that the rule of succession to the priesthood of Diana was not exceptional; it clearly exemplifies a widespread institution, of which the most numerous and the most similar cases have thus far been found in Africa. The book dwells at some length on the worship of trees, for Diana's priest bore the title of King of the Wood and had to pick the Golden Bough from a tree in the sacred grove. The work, with its ample index, now covers 770 closely printed pages, and will be a treasure indeed to those who have not had time or money to venture on a perusal of the original twelve volumes. It is one of the classic studies of old-world mythology, and we have not found a dull or needless sentence in this fascinating abridgement.

Princes of Wales. By F. Maynard Bridge. (Deane & Sons. 8*s.* 6*d.* net.)

Mr. Bridge's position in St. George's School, Windsor Castle, has given him special opportunity for preparing this volume. He made a close study of the subject just after the war, and has rightly felt that many others would be interested in such a book. He owes most of his information to the fine collection of historical works in the Royal Library at Windsor Castle. The volume is enriched by twenty portraits from prints, engravings, and photographs in the same library. After a brief account of the Welsh princes Llewellyn and David the series begins with Edward of Carnarvon, afterwards Edward II., and comes down to the present Prince, who has made himself so popular all over the Empire. Mr. Bridge has an eye for picturesque detail, and his sketches are not only true to history but full of life. The account of the three princes of our time will be of special interest. They are full of pleasant anecdote, and show how human and how full of good feeling were the present Prince and his father and grandfather. The titles of Prince of Wales and Earl of Chester are not inherited by the heir-apparent to the Crown, but are conferred by special creation. 'For some reason Edward VI.

was never created Prince of Wales, although he was heir-apparent for ten years. Charles II. was *declared* Prince of Wales.' Twelve succeeded to the throne; four were murdered; Charles I. was beheaded; the Black Prince and Henry V. were worn out by their campaigns; three died young from mysterious diseases; one died from a blow by a cricket ball. George V. and his son are still with us. The book ought to be in great favour as a school prize, and every boy will count himself happy to get such a treasure.

A Wanderer's Log. By C. E. Bechofer. (Mills & Boon. 8*s.* 6*d.* net.)

Mr. Bechofer was born and brought up in London, and his chapter 'In Rural England' describes his search in and around Petersfield for his mother's kinsfolk, the Durmans. At the age of fifteen his writing of poetry and championing of advanced causes led his father to send him abroad 'to knock the nonsense' out of him. Germany did not answer the purpose, and in November, 1911, within a few months of his seventeenth birthday, he was on his way to the East. He had read much about India and spent nearly two years wandering round the country, chiefly in the company of Indians of various races and creeds. Besides British India he visited the ruins of older European civilizations, such as Goa, where the Great Square, once surrounded by the most magnificent cathedrals and churches in all the East, is now a jungle, and the churches, with few exceptions, are in ruins. Mr. Bechofer knows Japan well, and had some amusing experiences at a village inn, where the landlady's daughter soaped him carefully all over and rinsed him down. It is all picturesque and seems to come to life before one's eyes. But the chapters on Russia will be read with special interest. To master the language Mr. Bechofer engaged himself as tutor to the younger son of a wealthy widow, who tyrannized over her family and carried on an intrigue with a Swiss tutor who was in her service. It was the end of 1914, and the author had been medically discharged from the Army. He could scarcely have stumbled into a more sinister environment, yet despite all he was fairly happy. He found Russian not difficult to learn if one heard it spoken, and in two or three months knew enough to get about. After visiting Kiev he found his way to some Russian friends in the Caucasus, where he had some startling experiences. He first knew Moscow in 1915, when it was a splendid and animated town. Six years later it was like a city in a war zone occupied by hostile troops. In Petrograd he called on Rasputin and does not forget that he was the only Englishman whom Rasputin ever kissed. 'I found him shrewd and possibly hypnotic, but neither clairvoyant nor wise. And this, I think, is probably the true estimate of Rasputin.' In the autumn of 1919 Mr. Bechofer went to follow General Deniken's campaign against the Bolshevists. The world has probably never seen a place where human feelings were so highly strung as at Rostov. It was not clear whether Denikin would capture Moscow and drive out the Bolshevists, or whether they would capture Rostov and drive him out of Russia. 'In Rural England' has a quiet charm which is a relief indeed after the stormy scenes in Russia. The book has some excellent illustrations, which add much to its interest.

A History of the Diocese of Exeter. By the Rev. R. J. E. Boggis, M.A., B.D. (Exeter: Pollard & Co.)

It is a quarter of a century since the only other history of the Exeter diocese appeared. That has long been out of print, and the author was not able to consult many important original authorities. Mr. Boggis therefore undertook the preparation of this work at the request of the Bishop, and has brought it down to the year 1900. Events in Cornwall are not carried beyond the founding of the See of Truro in 1876. The record opens with the work of the first missionaries and the story of early Christianity in Cornwall and Devon. Leofriec, the first bishop of Exeter, had been chaplain to Edward the Confessor, and was in favour with the Conqueror. He died in 1072. His successor Osbern held the see for thirty-one years. The population of Devon was about 100,000 at the time of the Domesday survey, but little more than half of the land was under cultivation. The rest consisted chiefly of forest. The Norman Conquest led to a wide extension of the monastic system. There were forty-two religious houses in Devon and twenty in Cornwall. To these Mr. Boggis devotes an interesting chapter. Then he comes to the Norman Cathedral, which the third bishop, William of Warelwast, began to rebuild in 1112. Bishop Marshal finished it in 1200. Grandisson, consecrated to the see in 1327 at the age of thirty-five, adorned the west front with a beautiful stone screen. Of its sixty-six statues in two tiers, the central ones in the lower tier are believed to have been due to him and the others to Bishop Brantynham. Grandisson was a strong churchman who championed the rights of his clergy and the poor, and set his face against all that seemed opposed to morals and true religion. The work of his successors is described with illuminating detail, and there are chapters on the Reformation period and the spoliation of the church. The account of John Wesley in the West is excellent, though it is not correct to say that he held and recommended apostolical succession 'throughout the last fifty years of his life.' The closing chapters on 'The Victorian Age' and 'Churches and their Treasures' will be eagerly studied. The four-storied church tower at Hartland is most impressive for position and structure, but that of Chittlehampton, with its many-pinnacled buttresses and large belfry windows, takes the palm for beauty. The volume has 640 pages, with ample index, bibliography, and chronological table. Such a record will be hailed with delight, not only by the Exeter diocese but by all students of English Church life.

The Church of the Holy Sepulchre. By the Rev. H. T. F. Duckworth, M.A. (Hodder & Stoughton. 10*s.* 6*d.* net.) Professor Duckworth holds that somewhere in the area of the buildings collectively known as the Church of the Holy Sepulchre the Crucifixion and the Resurrection took place. This means that the tradition of the Church at Jerusalem in the first three centuries as to the sites is in the main trustworthy. In this volume the topography and history of the holy sepulchre are studied under the Roman Epoch (A.D. 30–630); the period from 630 to 1010; from 1010 to 1240; and from the thirteenth century to modern times. The work is a careful

survey of the history of the site and the successive buildings erected upon it. The work owes much to George Williams's *Holy City*, which was published more than seventy years ago but is still of first-rate importance. We wish a chapter had been added as to the present appearance of the church, but the plans of the successive buildings and photographs of the south view and the sepulchre shrine will be studied with much interest.—The latest addition to the compact and reliable Blue Guides is that for *North-Eastern France* (Macmillan & Co., 10*s.* net). It covers the country lying north-east of a line running roughly southwards from Boulogne, through Paris, to Lyons. This includes the battle area, the restored lands of Alsace and Lorraine, the provinces of Burgundy and Franche-Comté, the French Vosges, and the French Jura. Major-General Sir F. Maurice's illuminating sketch of the British campaigns in the west and the summary of the American operations, which appeared in the guide to Belgium and the Western Front, are repeated, with a supplementary sketch of the French campaigns. Much of the material is drawn from two volumes of a new French guide, but this material has been added to by personal visits to France and information drawn from local sources, and all has been re-edited and re-written with a view to the requirements of English-speaking travellers, for whom much 'practical information' has been added as to railways, motoring and cycling, hotels and restaurants, approaches from England, &c. The table of principal sights, with days on which museums and galleries are open, is very useful, and the 'Historical Sketch of France' gives a compact survey of the story of France from the Roman period to our own day. The pages devoted to Amiens and its cathedral, which marks the zenith of thirteenth-century architecture, are of great interest. Paris has a guide to itself, but the section devoted to the city here gathers together its chief features in a few crowded pages. The Blue Guides are the best handbooks for tourists, and nothing of importance seems to have escaped the vigilance of Mr. Muirhead and his staff.—*Here and There among the Papyri*. By Professor George Milligan, D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.) This volume is dedicated to Dr. James Hope Moulton as a thankoffering to a beloved fellow labourer. It is addressed to the wide and ever-increasing public who are keenly interested in the bearing of the papyrus discoveries. The way the papyrus was prepared for writing is explained, and the facts as to the discovery of the papyri and the clue to their significance, which we owe to Deissmann. He and Dr. J. H. Moulton made it clear that the Greek of the New Testament was the ordinary vernacular Greek of the period, the language of everyday life, as spoken and written by the ordinary men and women of the day. Extracts are given from the papyri which throw light on the social and family life of the times. It is a book which has been much needed, and from it and Dr. Moulton's *From Egyptian Rubbish-heaps* English readers can gain a full and most instructive account of a really enthralling subject.—*The Autobiography of Countess Sophie Tolstoi*. (Richmond: Hogarth Press. 4*s.* net.) This is a pathetic document. It shows how the happiness of Tolstoi's earlier married life was clouded by his wife's loss of mental balance and his own yearning for escape from the world. The Countess describes her own youth,

her marriage, her care of a large family, and her eager interest in her husband's work. She was a bride in her eighteenth year, and 'only vaguely realized the importance of the husband whom I adored.' Forty-eight years of marriage was a long road, and Tolstoi was a whole world in himself. His wife endured agonies when he threatened to take his life or to leave his family. It was difficult, she says, to discover the causes of his despair or to believe in them. Nothing satisfied him. 'It was as though his inner eye was turned only to evil and suffering, as though all that was joyful, beautiful, and good had disappeared. I did not know how to live with such views; I was alarmed, frightened, grieved.' The account of the wife's exclusion from Tolstoi's death-bed is tragic.—*Tom Bryan, First Warden of Fircroft.* By H. G. Wood and A. E. Ball. (Allen & Unwin. 5*s.* net.) Mr. Bryan was born in Leicester in 1865, and after education at Glasgow University and Bradford Theological College became Mr. Herbert Stead's colleague at the Browning Settlement. He served as Labour Mayor for Southwark. From Walworth he went to the Friends' Settlement at Woodbrooke in 1903, and five years later took charge of the new Settlement at Fircroft, which had grown out of the Adult School Movement. He had studied under Edward Caird and belonged to the idealist school of the Cairds and T. H. Green. His admirations and enthusiasms made a great impression on the men to whom he lectured, and presented ideas in a way that stirred the will and affections as well as convinced the mind. The volume is a loving record of a devoted and fruitful life.—*Everyday Life in the New Stone, Bronze, and Early Iron Ages.* Written and illustrated by Marjorie and C. H. B. Quennell. (Batsford. 5*s.* net.) The writers of this 'Everyday Life Series' have struck a rich vein, and they are working it well. The story is not merely instructive; it is really entertaining, and the illustrations are very attractive. Boys and girls and their parents will eagerly read this volume.—*The Firebrand of the Indies,* by E. K. Seth-Smith (S.P.C.K., 2*s.* 6*d.* net), is 'A Romance of Francis Xavier,' beginning with his brilliant student days in Paris and closing with his death at Sancian. It is a picturesque and vivid sketch which will delight all who treasure the memory of the great missionary apostle.—*Hindu Gods and Heroes.* By Lionel D. Barnett, M.A., Litt.D. (John Murray. 8*s.* 6*d.* net.) The view presented in this important volume of the *Wisdom of the East* is that the religion of the Aryans of India was essentially a worship of spirits which could not be digested into great gods, and have therefore disappeared, or remain as mere Struldbrugs. The Vedic Age thirty centuries ago is vividly described in the first chapter. The priesthood of to-day is becoming more and more indifferent to the personalities of the gods, when they have preserved any; the conception of a single universal Godhead is arising. 'The Age of the Brahmanas and Upanishads' shows how Krishna came to be regarded as a half-divine hero and teacher, and the god of his church. The final chapter on 'The Ethics, and Later' is followed by an instructive summary. The history of a god is mainly moulded by the growth of the people's spiritual experience and the character of its religious teachers. The gurus and their congregations have made the history of their deities, recasting the gods ever anew

in the mould of man's hopes and strivings and ideals.—*Buddhism in the Modern World*, by K. J. Saunders (S.P.C.K., 8*s.*), is based on twelve years of somewhat intimate study of Buddhist countries. Professor Saunders has found much that is degenerate mixed with much that is very noble, and he seeks to estimate the living forces of the religion rather than to emphasize its weaknesses. He gives an account of the religion in Southern Asia, Japan, and China. In the Jesus of history the Buddhists of China and Japan are 'finding a Norm and a Vision of God which makes their old ideals real and vital, and which purifies their idea of God.' The gospel is leavening Asia and giving new life and abundant life. The book is very suggestive.—*Australia and Reunion.* (London: Australian Book Company. 8*s.*) This is the official report of a Reunion Conference held at Sydney last March between representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches. The Lambeth Appeal is given and papers and discussions on 'Episcopacy,' 'Ordination,' 'Possibilities of Immediate Action,' and 'The Creed,' which were both outspoken and broad-minded, are reported at length.—*Japan in Transition.* By Loretta L. Shaw, B.A. (Church Missionary Society. 2*s.* 6*d.*) This is a small book, but it gives a remarkably clear account of life in Japan, and shows that the country is passing through a spiritual conflict, upon the issue of which her future greatness depends. The women of Japan are not a whit behind the men in organizing and administrative power, and they owe a great debt to the Missionary Societies which have held steadily to their ideal of better education for women. Japanese Buddhists are imitating the activities and methods learned from Christians. Miss Shaw describes the methods of Christian work and gives sketches of a few of Japan's Christian leaders. Some capital illustrations add much to the interest of a striking little volume.—*The Magic Dog.* By the Rev. G. C. Beach, M.A. (C.M.S. 1*s.* 6*d.*) A sight at Maskelyne & Devant's lays the basis for a child's mysterious set of visits to various mission-fields. It is admirably done, and small folk will learn much from it about missionaries and their work. Numerous etchings add to the charm of the tour.—*Trade and Industry of Finland.* (Helsingfors: Simelius.) The Introduction to this stately volume supplies much information about Finland and its people. Its history is traced, and an account is given of its chief industries, its banking, its commerce and traffic. This is followed by descriptions of the chief banks, insurance companies, and industrial companies, with portraits of their general managers and other officials and views of the buildings. The volume does great credit to the enterprise of the business men of Finland and will help to make them known to commercial men all over the world.

GENERAL

Six Famous Living Poets. Introductory Studies, illustrated by Quotation and Comment. By Coulson Kernahan. (Thornton Butterworth. 12*s.* 6*d.* net.)

THE poets are just those about whom the general reader wants to know more. The studies are critical in the best sense; warmly appreciative of beauties of thought and phrase; lighted up by pleasant incident from a wide literary experience; and full of biographical and historical detail. How true this is of Mr. Masefield: 'I do not question his physical health, but some of his poems seem to me to indicate a too self-conscious "nerviness," of which the violence, which he mistakes for power, and the over-anxiety to emphasize, seem to me to be signs.' The account of Rudyard Kipling is 'a personal appreciation, not a criticism in any academic sense,' but that only adds to its interest. 'He writes fearlessly and with Shakespearean outspokenness.' High praise is given to Sir Harry Newbolt's Clifton song, *Vitai Lampada*. 'He is incapable of twisting or faking the facts of life, of picturing any one or anything other than that one or that thing is. Whether as a poem or a call to patriotism, one may speak of it as "direct" as a sword-thrust.' Mr. Kernahan does not give him first rank, because he does not find in his work evidence of great imaginative gifts, but he is a 'man of the noblest ideals, of intense spirituality, of exquisite refinement.' Special attention is given to Maurice Baring's dramatic work. Not to know it is 'a heavy and grievous loss.' He has travelled widely and is an authority on Russia, and his beautiful verses in memory of Lord Lucas and Julian Grenfell and his exquisite love-poems are quoted in Mr. Kernahan's appreciation. The work of Alfred Noyes is marked by intense spirituality. To him 'the Cross towers the heavens from nadir to zenith, and spans with outstretched arms God's visible and invisible world.' John Drinkwater 'speculates, meditates, ruminates, but only rarely illuminates,' and this, the critic thinks, is due to a vein of self-consciousness. He writes his greatest poetry when he forgets himself and his art, as in the perfect picture *Of Greatham*. The six portraits are a valuable addition to the appreciations.

The Comedy of Errors. (Cambridge University Press. 6*s.* net.) The fifth volume of *The New Shakespeare*, edited by Sir A. Quiller-Couch and John Dover Wilson, deals with one of the earliest of the plays. The editors give reasons for fixing the date to 1591–2 and discuss its debt to Plautus, of whose *Menaechmi* a somewhat full abstract is given. 'Shakespeare has two pairs of twins instead of one pair, with whom Plautus is content. He discloses his propensity for infusing romance into each or every "form" of drama; that unique propensity which in his later work makes him so magical and so hard to define. But as yet farce and romance were not one "form" but two separate stools; and between them, in *The Comedy*

of Errors, he fell to the ground.' The editors, however, add that they have never seen it on the boards for it is seldom staged. Certain passages show, even in the farcical episodes, 'the born poet, the true romancer, itching to be at his trade.' The account of the copy for the play, the notes upon special passages, its stage history, and the glossary, are the best helps a student can find. They are full of valuable information presented in the most compact form.

An English Anthology of Prose and Poetry. Compiled and Arranged by Sir Henry Newbolt. (Dent & Sons. 10*s*. 6*d*. net.) We are glad to welcome a second impression of this fine anthology, which is arranged to show the progress of our language and literature as the gradual gathering of many tributaries into one stream, or of many characters and influences into one great national concourse. The writers appear not according to date of birth but at the time when they made their decisive appearance. Wherever the anthology is opened all the effective content of the literary mind at that date lies on the left hand, and on the right all that was to come. The inclusion of prose as well as poetry adds to the value of the selection. It begins with the anonymous 'Cuckoo Song,' dated about 1226, and moves on to Robert Bridges and Mary Coleridge. Such an anthology helps us to keep our finger on the pulse of English literature during six hundred years, and gives a wonderful view of the achievement and development of those memorable centuries.—*A Kipling Anthology in Prose* (Macmillan & Co., 6*s*. net), and *A Kipling Anthology in Verse* (Methuen & Co., 6*s*. net), make a delightful pair of volumes, bound in green cloth, gilt lettered, and printed in type that it is a pleasure to read. The grouping in sections is well done and adds much to the interest of each anthology. The pieces vary in length, but each has its point or its picture and each reveals the hand of a master. The poems are as full of force and beauty as the prose. They are arranged in eleven groups—'The East,' 'Lyrical,' 'Sea Pieces,' 'Adventure,' 'People and Things,' 'England,' 'Songs of Empire,' 'Warfare,' 'Portraits,' 'Moralities,' 'Songs from English History.' Many of the verses have become national possessions, and it is no small pleasure to turn the pages and revive the stirring memories with which they link themselves. The volumes will be happy rivals and will be warmly welcomed wherever they go.—*Voices on the Wind: An Anthology of Contemporary Verse.* (Merton Press, 11 Gresham Street). Mr. Fowler Wright has endeavoured as editor of *Poetry* to give publicity to good work of every kind, and has compiled this volume with the same breadth of recognition. There is much variety of subject and of treatment. Some of the narrative poems are very happy. Mr. Wright's 'Songs of Bilitis' are good work, and the ballads appeal to the sense of mystery. 'The Still-Room Maid' is a vivid little thing.

The Abingdon Press, New York, is publishing many books of special value. One is *James W. Bashford: Pastor, Educator, Bishop*, by George R. Grose, President of De Pauw University ($2 net). John R. Mott regarded him as 'one of the outstanding national and international Christian statesmen of his generation.' His home life,

college training, his work as pastor, President of Ohio Wesleyan University and Bishop in China, are well told by his old friend. Bashford's devotion and unselfishness were never-failing. All the enterprises affecting human happiness and progress strongly appealed to him, yet he never lost his touch with the spiritual world.—*Christian Citizenship*, by Bishop McConnell (75c. net), is the first volume of 'Studies in Christian Living.' It discusses such subjects as the social gospel, an educated citizenry, productive labour, Americanization, etc., in short paragraphs, and gives a set of questions at the close of each chapter. It will do much to promote intelligent citizenship.—*Home Lessons in Religion*, Vol. II, for the four and five-year old, by Samuel and Mary Stagg ($1 net), has lessons for fifty-two weeks. To each day of the week is assigned a story, prayer, and something to do. The introduction gives many wise suggestions on how to promote home religion and how to use this manual, and a long list of suitable reading for the parents is furnished. The Abingdon Press is doing great service by such volumes as this.—*Betty May*, by Helen P. Hanson ($1 net), outlines the training of a child up to its third year. It is vivacious and pictorial—a family record in which Betty May captures one's imagination as well as one's heart.—*The Lesson Handbook for* 1923 (35c. net) is the most complete and compact manual for Sunday-school teachers, full of suggestive matter skilfully packed and presented.—*Everyday Lessons in Religion*. By Clara B. Baker. *Teachers' Manual*. ($1.25 net.) *The Bow in the Cloud*. (65c. net.) *The Star in the East*. (60c. net.) These Bible readings for school use are interspersed with poems that will please children and have excellent full-page illustrations. The *Teachers' Manual* suggests modes of treatment and subjects for conversation. The books do great credit to the editor and publisher as well as to Miss Baker. They will be a treasure both to teachers and scholars.

Political Ideas of the American Revolution. By R. G. Adams, Ph.D. (Trinity College Press, Durham, N.C. $2.) This volume is the first of a series published by Trinity College under the auspices of its Committee of Research, and it is hoped to include in the series various works by members of the college staff. Dr. Adams, the Assistant Professor of History, here gives a study of Britannic Imperial history in the period from 1765 to 1775, when the American colonies were struggling to become self-governing dominions. The problem of colonial dependency is stated in a way that shows how difficult it was to define the relationship between the component parts of the Empire. The views of representative men are given, and the story of the taxation controversy is suggestively retold. Chapters are given to James Wilson's place in the science of jurisprudence, to limiting and dividing sovereignty, and to the relation to modern thought. Dr. Adams thinks that the question of independence might never have arisen but for Britain's insistence that no line could be drawn between absolute subjection and absolute independence. The social and economic divergence of Britain and her overseas colonies had by 1765 become 'so manifest as to demand a reorganization of the Empire based upon the facts of the economic

world. But Englishmen seemed to find it difficulft to grasp the ideas that authority must be distributed and that law must be sovreign.'

Essays on the Depopulation of Melanesia. Edited by W. H. R. Rivers, M.D., F.R.S. (Cambridge University Press. 6*s.* net.) Sir Everard im Thurn's preface points out that these essays are well fitted to focus attention on the problems caused by the inter-relations of white men and natives, and to suggest how the mistakes of the past may be remedied. The main cause of failure has been want of understanding of the islanders and of the immense difference between their culture and ours. The receipt of an essay on 'The Depopulation of Melanesia,' by the Rev. W. J. Durrad, and another on 'Decadence and Preservation in the New Hebrides,' by Dr. Felix Speiser, led to the production of this volume. Mr. Durrad served for many years in the Melanesian Mission, chiefly in the Torres and Banks Islands; Dr. Speiser spent two years in Melanesia, chiefly in the New Hebrides. Five other papers are added, also written by those who know the actual state of things from residence in Melanesia. The editor discusses the psychological factor, and urges that the natives should be given a real interest in the economic development of the country. The book is one of great practical importance and is marked by ample knowledge and sound judgement.

Great Philosophical Problems. By James Lindsay, D.D. (Blackwood & Sons. 10*s.* 6*d.* net.) This volume is supplementary to *A Philosophical System of Theistic Idealism.* Dr. Lindsay gives more extended treatment to certain subjects which could only be touched upon in the larger work. It deals with 'The Greatest Problem in Value'; 'The Ethical Value of Individuality'; 'The Character of Cognitive Acts'; 'Rationalism and Voluntarism'; 'The Ontological Consciousness'; 'Philosophy and Faith'; 'The Unity of God and Man'; 'The Ethics of Some Modern World-Theories'; 'The Phenomenology of Pain.' It is a volume of great interest to all philosophical students, and it handles difficult questions in the most lucid and suggestive fashion.

The History of Don Quixote de la Mancha. By Miguel de Cervantes. (Constable & Co. 21*s.* net.) This superb illustrated edition is based on Thomas Shilton's translation of 1620, 'which surpasses all other English renderings in ease, confidence, and naturalness.' The first part only is here given, with omissions of some independent short stories and condensations which bring the work into reasonable compass. Mr. J. B. Trend writes of Cervantes and his masterpiece as only an acknowledged authority on Spanish life and literature could have done. Sancho Panza does not appear till the seventh chapter, but he it is who has made Don Quixote immortal. The knight can talk to him whilst we listen, and through his eyes we watch Don Quixote in action. 'The reader himself, like Sancho, can follow the ingenious gentleman until he almost believes that he is sane after all and that the dream will come true.' M. Jean de Bosschère, who won a great reputation in Europe before the war and whose genius has since become recognized in England and in America,

supplies a frontispiece in violet, blue, orange and gold, twenty-four coloured plates on coloured paper, and sixty-one black and white drawings in the text. The story, with its tragedy and pathos, its dignity and its ludicrous elements, exactly suits the artist's gifts. There is an ingenuity and a fertility, a delightful grotesqueness, which really enhances the interest and pleasure with which one follows the fortunes of the immortal knight and squire. Nothing could more perfectly match the great romance.

The Cathedral. By Hugh Walpole. (Macmillan & Co. 7*s.* 6*d.* net.) There is no doubt of the power and the vivid interest of this story. Every phase of life in the little cathedral town of Polchester seems to lay hold of the reader as though he were mixed up with the fortunes of Archdeacon Brandon and his family, and shared in all the affairs of the Cathedral. The archdeacon is like a little prince when the story opens, but trouble after trouble and reverse after reverse falls upon him, till everything that he had loved and championed seems to be a wreck. We cannot help feeling that his wife's conduct is unnatural, but his daughter emerges as her father's chief support and comforter. Canon Ronder is Brandon's evil genius, and Mr. Walpole's skill is manifest in this subtle study of character. The book is absorbing, and its literary beauty and force make it a real work of art.—*If Winter Comes*, by A. S. M. Hutchinson, has had a wonderful popularity on both sides of the Atlantic, and a careful reading convinces one that it deserves its good fortune. Mark Sabre has his little foibles, but he is a hero, as he proves when he takes pity on poor Effie and gives her and her baby an asylum when even her own father sets his face against her. His wife is as ungracious as woman could be, but Lady Tybar is enough to make the fortune of any book, and Mark gets his sunshine unclouded at last. The story has many striking scenes, such as the death of Mrs. Perch and the inquest on Effie.—In *This Freedom* Mr. Hutchinson has taken another line. The little maid who has come to regard men as superior beings, becomes a noted business woman, and though she falls in love at last, she goes daily to her office. That robs home of wife and mother, and her three children pay dearly for the loss. It is a book with a purpose. Rosalie sees her duty at last, but two of her children are dead and one has brought disgrace on the family name. It is a powerful domestic story which will do much to surround home life with its rightful halo. Both books are published by Hodder & Stoughton at 7*s.* 6*d.* net, and make very attractive volumes in their crimson cloth covers.—*The Enchanted April*, by the author of *Elizabeth and her German Garden* (Macmillan & Co., 7*s.* 6*d.* net), is the story of four ladies who spend a holiday in a mediæval Italian castle on the shores of the Mediterranean. It is wonderful how the beauty and the sunshine of their retreat transform the three older ladies and bring their restfulness to the beauty of the party, young Lady Caroline Dester. Two of the ladies' husbands fall under the spell of the place, and one only hopes that they will all keep it up when they get back to London. There is wit and humour in the story, and the charm of the scenery which works so subtly on the visitors can be felt even in these pages.—*Ovington's Bank*, by Stanley

J. Weyman (John Murray, 7*s.* 6*d.* net.), is a story of the days of the railway mania as it affects investors in an old county town. The banker is a self-made man, and deserves the success he has gained, but the run on the bank nearly brings it to the ground. The two young men who fill the chief place in the story—the squire's nephew and the banker's son—form a study in contrasts, and the old Tory squire is a powerful study. It is a book that keeps one's interest on the stretch from first to last, and its descriptions of men and things are drawn with Mr. Weyman's rare skill. The account of the run on the bank is enthralling.—*The Road to Romance.* By Andrew Soutar. (Murray. 7*s.* 6*d.* net.) The Sussex Downs and the terrible snow trail to Archangel are the scenes where this story is laid. Matthias Crone does not believe in any one save himself, but his two daughters are charming. It is an enthralling story, and one that strikes out a line all its own.—The new uniform edition of Herbert Strang's stories for boys just issued by Mr. Milford will be immensely popular. The books are bound in strong and neat cloth covers, with a medallion shaped design on the front which varies for each story. The full-colour wrappers with their striking pictures arouse expectation, and the five illustrations for each volume are very effective. There is a pleasing variety of scene in the first six stories. They have had a wonderful vogue in Great Britain and other parts of the world, and they well deserve it. They are a school for honour and pluck and resourcefulness, and boy readers will learn here to make the best of circumstances and to be true gentlemen in doing it.—*Elley and Kangy.* By H. L'Estrange Malone. (Epworth Press. 1*s.* 6*d.* net.) This is an animal story for children, and a racy one it is. The friendship between the elephant and the kangaroo is described with wonderful ingenuity, and will keep young folk excited to the last page.—*Ben Gold.* By Robert Brymer. (Allenson. 6*s.* net.) A story of Christian work in a London slum. Ben is trained as a pugilist, but ends as a city missionary with a wonderful gift of reaching the roughest men and women and leading them to live better lives. It is a well-told and in some parts a thrilling tale.—Three welcome additions have been made to the Rex Series for Boys (Epworth Press, 2*s.* net.)—Dean Farrar's far-famed *St. Winifred's: or The World of School;* W. H. Kingston's *Peter the Whaler*, with its thrilling adventures in the Arctic regions; and Mayne Reid's *The Rifle Rangers: Adventures in Southern Mexico.* They are bound in very attractive covers with a neat jacket, and will have a great welcome from young folk.—*East Lynne.* By Mrs. Henry Wood. (Epworth Press. 2*s.* net.) Both binding and type make this reprint very attractive. The story has not lost its interest though it was published sixty years ago, and is full of exciting scenes.—*Children's Stories.* By Phoebe S. Smith. (Amersham: Morland. 2*s.* 6*d.* net.) Five short stories about a spider, a set of tea-things talking together after a party, a baby bluebottle, a pony and a donkey, and a talk between two codfish. It is a quaint and amusing work.

Shadows on the Wall. By F. W. Boreham. (Epworth Press. 5*s.* net.) 'By way of Introduction' Mr. Boreham says: 'The figures that float across these pages are like shadows dancing on the wall. They show

that life is crowded with *realities* and flooded with *radiance*, for without *substance* and *sunshine* there can be no shadows.' He arranges his matter into three parts, each containing seven essays. Mr. Boreham's treasures seem exhaustless. He grips our attention with 'The Glory-box,' with its freshness and tenderness, and he holds us in a state of pleasurable excitement till 'The Scarecrow' in the garden becomes an object-lesson in courage and hope. 'The grim figure that men call death is a scarecrow, that is all.' This is one of the choicest volumes in the fascinating Boreham library.—Other volumes from the Epworth Press are *The Pilgrim's Way*. By W. Bardsley Brash, B.D., B.Litt. (2*s*. net.) The pilgrim spirit was never more needed than to-day, and this little book makes it so alluring that every reader will want to set his face toward the sunrising. Mr. Brash has an artist's touch, and gives many a glimpse of the treasures of literature bearing upon his theme. It is art with a soul in it.—A fourth edition of *The Astronomy of the Bible*. By E. Walter Maunder, F.R.A.S. (5*s*. net.) Bible students will prize this volume, which throws light on many passages which are not dealt with in commentaries. Its thirty-four illustrations add much to its interest and value.—*The Flowers and their Story*, by Hilderic Friend. (4*s*. net.), is a new edition of a charming introduction to botany. The eight coloured plates are produced with much skill, and the 188 photographs add greatly to the interest of a book that will lead many to cultivate this delightful branch of nature study.—*The Church and the Drink Evil* (1*s*. 6*d*. net.) gives four lectures delivered at the High Ashurst Summer School by Mr. Evans, Surgeon and Lecturer in Surgery at Westminster Hospital, who deals with the consequences arising from the drinking of alcohol, and by Mr. Carter and Mr. Benson Perkins. There is much material here for the temperance advocate, and 'The Responsibility of the Church' is brought home powerfully in the closing lecture by Mr. Carter. The Foreword by the Bishop of Croydon admirably sums up the scope and purpose of the book.—*A Book about Railways*. By Ernest Protheroe. (2*s*. net.) This is the first volume of The Book About Series, and gives facts about railway engines and the working of trains which all boys want to know. It is written in a way that tempts one on from page to page.—*A Book about Ships* (2*s*. net.) ranges from the Ark to the Great War. Sailing ships, steamers, liners, and the ships that played so memorable a part in the Great War—Mr. Protheroe has much to say about them all in this stirring little book. It has some capital illustrations.—The Methodist Diaries and Calendars for 1923 range in price from 1*s*. 6*d*. net for the handy Vest Pocket Diary to 2*s*. 9*d*. for the Minister's Pocket Book, with schedules for membership, collections, &c. They are strong, light, and well adapted by wide experience to all the wants of ministers and laymen.—*Poultry* (*Light Breeds*) *and How to Know Them*. By Edward C. Ash. (2*s*. net.) The main points and differences between various breeds of poultry are here put clearly and concisely, with useful notes as to food, rearing chickens, &c. The illustrations opposite to each page of text are very well produced.—*Beauty for Ashes and Other Poems*. By Hilda Roseveare. (2*s*. 6*d*. net.) This is a collection of true poetry in varied measure and on many themes. Sometimes a big

thought is packed into a single verse; at other times we have a short set of musical verses; some are historic portraits; others chronicle happy experiences such as the 'Foreign Sailings' with its voyage from Rangoon. It is really good work which it is a pleasure to read.

A Sunday School in Utopia. By the Rev. E. F. Braley, M.A., LL.M. (Macmillan & Co. 5*s.* net.) This manual of psychology and method for the Sunday-school teacher ought to be in the hands of all workers in this field. It represents nearly fifteen years of practical experience and is marked by insight and sound sense. The relation of the Sunday school to other branches of the national system of education is brought out, and many hints are given as to the way in which the best results may be attained. It is the most useful book we have met for teachers.—*Some English Rural Problems.* By M. Sturge Gretton (Student Christian Movement. 4*s.* net.) These seven essays deal with the urgent situation in village communities and make various practical suggestions for its amelioration. The writer is a Justice of the Peace and appointed Member of the Agricultural Wages Board Committee for Oxfordshire. She has given years to the study of her subject, and has been in close touch with village folk.—*The Disadvantages of Being a Woman.* By Grace Ellison. (Philpot. 2*s.* 6*d.* net.) The writer's extensive travel and her work among the women of Turkey during the war, give her a right to be heard on such a subject as this. She holds that woman as a force has been, and is being, mishandled by many a clumsy engineer. What woman now needs is 'more humanity, more common sense, and more of the Latin charm. If she works as man's antagonist she will be beaten back steadily.' This is a timely and sensible discussion of a very important question.—*Are Temperance Reformers Cranks?* By the Viscountess Astor, M.P. (Student Christian Movement. 4*d.*) A clear, well-reasoned paper which shows that the drink problem needs the best brains of the country; the thought of all intelligent men and women; the expert help of the political philosopher, the social worker, the economist, and above all the energy and keenness of younger people.—*More Sunbeams* and *Who told you that?* (Stanley Paul & Co. 2*s.* 6*d.* net each.) These are store-houses of racy jokes and anecdotes intended to produce a good laugh, and they are so full of fun that every page has real sunshine in it.—*Youth in the Universities.* (University Union, Malet St., 6*d.*), is a paper by Ivison S. Macadam which traces the growth of international organization among students and clearly describes the nature and objects of the Union.—*The Mouse that Stopped the Train.* By J. E. Parsons. (Allenson. 3*s.* 6*d.* net.) These stories appeal to the imagination in a way that will arrest attention and fasten many a happy lesson on the memory of young folk.—*The Stundist in Exile, and Other Poems.* By William Fetler. (Morgan & Scott. 3*s.* net.) This Russian pastor has found courage and faith burning brightly in Siberian exile and Bolshevist torture-chamber. He traces the Stundist in exile and has many simple little poems on 'Return to God,' 'Service,' 'Christian Home,' 'Russia,' and other themes. The prose Epilogue by Barbara Fetler gives an interesting account of 'Easter in Russia.'

Periodical Literature

BRITISH

Edinburgh Review (October).—General Sykes in 'Air Defence' shows the immediate necessity of a scientific survey of all aspects of defence—navy, army, air. We need a supreme Ministry of Defence. Consolidation is imperative. Dean Inge writes on 'The Nineteenth Century.' Its boasted progress was almost exclusively environmental. It thought bad institutions were responsible for human degradation. If the organization of economic and social life is to be taken in hand in earnest, nature and nurture must both receive due attention. 'The nineteenth century will be counted by historians the climax of British power and prestige. But there are other triumphs of a still nobler kind, in which we may show ourselves worthy of our glorious past. The quality of our posterity should be our chief consideration. "Keep the young generations in hail, and bequeath them no tumbled house."' The editor has an important article on 'Labour Disillusionment.' There is no robbery on either side if the game is fairly played between Capital and Labour. It only comes in 'when the labourer fails to give a fair day's work for the agreed wage, or when the capitalist deals dishonestly either with the labourers whom he employs or with the customers to whom he sells.'

Hibbert Journal (October).—The interest of readers is well sustained in the varied contents of this number, though there is no article of outstanding importance. Professor Baillie, in dealing with the 'True Ground of Theistic Belief,' contends that the theistic view of the universe rests upon faith, and that it is 'to a deepened experience of life, rather than to the discovery of a more irrefragable argument,' that we must look for the strengthening of faith. Mr. Austin Hopkinson, touching on the same subject from an entirely different point of view, holds that the current arguments of mathematicians on relativity have not 'reduced God to an equation' but have 'confirmed the traditional belief that the knowledge of God can be attained, not by any process of reasoning, but only by what we may term revelation,' since 'the quest of truth through reason is a Sisyphean task.' Two articles on Eastern religion are informing and suggestive, especially the former of the two—'The Heart of Hinduism,' by S. Radhakrishnan and 'Karma and Liberation,' by C. Johnston. A pair of articles on another subject illustrates one theme from opposing points of view—'Religion and Business,' by Mr. R. H. Tawney, who discusses Luther's attitude to social questions, and 'God and Mammon,' by Mr. J. A. R. Marriott, who objects to the identification of modern Capital with 'Mammon.' In 'Antitheses in Christianity' Mr. J. R. Mozley protests against the idea that persecutions by the Christian Church based on belief in an eternal hell represent the essential spirit of the Christian religion. A lively

article on 'Dickens and Meredith' is from the pen of Dr. James Moffatt, who takes all literature for his province and here shows his thorough familiarity with one branch of it, pointing out the similarities and contrasts between two great novelists. Professor B. W. Bacon does not provide much help for students in his paper on 'Parable and its Adaptation in the Gospels.' On the other hand, the account of 'The Eleusinian and Orphic Mysteries,' by another Transatlantic scholar, B. A. G. Fuller, is informing and discriminating. The number as a whole is excellent.

Journal of Theological Studies (July).—The 'Notes and Studies' include an instalment by the Abbé Bessières of his work on St. Basil's correspondence; an article by the Rev. F. J. Badcock on 'The Old Roman Creed,' which deals with the influence of Marcellus on its contents; a discussion of the text of the Gregorian Sacramentary by Rev. H. A. Wilson; and brief but interesting notes on Hebrew lexicography by G. R. Driver. The 'Reviews' department includes contributions from Professor Burkitt, Dr. W. E. Barnes, Dr. Anderson Scott, and others, as well as an appreciative notice of an instalment of the new Greek Testament Grammar, begun by the late Dr. Hope Moulton and now being continued by Professor W. F. Howard, of Handsworth College.

The Church Quarterly (October).—Dr. Headlam's review of Dr. Gore's *Belief in God* is important. He thinks that the first part gives an argument which he has built up himself, but that on the historical character of the New Testament does not give one the idea of independent and free thought. Dr. Headlam confirms the argument of the book in a very suggestive way. Dr. Woods writes on 'The Catholicism of the Future.' It requires no great genius to make a passable imitation of Latin Catholicism. But we require something much bigger. It must be a Catholicism more primitive, yet more modern, more comprehensive and more Christ-like than any Christendom has seen. He quotes Mr. Selwyn, who is convinced that whether we seek a strong apologetic against unbelief, or a real measure of reunion among Christians, it is in connexion with the Holy Spirit that we shall find it.

Expository Times (October–November).—These are the latest numbers of this periodical so long edited by Dr. Hastings, whose unexpected death has brought to a close a remarkable career, full of devoted and invaluable service to Christian literature. A brief note from the publishers appears in the November number, the corrected proofs of which were found lying on Dr. Hastings' study table. These last specimens of the editor's work exhibit its characteristic excellence, 'The Expository Notes on Miracles' and Dr. E. F. Scott's new book on the Epistle to the Hebrews being amongst the last products of his pen. Other articles are 'The Nature of Redemption,' by Dr. Garvie, notes on 'Foreign Theology' by Drs. Tasker, Sayce, H. R. Mackintosh, and others, an appreciation of Sir G. Adam-Smith, by Professor W. L. Davidson, 'The Epistle to the Hebrews Once More,' by Dr. Vernon Bartlet, together with the

increasingly valuable sections entitled 'Contributions and Comments.' If Dr. Hastings had done nothing but found and maintain the *Expository Times* for over thirty years he would have done the Church great service, yet this with him was but a by-work in the course of a long, laborious, and unusually successful career as a great editor.

Science Progress (October).—Besides the review of scientific work in various branches, this number has articles on 'The Spectrum of Hydrogen,' 'Arabic Chemistry,' 'The Life-history of the Leucocyte' and 'Lunar Periodicity in Living Organisms.' At least 800 different Arabic chemical works are extant. Some run to a thousand pages. The Arabs obtained the early knowledge of chemistry from the Greeks. Many interesting facts about popular belief as to lunar influence on animals and plants are contained in the article by Mr. Fox, of the Cairo School of Medicine.

Cornhill (October–December).—'The Romance of Charterhouse Square' (October) is an article by the Master of Charterhouse which no lover of London should miss. It brings out the history of 'an oasis of great memories' in a delightful fashion. *Ovington's Bank* has been a great attraction as a serial, and Sir Henry Lucy gives a very happy sketch of Frank Burnand in the November *Cornhill*.

Nature and (October) deals with 'The Economic Status of the Little Owl,' which was introduced into this country in 1874 and again in the eighties in Kent and Northamptonshire. It has now spread practically over the whole of England and Wales. Dr. Collinge, keeper of the Yorkshire Museum, has examined many specimens. During May and June a certain amount of injury is done in some localities to poultry and game birds, but for the remainder of the year the food consists of voles, rats, mice, and injurious insects. There are other articles of great interest in this number.

The London Mercury (October).—This varied number contains Mr. de la Mare's story *The Tree*; 'The Last Garland,' by Edward Shanks; Carlyle's relations with Crabb Robinson, to whom he turned for help in his German studies; 'The Novels of William De Morgan,' besides short poems and notes and notices of great interest.

AMERICAN

Journal of Religion (Chicago) (September).—Dr. Lyman, in his article 'The Rationality of Belief in the Reality of God,' claims that a synthesis of the sciences that treat of matter and mechanism with the sciences that treat of life and history forms sufficient ground for faith in a 'Cosmic Mind.' No reality is beyond its scope; it 'works under limiting' conditions for the creation and conservation of value, and a survey of the whole 'inspires faith in the ultimate spiritualization of the universe.' The article by K. Saunders on 'The Passing of Paternalism in Missions' only advocates what foreign missionaries have long been labouring to secure—the establishment of native churches and agencies as fast as the peoples are ripe for them.

'Social Science and Religion,' by H. F. Ward, reviews a book by Professor Ellwood, and discusses the possibility of a closer alliance between two great forces which have too often been hostile to one another. A kindred subject is dealt with under the heading 'Theological Doctrines and Social Progress,' by A. M. Sanford. Professor C. S. Patton answers the question 'Did Jesus call Himself the Son of Man?' in the negative; 'not one of the passages in the Synoptic Gospels asserting this is unsuspect.' All are either 'obviously inserted' or 'textually suspicious.' At this rate, what may or may not be proved from the gospel narrative? Other articles deal with 'The Latin-American Mind' and 'India's Caste System.'

Harvard Theological Review.—To the July number Professor George La Piana contributes an erudite article on 'Recent Tendencies in Roman Catholic Theology.' It is an elaborate and comprehensive survey, and reveals an intimate knowledge of the various schools of thought within Roman Catholicism. Among modern scholastics two tendencies are noted: 'one which advocated the return to what may be called an integral Thomism, with the exception of those few doctrines, either theological, like that of the immaculate conception, about which the Church has decided against Aquinas, or merely scientific, like the Ptolemaic cosmology, which all would agree ought to be discarded. . . . The other tendency claimed a broader basis and the right to derive its doctrines from other scholastic sources besides Aquinas, with more substantial and radical concessions to modern science.' Dr. La Piana aims at estimating the influence which the scholastic revival has exercised on modern Roman Catholic theology. Cardinal Billot, Professor of Dogmatics in the Gregorian University of Rome—'the most conspicuous theologian of the contemporary Roman Church'—professes an unbounded devotion to Aquinas, and holds that all theological questions find their solution either directly or indirectly by deduction in Aquinas' teaching. Billot has, however, propounded an explanation of the nature of original sin which involves, as he acknowledges, rejection of the teaching of Augustine and of the majority of Roman Catholic theologians down to modern times; but he denies that the doctrine rejected is the doctrine of Aquinas or the real doctrine of the Church as formulated by Popes and councils, especially that of Trent.

The Methodist Review (New York) (September–October).—A 'live number.' The first two articles discuss the 'Direction of Modern Evolution.' Dr. E. G. Conklin has written a book on this subject which is reviewed by Mr. D. M. Lowrey, and the author of the book replies by saying that 'in almost everything written by Mr. Lowrey I recognize neither my books, my opinions, nor myself.' The editor of the Review intervenes in this 'brilliant tournament' and seeks to adjust the issues between individual freedom and racial unity by wise and weighty words. Professor J. M. Dixon writes with high appreciation of 'The Personality of James Bryce.' Bishop Cooke considers that Jesus Christ absolutely forbade divorce for any reason, and that his teaching is as clear on this as on any other subject. The Church does not everywhere accept and act

on this teaching, but holds to it as an ideal. Bishop Quayle and Dr. Hurlburt write memorial notices of Nelson Case and W. F. King, two distinguished leaders in Methodist education. The work of Bishop Harris in Japan, carried on for nearly half a century, receives due appreciation in another article. The editor writes wisely on 'Fundamentalism' in Kentucky and elsewhere. What we need, he says, is 'not a false fundamentalism of creedal statements wrought out by formal logic,' but restored spirituality and righteousness. Dr. A. S. Peake represents British Methodism in a thoughtful paper on the prophet Jeremiah.

Bibliotheca Sacra (October).—Dr. Albrecht writes on 'Archaeological Discovery in Palestine.' Serious excavation was begun by Flinders Petrie in 1890 at Lachish. Warren had dug round the Temple area twenty years earlier, but there had been few topographical results, and no historical material had been recovered. In one brief campaign Petrie established the main periods of the archaeological history of Palestine, and discovered that the site at Lachish represented the accumulated remains of some seven superimposed layers of occupation from about the middle of the third millennium before our era down to the last centuries above. The article on The Samaritans is of much interest.

FOREIGN

L'Algerie (Aout–Septembre) (Paris: 18 Rue Séguier) bears on its outer cover a portrait of M. Steeg, Governor-General of Algeria, and covers every side of the life of the country. Its population and colonization, its agriculture, industries, and commerce, are succinctly described and beautifully illustrated. It is a special number of *La Vie Technique et Industrielle* and will make Frenchmen understand the importance of their colony.

Hindustan Review (October).—Sir Claude de la Fosse, in 'The Present Condition of Russia,' discusses Mr. H. G. Wells' articles, and concludes that the way to defeat the Lenin conspiracy is by practising—one and all—the Athenian ideal of moderation and sobriety in all things.

Revue des Sciences Philosophiques et Théologiques.—The July number opens with a beautiful article on the Beatitudes, tracing each one to its origin in the Psalms or the Prophets, and showing how the whole of them gather up and enshrine the teaching of the Old Testament on the spirit that would mark the coming Messianic reign. Other articles deal with 'The Ideas of Robert de Melun on Original Sin' and 'Sacrifice among Primitive Races according to M. Loisy.'

Reformacja Polska (No. 5, 6).—The Abbé Fijalek throws light on an epoch in the life of Jean Lasco which is much discussed, his evangelical conversion and his confession of the Catholic faith in 1542. His religious development between 1526 and 1542 is traced. Another article describes the conflict of the Protestants under the name of toleration, with Henri de Valois, elected King of Poland. It is a number of much interest.