

purposes, unless it can be shown to have originated with our first progenitors in an act of transgression against a positive ordinance. It comes to this apparently, that all actual human wickedness is not enough to constitute man a sinner. It is but a make-weight, 'proceeding or flowing from' something which by itself grounds human guilt. In other words, take away Adam's Fall; then however bad men may be, still they cannot be properly be convicted of *sin*, because their first father did not by a definite transgression put sin on a valid legal basis. The evolutionist has no doubt at all about human corruption, and, if he be a Christian, as little about the sin and guilt of it. But it seems the theologian has only a *theological* reason for believing in human depravity, which depravity becomes immediately doubtful *theologically* if that reason is called in question. Facts are not enough. Man must not only be guilty, but guilty in a 'Pickwickian' sense, so to speak. The theological pyramid is made to stand on a very refined apex.

Sin is grounded, not by the transgression of Adam, but pre-eminently by the revelation of God's mind in Christ. We best realize sin and guilt, not by looking back to Eden, but, as Peter the disciple did, by looking to Jesus. In Christ our ideal and our actual relations to God came into view in their awful contrast. Human sin and depravity are best seen, not in what Adam did, but in what the Son

of man suffered at our hands. We crucified and slew the Holy One. It is the Spirit of Christ who convicts the world of sin.

Nothing is gained by grounding the natural alienation of the human heart from God upon Adam's Fall. That is rather to deny its naturalness and make it appear artificial. It is simpler to take the fact as it stands, as inevitable in view of man's actual history upon the earth. Should any interject, 'But what becomes then of human responsibility?' the query is inspired by the deceptive artificialism already dealt with. Man as a self-conscious being must condemn himself for not being all he ought to be. A categorical moral imperative exerts its irresistible pressure upon him. The knowledge of Christ is the light in which man's sin and guilt are manifested to him. Is it conceivable that any should feel no difficulty about responsibility, so long as it is supposed to have been sprung upon men by the transgression of Adam, and then be constrained to raise the question when a really adequate Christian basis is provided? I would point out that it was not imputed guilt that distressed the conscience of St. Paul and wrung from him the cry, 'Who shall deliver me from the body of this death?' He felt no difficulty about responsibility, but groaned under the pollution and bondage of personal and actual sin, and gave thanks to God through Jesus Christ our Lord.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A CONCISE ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE. BY THE REV. W. W. SKEAT, LITT.D. (Oxford: *At the Clarendon Press.* Crown 8vo, pp. xv, 663. 5s. 6d.)

The first edition of Professor Skeat's Concise Dictionary was published in 1882. He has been working at it ever since and producing what might be called new editions, but it is only now that he has issued what is really entitled to that name. Every word has been reconsidered and rewritten. The new and forgotten words have been placed in their proper position. And, most useful of all the improvements, the words have been arranged in strict alphabetical order.

In some cases the rewriting is revolution. Thus the word 'sackbut' is no longer directly derived from the Spanish *sacabuche*, as if it got its name because, beyond all other wind instruments, it exhausted one's wind in blowing. It is now said to be a perversion of *sambuca*—the word which the Vulgate uses in Daniel. The Spanish word is only referred to now by way of illustration. There are still serious difficulties about the origin of 'sackbut' which Professor Skeat does not clear up. Why, for example, did the Geneva Bible (from which the Authorized Version copied the word) not use 'sambuke,' which was already in existence as an English word and is much nearer

the Vulgate? And why did they choose 'sack-but,' a wind instrument, when the instrument in Daniel is stringed?

There is an appendix even in the new edition which contains a few new words, such as 'kopje,' literally 'little head,' being a diminutive of the Dutch *kop* (a head); and 'sjambok,' which after all does not seem to have been original to the Cape Dutch but borrowed from the Malays.

The Ingersoll Lecturer at Harvard University for 1898 was Professor William James. Knowing that the subject of the Ingersoll Lecture must for all time coming be the immortality of man, Professor James began to think what each succeeding lecturer would do if all the lecturers who went before endeavoured to exhaust the subject. So, though he published his lecture under the exhaustive title of *Human Immortality* (Constable), he confined himself within the narrow limits of an answer to two objections.

The first objection to the immortality of man which Professor James has answered is this: Thought is a function of the brain; therefore when the brain ceases to work, thought ceases, or, in other words, man ceases to be. The other objection is that if the immortality of man is true, there must be such an enormous crowd of persons in the world to come, and many of them must be so unattractive, that immortality ceases to be an object of desire. The first objection Professor James has answered as a psychologist, the second as a man of modesty who holds that there is perhaps as useful a place in the world to come for Hottentots as for us.

THE OLD TESTAMENT FROM THE MODERN POINT OF VIEW. BY THE REV. L. W. BATTEN, PH.D. (New York: *Gorham*; London: *Hadden*. Crown 8vo, pp. 360.)

Dr. Batten is now Rector of St. Mark's Church, New York. Formerly he was Professor of the Old Testament Languages and Literature in the Philadelphia Divinity School. He is a contributor to the new *Dictionary of the Bible*. And here he writes about things he knows. His book is an exposition of the results of the higher criticism of the Old Testament. It is very frank, but never offensive. On the whole the impression he leaves is that the gains are immensely more than the losses, and that they are most in the highest regions of historical and ethical theology. The

book is not so much a storehouse of information, as it is an exposition of principles. It has already passed into its second edition.

THE CHURCH, THE CHURCHES, AND THE MYSTERIES. BY G. H. PEMBER, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. xvi, 554. 7s. 6d.)

'The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule given to direct us how we may glorify and enjoy Him.' But Mr. Pember believes that the Churches have not been directed by that rule. They have made compromises with the world, even with the paganism that is in the world. And he believes that they have never done so more culpably than to-day, when 'our National Church is not merely commencing, but has almost accomplished, a retrograde movement from Bible light to mediæval darkness.' He has therefore written this book to bring back the Churches to the Bible. And he takes the right way of doing it. He explains what the teaching of the Bible is on all the great subjects on which the Churches have gone astray. These are (1) the Church and its Members; (2) Baptism; (3) the Lord's Supper; (4) the Gifts of Ministry; and (5) Divers Gifts of the Spirit. Then when he has stated what the teaching of the Bible is on all these subjects, and stated it with unmistakable emphasis, he traces the course of the Church's treasonable departure, and closes his book with an elaborate account of the relation between Catholicism and the Mysteries. Intense earnestness of conviction is expressed on every page. If Mr. Pember writes strongly it is because he feels keenly. And although, to our shame, it means a big book, there is an undoubted advantage in having the whole indictment set forth at once.

Mr. Tinling continues his 'Sermon Seed' Series (*Hodder & Stoughton*, 1s. 6d. each). The new volume contains more than a hundred sermons, condensed from popular authors, on texts in *Isaiah*. It also contains an index of subjects.

A CRITICAL HISTORY OF THE EVOLUTION OF TRINITARIANISM. BY L. L. PAINE. (*Houghton, Mifflin, & Co.* Crown 8vo, pp. 381.)

This book was fully dealt with last month. It will now be almost enough to mention its publishers' name. It is probable that some of

our readers are already reading it. Well, they will find it as uncompromising a defence of Unitarianism as they ever read. Professor Paine does not like the expression Unitarian, it is true, he prefers to call himself a Theist. He does not so much mind calling his opponents Trinitarians. But he prefers to call them also (Dorner, for example) Pantheists. Our readers will often find themselves out of touch with Professor Paine, sometimes in matters of scholarship, sometimes in matters of taste. But they will never misunderstand his meaning. Although they may not be sure that Mr. Paine always places his opponents right, they will never be in doubt as to where he places them. They will wonder that with such a host of opponents he is so fearless in attacking them, and they will speculate as to what might become of Mr. Paine, if his opponents were inclined to turn upon him and give him what they get.

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THE CENTURY BIBLE: ST. JOHN. BY THE REV. J. A. M'CLYMONT, D.D. (*Jack*. Fcap, pp. 352. 2s. net.)

Dr. M'Clymont appears to have caught the editor's idea as if he had been the editor. His edition of St. John is not only a delightful book to handle, as all the volumes will be, it is also a serviceable commentary for the preacher. What is wanted is something more than exegesis and less than homiletics, and Dr. M'Clymont has hit it.

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THE ETHICS OF JUDAISM. BY M. LAZARUS, PH. D. (Philadelphia: *Jewish Publication Society*. Part II. Crown 8vo, pp. 301.)

The English translation of Dr. Lazarus' great work is to be published in four parts. The first part has been noticed already. The present part contains sections 175 to 291, together with the long note on the development of the law by the Talmud. In commending the book to English-speaking Gentiles, let us mention two gifts which it has to give us. With all our knowledge of the Old Testament it constantly throws familiar passages into new light, and it enables us to see that Rabbinical sayings, which seemed puerile, have been the vehicle of real religious and ethical instruction. Here is an extreme instance of the latter: In Exodus (1<sup>5</sup>) the Rabbis noted that Jacob was said to have come down into Egypt, not with seventy souls, but with seventy *soul*, and the lesson was derived therefrom, that all men should be one soul, as God is One.

THE EVOLUTION OF IMMORTALITY. BY S. D. M'CONNELL, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 204. 5s.)

Why is it that so many books are publishing just now on Immortality? Why is it that any book is ever published on Immortality? 'For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him.' It is because we do not all believe it. So some books have to be written by those who believe it, to commend the belief to others; and some have to be written by those who do not believe it, to commend some other consideration. Dr. M'Connell believes it. And he has written his book just to commend the belief to others. He has written it with the keenest sympathy and the kindest consideration for those who do not yet believe. He never drives or blames, he persuades and gently leads. A better book to put into an honest unbeliever's hands it will be very hard to find.

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THE FIRST INTERPRETERS OF JESUS. BY G. H. GILBERT, PH. D., D.D. (*Macmillan*. Crown 8vo, pp. 443. 5s. net.)

It was mentioned in last month's EXPOSITORY TIMES that Professor Gilbert had resigned his chair of New Testament interpretation in the Chicago Theological Seminary. This book was the immediate cause of his resignation. Previous volumes had raised the question whether Professor Gilbert's view of the Person of Christ was in touch with those of his brethren. He was granted a year to think and write another book. He wrote this book. When they read it, his brethren had no more doubt that he was out of touch, and he resigned.

He is out of touch with most of us. He does not believe in the Divinity of Christ. He does not believe in any of the things which for want of a better name we call miraculous. And when he does not believe, he says so. But for us it is of less importance to know what Dr. Gilbert believes, than to know whether he has given us anything in this book.

Its title is carefully chosen—*The First Interpreters of Jesus*. The first interpreters of Jesus are the writers of the New Testament. But the New Testament as we have it contains elements which did not come from its original writers. These elements must be carefully weeded out. And more than that, we must see to it that we have not

only their words but their interpretation. We use their words, but we do not put their meaning into them. Whether we believe what the first interpreters believed about Jesus or not, let us see that we understand what they did believe. That we may see it Dr. Gilbert has written his book.

Its purpose therefore is clear and simple. How to accomplish its purpose is the difficulty. No man ever set himself a more difficult or delicate task. It demands scientific and imaginative gifts of the highest order. But it has this advantage. No one can say whether it has succeeded or not. To say so is to claim imaginative and scientific gifts of a still higher order. All we can say with certainty is that Dr. Gilbert has given himself to his task with great patience and courtesy; all we can say with modesty, that his view of the earliest interpretation of Jesus is not ours. No one need fear to read the book: no one will read it without profit.

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A HISTORY OF THE ENGLISH CHURCH: II. FROM THE NORMAN CONQUEST TO THE ACCESSION OF EDWARD I. BY W. R. W. STEPHENS, B.D., F.S.A. (*Macmillan*. Crown 8vo, pp. xiii, 351. 7s. 6d.)

The first and third volumes of this series have already been noticed. The second missed its order through the editor's illness. It comes now to fill a vacant place in many libraries, the two previously issued volumes having given the series a name. And it is well that its place is ready for it. For we question if it would have done as much for the volumes that have preceded it as they have done for it. No doubt the period is a particularly trying one for a historian of the Church in England. There are dramatic incidents enough, but there is a great waste of petty intrigue and resultless effort to pass over. The Dean of Winchester is full of facts, and he sets them forth clearly enough. But he never arrests the attention by any great event, not even by the death of Becket; nor does he ever enchain the interest and compel us to read on. In short, the other volumes were history and literature both; this volume is history, but it is not literature. It may be that our expectation was cast too high, that seeing what the servants had done we looked for the unattainable from the master. It may be so. We can only say that this volume has moved us to a more sober admiration than the others.

LESSONS FROM WORK. BY BROOKE FOSS WESTCOTT, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 461. 6s.)

A new book by the best man and greatest bishop of our day is surely an event to chronicle. It is true that a good man and a great bishop may be no writer, but Dr. Westcott is that also. And the book is just such a book as we would have from him now. It is the fruit of personal experience. It is more than scholarship, it is wisdom. It not only contains information, it gives advice. For the Bishop of Durham knows now that it is more to set a student on the road that leads to the mine of gold than to place the nuggets in his hand; it is more to possess the spirit of holiness than to keep the ten commandments. It is their suggestiveness that has always been the chief value of Dr. Westcott's books. This book is all suggestion. The subjects are less than their treatment. It is therefore of little value to say that they range from the Revised Version to the Queen's Jubilee—it is merely encouraging curiosity. Never mind what the subjects are, the man is in every one of them, and when Dr. Westcott gives us himself as he does here, it is of little moment what his subject is or even what he says about it. There is certainly no lack of mental strength, no lack of fitting expression. But the book is its spirit.

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Messrs. Marshall Brothers have published the second edition of a work on *The Five Great Offerings and their Law* (3s. 6d.), by Mrs. Syngé, eldest daughter of the late Rev. E. B. Elliott, the author of *Horæ Apocalyptice*. Professor Moule commended the book and Dr. Elder Cumming wrote a preface to its first edition issued in 1892. It is the study of a portion of Leviticus, much after the manner of Dr. Andrew Bonar's Commentary. Type and antitype are brought into immediate and minute relation to one another. Mrs. Syngé is deeply interested in the Levitical offerings, but they would be nothing to her whatever if they were not fulfilled in Christ.

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THE BIBLICAL ILLUSTRATOR: PROVERBS. BY THE REV. J. S. EXELL, M.A. (*Nisbet*. Crown 8vo, pp. 702. 7s. 6d.)

Having finished the New Testament part of the 'Biblical Illustrator,' Mr. Exell is now steadily working his way through the Old Testament. As this is only the third volume, he has a long way

yet to go. But perseverance will accomplish it. And then we shall have in the 'Bible Illustrator' the most complete and the most accessible store of homiletical material ever offered to preachers since the world began.

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THE ROCK OF AGES. BY C. SILVESTER HORNE, M.A. (*Passmore & Alabaster*. Crown 8vo, pp. 292. 2s. 6d. net.)

It is but rarely that a volume of sermons lifts its head above the multitude. It must be because the average attainment of published sermons is now so high. This is a volume of sermons. It contains twenty-four sermons and twenty-three addresses to children. Give it time and it will make its way. In admirable loyalty to the grace of God, Mr. Horne leaves no sphere of life outside its inheritance, no innermost secret of man's life unjudged by its presence. To read those sermons is to experience in the same moment the joy that consummate art gives and the pain that self-revelation brings.

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THE CHURCH IN GREATER BRITAIN. BY G. R. WYNNE, D.D. (*Kegan Paul*. Crown 8vo, pp. 261. 5s. net.)

By 'the Church' Archdeacon Wynne means of course the Anglican Church. Under the title of 'Nonconformists' he frequently refers to the progress of other communions, including the Roman Catholic, and his reference is always sympathetic, sometimes generous. But his business is with the history of the Anglican Church in the Colonies, and he has found that subject more than enough for the seven lectures of the Donnellan course. Dr. Wynne has faith enough in his subject to be careful about his facts and quite frank in stating them. It was the only way to make his book worth reading. He does not think that either the past history or the present position of the Church in the Colonies is anything to be proud of, although there are many honourable and a few glorious things to record. Its present position is, on the whole, less comforting to look at than its past history, and the misery of it is that the Church is itself to blame. It is not suffering from persecution, it is suffering from want of money and want of men. He appeals for both. And his appeal is all the stronger that his book is not meant to be an appeal but a history.

THE TREND OF THE CENTURIES. BY THE REV. A. W. ARCHIBALD, D.D. (Boston: *The Pilgrim Press*. Crown 8vo, pp. 419. \$1.25.)

The sub-title of Dr. Archibald's book makes his meaning clear. He believes that God is no absentee God, sitting apart from the world and seeing it go. He believes that He has been in it from the beginning and made it go. So the sub-title of the book is 'The Historical Unfolding of the Divine Purpose.' After a chapter on 'The Whirling Wheels of Divine Providence,' Dr. Archibald plunges straight into 'The Gulf Stream of Messianic Prophecy'; the third chapter deals with 'The Heroic Jeremiah'; and thus he passes on through 'The Fulness of Time' and 'The Crusaders' to 'John Wesley' and 'The Triumphant Nineteenth Century.' It is a book to be read by the multitude. It bristles with literary references, but they are all intelligible, and this is the most intelligible of them all, that

I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns.

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THE ELEMENTS OF CHRISTIAN DOCTRINE. BY T. A. LACEY, M.A. (*Rivingtons*. Crown 8vo, xvi, 318. 5s. net.)

This is neither a manual of theology nor a manual of dogma. The author says so, and we are bound to believe him. If he had also said what it is, we should have believed him again, and been more grateful. Not that there is any difficulty in reading the book or in understanding it. But whether we should describe it as more fundamental than theology and dogma, which does not seem possible, or only less systematic, which does not seem true, or how otherwise we are to describe it, that is the difficulty. Perhaps the one thing clearly in the author's mind, and consistently carried out, is the determination to avoid the language of systematic theology. Perhaps there is also the determination not to construct a systematic treatise, but to let things come as they follow one another in his own mind. All this has given freshness and vitality to the book. It will find readers who would never look at a volume of systematic theology, and when it finds them, it will help them to think and give them something to think about.

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Mr. Elliot Stock has published an anonymous volume on the clauses of the Apostle's Creed

under the inadequate title of *The Victory that Overcometh* (crown 8vo, pp. 135, 3s. 6d.). Its purpose is to show us not how to repeat the Creed but how to practise it.

JESUS CHRIST TO-DAY. BY F. C. SPURR. (*Stockwell*. Crown 8vo, pp. 111. 1s. 6d.)

The motto of Mr. Spurr's book is 'Jesus Christ the same yesterday, to-day, and for ever.' He is the same, he tells us, in His essential nature, the same in His action upon the life of man, the same in His demands for the love and service of man. As He is in the Gospels, so is He now. No criticism of the Gospels has touched Him. Very God of very God, He is able to save to the uttermost, even to-day, every one that comes to Him.

Other two volumes of 'The Baptist Pulpit' are ready, the one by the Rev. W. Carey Sage, M.A., B.D., the other by the Rev. James Owen. Mr. Sage has called his book modestly *Sermons preached in the Villages*. It reminds us at once of Dean Church's *Village Sermons*, and it does not suffer by the recollection. Mr. Owen's volume is called *The Renewal of Youth*, that being the title of its first sermon. Its distinctive marks are conscientious exposition and courageous exhortation (Stockwell, 2s. 6d. net, each).

When the Israelites left Egypt they carried with them the mummy of Joseph. In that fact Mr. C. E. P. Antram sees a figure for the time that now is. Through Mr. Stockwell he has published a book, and called it *The Man, the Mummy, and the Fiery Cloud* (2s.). The Man (Moses) represents the present living Church; the Mummy represents the dead creeds; and the Fiery Cloud is a symbol of the written word of God. Mr. Antram's complaint is that men and ministers have not only to carry a mummy with them as they journey through the wilderness of this world, but that they have to make it their leader, and follow it whithersoever it goeth.

AS THE CHINESE SEE US. BY T. G. SELBY. (*Fisher Unwin*. Crown 8vo, pp. 253. 6s.)

'English gentlemen perhaps do not lie, but to look at one bit of the question and ignore the body of facts at the centre of it, is like professing to feel the pulse in the silk plaits of the pigtail.'

So remarks Brigadier Nang on page 115. The sentence explains the origin of the book. Mr. Selby, an old Chinese missionary, seeks to make known the body of facts at the centre of the Chinese question. He chooses the dialogue as his literary device. He introduces many various Chinese personages and many different Englishmen—but only one of each in one chapter and on one topic. The dialogue of most interest is probably that on 'The Ethics of the East and West.' It does not reach to the very bottom of things, for no doubt below ethics is, or ought to be, religion. But inasmuch as the religion of China is one ethical code, it goes as deep as need be, and it makes some curious revelations. 'It is more humane,' says the consistent Chinaman, 'to put a female infant into the creek or on to the refuse heap, than to allow her to grow up into a "sea-shore girl" and become a mother of unfathered half-breeds.' The Chinese see some strange things in us.

### 'The Work of the Holy Spirit.'

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To those who thought Calvinism was dead and had begun to dance on its grave, this book must have come with surprise. In Holland at anyrate Calvinism is not dead. Nor is it dead in America. For Dr. Warfield of Princeton has written an introduction to Dr. Kuyper's book, in which he accepts all Dr. Kuyper's theology, and thanks God for Dr. Kuyper. Escape may be sought in denying that this is Calvinism. Perhaps it is not. But it is certainly not less than Calvinism. So that if Kuyper-Calvinism is not dead, as it evidently is not, Calvinism must be very much alive.

The title of the book is *The Work of the Holy Spirit*. Our first thought is, How extensive the work of the Holy Spirit is. For this is a large book; it deals with forty-three different subjects in forty-three separate chapters, and every chapter is packed with matter. Nor will Dr. Kuyper allow that he has overstepped the limits of his subject. 'The scope of these discussions,' he says, 'does not include the redemptive work as a whole, which belongs to the triune God, but that of the Holy Spirit alone.' He is very severe upon those who do not distinguish the work of the Holy

<sup>1</sup> *The Work of the Holy Spirit*. By Abraham Kuyper, D.D., LL.D. Funk & Wagnalls. 8vo, pp. xxxix, 664.

Spirit from the work of the Father and of the Son. Even in prayer, he says, they use the Divine names indiscriminately; and although the Holy Spirit is called the Comforter, when they need comfort they go to the Father or to the Son. This is how he states the distinction which he discovers in the work of the three Persons of the Godhead: 'The power to *bring forth* proceeds from the Father; the power to *arrange* from the Son; the power to *perfect* from the Holy Spirit.' He finds the distinction in Ro 11<sup>38</sup> 'For of Him, and through Him, and to Him are all things.' Consequently the work of the Holy Spirit goes right through revelation, touching every doctrine that touches man, from the Creation to the Final Restitution. The work of the Holy Spirit has to do with every doctrine, though it has not everything to do with it.

The real meaning of so big a book on the work

of the Holy Spirit, then, is this. Dr. Kuyper attributes to the Holy Spirit all the things which other theologians attribute to man himself. 'Work out your own salvation, for it is God that worketh in you'—other theologians say, 'Here are two persons at work'; Dr. Kuyper says, 'No, there is but one.' If there were two, the word 'for' which is there would be meaningless. So the book contains immense sections on Faith, Love, Prayer, and the like, sections which practically exhaust those subjects. For 'the effectual fervent prayer of a righteous man' is not his own doing, it is part of the work of the Holy Spirit.

Should the suspicion arise that so comprehensive a scheme of the work of the Holy Spirit makes human effort unreal and insincere, the answer is at hand. No scheme of theology has ever made its professors more earnest in working out their own salvation than this.

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## St. Paul the Greek.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

FROM very early times Greek ships had crept cautiously along the shores, and threaded their way out and in among the islands, of the Mediterranean Sea. The genius of the nation was catholic and adaptable, and they dotted the world with settlements of colonists and merchants. Alexander the Great, in his marvellous campaigns, had gathered these scattered centres into one empire, knit together by great lines of communication, and strengthened by new cities like Alexandria. The machinery of empire was perfect, and the Greek tongue became the language of the educated world everywhere—the language in which the gospel was to spread to the ends of the earth.

With the Roman conquest, evil days fell upon Greece, as also on Palestine. But the travelling and the culture went on. 'The torrent of Jewish emigration met the torrent of Greek immigration' in every part of Syria.

The Greek genius and spirit, which thus made its way through the world, was a very complex one. The perfectly expressive language, the mystery of writing, the reverence for antiquity, the belief in

the heaven-given inspiration of the older poets, all contributed to a very wonderful result. The civilization that resulted fostered a type of manhood marked by 'a high perfection of intellect and imagination; a restless activity of mind which found relief in disputations, and of body which found play in the games; a habit of indefatigable inquiry and of quick perception.' The ideals were self-elevation and self-culture. The characteristics, as they are finely epitomized by Professor Butcher, were: (1) A love of knowledge for its own sake, a passion for truth, and for seeing things as they really are, with no care for consequences. (2) A strong belief in conduct—such 'noble action' as might be becoming to 'clear thought.' (3) A mastery of Art, such as still sets its models for the world—Art also being loved for its own sake, and its chief excellences being the absence of exaggeration, the delicate spirit of choice, the unobtrusive propriety of diction. (4) A passionate demand and assertion of political freedom. These were those 'Gifts of Greece'—those 'fair humanities of paganism' which made her earn the name of 'The Holy Land of the Ideal.'