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What is His reason for observing what people give? No doubt because He counts the offering part of the service. The service, said the Scotch minister, begins at the plate,—for in Scotland they used to give as they entered. No doubt also because it is His own property, and He must attend to its administration. 'We give Thee but Thine own,' we sing. He has to see to it that we give as well as sing. He has come to receive of the husbandmen the fruits of His vineyard.

But the chief reason is that which Mr. Purves gives. Christ's act that day was a symbolic act. What He did then He does always. He is the guardian of the treasury. He is its sole guardian. No one has a right to ask us what we give; no one has a right to know. This matter of giving, though it is the means whereby the kingdom of God is to come, is under no compulsion. It is a matter of love or it is nothing. It is the freewill offering of His people's heart.

So He sits down over against the treasury, to observe what people cast into it. And not to condemn them if they cast nothing in. Only to commend them when they cast in much. His estimate also is His own. He saw many that

were rich casting in much, and He said so. But when He saw a poor widow cast in two mites, He said that she had cast in more than they all.

Can we understand the principle by which He estimates? Well, in the first place, it was two mites, not one. We speak of the widow's mite, but the widow cast in two mites. One is enough, we seem to think; but she gave two. Next, it was all her living. The estimate He made was by what she had left, rather than by what she gave. She had nothing left, and so she gave more than they all.

And then, she simply gave it. Some army man wrote recently to the *Times*. 'If the dear old women,' he wrote, 'who give their money for missions in India knew how it was spent!' This widow did not know how it would be spent, and she did not desire to know. Perhaps Caiaphas received it. Perhaps she gave all her living to maintain the state of this most worldly-minded high priest. She did not consider. She simply gave. The distribution? God will see to the distribution. God and the army men will see to it. It is your joy and mine to give, simply to give.

A Buddhist Preacher's Manual.

BY PROFESSOR ARTHUR LLOYD, M.A., THE UNIVERSITY OF TOKYO, JAPAN.

WAR has its good aspects as well as its bad. Here, in Tokyo, we see comparatively few of the horrors of the great war that is raging. A string of stretchers conveying sick and wounded from Shimbashi Station to the Red Cross Hospital at Aoyama, and now and again a gorgeous funeral procession or memorial service in one of the great Temples,—these are our sad reminders of the horrible actualities of war. Of the good side of war, on the other hand, we see a great deal,—the increased earnestness of the men, the heroic and at the same time the practical self-devotion of the women, the general bracing up that the whole

nation has undergone,—these we see daily and hourly, and they serve to remind us that there are good things in war as well as ills.

The general bracing up of the people covers every department of social life, and has been felt in religion as elsewhere. Buddhist and Christian, Protestant and Catholic, have all roused themselves to a vigorous life of well-doing, the needs of all the suffering portions of the nation, the wounded, the sick, the dying, the widow, and orphan, are all being attended to, and in a year so remarkable for charitable actions as the last has been, the religious life has also come into prominence, and both

Buddhist and Christian missionaries have felt an access of religious zeal, called forth by the needs of the times. Thus it comes to pass that the Buddhist clergy have felt the need of more strenuous exertions in the spheres of philanthropy and religious teaching, and a demand has arisen for instruction and teaching in homiletics as the basis of all religious work. In this way the path has been opened for a preacher's manual.

The book, *Fukyo Taikan*, the first volume of which, published this year, lies before me, does not profess to be a manual of Buddhist doctrine. A complex mass, such as is the Mahāyāna Buddhism of Japan, with its multiplicity of sects, from the superstitious *Tendon* and *Shingon*, with their amulets and incantations, to the puritan *Shinshu*, who discard such aids to devotion; from the Pantheistic *Zen* to the practical deism of the votaries of *Amida*; from the learned *Sōtō* to mystic *Rinzai*, who discard all books and hold that the truth is imparted from heart to heart without the intervention of speech, or the fierce *Nichirenist*, who discards the whole of the voluminous Mahāyāna Canon, and pins his faith on one Sūtra alone, the Book of the Lotus of the good Law,—such a mass requires more than a manual to describe it; for though there is undoubtedly a certain amount of doctrine common to all the sects, yet the sectarian differences are so great that in truth each sect is a separate religion.

We do not therefore find in the manual now under consideration an orderly and well-arranged body of Buddhistic doctrine. The book is a preacher's manual, and the preacher, we know, does not always have to preach doctrinal sermons. He has to exhort, admonish, persuade, encourage, as well as to teach, and the use of a preacher's manual lies in furnishing him with such topics and persuasives as shall enable him best to stir up the minds of his hearers to a life in accordance with the precepts of their faith. The Preacher's Manual presupposes a knowledge of the doctrine.

The interest of the book lies for us in the light which it throws upon Buddhist propagandist methods, on the style of preaching, the topics, and the illustrations which experience has shown to be most useful to the Buddhist preacher in his work.

It begins by giving a collection of all the Imperial Rescripts bearing on religion and morals which have been issued by His present Majesty since his accession. It is true that His Majesty

does not profess himself a Buddhist. Buddhism is very wide and tolerant, and welcomes as its ally everything that is not directly and sharply opposed to itself. There is nothing in the practical morality and simple naturalism of these Rescripts (based though they are on a false assumption of divine ancestry) to militate against any of the tenets of Buddhism; on the other hand, it means a great deal in this country, where the emperor counts for so much, to be able to quote in one's favour the authority of the imperial words, and the Buddhist preacher can therefore always reckon on making a good score, provided he can point to the authority of the emperor for any precept he wishes to press home to his hearers. These Rescripts are by no means incapable of adaptation to Christian purposes; indeed, a very good Christian sermon might be based on the main parts of the famous Imperial Rescript on Education.

But if the present emperor is not a professed Buddhist, and can only be claimed as an indirect advocate of the Faith, many of the former sovereigns of Japan belonged to this religion, and their decrees, from the 17 Articles of Prince Shōtoku Taishi's Constitutions (622 A.D.) down to the most recent times, form a useful series of texts for a course of sermons on the practical Buddhism of the ordinary man.

Here also the Buddhist preacher has an advantage not possessed by his Christian compeer, who can point to no single instance, before the present reign, of favour shown in any way by the Crown to his brethren in the faith. Buddhism is able to pose as one of the great pillars of the things that are, whereas Christianity has always been looked upon more or less with suspicion, and more rather than less.

Next follows an extremely interesting section. The reader is probably aware that the Japanese are very fond of composing diminutive poems of thirty-one syllables each, and even shorter ones, known as *Hokku*, which consist of only seventeen syllables. Into these very narrow limits has to be compressed a whole poem, and the result sometimes is a short, pithy sentence, full of deep meaning, easily remembered, and excellently adapted for the process which old-fashioned preachers used to call 'opening up the Scriptures.' Many of these *tauka* touch upon religious or semi-religious questions, and when a poem of this kind has been composed by some well-known personage, ancient

or contemporary, it comes to a Japanese audience with all the authority with which a well-known verse of Scripture appeals to us—indeed, more so; for the Buddhist Scriptures, written in Chinese and read with a pronunciation which has been practically disused for the last thousand years, are unknown books to the laity, whereas the *tauka* form part of every gentleman's education. The homiletic importance of the *tauka* may be seen from the fact that, in the arrangement of the book, the *tauka* take precedence of the passages from the Scriptures as suitable texts for sermons. It will be neither uninteresting nor unprofitable to examine these *tauka* in detail. I do not pretend to give literal translations of these poems, which are the despair of every translator. All I have attempted to do has been to try and catch their general meaning and spirit, and in this I hope I have succeeded.

Mercy, the cardinal virtue of the Buddhist ethical system, is enforced in the following poem by His present Majesty—

On these cold winter nights, I lay me down
And feel the warm folds of the quilt, and then
My heart portrays the sufferings of the poor.

A similar verse written by Her Majesty then follows—

The winter, with its rigours, touches not
Our bodies, clad in vestments warm and rich:
But when we think upon the shivering poor
That freeze in their thin rags, the cruel tooth
Of pitiless winter bites our inmost heart.

We then revert to old examples. The Emperor Nintoku (313-399 A.D.), standing on the roof of his palace, observed that no smoke was to be seen ascending from the houses of the citizens, and, on inquiry, was told that the people were too poor to make fires to cook their food. Nintoku thereupon instituted fiscal reforms, diminished taxation, and encouraged industry; after some months he saw the smoke curling upwards in abundance. He then sang—

From the high roof of my imperial home
I look upon the city, and behold
The rising smoke from many a lowly hut;
And know that all is well throughout the land.

It is not difficult to see what a stirring sermon might be preached from this and similar texts, and how the preacher in the Buddhist temple can rouse his hearers to the observance of a virtue

which comes to them thus recommended by the historic examples of Japanese sovereigns, both ancient and modern. In a collection of poems by their Majesties, which I have had the honour to translate, none received more commendation from Japanese readers than one on a similar subject by the emperor, written last year—

Importunate mosquitoes, light of wing,
With trivial song and sting disturb my rest
This livelong night.

On what dark, lonesome field,
'Midst what great hardships, lie my patient troops?

The Buddhist preacher has more examples to quote than merely these. He may draw the picture of the Emperor Tendri (668-671 A.D.), learning by practical discomfort to appreciate the hardships of the poor—

The thatch upon this cottage is so thin
That the rain penetrates it, drop by drop,
And, as he works, the farmer's hand is wet.

Or he may quote Go-toba (1186-1239 A.D.), who forsook the throne for the monastery, that he might the better lead a religious life—

The night is cold, the mournful sighing wind
Howls through my chamber door;

And then I know
How cold must be the cottage of the poor.

The history of England furnishes us with no example of a monarch who has exchanged his crown for a monkish cowl, and we should rather despise a sovereign who had done so, and yet, from a preacher's standpoint, there is something to be said in favour of the faith which made the monastic cell more attractive than the throne-room.

The virtue of mercy, which is the end-all and be-all of Buddhism, must, as a matter of course, be more conspicuous in sovereigns than in others. 'Tis mightiest in the mighty.' No Japanese emperor has shown it more markedly than the unfortunate Godaigo, whose attempts, five centuries ago, to wrest the supreme power from the hands of the Shoguns, and restore the personal rule of the emperor as the present generation has seen it done, ended for him in exile and misfortune. He was in many respects an ideal sovereign.

My people's peace, the welfare of my land,
What an unending theme for thought is here!

Kōmei Tennō (1847-1867 A.D.), the father and predecessor of the present sovereign, furnishes the

Preacher's Manual with a text on patriotism, which, in Japanese Buddhism at least, holds a very important place in the system of ethics. Kōmei was the vigorous opponent of every attempt to open up the country for the admission of foreigners, and the great obstacle in the way of making Treaty Ports of Osaka and Hyogo was the fear of the foreigner's foot defiling the Sacred City of Kyoto. We know what strength there is in the lines in which Shakespeare tells us that—

Naught shall make us rue
If England to itself do prove but true.

Something of the same strength may be found in the lines of Kōmei—

Perish my body in the cold clear depths
Of some dark well, but let no foreign foot
Pollute that water with its presence foul.

There have been times (at the present moment it is not so) when religious rancour has caused many a sermon to be directed against the religion that came in from the West. In such sermons this *tanka* must have been often quoted. The pantheism which is taught by some of the sects (it is a mistake, I think, to suppose that all Buddhists are pantheists) is well illustrated by the epigram attributed to yet another of the emperors that turned priest, and who is, perhaps, better known by his religious name of Kwanzan-in—

The whole world is but Buddha.
Then, to make
Difference 'twixt high and low, or rich or poor,
'Twixt folk and folk, how great a sin were this!

I said a moment ago that it is a mistake to suppose that all Buddhists are pantheists. Perhaps it would be nearer the mark were I to say that it is a mistake to look upon all Buddhists as being equally pantheistic. The contemplative sects of the Zen, *i.e.* the Sōtō and Rinzai followers, are undoubtedly pantheistic in the fullest sense of the term, and I have known the case of a Sōtō priest who was ecclesiastically censured for believing in a God, even though he explained him to be, as he said, a 'pantheistic God.' But when we come to worshippers of Amida, the priests of the Jōdo and Hongwanji, there is no doubt that they believe in a personal Buddha, whom it is very difficult to distinguish from the personal God as conceived by Christians. And yet there is always a pantheistic tinge in every Buddhist conception of God. The

immanence of God in the Universe is always there to modify strongly the conception of a divine Personality.

This doctrine of the Divine Immanence, 'the whole world is but Buddha,' was used by Kwanzan-in to inculcate the solidarity of nature and the universal equality and consequent brotherhood of man. Another emperor (Shujaku, 1037-45 A.D.) used the same thought to demonstrate another favourite doctrine of Buddhism, the destructibility of the human soul. If all the world is Buddha, and there is no spiritual God apart from the material Universe, it seems to follow by necessity that there is not such a thing as an immaterial soul which is immortal. The soul of man, according to Buddhism, is, at death, dissolved into certain component elements, called skandhas, such as the faculties (not the organs) of sight, hearing, etc., which may or may not come together again at the next birth. The thing which remains is 'self,' and self is identical with Buddha. This 'self,' remaining after the death of the individual, is separated from its skandhas, at birth it is united again with other 'faculties,' and so an *Ego* is produced, but not the same *ego* that died. The permanent part of man is the *self*, the Buddha, the Divine, that is in him,—the individual Ego is destroyed at death. Hence the Emperor Shujaku is reported as singing—

How profitless a thing is this same 'I,'
That I should think thereon.
A few years roll,
And lo! 'tis scattered to the winds of Heaven
And all resolvèd into nothingness.

We get the same thought in a similar epigram by a priest named Jichu—

'I' lives within material forms of flesh,
Yet when 'I' was not, 'Self' was ever there,
For 'self' is 'Buddha.'

We often marvel at the wonderful indifference with which the Oriental will accept the varying vicissitudes of fortune. The denial of a permanent 'I,' and the identification of 'Self' with the World-Spirit, will perhaps explain it. The Emperor Go-toba, already mentioned, is quoted in illustration—

The towering peak catches the rising sun,
And all men gaze on it, the withered stick,
That lies beneath the brushwood in the glen,
Escapes the ken of man.

The ex-emperor was evidently speaking from the happy experience of the cloister.

Other poems given are the following, some by one of the earliest Stroguns, Minamoto Sanetomo (1203 A.D.), and others by various famous priests.

1. (Sanetomo)—

The cool, spring wind is fragrant with the scent
Of the first flowering plum, and, as it blows,
The fragrance lingers in my garment's folds.

(*I.e.* 'with the pure thou shalt be pure, and with the froward thou shalt learn frowardness.' The wind, blowing through the plum tree, catches the scent, and transmits it to the garment upon which it plays.)

2. (Sanetomo)—

The world's a dream,—a cherry flow'r that blows
And sheds its petal-snow, and is no more.

3. (The same)—

Spring verges on to summer, and the bloom
That pleased my eye in April is no more.

4. (*Tō-a*)—

Whom shall I ask to preach the Law to me?
Whom, but my own true heart?

5. (Bukkoku Zenji)—

Through bush and brake you climb to seize the
branch
Of the wild cherry tree that lures you forth
To seek it for its beauty.

When 'tis seized
Beware, lest, in the hour of joy, you shake
The quickly falling petals from the branch.
(The 'wild cherry tree' is the 'Truth.')

6. (Prince Nakatsukasa)—

Buddhism means to rule a nation well.

7. (Kūya)—

There's nought on earth I truly can call mine:
Not even this frail body, which must fall
To nothingness and dust.

8. (Oye Chisato)—

The maple leaf is tossed by wanton winds
Hither and hither, such is human life.

The reader will perhaps have noticed that throughout this list of poetical texts no mention is made of the historical Sākyamuni, the founder of the religion. It is a fact that the historical aspect of Buddhism counts for very little. When the Buddhist of Japan talks of *Hotoke* (= Buddha), he means the abstract 'pantheistic God,' whom to know is, to him, life. It is true that voices are raised in Buddhist circles from time to time against

this dethronement of the historical Buddha, and there is a very striking passage in the life of the great reformer Nichiren, when the Saint's wrath was kindled at the sight of some children playing with the idol of Sākyamuni, which had been turned out of the temple to make way for one of Amida. But the national feeling is against everything that is not Japanese; a verse from a native poet will always outweigh a text of Scripture, and if there is any good in Buddhism, it is, in Japanese eyes, to be found in the modifications the Faith has received since crossing over the China Seas. A time will come when the Japanese poet of the not far distant future will sing of the Faith of Christ, as the Emperor Kokaku did of Confucianism—

A truly glorious faith! But all its charms
Come from our nation's garb wherein 'tis dressed!

Provision is, however, made in the Manual for doctrinal sermons, and the Japanese preacher is provided with suitable themes in the list of 'Golden Maxims' selected from the Buddhist Scriptures, which forms another section of this book. It should be noted that the Buddhist Scriptures used in Japan are Chinese translations of commentaries on the Sanskrit Scriptures of the Mahāyāna. These books are very voluminous, and are accounted as heretical by the Buddhists of Ceylon, who use the Pali Scriptures. (A very excellent paper on the Mahāyāna Canon was published, at the end of last year, in the *Transactions* of the Deutsche Gesellschaft für Natur und Völkerkunde Ostasiens, by Dr. Hans Haas, the senior missionary of the German Evangelical Mission in Tokyo.)

It will be seen that the doctrinal texts do not very much differ from the *tauka* epigrams which we have just been considering. I give a few specimens of them—

'Not to hate is Buddhism. Not to quarrel is Buddhism. Not to slander is Buddhism.'

'What is a Buddha? It is one who walks in the way. What is the way? To free oneself from fornication, anger, and folly, is the way.'

'Wouldst thou be born in the Paradise of the pure land? Make thy heart pure: a pure heart will lead thee to Paradise.'

'Almsgiving is of two kinds. There is the alms of the Law and material alms' (*i.e.* works of spiritual and corporal mercy).

'Enlightenment is like a strong ship bearing us across the ocean of life and death: it is a lighthouse shining in the darkest night, a medicine that heals every disease, an axe laid at the root of the strongest passions.'

'Those are the pure who, when they listen to the teachings of Buddha's law, penetrate below the surface to the inward meaning.'

'To confine oneself to the letter of the Law is to be an enemy of Buddhism.'

'Mercy and charity are the Nature of Buddha.'

'He that gains the truth gains, not one thing, but the whole universe.'

'The teacher of all the Buddhas is the Law.'

'Buddha preaches in one voice, but each man hears it differently according to his capacity.'

'The Buddha of Eternal Life (Amida) is immeasurable, man cannot comprehend him.'

'Belief in Amida can turn the fire of hell into the cool breeze of spring.'

'It is better to serve your parents than to worship all the gods of heaven and earth; a man's parents are his chiefest gods.'

'Mind is Buddha : Buddha creates Mind. There is no Buddha save the Mind, and no Mind save Buddha.'

Other sections of the book deal with the instruction of women, and many lives are given of exemplary women. There is also a very large repertoire of anecdotes and stories. Many of these are taken from European sources. Buddhism is catholic in the wideness of its absorptive powers, and we can well understand that it must be a boon to a Buddhist congregation to get a new anecdote in the place of the old time-honoured 'chestnuts,' e.g. the Emperor Nintoku and the smoke from the cottage roofs, which have done service for so many generations.

The last section is entitled 'Zen Catechism,' and represents a method of religious propagandism and instruction which is peculiar to Buddhism.

The word *Zen*, which is a corruption of the Sanskrit word *Dhyāni*, is 'contemplation,' and contemplation forms one of the religious means of grace in all Buddhist sects, but especially in the sects of the *Rinzai*, *Soto*, and *Obaku*, which are all classed together under the common title of *Zen*. *Zen*, whenever the mode of acquirement has been mastered, is a method by which, in some mystic manner, the mind is put into touch with the Infinite in such a way that not only Abstract Verities, but even present duties, can be grasped and understood. During the course of last summer I had the interesting task of revising part of a translation into English of a Japanese book on Thibet, written by a Zen priest of the Obaku sect, the Rev. Ekai Kawaguchi. Mr. Kawaguchi is a great believer in the efficacy of Zen. On one occasion, when the rarity of the atmosphere as

he crossed a very elevated mountain plateau brought on hæmorrhage of the lungs, he cured himself by going into the state of contemplation. In this state he ceased to breathe, and the lungs being thus at perfect rest, the hæmorrhage in time stopped too. On several other occasions, when in doubt as to the route which he ought to take across the mountains, he went into the contemplative trance, and in that trance it was revealed to him which route he ought to take. I took the opportunity one day to question him about this. He said that he could go into the state of contemplation at will, and to say that, in that state, he should be able to see the right course for him to take seemed to him to be no more strange than that a Christian should claim to receive a distinct and guiding answer to prayer.

The power to go into these trances of contemplation can be acquired. At least so it is said, and in the Zen sects it is customary to hold periodical retreats during which the methods of Contemplation are taught to the believers. These retreats generally last for a month (though very few men find that they can attend for the whole period), and are held in some large and convenient temple. Very strict fasts are the rule, prayers are recited at the regular hours, and contemplation meetings are held for several hours every day.

Silence is observed throughout the meeting, it being a recognized Zen doctrine that spiritual truths can be transmitted from heart to heart without the intervention of words. The meeting is under the control of a director, who gives each person a subject for contemplation. The devotee then retires to his proper place, sits down in a certain attitude, and meditates on the subject, which is often a problem or riddle that has to be guessed. When the candidate thinks he has got the answer he whispers it in the ear of the director, who then propounds another subject for contemplation, and the thing goes on in this manner in a series of well-chosen subjects for contemplation until the devotee is supposed to have acquired by contemplation the whole cycle of Buddhist doctrine, as taught by the Zen monks.

The Zen priest is therefore not only a preacher but a spiritual director, and the catechetical problems are designed to furnish him with the materials for this work. The aim of the problems is to impress upon the mind the nothingness of the phenomenal Universe and the essential identity

of Mind with Buddha. To us, some of the problems seem childish and ridiculous.

'What is the sound of one hand?' asks the priest. And the candidate, after due deliberation, goes to him and whispers 'Mu.'

Yes, such is the Universe—'Mu'—'Nothing,' and until the Nature of Buddha is known as well as the Nothingness of the Phenomenal World, man's best efforts are but the 'sound of one hand.'

The Zen Catechism does not really differ much in contents from the Golden Maxims already mentioned. The method pursued is by no means unlike the Spiritual Exercises imposed by St. Ignatius on the Jesuit Society.

Certain thoughts of necessity occur to us as we pen or read these lines. Buddhism is a religion of death. That is, however, in itself, no condemnation. It must be so. Christianity also is a religion of death. The infinite smallness of our human life, when compared with the greatness of God and the infinite extent of Eternity and Space, are thoughts familiar to us all. The need of a death not only to sin but even to the world, who has taught that better than Christ, and who have exemplified it more perfectly than the Christian saints in all ages?

But Buddhism stops short at death. It cannot and does not say that its object is that men should have life and should have it more abundantly. All that fulness of spiritual life which is the esteemed possession of Christ's faithful follower is wanting. The fundamentals are wanting. There is no God—a Spirit, independent of the Universe, subsisting throughout all ages, unchangeable and unlimited: there is no Saviour, unless it be Amida, who has broken through the bars that separate the material from the immaterial, and brought Life and Immortality to light; and there is no soul, subsisting undissolved after death with unbroken identity, to which the gift of Immortal Life can be applied.

I have said, 'unless it be Amida.' In the Amida sects there is a belief in a Saviour who has braved death for his followers; in a soul which subsists in Paradise after its release from the bonds of human corporeal existence. But the Zen people will tell you that the followers of the *Jōdo* and *Shin* sects are scarcely Buddhists, so different are their conceptions of the nature of Buddha as revealed in Amida. And the introduction of the Amida cult into Buddhism is of so late a date, that it may very well have been a gnostic distortion of the person and work of Jesus Christ.

Recent Foreign Theology.

'Lebensfragen.'¹

THIS is the first volume of a series of works to be published under the general title 'Lebensfragen.' They are to be for the service and help of those who can no longer find satisfaction for mind and heart in the traditional forms of religion and morality, and who are striving to a *Weltanschauung* of clearness and power and a new content of life. The series will take a wide range. It will deal with ultimate questions of religion and morality, and also with the questions which border on these. Problems of nature-science, of medicine, of state-

manship, and of right will receive thorough treatment in the various treatises to be published in the series. Nor is this the whole programme. The fundamental questions of religion, God and eternal life, guilt and redemption, the purpose of life and the goal of the world, are in the mind of the editor as subjects of investigation, and will receive adequate treatment. Questions connected with the history of religion, specially such questions as what Jesus was, and what He willed to do; questions as to the origin of faith in His Divine nature and in His resurrection; questions as to the significance of the Church and the Reformation, Bible and dogma, sacraments and festivals, are among those contained in this wide programme. Moral questions will also be discussed. Nor are practical questions to be omitted from the series, but we do not further describe the series, of which the first volume lies open before us. The present

¹ *Lebensfragen*: Schriften und Reden. Herausgegeben von Heinrich Weinel, Privatdozent der Theologie in Bonn. *Die Religion unserer Klassiker*: Lessing, Herder, Schiller, Goethe. Von Karl Sell, Professor der Theologie in Bonn. Tübingen und Leipzig: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate.