

6d. net), delivered before the Summer School for Clergy at King's College, Windsor, N.S., in 1913, the Rev. W. S. H. Morris, M.A., lays much emphasis on the humanity of Christ—not on His being a man, and a true man, but on His being 'man'; not on His becoming one of the sons of men, but on His being Son of man; not on His passing through an experience similar to ours, but on His solidarity with us. That is the thought to insist on now. In that direction lies our hope of a doctrine both of the Incarnation and the Atonement that will bring light.

At the office of the Student Christian Movement there is published a study of the Christ as a Man under the title of *The Manhood of the Master* (1s. 6d. net). His character is analysed, each chapter handling some element of it—His Joy, His Magnanimity, His Indignation, His Loyalty, His Endurance, His Sincerity, His Self-restraint, His Fearlessness, and His Affection—and all that we may go and be likewise. The author is the Rev. Harry Emerson Fosdick, D.D.

A volume of *Guild Addresses*, delivered by Sir Charles Dalrymple, Bart., has been issued by the Tract and Colportage Society of Scotland (2s. 6d. net). They are for the most part intimate talks with local allusions; but the universal note of evangelical Christianity is always heard.

In *The Life and Work of Roger Bacon* (Williams & Norgate; 3s. net) we have an admirable introduction to Roger Bacon's personality and work. The book is the Introduction which the late Dr. John Henry Bridges prefixed to his edition of the *Opus Majus*, published at the Clarendon Press in 1897, together with corrections and notes by Dr. H.

Gordon Jones, F.I.C., F.C.S. As Dr. Bridges gave us the best edition of the *Opus Majus*, so Dr. Gordon has given us the best edition of the Introduction. The volume contains all that the reader need know before he begins the study of a book which is a surprise of simplicity and worth to every one of its students.

The liberal theologian has never had a chance with this generation. To be evangelical, however contracted the sympathy, has been something; to be ritualistic, however short the outlook, has been more; to be liberal has been nothing. And even yet, the Rev. T. Rhondda Williams, large as are his sympathies and long his vision, will find little general acceptance for his book on *The Working Faith of a Liberal Theologian* (Williams & Norgate; 5s. net).

Sometimes he deserves no more. He says, for example, 'In discussing the question of authority, much confusion arises from using the word in different senses. It would conduce to clearness if the word were used to denote only *the claim to command belief and conduct whether or not that belief and conduct find inward support in the soul*. In that sense the truly liberal theologian will say that there is no authority in religion. Wherever such a claim is made it breaks down upon candid investigation.' But who makes such a claim? Who ever defined authority in that way—unless in order to say that in that sense there is no authority? Our Lord claimed: 'All authority is given unto me.' Did He mean authority 'to command belief and conduct whether or not that belief and conduct find inward support in the soul?' Do the Catholics with their Church mean that? Do the Protestants with their Bible? Mr. Rhondda Williams must revise his definition and rewrite that chapter.

Christianity and the African Mind.

BY THE REV. D. R. MACKENZIE, KARONGA, NYASALAND.

THE rapid spread of education in Nyasaland, and the aptitude which the great majority of the younger people have shown for the assimilation of new ideas, have led to the suppression into the realm of the subconscious of the old ideas regarding the world and its constitution which an earlier

generation held as axiomatic. In the realm of the subconscious, however, these ideas persist, showing themselves in sudden flashes of unexpected revelation, and they are of great importance in estimating the true nature of native Christian belief. When a native becomes a Christian, the change that

comes over him is chiefly a religious and moral one, and perhaps more largely religious than moral : it has little influence upon his mental picture of the external universe. He is conscious of a new attitude of his soul to God ; and he is conscious, though as a rule in a lesser degree, of new moral obligations which this attitude carries with it. In the old native community the great man was he who gave something, not he who took ; to have much to give is to be great ; the common people honoured a benefactor who gave away freely, and never considered themselves in any way lowered or degraded by accepting from him something which they had done nothing to earn. Now this idea of the greatness of the giver has been carried over into Christianity ; or, to speak more truly, it was found there, for it is a real Christian idea ; and being found there it acquired at once in the native mind a prominence far in excess of what was due to it. God, to them, is the great Giver ; that His gifts should carry any other obligation than that of honouring Him is an idea which has to be carefully cultivated ; that they themselves, once they are conscious of having been redeemed, should require to bestow labour upon their character to bring it into likeness with the character of the Son of Man, is something in the nature of a surprise ; and that, in addition to all this, their position as followers of Christ demands of them continual service in the Kingdom is an idea which, accepted at first on the authority of the missionary, and acted upon largely for the same reason, tends to grow weak in proportion as other ideas gain strength. These things, however, are all capable of cultivation, and in the minds of the best men and women in the Church have gained a lodgment so secure that there is little fear of their ever being driven out. But upon the average village Christian, seldom coming in contact with the missionary, and surrounded by old heathen influences, the moral aspect of Christianity occupies a place of less importance than the purely religious. 'Thou shalt not' is more in evidence than 'thou shalt.' Morality is more negative than positive ; consists more in abstention from obvious sins than in the performance of less obvious duties.

There are, however, other ideas in the native mind, which are indeed subject to the laws by which ideas are eliminated or lose their vitality ; but the forces working upon these are not so insistent, and hence not so successful, as those

which are at work upon the old ethic. I refer to the ideas entertained regarding the constitution of the universe. This is a big phrase to use in relation to Bantu thought ; but the Bantus, like all other human beings, have a conscious or unconscious theory of the universe ; and it is this theory that, utterly wrong as it is in many respects, is so difficult to root out. When a man becomes a Christian, he does not, at least at first, reconstruct the universe around the central fact of Christianity, the Incarnation of the Son of God. The Incarnation is not a fact which presents great intellectual difficulties to him. He finds, indeed, no difficulty in the conception of the Son of the Omnipotent becoming man. That God, if He cares for men, should send His Son into the world to redeem them is a matter for the most profound gratitude ; but intellectually it presents no more difficulty than that a chief should send his son to convey a message to some distant village under his authority. The necessity for the reconstruction of the universe, therefore, does not arise : the world remains as it was. It is just as mysterious as before, as uncertain, as full of evil possibilities ; though for the Christian these possibilities have been partially destroyed by the new consciousness of sonship to God of which he is now in possession. Dreams, for instance, and I will not say wrongly, retain much of their old power and significance ; God speaks now in dreams, as in the old days revelations upon many matters affecting life were made in dreams by the spirits. The idea of the soul as an independent entity, having power to detach itself from the body during sleep, and to receive information which in its waking condition it is not capable of receiving, still holds sway, even among Christians of a fairly robust and intelligent type. Many good men and women attribute their first deep impressions of Christianity, or their decision to seek the fellowship of the Church, to dreams ; and I have never rejected such people, when they applied for admission, on the ground that they were still in the bondage of old and non-Christian ideas. The leading evangelist in my district recently during an illness had a dream, which he is strongly inclined to regard as a revelation, in which he saw heaven and hell, and the manner of life in both spheres. However the fact may strike others, it came to him as a solemn voice from God, bidding him be more instant in prayer, and more urgent in preaching the gospel ; and his life has

corresponded ever since to this conviction. Fearful of a wrong interpretation, he came to his missionary for advice, which was willingly given; but the idea that his soul had temporarily left his body, and had under the guidance of a celestial being visited the regions of the dead, still remains with him. Many instances of this kind of dream could be given, but of course the native is just as subject to dreams as white men are, and he does not attach meaning to all dreaming; probably it is the more vivid ones that make an impression upon him, the vividness causing him to see scenes so clearly that he believes that in some way his soul was really separated from his body, and in that condition received information which he could not otherwise have obtained. The idea is not to be too lightly dismissed. Warneck (*Living Forces*) maintains the probability of real revelations being made by God in dreams to peoples whose mental condition is so elementary that only so can they be received.

The conservative nature of the native mind in regard to the world is perhaps best seen in his ideas on what may for lack of a better word be called the occult powers of nature. Some objects possess, or may be endowed with, qualities for good or evil which other objects do not possess; certain animals crossing the path give indications of what is in the future; certain individuals have eye-powers, the evil eye, which their neighbours have not; or word-powers, powers of cursing, or power over the spirit world. All these are to be feared; and while Christians believe themselves protected from them by Divine power, yet there remains in the mind a fear that for some reason the protecting power may fail to act, and that the feared objects really have the powers with which they are credited. An old native custom, not yet dead, was to spread 'mankwala,' medicine, in the way where it was expected that the person one desired to injure would pass. The medicine was obtained only from professional suppliers, and a high price was paid for it. It was supposed to act by bringing on disease or death, or some other form of misfortune, and was injurious chiefly to the person for whom it was intended, though others might suffer also. Now the fear of this kind of medicine still lingers in the native mind, even among Christians, because the conception upon which it was originally based, that of a world of uncertainty ruled by capricious spirits, and turned out of its ordinary course by

any one who knew the right 'mankwala,' still asserts its power. Just as fear of the dark lingers in the minds of grown-up men and women because it was implanted there in childhood, and, though it is now known to be groundless, will, in certain nervous states, make one disinclined to go into dark rooms, so the old native fear of medicines will make even strong-minded Christians avoid paths where they know this medicine to have been spread. A much respected elder recently asked me if it was really true that such medicines possessed no power: he accepted my statements formally, but I do not suppose that I succeeded in driving vain fears from his mind. Other forms of the same idea are the birth lustrations, or 'kusasa'; the tattooing into the arm certain medicines which gave success in the hunting field; the placing in a part of a garden medicine which was supposed to have power to make the whole garden produce a specially good crop. For resort to all these forms of superstition, members of my congregation have recently been suspended from communion. It is impossible to root the idea out of the mind, but care has to be taken that the idea is not translated into act. Another illustration of the belief that hidden powers reside in certain objects is found in connexion with cannibalism, relics of which are still found in Nyasaland. The desire to eat human flesh was supposed to come upon certain individuals periodically. They were greatly feared and hated by the common people, and if discovered were driven out of the community, and sometimes put to death. It was thought that 'bahawi,' as these occasional cannibals were called, possessed a medicine which, if sprinkled over a newly made grave, caused the freshly buried corpse to come to the surface without disturbing the soil, so that no trace of the crime was left by the perpetrators. The secret of this medicine died out after the introduction of Christianity, and now, should any one be seized by the madness, he has to proceed in the ordinary way; but it is still firmly believed that in the past the medicine was used, and produced the results described. The idea of the universe upon which it was based has not passed away, and the mere fact that such things are not done now, is no evidence whatever to the native mind that they were not done in the past. A case of this nature came in the course of Kirk-Session business recently, and I tried to get at the minds of the members of Session, and have no

doubt that, though they believe that it cannot now be done, they are convinced that medicine for corpse-raising was made and used in a not very remote past.

So, too, medicine can be supplied which has the power of causing the spirit of a recently dead person to return. Not three months ago, a young man who had been accepted for baptism conceived the suspicion that his mother, who had just died, met her death by foul play. He went to the medicine man, and received from him a concoction which, if spread over the grave, would cause the dead to rise, and, if she had really been murdered, would indicate her murderer; but, on the other hand, if she had died in peace, would make her a source of danger to her own son, who therefore must protect himself by scattering other 'mankwala' around his house to prevent her entering.

The whole world to them is a mystery. Why it should not act in one way rather than another they cannot understand. That given causes will always, under the same conditions, produce the same results, is a philosophy which they consider experience amply justifies them in rejecting. The world is unreliable, uncertain in its operations, subject to the powers of the spirit, liable to be diverted from its usual course by the interference of a power greater than itself; and that may be no more than a human being aided by certain medicines in which reside powers which are greater than the normal powers of nature. Hence the native has no more difficulty with the general conception of miracle than he has with the great miracle of the Incarnation. The miracles of Jesus do not form more than a subsidiary evidence of His Divinity, for the old native stories reflect a world in which what to the European mind is a miracle is to them no more than an occurrence which might happen at any time, and is well within the power of certain individuals to produce. These miracle stories are sometimes very foolish, to our minds, but they were not doubted by the people, nor are the Christian miracles doubted to-day, even by non-Christians. The evidence of miracle, indeed, is not needed to convince the people of the truth of Christianity. It shines by its own light: to the native it is true naturally; it is in accordance with what he conceives to be a good and gracious act of God, and to seek to prove its truth by any proofs which might be useful in Western lands, is uncalled for. The world in which the African lives

is one in which nothing related in the New Testament is impossible; it is all natural, in accordance with his mental presuppositions; even rising from the dead is not alien to his way of thinking. The fact that the Son of God died catches their imagination far more than His resurrection; everything else in the New Testament is natural and easily credible, for to the native, man, at any rate man assisted by certain medicines, is a higher thing than nature; much more so is the Son of God, whose coming into the world, as we have seen, creates no difficulties.

This, again, casts some light upon the mental environment in which the idea of Christian faith has to find its place. Faith is belief in the willingness of God to help men, to save them in this world and in the next. God is reliable, steadfast, something to which man can confidently cling amid the uncertainty of nature. Nature has occult powers which may be sprung upon him at any moment: God is Love, and Love can be trusted. In the world are both persons and things which can interfere with the ordinary course of nature to his hurt: his Christian faith does not so much imply that he must not believe in these things, as rather that, being now a child of God, he need no longer fear them. Faith means also, of course, faith in the power of 'the Son of God, who loved me and gave himself for me,' to secure for him, and prepare him for, a place in the world above, where God dwells.

It was said above that the mere fact that miracles, or interferences with the normal course of nature, do not occur to-day, is no evidence to the native mind that they did not occur in the past. The same is true with regard to the old gods. Not only all Christians, but the great majority of heathen, firmly believe that these old deities have been destroyed; but, except among educated men, Christians and heathens still believe that in pre-Christian times they were perfectly real and active. What has happened to them is that Jehovah, Jesus Christ, the Holy Spirit, has driven them into nothingness, and released men from their service. The old gods have gone for ever. Educated men, and especially young people who have been brought up in the new environment, may deny that they ever had existence; but it is very different with those who have become Christians after reaching maturity, and live in distant villages where only a very slight Christian influence is at work. Con-

versation with individuals of this type brings out the belief that in their day these gods were as real as their worshippers, and are dead in the same sense as they are. When describing to me the manner in which Chikangombe, an important minor deity in North Nyasa, spoke to his people, my informant gave the facts with the perfect simplicity of one who is relating history: he was a heathen, who had completely given up the old worship, and accepted without protest the relegation of his gods to the limbo of the past. A Christian, who had once been assistant to a local priest-chief, described to me how, when the god Manchewe

left his people to visit a neighbouring spring-goddess, the priest prayed the absconding god to return to his people; 'then presently,' said my informant, 'the water bubbled up, and we knew that Manchewe was preparing to return.' But it is not so much in specific statements, as in the general attitude unintentionally revealed, that one sees how deeply rooted these ideas are. Belief in the existence of these minor deities was not in the past inconsistent with belief in the One Supreme God, nor is it held to be inconsistent now, even where the Supreme God is known through the Christian revelation.

Pioneers in the Study of Old Testament Poetry.

BY PROFESSOR THE REV. A. R. GORDON, M.A., D.LITT., MONTREAL.

iii. Ewald.

THE name of Heinrich Ewald will long be held in veneration by Old Testament scholars. He had his faults of temperament, indeed. He was irritable, arbitrary, intolerant of opposition, and often flagrantly contemptuous of the opinions of other men. But these things hardly detract from the commanding greatness of the real Ewald, the breadth of his achievements, and the inspiration he gave to Semitic scholarship for half a century. By a happy instinct he was led to this study from his schooldays. At the University of Göttingen, his native city, he enjoyed the stimulating teaching of Eichhorn, the prince of Semitic scholars of his generation. As early as 1827, when he was but twenty-four years of age, he became Eichhorn's colleague, succeeding to the master's position and fame on his death in 1833. His life was spent in indefatigable study. Thus he reigned supreme in his own chosen field, and extended his conquests over many neighbouring territories as well. He lectured and wrote on Hebrew, Aramaic, Arabic, Ethiopic, Persian, Sanskrit, Armenian, Turkish and Coptic language and literature. But no man was less of the dry, factual scholar. He could never rest content with viewing things 'in disconnection dull and spiritless.' His sovereign eye ranged easily over the whole region of study, bringing harmony where chaos formerly lay. But no less remarkable than his constructive imagination was

his piercing insight. Ewald had a real gift of divination, which led him right to the heart and soul of the subject he dealt with, whether it were the intricacies of Semitic grammar and syntax, or the religious intuitions of poet and prophet. This gift was, no doubt, largely the outcome of that childlike simplicity of spirit which characterized the man. Wellhausen has told the present writer that in class, while guiding them with unerring confidence over hitherto unsurveyed territories of learning, he would display the most hopeless ignorance of the commonest concerns of life,—that one day, for example, he was nonplussed by a reference in some Oriental poet to an elephant's trunk, and solemnly appealed to the astonished students for help in solving the mystery,—and in reading his *Lieblingsbuch*, Job, or the more pathetic of the Psalms, would break down and 'weep bitterly.' This charming *naïveté* was combined with fervent piety. The Bible was for him the very breath of life. He found in its pages the Word of the living God spoken directly to his heart; and his whole soul went out in response to its message. It was his profound reverence for the Bible that led him into his bitterest controversies. For whatever seemed derogatory to the Divine glory of the Bible became a matter touching the honour of his God. He read the Bible, indeed, with critical eyes, believing that thus alone could