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"Dr. Inge describes
mysticism as having
'its origin in that which
is the raw material for
all religion, and

perhaps of all philosophy and art as well, namely, that dim consciousness of the beyond,' and he defines it as 'the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal.' The apostles John and Paul are good examples of true Christian mysticism by which we are enabled to live above the world while still living in it. He ably defends John from the charge of being a mere mystic who had lost his hold upon historical realities. The limitations of the mystical faculty are well set forth in the following sentences: - 'The inner light can only testify to spiritual truths. It always speaks

in the present tense; it cannot guarantee any historical event, past or future. It cannot guarantee either the Gospel history or a future judgment. It can tell us that Christ is risen, and that He is alive for evermore, but not that He rose again the third day. It can tell us that the gate of everlasting life is open, but not that the dead shall be raised incorruptible. We have other faculties for investigating the evidence for past events; the inner light cannot certify them immediately, though it can give a powerful support to the external evidence. For though we are in no position to dogmatise about the relations of the temporal to the eternal, one fact does seem to stand out,--

that the two are, for us, bound together.' "The volume maintains the reputation of the lectureship for thoroughness of treatment and high literary excellence." - The Bibliotheca Sacra, Volume 57, 1900 "Its author was drawn to the mystics in a quest for personal guidance to a satisfactory philosophy and rule of religious life. He records what he found serviceable, and shows how it may be separated from erroneous principles and methods. The book has the interest which belongs to all such endeavors, where intellectual capacity and equipment combine with sincerity and earnestness. It has the touch of reality, the note of conviction. Its literary form is

attractive.....There is a mystical element in Christianity, and in Christian theology and worship. This new volume of Bampton Lectures is a valuable contribution to its appreciation." -Egbert C. Smyth, The American Journal of Theology, Volume 4, 1900 CONTENTS LECTURE I. General Characteristics of Mysticism II. The Mystical Element in the Bible III. Christian Platonism and Speculative Mysticism-- (1) In the East IV. Christian Platonism and Speculative Mysticism-- (2) In the West V. Practical and Devotional Mysticism VI. Practical and Devotional Mysticism--continued VII. Nature-Mysticism and Symbolism VIII. Nature-Mysticism--continued

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