

psychology. When we surrender ourselves to God—or to evil—by consent of our will, we do not merely admit certain beliefs or certain definite impressions; we give over our whole subconscious nature to be moulded and controlled. It is, no doubt, difficult to connect this self-surrender in any other fashion with the atoning work of Christ, though I do not admit that it is impossible. We must be carefully on our guard against purely magical and sacramentarian conceptions. What brings grist to our mill as theologians may also bring grist to the priests. Consciousness is the garrison; will is the sentinel before the castle door; there is neither true morality nor true Christianity in any teaching which does not give will and consciousness the decisive voice at the decisive moment. Yet these do no more than initiate processes of a very far-reaching character.

Here, then, is the hypothesis suggested. Man's nature is infected by sin, and the distinctive work of Jesus Christ is to heal that infection by purifying the springs of our being; this He has done by living His way into fellowship with the human race, the supremest act of His life being, of course, His surrender to death. And in that absolutely perfected divine-human goodness, diffusing itself by means of historical channels, with constant appeal to man's consciousness and will, yet continually producing effects which go far deeper than consciousness and reach far farther than individual will, we have the pledge and real potentiality of

sinless purity, of life beyond the power of death, of perfected union with God.

This, then, I say, is an hypothesis. It is a supposed view of facts; but some of the facts are questionable, and the articulation of all of them is but a speculative possibility. So far as I know, some such theory might meet the requirements of a Christian doctrine of the Atonement. But, for my part, I wish to be perfectly clear about the distinction between a theory of the facts, even if it should be the true theory, and the great central certainty itself. A Romanist or a High Churchman speaks all his words in deference to the authority of the Church. As far as mere theological speculations go, I wish to do the same; only the Church to which an Evangelical Christian appeals is a spiritual communion, not an external institution; and in the deepest matters an Evangelical Christian must be loyal to his own conscience, and take all risks. Some may think it despicable that theological positions should be affirmed in so very gingerly a fashion. To myself it is the only possible hope of advance, that we should be able to distinguish between the unshakable truths and the imperfect accessories. The Christ who made Atonement is the same yesterday, to-day, and for ever; no view taken of His atoning work can be much more than a glimpse. We know in part; we see here and now in a glass, darkly; yet He whom we see is God our Saviour.

Point and Illustration.

The Countenance of the Holy Ghost.

THE doctrine of the Holy Spirit still suffers neglect among us. Spasmodically we beat our breasts and say, 'Go to, we must preach the Holy Ghost.' But the people do not understand. We ourselves do not understand. Some one says impatiently, 'Sir, we would see Jesus.' And we pass from the doctrine of the Holy Spirit.

Some of us seem to fear, besides, that if we get altogether smitten with love for the Holy Ghost we may cease to love the Lord Jesus Christ. Are we able to love more than one Person of the Godhead at a time? Dr. Martineau

says that we are no more trinitarians than he himself. We have simply dethroned God the Father and adore Jesus Christ instead. And he thinks that this is a 'way out of the trinitarian controversy': let us simply agree as to *which Person* we are all to worship!

Perhaps there is something in both these dangers. Let them be looked at. In the first place, is it necessary that our people or we ourselves should understand all about the doctrine of the Holy Ghost? Does not the truth reach the heart rather in the *effort* to understand? Is it not always unseen, unfelt, as it visits the heart? And in the second place, is it not in our power

to understand enough about the Holy Ghost to make it impossible for us to love one Person in the Godhead at the expense of the other?

The cry is, 'What should I read upon it?' Suppose we try a new book. A German Jesuit, Father Meschler, has just had his book translated into English. Its simple title is *The Gift of Pentecost* (Sands, 5s. net). It contains fifty-two chapters, some of which have titles that are new to us. Take the first six: (1) The Name of the Holy Ghost; (2) The Countenance of the Holy Ghost; (3) In the Heart of the Godhead; (4) The Gates of Egress; (5) The God-Man; (6) The Spouse of the Holy Ghost.

It is in the second chapter, 'The Countenance of the Holy Ghost,' that our hope lies. By the 'Countenance' of the Holy Ghost Father Meschler means 'the characteristic property which distinguishes Him from the two other Persons, or in other words, His own Personality.' Now the 'Countenance' of the Father is seen in that He possesses the divine nature without being begotten and without proceeding from another, the Son possesses the divine nature by generation, the Holy Ghost by spiration or procession. That is to say, the Father knows Himself, and by this knowledge produces a living coequal image of Himself, the Son of God, who was begotten by the Father through understanding and knowledge, and therefore is called the Son, the Word, the Image of the Father, Eternal Wisdom. But now the Father knows not only Himself, but also the Son, and the Son knows the Father, and from this mutual knowledge proceeds love. For the Father's knowledge of the Son is love, and the Son's knowledge of the Father is love. And the expression, the breathing-forth, of this mutual love is the Holy Ghost. He proceeds from both. He is the pledge of the One to the Other of love. He receives their divine nature and is taken into union with them.

Is it not intelligible? Repeat it, and look at it as love. The Father proceeds from no Person; the Son goes forth from the Father by way of knowledge; the Holy Ghost proceeds from the Father and the Son by the breath of love. But if the Holy Ghost proceeds by the breath of love, love is His essence; He is the Person of love. The Son is the Personal Wisdom, the Holy Ghost is the Person of love. So this is the personality, this is the individuality of the Holy

Ghost, He is love. All the acts of love are His acts. All the results of love—peace, rest, joy—are results of His working. And now we see that we dare not ignore the personality of the Holy Spirit; for in so doing we should ignore the love of God to man. Nor can we worship the Holy Spirit at the expense of the Father or the Son; for the worship of the Holy Spirit is the worship of love, and love is God the Father and love is God the Son.

Walks with God.

In a sermon on 'Enoch walked with God,' Dr. Campbell Morgan recently offered the following illustration:—

'A little child gave a most exquisite explanation of walking with God. She went home from Sunday school, and the mother said, "Tell me what you learned at school." And she said: "Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, "You are a long way from home; you had better just come in and stay." And he went.'

The Legend of the Wood of the Cross.

The Glory of the Cross is the quite ordinary title of a new volume of sermons by the Rev. John Wakeford, B.D., vicar of St. Margaret, Anfield, Liverpool, which Messrs. Longmans, Green, & Co. have published at 2s. 6d. net. The ordinary title; but what an extraordinary thing it is that 'The Glory of the Cross' should be an ordinary title. Is there any way in which we can see the transforming power of Christ more unmistakably than in the way in which *words* were made new in Him? We cannot now get back to the meaning which some words had before He came. 'The Glory of the Cross' is an ordinary title, because the word 'cross' suggests glory to us. We do not think of the cross of the criminal, we think of the cross of the Christ.

It is so ordinary a title that in our very pulpits it is avoided now. 'Ah,' we say, when we come upon a book with this title, 'an Evangelical, a Low Churchman!' And we pass it by. We are High Churchmen ourselves and do not believe in

it, or we are Low Churchmen and know it all already. Let none of us pass this book by. Let us consider whether the man who can speak of the Cross as a Revelation, an Argument, an Altar, a Pulpit, and a Throne, may not have something even for us.

There is a legend of the wood of the Cross. It belongs to the transition time. The word has not yet lost all its original horror, but it has taken on much of its new glory. Legends are nearly always due to the transition stages in a word's history. This is the legend of the wood of the Cross as Mr. Wakeford tells it.

The story runs that, when Adam lay near to death, his son Seth went in all haste to the gate of the Garden of Eden, and begged the angel that kept the gate to let him go to the Tree of Life, that he might bring for his father fruit from that tree: the angel bade him stand at the gate whilst he himself went and returned again, and, giving the fruit to Seth, he told him that he would find his father dead on his return, but that he must bury the old man with the fruit within his mouth. There grew from that seed a great tree, which in centuries long after formed the king-post which bore up the roof of the ark of Noah; as that great vessel of salvation floated upon the flood the king-post stood erect with its transom, a cross with widespread arms, preserving life. Many centuries later the great beam was brought down by king Hiram of Tyre to the building of the Temple; but the builders found it strangely unfit in the tiers of cedar, and it lay in the trench without the Temple wall. Again centuries passed, and Nehemiah found it, and placed it in the forefront of that Temple which was raised by the penitence of God's people; but it was rejected by the builders of the Temple of Herod as unworthy of a place, and once more it lay dishonoured, at the foot of the wall. In the haste and confusion of that black day upon which our Lord was crucified, no beam had been shaped for His death; but the priests and people, eager that nothing should be wanting to secure His immediate crucifixion, dragged out this beam to light, and on it was crucified the Saviour of the world.

Workers Together.

'Workers together' with God! The best illustration is the old one yet. 'Some time ago,

as I was walking along a country road, I came on a deep saw-pit. On the edge of the pit a sawyer stood, handling one end of a long iron saw, the farther end of which was, of course, hidden in the earth; but I knew that there was another man deep in the pit, who was acting in concert with the one I saw, and the rhythm of the movement of whose body was in exact accordance with that of him who stood in the spring sunlight.'

But Mr. F. B. Meyer, who gives that old one over again, gives a new illustration also in his very useful new book, called *Jottings and Hints for Lay Preachers* (Melrose, 1s. net). He says: 'In a Norwegian hotel the other day a little girl with one finger was strumming over a tune, the only one she knew, to the distraction of all the occupants of the room, when an accomplished pianist sat down beside her and improvised a ravishing accompaniment. After they had finished, he led the child round the company, saying, "This is the young lady whom you must thank."'

Better than Wisdom.

Messrs. Longmans have published a volume of sermons by the late Bishop of London, Dr. Mandell Creighton. It is called *University and other Sermons* (5s. net). One of the last in the volume is the sermon preached in Worcester Cathedral at the close of the Birmingham Church Congress of 1893.

In that sermon Dr. Creighton's desire was, naturally, to discover and disclose the lessons of the Congress. And, naturally also, he found these lessons along the lines of historical study. 'What is it,' he asked his audience, 'that you go home with from this Congress?' He heard them say, 'More knowledge.' He did not think it worth remarking on. He heard them say, 'More wisdom, then.' And he answered, 'Have you only gained more wisdom? I have not much faith in the results of increased wisdom, unless that means also increased goodness. Wisdom shows us man's way; virtue is the result of a perception of God's way. We may act wisely through policy; we can act well only through conviction and submission to a higher law. So' he concludes, 'I would ask you, Has your heart learned as well as your head by what you heard at the Congress?'

Not the End.

'If this life be the end of all, then God inflicts sorrow upon Himself by making it the end of all. It is as though a father should rear children till their love for him had bloomed into full sweetness, and then should bodily thrust them into graves to smother their loving words with eternal dust. It is related of an Arab chief, whose laws forbade his rearing his female offspring, that the only tears he ever shed were those shed when his daughter brushed the dust from his beard as he buried her in a living grave.'

That comes from a small volume by Dr. David Gregg of Brooklyn. It contains two essays, the one on *The Dictum of Reason on Man's Immortality*, the other on *Divine Voices outside of the Bible*. It is published by Messrs. E. B. Treat of New York at 50 cents.

The Living Christ.

How Dr. Dale came to write his book on *The Living Christ* is told by Mr. Barber, his assistant, in Dale's *Life*. 'He was writing an Easter sermon, and, when half-way through, the thought of the risen Lord broke in upon him as it had never done before. "Christ is alive," I said to myself; "alive! and then I paused;—alive! and then I paused again; alive! Can that really be true? living as really as I myself am? I got up and walked about repeating, Christ is living! Christ is living. At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yea, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it. I then said, My people shall know it; I shall preach about it again and again until they believe it as I do now.'" That was why *The Living Christ* was preached and published.

But what if you have not made the discovery? In the sense in which Dr. Dale made it, Dr. James Drummond of Manchester College, Oxford, has not made it yet. What does he do without the living Christ? He tells us in the Essex Hall Lecture for 1902, which Mr. Philip Green has published under the title of *Some Thoughts on Christology* (1s. net).

He says he has an incomparable religious teacher in Christ. But that is not Christ. Has

He left His teaching and gone, like any other teacher? No. Dr. Drummond says that Christ and His teaching 'blend into one indissoluble whole.' He lived what He taught. We understand His teaching only when we remember Him. Besides, he says that the teaching is more acceptable to us because Christ gave it, He Himself being so attractive. A man cannot even understand Christ's teaching till he understands Christ, and has the Spirit of Christ within him. 'He that abides in love abides in God, and God abides in him' is nonsense to a selfish worldly man. So though Christ is not alive, as Dr. Dale believed, his teaching, says Dr. Drummond, is alive, it is alive in men and women who rise up in every generation to live it and pass it on. In this way Dr. Drummond would say with Paul that Christ is 'a quickening spirit, dwelling in the heart by faith.'

Moral Compromise.

Bishop Creighton, in his Birmingham Congress sermon, recalled the goodness of our Lord in His toleration of the sons of men. The Rev. S. A. Alexander, canon of Gloucester, reminds us that there was one exception to His toleration. Canon Alexander has published a volume of memorable and thoroughly modern sermons which were preached in the Temple Church. He calls it *The Mind of Christ* (Murray, 6s. net). In one of these sermons he asks his hearers if they ever observed the way in which Christ dealt with individual men. With all His wonderful pity and patience, with all His undying love of sinful men, with all His readiness to make allowance for human weakness, with all His eagerness in welcoming and cherishing the tiniest spark of genuine faith or repentance, there was one thing He had no pity for or patience with. It was moral compromise.

Canon Alexander gives examples. There is the example of the man who would follow, but must first go home to say good-bye! He was not fit for the Kingdom. There is also the example of the man who would follow, but must see his father under the sod first. The risk was too great. 'Let the dead bury their dead.' And there is the example of the man who would follow, but could not leave his goods behind him. 'Sell all that thou hast.'

It is this, says Canon Alexander, that makes

the way of life so hard. It is this that makes it the way of the Cross. There is pity for feeble faith; for sin there is forgiveness; but 'he that loveth father or mother more than Me is not worthy of Me.' The root of all evil is not the love of money, but moral compromise.

From a Broad Margin.

The Vicar of Tonbridge has a Bible with a broad margin. On the margin he writes down whatever strikes him in his reading as worth pre-

servation. And now he has made the margins of the Epistle to the Ephesians into a book, calling it *Side-Lights on the Epistle to the Ephesians* (Nisbet, rs. 6d. net). Here is one of Mr. Baskerville's marginal notes. He calls it 'Figures of Forgiveness'—

1. Borne or taken away (Is 27⁹, Hos 14²).
2. Blotted out (Ps 51⁹, Ac 3¹⁹, Is 18²⁵ 44²²).
3. Covered (Ps 32¹ 85²).
4. Removed (Ps 103¹¹⁻¹²).
5. Washed away (Ps 51²).
6. Cast out of sight (Is 38¹⁷, Mic 7¹⁹).
7. Passed by (Mic 7¹⁸).

The Will to Know.¹

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'If any man willeth to do His will, he shall know.'
—John vii. 37.

THE knowledge here promised to the man who willeth to do God's will, is knowledge in the largest sense of the word: it is the apprehension of truth by the entire personality of man in its threefold expression as thought, feeling, and will. None of these can singly be the organ of divine knowledge: all are indispensable, and yet not all in the same degree; for of thought, feeling, and will the chiefest of these is will. We shall now try to determine some of their respective functions in the acquisition of the divine knowledge, which is eternal life.

i. The intellect is the first instrument necessary for the acquisition of such knowledge. But by means of the intellect alone such knowledge cannot be attained. If it were attainable by such means, then religion would become a matter of demonstration and possess the same certainty as science. But by achieving scientific certainty, religion would forfeit its spiritual essence, and banish from its confines all reverence, faith, and hope; every virtue, heroism, and sanctity. In every department of life man would then be a mere creature of prudence, and obedience to the divine voice within us would be replaced by a mechanical conformity to an external scientific

¹ This sermon was delivered before the University of Dublin on 8th March 1903.

law, which none but a madman would dream of disobeying.

And yet the desire for a scientific demonstration of the Faith arises from time to time in the breasts of religious men, from their longing to escape the trials and distractions of doubt. But doubt cannot be evaded in the sphere of religion, unless we destroy its very essence by making it a science. Nay more, so far are transient invasions of doubt from being incompatible with an intelligent faith, that only those who have experienced it in some degree can be said to have faith at all. True faith is a witness to a spiritual order of law, and implies a recognition of the difficulties that beset it in the world of sight. If we would embrace the faith we must do so, not indeed without the exercise of the intellect, but without its full satisfaction. In the sphere of true faith doubt is a divine discipline, and is designed for the mental and moral enlargement of man, for his enfranchisement from the yoke of the seen and temporal with a view to his fuller citizenship in the kingdom of the unseen and eternal.

But we must be careful here and differentiate such doubt from other varieties only too familiar, which are in no sense heaven-born, but arise either from moral failings or the diseased activity of a