

and that this is, practically, all the *nexus*. Here there is manifest fact, but in wrong proportion. The Divine Life does not appear, in Scripture, to be meant to lift its human subject above the region of motive; and mighty is indeed the motive-power of a full apprehension of what the Atonement has done in the rescue and the protection of the believer. But that motive can, surely, exercise its proper power only upon a being re-constituted into Divine Life through the Spirit of God; a Life which, but for the Atonement, would have been inaccessible, but which has its fountain not in the Atonement, but directly in Christ. It is a life whose *presence* does not depend on the excitation of "motives," and in which motives therefore may have all the freer and nobler action.

This is latent in the passage which introduced these reflections. The Apostle surrenders himself to the mighty fact of the Indwelling: "Christ liveth in me." He makes use of it, by faith, under the animating certainty, "He loved me, and gave Himself for me." *Αὐτῷ ἡ δόξα, καὶ νῦν, καὶ εἰς ἡμέραν αἰῶνος.*

H. C. G. MOULE.

Ridley Hall, Cambridge.

FRÉDÉRIC GODET.

In a letter which appears in a recently published biography, we come upon some interesting recollections of a day spent many years since in the Prussian palace of Babelsberg. "About a week ago," the writer says, "I went with a very dear friend to make a visit to the tutor of the young prince who, if he lives, will one day be king of Prussia . . . No prince could have a better tutor . . . He is one of those men with whom I feel, after the first five minutes, that increased acquaintance will be only increased pleasure. Loveliness is the characteristic of the man. We were

soon deeply engaged exchanging, not discussing, views on Christian theology and the Christian life." These memoranda, which date so far back as 1839, give the impression produced upon a distinguished American theologian, the late Professor Henry Boynton Smith of New York, by his first meeting with one who was destined to take still higher rank among Christian scholars. The young Swiss teacher, then holding a responsible trust in the Prussian court, and described with such frank appreciation in his early manhood (he was but in his 27th year), is the Frédéric Godet of Neuchâtel who has become so honourably known in many countries, nor least in our own. In his case the promise of youth has been so amply fulfilled that he stands without dispute in the front rank of the Evangelical theologians of the day. It has been his ambition, he tells us in the Preface to one of his best books, to do something in his weakness for the Church of France, whose position at present seems to him to be graver than in the days of bloody persecution. That ambition has not missed its satisfaction. He has done much for the Church of France, and much for the small but generous branch of the Church to which he personally belongs, and in connexion with which he has been a sufferer for conscience' sake. But his services to Christian truth have gone far beyond these limits, and his name belongs to Evangelical Christendom generally. Some notes on the career of a scholar of this distinction may be acceptable and opportune. More cannot be attempted. Obvious reasons forbid us to say all that we might wish to give expression to about one who happily is still with us, and of whom those who know him best will be the readiest to affirm that the picture of his youth as "most lovely, most Christian," is also the picture of the eventide of his life.

Frédéric Godet was born on the 25th October, 1812, in the town which is still his home. His father, a man eminent

in his own profession, that of the law, died prematurely. His mother devoted the resources of a strong character and high intelligence to his early training, and to her he owes very much. His preparatory studies were prosecuted in Neuchâtel, until he was ready to take up theology. He then left the Swiss college, and sought the acquaintance of sacred science in her chosen haunts in Germany. Between the years 1831 and 1835 he spent a studious and fruitful life in the great centres of Berlin and Bonn. There he caught the spell of some of the most notable teachers of the day, including Hengstenberg, Tholuck, Nitzsch, Steffens, Neander, Schleiermacher and others. With the rigorous dogmatism of Hengstenberg at the one end and the fluid speculation of Schleiermacher at the other, the line of theological influence along which he travelled did not lack variety. Of all these teachers, however, the one whom he attended most assiduously and from whom he received the strongest impulse was Neander. Nor is it difficult to recognise in his writings the happy influence of this simplest, purest and most learned of theologians, the devout and creative genius whose teaching has been justly pronounced to have been "a benediction to thousands." Of the rest we should judge Schleiermacher the one who set his mark most deeply upon him—more deeply perhaps than Frédéric Godet was quite conscious of or might altogether admit. It is seen both in his theological method and in the general cast of his theological system. It appears in the instinct with which all doctrinal discussion is made to start from and return to the Person of Christ, in the large account taken of the human side in that Person, in the speculative construction of the Divine-human Personality which satisfies him best in the penetrating sense of the vital interest of faith in every point of the Christological problem. Like many others of the leading Evangelical divines of our time, he has drawn much more than seems at first sight to con-

sist with radical differences in doctrine from this master-mind in the reconstruction of nineteenth-century theology.

There were other influences, however, telling upon him at this period of his life, beside those that were directly academic. He became intimate with men like Otto von Gerlach, the pious and warm-hearted author of the popular Exposition of the Bible which proved so helpful in the revival of religion in Prussia. Of still more importance was his friendship with Baron von Kottwitz—the venerable Christian nobleman who exercised so gracious a power over many in Berlin smitten by the shock of the conflict between intellect and faith, and to whom men like Tholuck confessed that they owed their own selves. Influences like these saved the speculative genius from becoming dominant in Frédéric Godet, and touched the deep springs of the living Christian consciousness in him.

Returning to Neuchâtel on the completion of his theological studies, he was ordained to the Christian ministry in 1837. When he had but the briefest experience of its practical work, however, another great change took place in his life. In 1838 he was recalled to Berlin in order to undertake the post already referred to—the post of superintending the education of Frederick William of Prussia, the Crown Prince, now known to all the world as the hero of battles, and heir to a mightier dominion than was dreamed of in the former days at Babelsberg. He retained this position till 1844, discharging its duties with wisdom and with a firmness of discipline of which some entertaining instances are left on record. He had the confidence of his pupil as well as of the royal house, and it is pleasant to know that the intimacy between the scholar and the teacher has suffered no break. In the anxieties of politics and the throes of war, and through all the changes which these long years have brought, the Prince maintained a frequent and kindly correspondence with his valued tutor.

Marrying in 1844, he obtained the office of deacon of the Churches of the Val de Ruz, and became resident again in his native city. Here he devoted himself with great energy to the practical work of the Churches, the organization of Sabbath schools and other kindred agencies. He found time, also, to carry on a variety of studies—in theology, the interpretation of the Bible, geology and ethnography. He had the stimulus of excellent associates in these studies. He worked in conjunction with M. Bovet on the Old Testament, with M. Prince (the philologue to whom he dedicates his Commentary on John) on the New Testament; while in physical enquiries he had the companionship of M. Alfred Guyot, late Professor in Princeton, N. J., and author of the treatise on *Creation in the Light of Modern Science*. Along with Frédéric de Rougemont, too, he took part in a scheme for the translation of the writings of eminent German divines—Olshausen, Tholuck and others. Traces of all these studies appear in his later works.

At length the position for which he was best fitted came in his way. In 1850 he was appointed Professor of Theology at Neuchâtel, having charge at first of New Testament Criticism and Exegesis and afterwards also of Old Testament Introduction. Next year a pastorate was added to his professorship. In both posts he laboured with brilliant devotedness and success. In the pastorate he did so much that Neuchâtel and its neighbourhood probably owe more to him than to any other for the numerous religious agencies and philanthropic institutions which they possess.

This work, however, by and by proved too heavy for him. Although he achieved marked influence in the pulpit (his preaching being not less remarkable for the power and variety of its applications to conscience and life than for its fine exegetical quality), he found it necessary, in 1866, to resign his pastoral charge. Giving himself then more

completely to theology and literary work, he retained, nevertheless, his quick interest in the practical movements of the Church, and in the promotion of Evangelical effort. In 1873 came the crisis in his ecclesiastical life. The Church of Neuchâtel had been practically a free Church since the Reformation. The yoke of Rome had been thrown off by the people themselves, in answer to the powerful preaching of Farel and without the intervention of the State. The new Church placed itself under the government of the "Company of Pastors," and continued so down to the year 1848. At that time a change took place in the old constitution in consequence of the disruption of the relations in which the State of Neuchâtel had stood to Prussia since the beginning of the eighteenth century. But the new governing body was a synod consisting of pastors and laymen chosen by the Churches, and the same body was entrusted with the appointment of professors of theology. So matters stood until 1865, when a disturbed condition entered which ended after some years in the promulgation of a new ecclesiastical law. By this law every citizen was declared a member of the Church in virtue of his birth, and was given the right to vote; every minister was declared eligible to office in virtue of his licence to preach and apart from subscription to any creed; and the appointment of professors of theology was transferred from the Synod to the Grand Council. These statutes were felt by Dr. Godet to introduce doctrinal anarchy into the Church, to confound the spiritual with the civil and the Church with the nation, and to make the Theological Faculty the creature of the State. He found it impossible to submit, and, along with some friends of kindred spirit, finally separated himself from the National Church as thus reconstituted. It was a time of great trial. We find him speaking of it now and again in terms which indicate how deep it cut. But like Luther on a larger platform, he felt

conscience to be in question, and he could not do otherwise. He took a leading part in the formation of the Free Church of Neuchâtel, which now numbers a membership of over 12,000 and has given a conspicuous example of self-sacrifice. His work as a theological professor was continued in the altered circumstances, and the influence which he had gained in the old connexion went with him into the new.

Dr. Godet's literary activity has been great. Were we to enumerate all his writings, the list would be a very long one. He has been a large contributor to Journals and Reviews, the *Revue Chrétienne*, the *Revue Théologique de Montauban*, the *Journal religieux de Neuchâtel* and others abroad, the present Journal and others in our own country. He has issued a number of minor publications, brochures on the theory of *Multitudinism* and other ecclesiastical questions, Sermons, Addresses, and Reports on public occasions. He has written Articles for Theological Dictionaries in various languages. He is taking a leading part at present in the preparation of the *Bible Annotée*, an exposition of the Scriptures which is intended to put the people in possession of the best results of recent scholarship. The section on the Old Testament Prophets, which has been taken first in hand, admirably answers the idea, and contains much acute exegesis expressed in popular form. His greater works include the well-known Commentary on John's Gospel, published in 1863-65, and now in a third and revised edition (1881-85); his Commentary on Luke's Gospel, of which the second edition appeared in 1871; his volume of Apologetical Discourses, published in 1869, in reply to the attacks of Buisson, Pécaut and Réville, on the Bible and the orthodox faith, and translated into English under the title of *The Defence of the Faith*; his two series of Biblical Studies, on the Old Testament and on the New, the third edition of the latter having been

issued in 1876; his Commentary on the Epistle to the Romans, published in 1879-80, the first volume of which is in its second edition. In addition to these we have to mention his long-expected Commentary on First Corinthians, which will be soon in the hands of the public.

Of all these contributions to theological literature, the most important undoubtedly are the exegetical. Here Dr. Godet's gift is pre-eminent. It would be too much to claim for him equal excellence in all the qualities which go to make the ideal exegete. We see him at his weakest probably in matters of Textual Criticism. It is here that experts have oftenest to join issue with him. His averments on questions of Text not unfrequently betray an indisposition to follow matters to their issue, and a readiness to allow purely subjective considerations to dominate. His tendencies here are decidedly conservative. Nor is it only that he is often in conflict with the great masters in this science as regards particular readings. He seems to fail in an adequate grasp of their principles. In this he is by no means singular among Continental exegetes of the highest rank. It is otherwise on questions of literary and historical criticism. Few handle the problems of the Gospels as he handles them. His discussions of the origin, integrity, and plan of the Fourth Gospel are examples of careful analysis and lucid statement which it would be difficult to excel. He has the faculty of marshalling facts, computing their real value, and getting straight to the heart of a question through any thicket of side-issues with which it is set round. He threads his way with easy directness through the intricacies of competing views and comes at the exact point of each. Witness his summaries of the many discrepant theories on such problems as the aim of the Epistle to the Romans, the few bold strokes with which he brings out what is distinctive of each, and reduces all to their simple types. He never

fails to do justice to an opponent's position, while his own conclusions are reasoned out calmly and stated with modesty. He has given his name indeed to not a few theories which we should hesitate to accept as just solutions of difficult problems. His conceptions of the relations of the three Synoptists seem insufficient. His theory of the date of the Apocalypse presupposes a greater degree of purity in the infant Churches than probably existed. His explanation of the object of the Epistle to the Romans may not commend itself as superior to Weizsäcker's. But we can scarcely rise from the study of any of Dr. Godet's discussions of questions in these branches of criticism without feeling that at least we understand the conditions of the problem better than before, the exact measure of the contributions made to its solution by previous students, and the direction in which that solution has yet to be sought. The most intricate statement, too, is brightened by flashes of keen perception, happy home-thrusts of logic, and unflinching lucidity of expression.

It is in the direct operations of Exegesis, however, that his genius is seen at its best. Here again it is not difficult to name several who are superior to him, each in some particular gift. He is not equal to Bishop Ellicott in grammatical *finesse*, nor to Bishop Lightfoot in historical criticism and that peculiar breadth which distinguishes his method of exposition, nor to Meyer in his singular power of covering in each case almost the entire compass of the exegetical *data*. But he is excelled by none, and rivalled by few, in delicacy of spiritual touch, insight into the spirit of the several New Testament writers, clear and sympathetic reflection of their mind. Peculiar interpretations occasionally surprise us. Such is the preference for the sense of *fore-ordained* over that of *set forth* for the *προέθετο* in Romans iii. 25, a sense which seems so remote from the real point of the paragraph, that only a linguistic

argument of a quite overwhelming force could reconcile us to it. But on the other hand his pages often charm us by interpretations which fall upon us like light and almost reveal their truth to us. Of his various Commentaries that on John's Gospel ranks with most as the best. It is one of the most popular books of Continental exegesis, and deservedly so. Its merits are of the highest order. In order to do justice to Dr. Godet in this we need not do less than justice to others. Luthardt's Commentary on the same Gospel, which is in peril of being pushed into the background, was a book of more decisive influence in its time than even Dr. Godet's. We see what it was when we look back upon the use made of it, and the *find* it was felt to be by men like the late Dean Alford, when they first had the opportunity of working through the Fourth Gospel with its help. But taking up the line of interpretation which Luthardt did so much to introduce, Dr. Godet has carried it on independently, and has added to the thoroughness of the German the grace and lucidity of the Frenchman. He has the poetic faculty, too, which is one of the supreme equipments of a true interpreter of the genius of John, and like John himself, he sometimes sees where others have to reason.

His contributions to the literature of Apologetics are only second in value to his exegetical writings. They are, however, more fragmentary in form, consisting of papers and addresses prepared from time to time with a view to different exigencies. Some of them have naturally lost in worth through the march of inquiry since their publication. Even these, however, have certain special features of interest—the essay on *The Six Days of Creation*, for example, in which he adopts Hugh Miller's hypothesis in his *Testimony of the Rocks*; and the paper on the *Development of Life*, in which he starts with the Pythagorean maxim, that "man is the measure of all things," and tries to gather

from man's life the secret of the development of all life. There are others which have elements in them likely to save them from becoming rapidly antiquated. Those on the Resurrection, the Supernatural, the Holiness of Christ, the Divinity of Christ, are of this kind. In a few vivid pages, in which the real points are made to stand out unmistakable, these give the substance of trains of reasoning which have been elaborated by recent theology, and admirably popularise new methods of dealing with old questions. These papers, and others on Biblical subjects, abound in felicitous phrases and happy crystallisations of arguments, of which many instances might be given. "Miracles are possible," he says, "because matter is the work and instrument of spirit;" "matter tends to spirit, because it is the creation of spirit;" "faith cannot be founded upon argument; all that science can aspire to do is to dissipate doubts that have been suggested by science;" "the supernatural in its highest form is not the miraculous, it is holiness;" "faith is to your life that which to the life of a tree is the profound incision which opens access to the graft—to that new principle which is to change the nature of its juices and the quality of its sap;" "man is the true Janus, the god looking two ways;" "what is instinct but the power of the species manifested in the individual?"

A lively fancy vivifies and enriches all his writings. His conceptions of things take naturally the form of figures. At times this is apt to carry him off into artificial comparisons or into theories more novel than well founded. But for the most part it expresses itself in analogies and imagery which lie near the subject and add to the power of his expositions. This rich gift of imagination is wedded to a speculative power of wide range, which sometimes takes a flight into the high mysteries of the Kenotic doctrine of Christ's Person, and at other times condescends to theorize on the relation of body, soul and spirit in man. It occa-

sionally draws him into doubtful hypotheses on such subjects as the hierarchies of angels and the original monarchy of Satan over the earth. But even where we are least disposed to accept his suggestions we come upon far-reaching ideas, rare felicities of phrase, and definitions which carry us into the heart of things.

Dr. Godet has thought out independent solutions for many of the familiar problems in Criticism, Doctrine, and Interpretation. Not to speak of his acute Essays on the Books of Job and Canticles (in the former of which he sees the epic of the human conscience wrestling with the Divine Justice, and in the latter the echo of the moral shock given to the Israelitish consciousness by its first experience of the monarchy), there is his remarkable construction of the Pauline argument in Romans ix. Here he parts company both with those who read it as an assertion of absolute predestination, and with those who think that it simply sets side by side two apparent contradictories—the sovereignty of God and the freedom of man. He takes it to be a treatise directed against the doctrine of unconditional election, and intended to vindicate the rights of the Divine freedom in the election and rejection of Israel, not the rights of the Divine election in presence of human freedom. In Christological speculation he adopts the *Kenotic* theory, and in particular that form of it which has been elaborated by Gess. Scripture seems to him to teach that the Incarnation meant, not the assumption of two distinct states by one subject, but the voluntary reduction of a Divine subject to the human state. His view of the work of Christ, too, is a composite one. It is in harmony with the ordinary doctrine of the Creed, in affirming a reconciliation of God to man as well as of man to God. But at certain points it touches several other themes, especially those known as the *moral power* theory, and the theory of *public justice*. Two things, he thinks, are involved in the Atonement. There

is the sanctification of humanity, which Christ effected by His realizing in Himself the moral ideal of our nature. There is also the meeting of the Divine claims in relation to sin. And Christ's sufferings met these, not indeed by satisfying or compensating, but by revealing and recognising them.

The time is not yet when an estimate can be made of Dr. Godet's place in the Christian thought of the day. But less cannot be claimed for him than has been claimed by one of his English translators. "He combines in himself," Mr. Lyttleton justly says, "many of the most valuable characteristics of the best German, French and English theologians. Much of the depth of thought and the comprehensive knowledge of the whole literature of his subjects, of the Germans, much of the lucidity, compactness of style and epigrammatic point of the French, and of the sobriety and practical mind of the English."

S. D. F. SALMOND.

SURVEY OF RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

A NEW and most desirable style of publication is inaugurated by the volume of *Studia Biblica*¹ just issued by the Clarendon Press. The genesis of the volume is thus explained by Professors Driver, Sanday, and Wordsworth, who sign the preface: "In the autumn of the year 1883, finding ourselves recently appointed to the three chairs which represent the interpretation of Holy Scripture in the University, we took counsel together to find some means of assisting students in our department, outside the formal way of instruction by lectures. Since then we have met on four Monday evenings in every term for the purpose of reading and discussing papers on Biblical Archæology and Criticism, including also some other kindred subjects which it seemed very desirable to embrace

¹ *Studia Biblica: Essays in Biblical Archæology and Criticism*, by Members of the University of Oxford. (Clarendon Press, 1885.)