

the utmost need now of scientific information regarding the Reformation and the men whom it made. For we have almost been persuaded that our D'Aubigné and the rest of the Protestant historians were prejudiced and uncritical. At first astonished at the boldness of those who condemned Luther and railed at the name of Protestant, we began to think there was something in it, and some of us have ended by calling the Reformation a mistake. Professor Emerton finds that the Reformers were the true patriots of their day as well as its true prophets. And even Erasmus would have been a greater man if he had been a more uncompromising Reformer. He never was a Reformer at all. He never had any interest in the Reformation as a Reformation. His only interest was in accurate knowledge. And the Reformation profited by him just because accurate knowledge was on its side. It is not a great man which Professor Emerton describes. But it is a man who sought to walk in the light, and the power of the truth is at his back, making of even a smallish man a mighty force. What a time of mental and spiritual interest it was. And Professor Emerton makes it live and move before us.

The R.T.S. has published a beautiful and yet cheap new edition of Mr. Vernon's masterpiece and classic—*The Harvest of a Quiet Eye* (crown 8vo, pp. 285, with illustrations, 5s.).

A HISTORY OF THE JEWISH PEOPLE. BY CHARLES FOSTER KENT, PH.D. (*Smith, Elder, & Co.* Crown 8vo, pp. xx, 380. 6s.)

Professor Kent's *History of the Hebrew People*, in two volumes, has been noticed in these pages,

and very favourably. It is, in fact, the first history of the Hebrew people written in English that takes account of recent criticism, and it is written in good idiomatic English. Those two volumes are now placed first in a series entitled 'The Historical Series for Bible Students.' The third and fourth places in the series are to be occupied by the *History of the Jewish People*, the first volume of which is the book before us. It covers the Babylonian, Persian, and Greek periods. It is a student's book. It displays competent knowledge, and is clearly arranged. It is, however, as we have said, so well written that it may be read with pleasure by those who do not seek the student's task of remembering and reproducing.

THE SACERDOTIUM OF CHRIST. BY THE REV. N. DIMOCK, M.A. (*Stock*, 8vo, pp. 129.)

This is one of many volumes on Christ's Priesthood and ours which Mr. Dimock has written. They gather an accumulated argument. But on its special subject this one is wonderfully complete. Mr. Dimock holds securely by the evangelical doctrine, holding securely by Scripture, and rejecting contradictory tradition. The wonder to most of us is that so manifest a truth of revelation needs so much defending.

In a somewhat uninviting form Mr. Elliot Stock has published *A History of the Origin and Development of the Creeds*, by the Rev. C. Callow (crown 8vo, pp. 237). It is a carefully studied, seriously written book, sent forth to meet the multitudinous wants of the 'general' reader, but learned enough to please the severe student.

Consecration.

BY THE VEN. JOHN W. DIGGLE, M.A., ARCHDEACON OF WESTMORLAND.

CONSECRATION may be either conscious or unconscious. The consecration of inanimate things, such as the vessels of a sanctuary, or the lands and buildings of shrines, is an unconscious consecration; being an act entirely wrought by external agency. Inanimate things have no power either to assist or resist their consecration; because, being without living personality, they have no will. Hence

their consecration is mechanical, not spiritual. It is simply an official hallowing, an involuntary dedication, an external setting apart for sacred uses and holy purposes. After their consecration we may deem that God dwells in an especial manner in consecrated places and things; but these places and things are not aware of the Divine indwelling. Their hallowing is an un-

conscious hallowing. They do not dwell in God, even though God dwells in them.

All purely official hallowing, hallowing, *i.e.* without the consent and co-operation of the thing or person hallowed, is external hallowing. An infant unconsciously baptized is unconsciously hallowed. By the administration of Baptism the infant becomes sacramentally holy. God in an especial manner dwells in the infant. But not until the infant attains the power to choose between self and God; and by the exercise of its will yields up self to God, does the sacramentally holy infant develop into the spiritually holy child. In like manner the Bread and the Wine of the Holy Communion are unconsciously hallowed. In an especial manner God dwells in these hallowed elements; but it is only by the co-operation of the conscious faith of the communicant that the sacramentally holy bread and wine are transformed into the spiritually holy food of the Body and Blood of our Saviour Christ. So, too, with ministerial ordination. Even without the co-operation of his will a man's ordination may be valid, and fully adequate as a vehicle for the transmission of ministerial grace to others. But for himself, his ordination is not spiritual without the consent of his own will; and the conscious co-operation of that will with the call of God the Holy Ghost.

Similarly with the first beginnings of the life of personal holiness. We are often unconscious of them. The first implanting of the holy seed within our spirit is invariably the work of some agency external to ourselves. The seed of holiness is never self-sown. The Sower is always God the Holy Ghost; and the agency through which He sows is often an agency unnoticed at the time—a sermon, a book, a hymn, a conversation, or some simple incident of our daily life. And in so far as at the moment of the implanting we are unconscious of the great work begun in us, to that extent the work is involuntary and mechanical. But whether the moment of our re-birth from above be an unconscious, unremembered moment or not, it is certain that we can make no growth in holiness without our knowing it. The seed cast into the ground of our spiritual being may spring up 'we know not how' (Mk 4²⁷); but we cannot help knowing whether or not it is springing. For as no natural seed can germinate and grow without mutual co-operation between the soil and the seed, so no Divine seed can grow in man

without his co-operation. Our will and our life must be merged in the life and will of God, else will the Word engrafted in us wither and perish. However external and unconscious, therefore, be the first beginnings and implantings of the life of personal holiness, there always comes a time, a crisis, in which some act of the will must be exercised, some definite step taken, some resolution clearly formed, some unwavering decision on behalf of holiness made. The steps leading up to the decision may be so gradual as to be unperceived by us, or the crisis when we are bidden to cease all halting may be as memorable and awe-striking as in the tragic scene on Mount Carmel (1 Kings 18); but, in either case, the moment of resistance to some downward temptation, the moment of avowed determination to follow the upward call, is a conscious moment. And from that moment our consecration ceases to be involuntary and external; and is transformed into an inward and spiritual hallowing.

The essence of all conscious, as distinct from unconscious, consecration lies, therefore, in the co-operation of the spirit of God with the spirit of man, and of the spirit of man with the spirit of God (2 Co 6¹). All true spiritual consecration lays emphasis on the 'con,' *i.e.* on the working together of the Divine and the human will in the sacred work of personal hallowing. In the mechanical consecration of inanimate places and things, even in the merely official consecration of persons, there is no necessity for the co-operant action of these two wills; but in spiritual consecration, in the growth of that inward hallowing whose fruit and end is eternal life, the co-operation of the will of man with the will of God is a prime necessity. Hence the immeasurable importance ascribed in Scripture to the human will. Inspiration declares that life and death are in the power of the will. Why will ye die? is the ever-recurring expostulation of the prophets (Jer 27¹³, Ezk 18³¹ 33¹¹). 'Ye have not the will to come to Me,' said Christ, 'that ye might have life.' And again, they that will to do the Will of God, shall know of the doctrine (Jn 5⁴⁰ 7¹⁷). Clearly nothing can surpass the mighty importance of the will in the work of our hallowing.

On the other hand, nothing can surpass the utter impotence of the will in following after holiness; an impotence to which both experience and Scripture abundantly testify. Holiness is not of blood;

nor of the will of the flesh, nor of the will of man, but of God (Jn 1¹³). He worketh all things after the counsel of His own will (Eph 1¹¹). If we are born unto holiness it is of His own will that He so begat us with the word of truth (Ja 1¹⁸). If we win the laurels of holiness, it is not because of our willing, or our running, but through God's mercy (Ro 9¹⁶). Nothing, I say, could be more clear than the revelation of both the power and the powerlessness of man's will in the pursuit of holiness and the determination of his eternal destiny.

At first sight this revelation of the vast power and the complete powerlessness of the will presents an appearance of contradiction, but in the work of consecration we lay hold of the clue. For consecration is the marriage union of the will of man with the will of God: their indissoluble sacramental union. Neither the will of God, nor the will of man, of itself, and separately from the other, produces consecration. The will of a man decides whether he will receive the Christ or reject Him. And this action of the will is momentous eternally. But having so decided, man's will of itself can achieve nothing more. If it decides to receive the Christ, it cannot impart the spiritual power to become a son of God. God alone can impart the vivifying, quickening, spiritual germ of newness of life. But He never refuses it to those who will to receive it. He never wills that any should perish, but that all should turn to Him by repentance—*i.e.* by change of carnal mind and change of worldly will—and be saved (2 P 3⁹). And, therefore, to as many as will to receive Him, He willingly gives the power to become the sons of God (Jn 1¹²). This is the first step in consecration; the co-operation of the will of man with the will of God in the production of our spiritual sonship. Neither will, separately of itself, consecrate man a spiritual child of the Eternal. Man cannot, of himself, make himself holy; and God, without man's consenting will, will not. It is necessary there should be a spontaneous conjunction of the two wills, the human and the Divine, in order that the consecrated life should begin in us.

And the growth of consecration is simply the ever closer, and closer, welding of the will of man with the will of God; until at length they are no more two wills, but one will. By consecration the will of man is lost in the will of God, as rivers are

lost in the ocean. By consecration the will of God becomes not the law, but the life, of the will of man; as the sap of the tree is the life of the twig engrafted into it. This process of the welding of our will in God's is often, indeed, a slow process; like the fusion of metals in a glowing furnace. It is sometimes, too, a very painful process; like the long, lingering, death by crucifixion. But until it is accomplished, until the will of self is lost in God and the will of God is found in self, the work of consecration is not complete. We are not like Christ until, like Him, the will of the Father is to us as meat to hungry men and drink to thirsty men—a pursuit, a sustenance, a delight (Jn 4³⁴ 5³⁰). At the beginning of our consecration the surrender of our will is a difficult sacrifice; at its consummation it is turned into a joy. For when the will of God has passed into our will, and our will is perfected in the will of God, then are we truly sanctified. The pains of sacrifice are taken away, and the joys of consecration are established in us (He 10^{8, 9, 10}).

Co-operation, then, is of the essence of consecration. We see this truth illustrated in every means of grace. Holy Baptism does not of itself make us holy, nor the Holy Bible, nor the Holy Communion. God washes us in Baptism, but we must wash ourselves also in order to be made clean (Is 1¹⁶). We may esteem the words of the Bible more than our necessary food: yet unless we eat and inwardly digest them, they will yield us neither strength of patience and comfort, nor joy and rejoicing of heart (Job 23¹², Jer 15¹⁰; Collect for Second Sunday in Advent). The Holy Communion will not strengthen and refresh our souls, unless in our participation we have a conscious and thankful remembrance of the redeeming death of our Lord (Lk 22¹⁹, 1 Co 11²⁴; concluding words of Church Catechism). We must ourselves assimilate the grace God gives to us, else is His grace given to us in vain (2 Co 6¹). Our prayers will be fruitless unless, in praying, our spirit works together with God's Spirit; and our wills with His will (Ro 8²⁶). Thus not only the beginnings of consecration, but the very means divinely appointed for its growth, require as a prevenient effectual condition, both that God should work in us and we should work with God. Without this continual co-operation the means of grace are frustrate, and progress in the consecrated life is impossible.

Consecration, moreover, involves harmonious co-operation not only between man's will and God's will, but also between the various parts of man's own complex nature. Man is a being not of one being, but of three beings. God has revealed Himself as a Blessed Trinity of Beings: three Persons in one Personality. He has also revealed the stupendous, and altogether unfathomable, fact, that man has been made in His image, after His likeness (Gn 1²⁶). The image is now greatly blurred, and the likeness grievously defaced, by sin; nor even before the entrance of sin was it fully manifested in what precise manner the image of God was delineated in man, and His likeness mirrored. But this much we know; man, like God, is a threefold being. He has a body, a soul, and a spirit (1 Th 5²³). These severalties in man are not to be understood as fully corresponding with the severalties in the Blessed Trinity. For nothing in mortal and finite man can exactly resemble, or correspond with, the eternity and the infinitude of the Triune God. It is enough for us to perceive, with adoring thankfulness, even the faintest resemblance between ourselves and God: and in the threefoldness of our being there is a faint resemblance, a mortal type, of the Eternal Trinity of God. And as every Person in the Triune God is holy; so must every part in the threefold man be holy also: else will his consecration be a mutilated, an imperfect, an unreal consecration.

Consecration must, therefore, include the whole man—body, soul, and spirit. For to be consecrate is to be wholly sanctified: sanctified in every part of our nature. There is no such thing as partial consecration. We must give our whole selves to God in the threefold totality of our entire being: or we cannot be consecrate. We may not keep back any part of the price. We may not keep our bodies to ourselves, while professing to yield our souls to God. They know nothing of true consecration who do not know that their body is the temple of the Holy Ghost: the sanctuary of the Eternal. To keep under the body, and render it subject to the spirit, is part of the essential discipline of consecration. Consecration puts a bridle upon the whole body—upon the talkativeness of the tongue, and the lustfulness of the eye, and the excess of every physical appetite. Consecration washes the whole body with the pure water of self-control, that it may present it to God a living,

holy, acceptable, sacrifice (1 Co 6¹⁹ 9²⁷, Ja 3²⁻⁶, Ro 12¹). We know, indeed, that our bodies at present are in a state of great humiliation—weak, mortal, dishonoured, corruptible—yet by the energy of an indwelling holiness they may be hallowed (Ph 4²¹, 1 Co 15⁴³). Nay, they *must* be hallowed. For if the spirit does not sanctify the body, the body will profane the spirit. No abiding consecration of the spirit is possible without a concurrent and co-operating consecration of the body by the assiduous practice of a reverent hallowing control.

Similarly must the soul of man combine with his body and his spirit in the grand enterprise of consecration. We have seen already that the co-operation of the will is indispensable to the work of our consecration; and the will is an eminent faculty of the soul. But the soul is endowed with other faculties—imagination, thought, reflexion, intuition, and the like. All these faculties must combine with each other, and collectively combine with our bodies and our spirits, to make us wholly consecrate. The great ship of our being is not separable into watertight compartments: each shut out from communication with the rest. Every part of our complex being interpenetrates the other parts, and is itself by them interpenetrated. So that none of us can say, I will give my spirit to God but will keep my intellect or my appetites to myself. It is impossible to be sacred in one department of our being and secular in another. If we are truly holy at all, we are truly holy all in all. For the 'con' in consecration implies the working together of every part and faculty of our composite nature in the hallowing of the whole.

Holiness signifies health. What is health? Physical health is the harmonious co-operation of all our physical organs—heart, lungs, brain, skin, and the like. Psychical health is the harmonious co-operation of all the faculties of the soul—thought, imagination, conscience, will, and the like. Spiritual health is the harmonious co-operation of all the organs of the spirit—personal faith, eternal hope, Christlike charity, and the like. And consecration is the health of all these holinesses combined—holiness of body, holiness of soul, holiness of spirit.

This consecration of our threefold nature manifests itself in a threefold manner. First, it manifests itself in soberness, *i.e.* in the consecrated

temperance which reins in, and controls, every faculty of our nature; hallowing every part in us, and hallowing together all the parts in one compact fabric of individual holiness. Secondly, it manifests itself in righteousness, *i.e.* in a lively sense of duty dedicated to the service of others; hallowing all our thoughts, and words, and actions towards our fellow-men. Thirdly, it manifests itself in Godliness, *i.e.* in the humble and devout practice

of the presence of God in all our thoughts, in glad submission to His holy will, in adoring gratitude for His goodness, in frequent acts of public worship for the setting forth of His glory, and in the constant cherishing of a deep and secret love for Him in the inmost recesses of our spirit. This complete consecration of character and conduct should be the radiant ideal, the unresting ambition, of every true son and daughter of the All-Holy Father.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS ii. 20.

'I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me' (R.V.).

EXPOSITION.

'I have been crucified with Christ.'—Not '*am crucified*' as the A.V. has it. Paul means the past act which took place in his conversion. It is an explanation of the word '*died*,' v. 19 (not '*am dead*,' A.V.). Since the law is a schoolmaster to Christ who fulfilled it and removed its curse by His atoning death on the cross, the believer is crucified with Christ as to his old sinful nature, but only in order to live a new spiritual life with the risen Saviour. Cf. Ro 6⁶⁻¹⁰, Gal 5²⁴ 6¹⁴, Col 2²⁰.—SCHAFF.

'I live; and yet no longer I.'—The order is significant; 'When I speak of living, I do not mean myself, my natural being. I have no longer a separate existence, I am merged in Christ.'—LIGHTFOOT.

'But Christ liveth in me.'—Christ, the crucified and risen Redeemer, who is the resurrection and the life, is the indwelling, animating, and controlling principle of my life. One of the strongest and clearest passages for the precious doctrine of a real life-union of Christ with the believer, as distinct both from a mere moral union and sympathy, and from a pantheistic confusion and mixture. Christ truly lives and moves in the believer, but the believer lives and moves also, as a self-conscious personality, in Christ. Faith is the bond which so unites the soul to Christ that it puts on Christ (3²⁷), that it becomes a member of His body, yea, flesh of His flesh, and bone of His bone (Eph 5³⁰), and derives all its spiritual nourishment from Him (Jn 15^{1ff}). Cf. Gal 3²⁷, 'Ye did put on Christ'; 4¹⁹, 'Until Christ be formed in you'; 2 Co 1^{2, 5}, 'Jesus Christ is in you'; Col 3⁴, 'When Christ, who is our life, shall appear'; Ph 1²¹, 'For to me to live is Christ'; Jn 15⁵, 'I am the vine, ye are the branches'; Jn 17²³, 'I in them, and Thou in Me, that they may be perfected in one.'—SCHAFF.

'That life which I now live in the flesh.'—His new life in Christ, as opposed to his old life before his conversion; not his present life on earth, as opposed to his future life in heaven; for such a contrast is quite foreign to this passage.—LIGHTFOOT.

'I live in faith, the faith which is in the Son of God.'—'In faith'—an expression of frequent occurrence in the New Testament, and invariably in the same sense, '*in* (and not *by*) faith.' Nor is there any instance in A.V. where it is translated '*instrumentally*' but here; whereas, on the other hand, faith as the *instrumental cause* is referred to repeatedly in the dative case, but always without the preposition: on which grounds alone we should translate it here '*in* faith,' a sense at the same time singularly in accordance with the context. Previously to his conversion the apostle had lived *in law*; all his designs and motives originated in legal considerations; what he did he did by constraint, and he did with a view to a reward; but now he is '*dead to law*' and lives *in faith*; the element in which he moves is '*faith*.' By faith he draws continually out of the fulness which is in Christ; by faith he imbibes fresh draughts of heavenly love, receives fresh inspirations of thought, of feeling, of motive, eventuating in a happy life of obedience, and unconstrained conformity to the will of his Father which is in heaven.—GWYNNE.

The object of this faith is not termed, as usual, Jesus Christ. It is '*the Son of God*.' But that is not all. He, in His uncreated majesty as '*the effulgence of the Father's glory and express image of His substance*' could not win the confidence of the conscious sinner. But His eternal Sonship gave its value to His atoning sacrifice, and is '*the source of His life-giving power*.'—PEROWNE.

'Who loved me, and gave Himself up for me.'—Fain would the reader realize to his mind the fervid, thrilling tones and accent of voice in which the apostle, while uttering these words, would give vent to the sentiment which so powerfully swayed his whole life. The same appropriation of Christ's love to his own individual self which the apostle here gives utterance to, '*who loved me, and gave Himself up for me*,' may every human creature also express in whom only is the faith which takes hold of His love.—HUXTABLE.