

nunciation of criticism, and the one is as hurtful to Christ as the other. The Religious Tract Society recognizes that the time to discriminate has come. This book is temperate. It is also a scholar's book. There is no pretence that 'common sense' will do instead of learning. There is no pretence that anything else will do, except an intelligent appreciation of what criticism means and a patient effort to show that the truth is not all with it.

The Rev. James Neil, M.A., has published a strong protest against Musical Services, involving a milder protest against instrumental music in divine worship. The title is *Musical Service: Is it Right?* (Simpkin).

Two volumes of sermons of quite exceptional merit have been published by Mr. Stockwell. The one is entitled *Concerning the King*. Its author is the Rev. John Thomas, M.A. The other is called *The Eternal Son of God and the Human Sonship*. It is written by Dr. Alexander Mackennal. Without attempting to prove our case, by quotation or otherwise, we wish the more to emphasize the statement that the sermons in these two volumes are exceptionally thoughtful, because the outward appearance of both is so unattractive. No one's eye will be caught by them, therefore let the eye of the preacher seek them out. To read them will be to add freshness and vitality to his own preaching.

Mr. Stockwell has published other two volumes of sermons—*On Service with the King*, by G. T. Candlin, and *God's Hardest Task*, by C. E. Stone

—good sermons also; but without the distinction of those two volumes.

THE BEGINNINGS OF CHRISTIANITY.
By Paul Wernle. Translated by the Rev. G. A. Bienemann, M.A. (*Williams & Norgate*. 10s. 6d.).
—The new volume of the 'Theological Translation Library' contains the first part of Professor Wernle's lectures on New Testament theology, to which, when he turned them into a book, he gave the title of *The Beginnings of Christianity*. This first volume contains the Presuppositions and the Rise of the Religion. This book has done more than even his Handbook to New Testament Theology to make Professor Wernle's name known, for it is more popular in style, and its points of originality are more easily seized. It has made him known as a very great theologian, one of the greatest of our time. One sees in his work as clearly as anywhere else how different is the task which the systematic theologian sets before himself in our day, from that of a former time. The older theologian, like the Jewish Rabbi, systematized the thoughts of his predecessors. His work was properly called a *System* of theology. The modern theologian is an original thinker. Catholic, Lutheran, Reformed—he is careless how he is classed. He is anxious to exhibit for himself what he himself has learned of the mind of Christ and the apostles. Professor Wernle is an excellent example. He is not out of touch with historical theology. But it is more to him to show that he has the mind of Christ.

The Two Paracletes and the Under-Paracletes.

AN EXEGETICAL STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

A GREAT painter was once asked how he had put so much devout feeling into one of his sacred masterpieces. 'Ah,' said he, 'I painted the whole of it on my knees.' On the knees of the heart one should study this divine theme.

A Paraclete is literally one called to aid another: from κλητός, 'called,' and παρά, 'along with' or 'alongside of.' A recent writer suggests that its exact meaning is one who aids the κλητοί, or 'the

called'; that Christians are 'the called,' and the Holy Ghost is their helper. But this is far too ingenious: great popular words are not formed in that subtle way; and the secular cannot be so far removed from the sacred meaning. The κλητός refers directly, not to the Christian, but to his divine Helper, who is good at need, almighty in extremity. This is made plain by the Latin equivalent *Advocatus*. The *Vocatus* there must

be, not the one aided, but the one aiding. Luther translates Paraclete by *Fürsprecher*, that is, 'spokesman' or 'intercessor.'

Roman society in the days of Christ supplies reliable illustrations of the office of the *Advocatus*. He was also called *Patronus*, from *pater*, 'a father': hence our word 'patron.' He was the mighty protector and champion, the earthly providence, and, indeed, the god of his clients. We must rise far above all our modern meagre ideas of a fee'd advocate, who is merely a representative at law. The Roman clients attached themselves to their advocate, and did their utmost to further his interests. The advocate in return had to feed, champion, and amuse his clients. When they were brought before the judge, he had to undertake for them. Only this part of the patron's office still lingers in our word 'advocate.' The word 'Paraclete' is thus richly freighted with spiritual suggestions. He is our Defender as the adversary is our accuser. He does everything that the rich can do for the poor, the strong for the weak, the merciful for the miserable. In the margin of the R.V. 'Comforter' is translated Advocate, or Helper, or Paraclete.

The title *Παράκλητος* is found in five passages: John's Gospel 14^{16, 26} 15²⁶ 16⁷, and 1 Jn 2¹. It is applied by our Lord to the Holy Spirit, 'I will pray the Father, and He shall give you another Comforter.' Christ thus claims for Himself the title of Paraclete. John gives this title to Christ (1 Jn 2¹): 'We have a Paraclete with the Father, Jesus Christ, the righteous.' As our poor mother-tongue has no one word so rich in meaning, Paraclete has been naturalized in our language, and it is now finding its way into our hymns and common speech. One cannot fail to be touched by the richness, beauty, and tenderness of the appeals to the Paraclete in some of our best hymns.

We have thus two Paracletes. But the title is now given almost exclusively to the Holy Spirit, as we have many names for Christ and very few for the Spirit.

This word makes a notable contribution to the doctrine of the Spirit. As Christ and the Spirit wear the same title, to deny the personality of the Spirit is, by implication, to deny the personality and Deity of Christ. 'Back to Christ' should always mean 'Back to the Holy Spirit.' For Christ's own testimony to the Spirit is very full, varied, and emphatic. Yet some of those who are

often urging their favourite motto, 'Back to Christ,' have very little to say about the Holy Spirit.

"Ὅταν ἔλθῃ ἐκείνος τὸ πνεῦμα τῆς ἀληθείας, 'When He (masculine) comes, the Spirit (neuter) of truth,' Christ says. While the noun is neuter, the masculine pronouns are always used. If the Spirit were only, as Sabellius taught, a virtue or attribute, an energy of God distinguishable from Him, as light and heat from the sun; if that were all, why this careful and invariable phrasing? If the Holy Ghost is not God, then it seems to follow that Christ is not God; for He was 'conceived of the Holy Ghost.' Meyer in his commentaries often tells us that when the general word *Πνεῦμα* is used, it means, not the spirit of man, but the Holy Spirit, except where the context plainly forbids. Christ attributes many personal offices to the Holy Spirit. He is a Master (He shall teach you); He is a Leader (He shall lead you into all truth); He is a Monitor, Prompter, or Remembrancer (He shall bring all things to your remembrance); He is a Witness-Bearer (He shall testify of Me). And Christ glorifies the Spirit as well as the Father. His references to the mission of the Spirit are very striking. His disciples were not to be left comfortless (literally 'orphans'), because the other Comforter would be with them and abide with them for ever (Jn 14^{16, 18}). So far from being losers, they were to be gainers by Christ's leaving them. Keble thus puts it—

But in ecstatic awe they muse
What course the genial stream may choose,
And far and wide their fancies rove,
And to their height of wonder strain,
What secret miracle of love
Should make their Saviour's going gain.

'It is expedient (*συμφέρει*, for your advantage) that I go away.' The wonderful difference between the Peter of the Gospels and the Peter of Pentecost explains this startling intimation.

Only in a general way can we distinguish the work of Christ from the work of the Holy Spirit; for the two interpenetrate and interlace in every part of the Christian faith and life. Expiation is Christ's work, and the application of it is the Spirit's; the Spirit's work is in us, Christ's is for and in us; Christ represents God to man and man to God, the Paraclete only represents God to man. The Scriptures often emphasize the work of the Spirit in Christ from the cradle to the Cross. All Christ did was 'through the Eternal

Spirit.' This fact enhances the need of the work of the Spirit in the Christian. As the disciple is to imitate his Master, his life must be spent under the guidance of the Spirit. He always needs *ἐπιχορηγία τοῦ Πνεύματος*, 'a large supply of the Spirit' (Ph 1¹⁹).

The classical student might have a very interesting by-study of the faint foregleams and wavering suggestions of kindred or parallel truths among the spiritual leaders of heathendom. The result would probably be a great surprise to him. Few people have any idea of the frequency and earnestness with which man's need of the divine aid is insisted on in the writings of Homer, the great Greek dramatists, Socrates, Plato, Epictetus, and Plutarch. The good genius or *dæmon* of Socrates had in his life almost such a place as the Christian saint assigns to the Holy Spirit. Nearly all the great classical writers teach that 'unto the Deity belongs the business of persuading men.' This is their idea of the *Numen*. 'Nemo vir bonus sine Deo,' writes Seneca. In numberless passages Homer traces every noble and heroic deed up to the inspiration of the friendly gods.

We need not therefore be greatly moved by the speeches of those who tell us that the influence of the Holy Spirit is 'a mystic and occult quality,' which they cannot understand. Is the power of the Spirit in the hearts of men one whit more mysterious than the power of gravitation, of ozone, of electricity, of magnetism, of contagion and infection, of spring, of sunshine? If I cannot explain any of these mighty and admitted forces, why should I be discouraged if I cannot explain the workings of the Paraclete? May experience not equally certify the divine power and these natural powers?

Exegesis fully justifies the use of such a title as Under-paracletes. The spiritual teacher, according to his ideal, is a Barnabas, a son of paracletism (Ac 4³⁶), and the early Christians walked in the *paracletism* of the Holy Ghost (Ac 9³¹). *Παρακάλειν* is the most common word in the New Testament for exhorting. It means both to call to one's side, and also to call upon, to exhort, comfort, or encourage. It thus means literally to *be or play the paraclete*, to share, in some limited degree, the very work of the Supreme Paraclete. Usually the work of the Holy Spirit is done through the agency of men. No other

conception of the office of a spiritual teacher is so affecting as this. It specializes the great truth that he is a fellow-worker with God, and a chosen agent of the two eternal Paracletes. Here is a dignity higher than apostolic succession: it is the succession of the Holy Ghost. Tertullian calls the Spirit 'the Vicar of Christ'; the true teacher may be, in some sense, the Vicar of the Spirit.

This defines the teacher's weapon and mood. The Paraclete is the Spirit of all truth, and He is to guide men into the truth. His chief weapon is the truth; not rites and ceremonies; not dreams and private visions; not 'the inner light' as something beyond or above the truth. To turn light into force is the great problem of modern science, and it is the Church's problem too. When Professor Blackie was dying, some one quoted to him his favourite lifelong motto, *Ἀληθεύων ἐν ἀγάπῃ*, 'Truthing it in love.' 'But mind,' he said, 'it means action too.' 'The inner light' has sometimes become an anti-Spirit and an anti-Christ among fanatics and roving visionaries. The unction from the Holy One has had many strange claimants. The truth the Spirit uses is summed up in Christ. He takes of the things of Christ and shows them unto men. 'Christ's reticence about Himself is remarkable,' says Herrmann, 'yet he knows no more sacred task than to point men to His own person.' And this is the task of the other Paraclete and the Under-Paracletes. God has been revealed in Christ, and the Holy Ghost shows the full meaning of, and vitalizes, that revelation. He does not speak of Himself. He conveys, but does not create, the truth.

The qualifications for the sacred work of the Under-Paraclete are also suggested by his name. He must cultivate *ἡ κοινωνία τοῦ Ἁγίου Πνεύματος*, so that he may be the supple, sympathetic, ever-ready instrument of the Spirit. Deep reverence is essential to the spiritual worker. 'The only doomed man is the cynic,' a great teacher has said. The emblem of the Holy Spirit is the dove, the most easily scared of birds. Let us walk in the Spirit: *στοιχῶμεν*, that is, take step by step with the Spirit. The prayer Jude commends is 'praying in the Holy Ghost,' in this heavenly atmosphere and creative climate. *Παράκλητος* is one called in in time of need, one who responds to the appeal of the needy. We are to come boldly to the throne of grace, *εἰς ἔνκαιρον βοήθειαν*—for seasonable and implored help. 'Ἀγαθὸς

βοήν was a title of Homer's heroes (good at the cry of despair, and the cry for help); and it is also a title of those who are apt for the highest spiritual warfare.

Unction is the highest gift of the Christian worker. But it eludes our poor analysis. It is not the same as vivacity. If half-memories do not deceive me, it is Vinet, that great thinker, who emphasizes the distinction between him who is spirited (*spirituel*) and him who is spiritual. The former quality, he says, may easily be mistaken for, but is often opposed to, the latter. Unction is a happy name for supreme spiritual power; for, as sacred anointing was by richly perfumed oils, it suggests a copious effusion and a generous diffusion of holy influences. And it has to do with the tone as much as with the truth taught; it is like the *timbre* in the soul's music; it enables the messenger to tell forth the glad tidings with kindred and contagious gladness; and it gives him the divine art of invitation, persuasion, and soul-winning. Mysterious as spiritual power of the highest kind is, it has its revealed laws. These are made intelligible to us by studying the men of Pentecost. They were completely surrendered

to Christ; they were prayerful; they were united in Christian affection; and they had a radiantly clear message.

Luther speaks of some who always cried, 'Spirit, Spirit,' but broke down every bridge by which He could enter. The preacher, above all other men, needs to keep these bridges in good repair and fit for the divine traffic.

Our aim is so to tell the truth as to make the truth tell. Often the preacher feels like the street-artist, whose carefully drawn pictures are scarcely noticed by the passers-by, and if they win a brief attention, they are soon blurred by the dust and blotted out by the rain. The preacher's great difficulty is like Daguerre's. The light imprinted the image, but it soon vanished when the tablet was withdrawn from the camera. Casting about for some method of fixing his sun-picture, he discovered the chemical power which turned the evanescent into the durable. That article in the Creed, 'I believe in the Holy Ghost,' should rescue the preacher from utter despair. It should cherish the hope that the gospel he preaches may prove, through God's great mercy, the power of God unto the salvation of men.

'The Varieties of Religious Experience,' by Professor William James.

SOME CRITICAL NOTES FROM THE CHRISTIAN STANDPOINT.

BY THE REV. ROBERT FORGAN, B.D., ABERDEEN.

THE popularity of this fascinating but perplexing book justifies the attempt to help the ordinary reader to discern its defects from the Christian point of view. The book has a certain apologetic value in so far as it vindicates the right of Religion to be recognized as an ineradicable constituent element in human nature. And this value is all the greater that Professor James does not restrict himself, like too many philosophers, to the phenomena of Natural Religion, but frankly includes the phenomena of Conversion, the Second Birth, and the resulting new spiritual power, as facts deserving to be seriously examined. When, however, Professor James has

completed his examination, his conclusions must be pronounced disappointingly meagre.

I. Old Rabbi Duncan used to say of himself, that he was a sceptic in philosophy who had found refuge in theology. Professor James openly dis-cards that refuge, and as yet he has found no other. As Gifford lecturer he was precluded from discussing Christianity as a supernatural Revelation, and he has religiously adhered to the terms of the bequest. All the same, he is open to the criticism that he has not done justice to the Christian Religion, even as a historical phenomenon. It is strange that, in a book professing to deal with the varieties of religious experience,