

A  
S U R V E Y  
of  
THE FUNDAMENTAL IDEAS  
in the  
MIND OF CHRIST

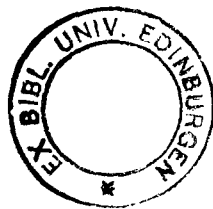
As Interpreted in Theological Literature

of  
Britain and America  
Since ECCE HOMO, 1865.

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By  
Alexander White, M.A., B.D., Ph.D.

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## INTRODUCTION.

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"Criticism," wrote Anatole France, "is, like philosophy and history - a sort of romance, designed for those who have curious minds, and every romance is, rightly taken, an autobiography. The good critic is he who relates the adventures of his soul among master-pieces." (On Life and Letters, 2nd Series, p. 163.) It is in that sense of the word that the writer would address himself to his subject, namely, that exploration of the Mind of Christ which has been conducted by scholars and theologians both in this country and in America ever since the appearance of Seeley's remarkable work, *Ecce Homo*, (1865 - 6.). In particular, he would seek to sketch the difficulties encountered, and to indicate the vital issues raised. And all this, let it be said at the very outset, he proposes to do mainly by verbatim extracts from their works to an extent sufficient to enable one to judge of their respective positions. In a final chapter he hopes to set forth what he considers to be the net gains of all this investigation for faith and life. True, he was tempted to tell the story in his own words, but while this method may be acceptable to the general reader, it has its drawbacks so far as the serious student - or, for that matter anyone who would like to know the authority on which a statement is based - is concerned. Quite obviously, in dealing with a subject of such dimensions, he had to limit himself, specially in a Thesis purporting to be of the nature of/

of research. Following the publication of "Ecce Homo," the output was found to be so enormous that he was absolutely compelled to demarcate the scope of his inquiry. For one thing, taking a further hint from the above quotation, though necessarily committed to examine the material of the period outlined, he determined to restrict himself to "masterpieces," or, if objection be taken to the term, particularly in those quarters where even now their real merit is scarcely recognised, far less appreciated, at any rate to those books which have influenced the course of New Testament Theology, if sometimes only by way of reaction. Indeed, there are these which, however negligible they seem, are of historical importance in-as-much as they show straw-like the direction of the current of scholarship.

From time to time it will be found imperative to own our debt to Continental, particularly German, theological thought, and thereby we shall be enabled to see more clearly wherein lies the distinctiveness of the specifically British contribution. We shall keep very specially in mind the effect of translations. More frequently than we are willing to allow, they have proved veritable mines of suggestion, if not inspiration. Veins of valuable ore, of gold in fact, have been struck, and, as a result of the more solid and stable capital of British Scholarship, have not only been floated successfully, but have yielded extraordinary spiritual and practical profits.

Almost/

Almost imperceptibly, in alluding to the question of translations, we have run into a most vital problem, viz:- the initial, pressing need for some sort of classified Bibliography. In fact, the Thesis seeks at the very outset to meet this difficulty, though the list appended in nowise pretends to be exhaustive. Such a scheme in itself has extremely practical bearings. The writer was much encouraged, stimulated for his task by a casual remark dropped in the Library of New College, Edinburgh. A busy city minister happened to come in and was heard to ask the Librarian, if he could possibly furnish him "with a list of books on the Teaching of Jesus."

The Chart at the close of the present chapter then, may be said to explain itself. Only the most important foreign influences are so much as indicated. The more outstanding translations, however, for the reasons mentioned above, are more carefully noted. Books on the Teaching of Jesus proper are naturally assigned the central place in this Academy Exhibit. Here, we may remark, in the passing, how comparatively few they are and slender, how almost incredibly loath scholars have been (though there are reasons, as we shall quickly discover) to state what the content of the teaching of Jesus was, wherein it actually consisted. Titles, of course, must never be allowed to blind us to the fact, patent to anyone who has the slightest acquaintance with theological literature, that much relevant and most excellent material is to be found in most hidden, out of the way places. Indeed, such a work as we have undertaken - and that the more truly we enter into its spirit - early convinces us/

us that much most desirable information can be secured only by laborious dredging. Nevertheless, it is perfectly true to insist that there has been a manifest reluctance on the part of scholars, more particularly it would appear in this country, to do other than merely indicate the main features in the teaching of Jesus. For this, as already hinted, there are reasons, in some respects justifiable enough, but not sufficient to warrant such hesitancy and even trepidation to come to grips with, and thus to arrive at a more definite and decided understanding of, the Mind of Christ. We do not mean them for a single moment to be dogmatic. As Robert Louis Stevenson pointed out by way of warning, writing as a matter of fact on the unsatisfactoriness, almost futility, of contemporaneous, so-called Christian teaching: "As an honest man, whatever we teach and be it good or evil, it is not the teaching of Christ. What He taught (and in this He is like all other teachers, worthy of the name) was not a code of rules but a ruling spirit; not truths but a spirit of truth; not views but a view." (Ethical Studies, p.6.) We shall have to return upon this point, for Stevenson himself does not go far or deep enough. Meanwhile, it is sufficient to have raised it. No amount of mechanical joiner work, however neatly and skilfully executed, will meet the case. As Burkitt put it: "We shall only deceive ourselves if we imagine that either learning by heart the words of the Gospel, or ascertaining by the best critical processes, what words of Jesus may be retained as genuine and authentic, will let us into the secret of the vitality of Christianity." (Cambridge Biblical Essays, 1908.)

The/

The Christian revelation is ultimately and pre-eminently a relation, a Life, a Person.

Lives of Christ have been placed in the next column, both as naturally containing references to the teaching, and also as calculated to give its more appropriate setting and background, but principally on account of the close and indissoluble relation which obtains between it and the Life as a whole. Those were sage remarks of Dr. Dale's:- "The truth He came to reveal is to be found in His history as well as in His teaching;" "The Life of Christ may contain revelations of truth, revelations of infinite value to which He Himself never gave definite form in language." (The Atonement, pp. 45 - 47) Dogmatics may have a perfect right to its doctrinal show-cases, but we must guard against the mere display of bones in endeavouring to set forth the content of the revelation of Jesus. In so many books we seem to lose the sense of a living, moving, breathing teacher, far less the Saviour of men. Lives of Christ therefore are valuable, if only as correctives. The fact that a volume purports to be a Life of Christ may cover a multitude of theological sins. And yet, particularly in the earlier works under that heading, apart from the surprisingly loose relation in which the words frequently sit to the Person, one is even more amazed again at the extraordinary scant and cursory treatment meted out to the Teaching.

The/

The last column - in some respects the most important, because here, by intensive study upon one particular aspect, men have given of their best - has been styled "Sectional," and comprises books on the Kingdom, on the Fatherhood, on the Sonship Ideal or Ethic, on the Social Question, on the Cross, on the Perousia and on the Future proper. Here especially much of our information will be found in leading theological magazines, notably in the Expositor and Hibbert Journal and in Dictionaries of the Bible, such as, the Encyclopedia Biblica, Hasting's well-known works and Peake's most admirable commentary.

Now, the material suggested, under this last heading alone, may well lead us to ask, if further curtailment is not absolutely necessary. For one thing, the writer had perforce to exclude works on the Person, - a subject which cannot possibly be altogether ignored, which lies at the very heart of our inquiry, on which our Quest, in a very real sense, ultimately rests as being the key-stone to the whole. He will not, however, attempt to deal with this underlying and most vital problem, save in briefest outline, where the survey intended makes such references unavoidable. On the other hand, he would be careful to guard against possible misunderstanding. Apart from other momentous considerations relating to the Person, he would make it perfectly clear that he is aware of the indissoluble relationship which ever obtains between Christ's Word and His Person. " 'For while it is feasible to render an account of the systems of a St. Thomas Aquinas or a Calvin, without touching upon their authors, the contents/

contents of the message are only understood in the measure in which we acquaint ourselves with the main circumstances of His career: and that career again, requires for its understanding some degree of acquaintance with the peculiar qualities of His personality.' (Holtzmann) To use a well-known and famous phrase of Harnack's, the teaching of Jesus is not to be fully expressed in words, because its whole content, 'requires to be interpreted by the Person of Jesus.' " (Schrenck - Jesus and His Teaching, p. 259) Christ's teaching is indeed the emanation of Himself. To quote Fairbairn: "His speech is the incarnation of His Spirit, the mirror of His Thought. His Person is reflected in His words; the worth of the one explains the worth of the other." (Studies in the Life of Christ, p. 188)

It practically follows, for this, as for other reasons, that the Fourth Gospel must necessarily be excluded. But such ruthless truncating of New Testament material demands ampler apology. The writer would confess that it was only as he proceeded that he came to this decision, and that too with the utmost regret, the more so that this unknown author or redactor seems to have grasped the Mind of Christ, under the guidance of the Holy Spirit, with greater insight and penetration. From sanctified heights he has gazed into the limpid depths. Especially has it been felt that he understood, just because he had experienced, the creative spiritual effect of that integral relation which subsists between the Word and the Person, or better still, the Life. As Hort puts it in his/

his notes: "The *ῥήματα* were not declarations, much less promises of eternal life. They were vehicles of it. As they entered into the disciples, eternal life entered in with them. Their operation was on the one hand that of life, and on the other, of life eternal, the life found in communion with God. Every energy was quickened and was turned towards God in the quickening.

But further, His *ῥήματα* were so completely parts and utterances of Himself, that they had no meaning as abstract statements of truth uttered by Him as a divine organ or prophet. Take away Himself as the primary (though not the ultimate) subject of every statement and they all fall to pieces. Take away their cohesion with His acts and His whole known Person and Presence and they lose their power. The disciples did well to gather from them that He was the Holy One of God, the chosen and heavenly means by which God imparts, not guidance only, but the life that is above." (Way, Truth, Life - p. 207.) The Word in short, was God. Only on this objective foundation could Christianity rest securely. On this basis alone could it lay claim to be the final and absolute revelation. All this John saw and gave expression to, and we do well to mark and digest the point. For, there is an innate tendency, fostered by education - and false views of education at that - (Cf. Ruskin's remarks: "Education does not mean teaching people to know; it means teaching them to behave, as they do not behave.") - to imagine, these days more than ever, that it is sufficient merely to know the Gospel Jesus preached, and/

and often, unconsciously enough perhaps, to ignore altogether the Person or the Life. Now, undoubtedly it is something to be acquainted with all He said, but, we shall never know the Gospel in its quickening, saving power, we shall never know it to be a Gospel, until we realise how indispensable, essential, integral Jesus is to His Gospel. "Thou hast the words of eternal life." Peter appears to have sensed how fatal it would be to 'depart,' not in the sense of the vulgar multitude, but even to try to live upon impressions, recollections and sayings, however memorable. There is what corresponds to the prodigal in theological circles, or rather movements. The words of Jesus may be as husks, profoundly dissatisfying - plenty of them, but by their very nature insufficient to meet the soul's hunger. Without prejudicing our inquiry in the slightest degree, we must beware of the danger ever attendant upon such a line of research. Indeed, such a mistake has ever had to be corrected, notably as we shall see by Dr. James Denney in his works, "Jesus and the Gospel" and "The Death of Christ." This may appear to foreclose discussion, but it is sheer folly not to have some chart and particularly not to mark the shoals and reefs.

For these grave and weighty reasons, the Fourth Gospel is not passed over lightly. Indeed, the writer has scruples on the score of an alternative often ignored in estimates both of the Epistles and Johannine material. Wendt's question thereanent is most pertinent: "Shall we rather assume the miracle of an enigmatical, unknown writer of the post-apostolic generation being capable/

being capable by his own speculation of reaching again, in his artistically imagined discourses of Jesus, the specific attitudes of the really historical view of Jesus, than assume that the harmony of the Johannine discourses with the Synoptical tradition was occasioned in a natural and historically intelligible way by its origin from a good apostolic tradition regarding the Teaching of Jesus?" (Teaching Jesus, II. p. 404.)

Now, behind this question lies in very truth the crux of the whole matter. As in the controversy 'Jesus versus Paul,' so here - a point on which Professor H. A. A. Kennedy was ever and rightly insisting - we may well ask ourselves whether or not we are to give credit to a mind that is made to look, to say the least of it, manifestly superior to Jesus' own. Besides, of recent years, a closer, more minute comparison between the Fourth Gospel and the Synoptics has led to the conclusion that the chasm is more apparent than real.

Accordingly, all this makes it extremely difficult, if not unjustifiable, to cut out the Fourth Gospel. Nevertheless, even while there are traces of reflection in the Synoptics, the writer believes the greater difficulty, if not sheer impossibility, to consist in attempting to disassociate the Mind of Christ from the more manifest philosophising of the author of the Fourth Gospel.

One further source of peril we must seek to avoid, this time in connection with the Epistles and Acts of the Apostles, or rather it is the danger adumbrated above, only in a new connection. A number of writers make reference to it. Thus we find Caven writing: /

writing: "But certain it is that, whether we credit the Apostles with originality or not, there are parts of the Lord's teaching which we can better understand in the light of what the Apostles have written. Certain it is that we must not reject anything delivered by the Apostles and 'go back' as they say 'to Christ,' as the only teacher whose words will surely stand." (Christ's Teaching concerning Last Things, pp. 5-6.) More recently it is noted by Professor Moffatt in reviewing one of the later books, "The Gospel and the Modern Mind," by Matthews. "Then he warns his hearers against assuming that the whole Gospel is to be found in the four Gospels of the New Testament. This is a point made by the late Principal Forsyth, who urged it emphatically, as he pled for the validity of the apostolic interpretation. You, he said to his opponents, you select certain words of Jesus from the first three Gospels and take your stand upon them, as though His words were the final expression of His personality. But, in doing so, 'Are you not in bondage to the bad old idea of revelation, namely, that it consists of a teaching rather than a person, of statement or precept rather than act, of a complete truth rather than a finished deed?' So Dean Matthews argues in his own way. He notes the fallacies of some Liberal protestants who too often assume 'that the Gospels are the text and the Epistles only comment. The truth is that both text and comment are inextricably intermingled - the person and words of Jesus are mediated through the experience of the first Christian generation.' He denies that there is any foundation for the idea that the apostolic teaching is no more than/

than a spoiled version of the simple ethical teaching of Jesus." (Expositor, August 1925, pp. 81-82.) Nevertheless, we cannot allow such statements, however true, to prejudice our inquiry, and while we shall have to come back upon the point, it is well to turn once more to the words of Fairbairn in this same connection. "His words do not expound a theology - they institute a religion. This is their essential and distinctive characteristic. In the Acts and the Epistles we have a theology: the disciples explained the mission and the sayings of their Master, especially in their relation to the mind and will of God, and to the state and destinies of men. But the Gospels simply record the words which revealed the consciousness of Jesus, which helps us, as it were, to stand within His spirit and know the Person who created our religion as He knew Himself. And it is because His words stand in this relation to His Person that they are so creative. It is of far greater importance that we know what Jesus thought of Himself than that we know what Paul thought of Him; what the Son knew of the Father is of diviner worth to the world than what the disciples thought concerning Him. Religion precedes theology; every theology runs back into a religion, and every spiritual religion into a creative personality; and so the Person and words of Jesus underlie alike the religion of Christ and the discourses and discussions of His apostles. It is more possible to interpret the theology through the religion than the religion through the theology. Paul is inexplicable without Christ, but Christ is not unintelligible without Paul. The disciple explains the Master only/

only after the Master has explained/<sup>the</sup>disciple." (Studies in the Life of Christ, p. 188.) (See also Watson in the "Mind of the Master"- Preface pp. XVIII - XIX.) Surely it is but natural, reasonable, without any question of setting aside the Epistles or overlooking their message, that those books which profess to give an account of Jesus and His teaching, to enshrine His own words, should have a prior claim upon our consideration! Meanwhile, let us suspend judgment on this vexed problem, for, as I have said, we must constantly be returning upon it.

FOREIGN.      TRANSLATIONS.      TEACHING OF      LIVES OF      SECTIONAL.  
JESUS.      CHRIST.

Strauss. 1845.  
 Leben Jesu. 1835.  
 Renan. 1864.  
 Vie de Jesus. 1863.

Works of Ritschl.  
 Geikie 1877.  
 Stalker 1879.  
 Fairbairn 1881.

J. Weiss. 1882.  
 Die Predigt Jesu  
 Von Reich Gottes.

Wendt.  
 Teaching of  
 Jesus. 1892.  
 Farrar 1887-9.  
 Latham-  
 Pastor Pastoryn 1890.  
 Moorhouse 1891.  
 Robertson 1895.  
 Horton 1895.  
 Watson-  
 Master. Mind of 1896.

Harnack. 1899-  
 1900. What is Chris-  
 tianity? 1901.  
 Gilbert-  
 Revelation. 1899.  
 Stevens. 1901.

Seeley-  
 Vaughan-  
 Hort-  
 Alexander-  
 French-  
 Maurice-  
 Farrar-  
 Pusey-  
 Davidson-  
 Bruce-  
 Candlish-  
 Bernard-  
 Gibson-  
 Bruce-  
 Stalker-  
 Dale-  
 Orr-  
 Gore-  
 Salmond-  
 Mathews-  
 Winterbotham-  
 Charles-  
 Stevens-  
 Peabody-  
 Gilbert-  
 Hyde-  
 King-  
 Walker-  
 Spear-  
 Ross-

ECCE HOMO.  
 Character-  
 Teaching.  
 Truth, Life.  
 Leading Ideas of the  
 Gospels.  
 Parables. 13th Edit.  
 Kingdom of Heaven.  
 Eternal Hope.  
 Mercy and Judgment.  
 What is of Faith as to  
 Ev. Punishment.  
 Doctrine of Last Things.  
 Galilaean Gospel.  
 Parabolic Teaching.  
 Kingdom of God.  
 Mental Characteristics  
 of the Lord Jesus Christ.  
 Christianity according to  
 Christ.  
 Training of the Twelve.  
 The Kingdom of God.  
 Imago Christi.  
 The Attonement.  
 The Christian View of God  
 and the World.  
 Our Life after Death.  
 Sermon on the Mount.  
 The Christian Doctrine  
 of Immortality.  
 The Social Teaching of  
 Jesus.  
 The Kingdom of  
 Heaven.  
 Eschatology.  
 New Testament Theology.  
 Jesus Christ and the  
 Social Question.  
 Primer.  
 Jesus! Way.  
 Theology of Christ's Teach-  
 ing.  
 Cross and the Kingdom.  
 The Principles of Jesus.  
 The Self Portraiture of  
 Jesus.

1865-6.  
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FOREIGN.

TRANSLATIONS.

TEACHING OF JESUS.

LIVES OF CHRIST.

SECTIONAL.

Schweitzer Von Reimarus zu Wrede. 1906. Quest of the Historic Jesus 1910.

Ross. 1904. Walker. 1904. Sweete. Studies in Teaching 1904. Sanday. Outlines of Life of Christ. 1905. Life of Christ in recent Research 1907.

Smith. In the Days of His Flesh. 1910.

C. Morgan. 1913. Selwyn. 1915.

Denney- The Death of Christ	1902-4.
Muirhead- The Eschatology of Jesus.	1904.
Tymms- The Christian Idea of Atonement.	1904.
Stevens- The Christian Doctrine of Salvation.	1905.
Du Bose- Gospel in the Gospels.	1906.
Morgan- Parables.	1907.
Gardner- Exploratio Evangelica	1907.
Beeching- Bible Doctrine of Atonement.	1907.
Denney- Jesus and the Gospel.	1908.
Mabie- How does the Death of Christ Save us.	1908.
Burton, Smith & Smith- Atonement.	1909.
Peabody- Approach to the Social Question.	1909.
Mathews- The Church and Changing Order.	1909.
Stalker- Ethic of Jesus	1909.
Sharman- The Teaching of Jesus about the future.	1909.
Emmet- The Eschatologic Question in the Gospels.	1910.
Walker- Christ's Christianity.	1911.
Scott- The Kingdom and the Messiah.	1911.
Clarke- The Ideal of Jesus.	1911.
Hogg- Christ's Message of the Kingdom.	1911.
Temple- Kingdom of God.	1912.
Morfatt- The Theology of the Gospels.	1912.
Gilbert- Jesus.	1912.
Dewick- Primitive Christian Eschatology.	1912.
Glow- Christ and the Social Order.	1913.
Winstanley- Jesus and the Future.	1913.
Gardner- Ethics of Jesus and Social Progress.	1914.
Mackintosh- Immortality and the Future.	1915.
Glover- The Jesus of History.	1917.

FOREIGN.

TRANSLATIONS.

TEACHING OF  
JESUS.

LIVES OF  
CHRIST.

SECTIONAL.

- Denney- The Christian Doctrine of Reconciliation. 1917.  
Drummond- The Way of Life. 1918.  
Leckle- The World to Come and Final Destiny. 1918.  
Brook- Studies in Christianity. 1918.  
" - What is the Kingdom of Heaven? 1919.  
Watson- Christianity and the Social Order. 1919.  
Rashdall- Idea of Atonement in Christian Theology. 1919.  
Hooke- Christ and the Kingdom of God. 1919.  
Ward.- The New Social Order. 1919.  
Swete.- The Parables of the Kingdom. 1920.  
K. Lake- Beginnings of Christianity. 1920.  
Jameson- The Good News. 1921.  
Dougal & Emmet- The Lord of Life. 1922.  
Hogg- Redemption from the World. 1922.  
Hughes- Kingdom of Heaven. 1922.  
Walker- The Gospel of the Eternal and the Divine Manifestation in Christ. 1922.  
Bennett- Realm of God. 1924.  
Shaw- Christian Gospel of the Fatherhood. 1924.  
MacGiffert- The God of the Early Christians. 1924.  
Mathews- Gospel of the Modern Mind. 1925.  
Garvie- The Christian Doctrine of the Godhead. 1925.  
Cadoux- The Gospel that Jesus Preach: ed and Gospel for to-day. 1925.  
Hindlay- Realism of Jesus. 1926.  
Jameson- The Bringer of the Good News. 1926.  
Murray. 1926.  
Middleton  
Mackintosh- The Christian Experience of Forgiveness. 1928.  
Deane-  
Rabbont 1921.

THE NATURE, EMERGENCE and DIFFICULTIES

of the

PROBLEM.

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It has been considered advisable, before we enter upon our more detailed investigations, to indicate the nature of the problem in general, and in particular to trace its emergence, as well as to set forth the main difficulties that lie in the path of its solution. These latter, of course, will come out from time to time, but it is fitting to mention them here that we may not be side-tracked in our quest.

Well then, that the problem which ultimately concerns us, namely, the abiding value of the teaching of Jesus and its significance for faith and life, is far from being settled, must be evident to anyone who attempts not only to follow modern theological thought, but keeps his weather eye open to the more practical aspects of this vital question. I lift my paper (Scotsman, June 12th 1926) as I write, and in letters to the Editor, under the heading 'Religious Revival,' I find these words taken from two of them: "Has not the Church been somewhat unfair to me and others who have found in the Books of Sheriff Jameson and Mr. Clutton-Brock what they have not learned from Churches - - - an exposition of the original teaching of Jesus, with its roots deep down in the central truths and applicable to the needs of the world to-day? The much needed revival will come, when Church and people similarly agree to concentrate on explaining Jesus and on proclaiming His message, the true evangel - the good news of the Kingdom." Or, again, "The Church is certainly at liberty to proclaim its own Gospel; but if, like St. Paul, it tends to obscure the Gospel of Christ, then in the words/

words of that same St. Paul, in one of his characteristic outbursts, let it be 'anathema! I certainly do not look to the slaves of tradition for any revival worthy of the name." Even as I revise, the whole subject has been re-opened, the storm centre for the moment being Middleton Murrey's Life of Jesus - (See Scots Observer - Nov. Dec. 1926.) Undoubtedly these are one-sided statements, and still more unquestionably is there much confusion of thought, but the immediate point is - here is the problem as fresh as ever! But turning to the more practical side,- and I have already hinted that our inquiry is motivated by very practical considerations - broadly speaking, the death of Christ, in religious circles at any rate, is very generally recognised as a liberating factor of the first magnitude in the story of mankind. Something, to say the least of it, it is commonly felt, was enacted at Calvary which we may never be able adequately to explain, but whose repercussions on the lowest estimate are far reaching and intensely real. Sin, for one thing, has been accentuated, more sharply defined. A keener edge has been given to conscience. Multitudes will even go further and see in the Cross, not so much a gross, hideous, vulgar, revolting exhibition of the heinousness of sin, but the manifestation of an unflinching devotion to duty, and the revelation of a love that met the onslaught of hate, malice and diabolical brutality with gentleness, patience, and even forgiveness. Not a few would even venture to advance upon this position. On that same Cross they witness, in wondering awe and heartfelt gratitude, the spectacle of that Love bearing/

bearing the sin of the world with which they expressly identify themselves. Christ, they will tell you, died for them. He has made actual atonement for their sin. To as many as have taken Him at His word, He has made reconciliation, communion with God, a reality and power and blessing in their lives. But - and here our problem proper begins to appear - I am stating it simply, if not bluntly - if, as we are led to believe, Christ died for all men, how are we, it is being asked of us, to explain the patent, significant facts around us? How is it that after two millennia of Christianity, nations professedly Christian show little or no hesitation, on the slightest provocation, to take the field against one another? In this connection, one cannot help recalling the words of James Drummond, where, in referring to Jesus' words of warning, towards the close of the Sermon on the Mount, to the effect that they who listened to His teaching and did not practice what He taught would be swept hopelessly away, he asks most pointedly - "Are we in better case now?" Those who profess to listen to the Sermon on the Mount and bow the knee, saying, "Lord, Lord," to him who uttered it, are not a little crowd of Galileans, but the most powerful and progressive nations in the world. Do they form a Kingdom of Heaven upon earth? Could anyone divine, on taking a general survey of European society, that the Spirit of Jesus was the secret inspiration of its life? That on a close inspection he would find it here and there working as a hidden leaven, that he would see it now and again moving with the sweet and holy simplicity/

simplicity of its ancient grace and truth, it is happily impossible to doubt. But the salient features of our modern life, would, I am afraid, lead him to the conclusion that the national professions of Christianity were only a blasphemous shriek of mocking adulation." (Teachings of Jesus - II. )

Or again, an industrial dispute breaks out in a Christian land, and there is a talk about a fight to a finish; and, even when a settlement is arrived at, the bitterness remains, and both sides indulge in a kind of guerilla warfare, the most futile recriminations. By way of reply to this line of argument, of course, it may be asserted that men have not yet been truly apprehended of the saving power of Him who died upon the Cross, that if they had, they would have surrendered to a Love against which the human race had struck in wilful disobedience, but which was and is prepared on its own Divine initiative and at infinite cost to itself, not only to receive us all back again, but also to restore us to co-partnership, every heavenly resource being placed at our disposal. Salvation, to me at least, means nothing unless it issues in the free, joyous, and spontaneous service of Sonship. Salvation, in short, is Sonship, that power from on high by which we are enabled to live as members of God's family, first and foremost in our relations to Himself, and then in our dealings with one another. But there, in giving salvation this more positive content, have we not struck upon the weakness of the more traditional and so-called orthodox, or, as some would prefer to name it, the evangelical/

evangelical, position? That weakness consists most frequently in a bare, bald, statement, certainly containing a great and glorious truth, the very heart of Christian revelation, but too often left absolutely unrelated to the life which He commended in His teaching and manifested in Himself. In fact, if I may anticipate somewhat, we do not challenge the supreme fact lying behind the ordinary interpretation; what we do object to is the unduly limited scope of the interpretation itself, if we may talk of interpretation where, not seldom, none is found; in other words, the insulation of the Cross.

But to take another example, even more indicative of the practical bearings of the Problem, one that brings it forcibly and peculiarly home: how many of our people share the Mind of Christ in regard to sin? They may have an absolute horror of bodily sins, but what, to give the matter point, about sins of disposition, which, we have every reason to believe, were even more heinous in the sight of Jesus? Or to be more pointed still, within the fellowship of our Churches, amongst members who would not miss a communion and whose sincerity we cannot question, do we not find years of strained relationship, a policy of petty vindictiveness, ruthlessly pursued across the years? "It is painful indeed to notice, e.g. how few devout communicants have any notion of forgiving an injury. It is always just this which they cannot and will not put up with. As long as they are let alone, they are exemplary, patient of suffering, kind to others, zealous for religion. But let someone put out his hand and touch them /

them wrongfully, and the passion of resentment flares up in their souls and is not quenched; and the Christian life which was so promising begins from that day to decline to the ordinary level we know so well. It is true that our Lord spoke with more urgency on this topic than on any other; it is also true that Christian experience has abundantly justified that urgency. The difficulty of being forgiven is as nothing to the difficulty of forgiving. Yet, He has made 'to be forgiving' a necessary condition of 'to be forgiven,' and He Himself cannot unmake it. The Kingdom of Heaven is like this, essentially, unalterably." (Kingdom of Heaven - Winterbotham, p. 120.) One of the things, perhaps, for that matter, the only thing that closes the door of Heaven against anyone, is the unforgiving spirit. And we can easily understand how this should be so, if Heaven be the abode of Love. Denney himself, staunchly conservative as we shall discover him to be, admits the force of these contentions. "This demand (that is, the demand that the atonement shall be exhibited in vital relation to a new life in which sin is overcome) is entirely legitimate," he writes, "and it touches on a weak point in the traditional Protestant doctrine. Dr. Chalmers tells us that he was brought up - such was the effect of the current orthodoxy - in a certain distrust of good works. Some were certainly wanted, but not as being themselves salvation, only, as he puts it, as tokens of salvation. It was a distinct stage in his religious progress when he realised that true justification sanctifies/

sanctifies and that the soul can and ought to abandon itself spontaneously and gladly to the good that it delights in. The modern mind assumes what Dr. Chalmers painfully discovered. An atonement that does not regenerate, it truly holds, is not an atonement in which men can be asked to believe." (Death of Christ, p. 268.)

One might allude to many other instances of a similar nature which cannot, these days especially, but be obtruding upon our attention. Thus, with regard to the vexed question of the Union of the Churches, the words of Jowett might well be pondered: "There is no study of theology which is likely to exercise a more elevating influence on the individual, or a more healing one on divisions of opinion than the study of the Words of Christ Himself. The heart is its witness to them; all Christian Sects acknowledge them; they seem to escape, or rise above the atmosphere of controversy." (Epistles of St. Paul, Thess., Romans and Gal., II. p. 556.) Still, the illustrations adduced may suffice for our immediate purpose. Those of us who are in the active ministry know that apart from the primal need for a genuine revival, the need of which grows ever more clamant, to quicken faith and throw us back upon the Source of all strength and life, a concomitant necessity is careful elementary instruction in the Mind of Christ. The writer who has made the experiment at the indirect suggestion of Professor Curtis, in his illuminating University Lectures on Jesus the Teacher, would even venture here to testify to the amazing readiness with which a congregation will/

will sit at the feet of Jesus. Nevertheless, whether they can sit restfully there is another and very different question. The return to Christ, to hear what He Himself has to say, which seems on the face of it so natural a thing to do, and even so simple and easy, has been attended by such inherent - in the opinion of some, insuperable - difficulties that one reason for the neglect of His own teaching has been, and still is due to a large and not unjustifiable degree of uncertainty in the preacher and teacher's own mind. For after all, the cry "BACK TO CHRIST" is not of yesterday. Far from arising immediately out of our own necessity, the feeling that we have missed the way, it is the key to the theological thought of the past half century and more. Even prior to that, Lessing had made what appeared at the time to be an extravagant and wholly unwarranted statement, but which in reality was only too true, namely:- "The Christian religion has been tried for eighteen centuries; the religion of Jesus remains to be tried." That seed may have been long in germinating, but at last it struggled to the light in the movement to be considered.

Many factors, direct and indirect, contributed to the main result. To begin with, the Roman Church had vested authority in herself. She alone was the supreme rule for faith and life. Our Protestant forefathers on the other hand, largely by way of reaction, maintained that the final court of appeal was Scripture. They rested everything on the Bible. But now the infallible/

infallible Book was challenged, and as Percy Gardner very truly points out: "The new criticism of the Bible was a greater danger to the Protestant than to the Catholic schools of theology. For the Catholic does not primarily base his religion on the Bible but on the Church. And the application of the doctrine of development to the history of the Church, however little it may lie in the line of past Catholic teaching, does not seem altogether an impossibility - - - but an application of the doctrine of development to the Bible, necessarily does away with its infallibility and its verbal inspiration. And it was on Scripture that the Protestant school of theology built their system. In throwing the Bible into historic perspective, modern criticism necessarily changes the original basis of the whole Protestant theology and compels it to seek for a new foundation." (Exploratio Evangelica, p.3.) It would take us too far out of our way to examine in detail the nature of this stupendous change, the effects of which are not only still felt, but suspected and even repudiated. (Witness Fundamentalist Controversy in America.) But for the sake of completeness and out of a sense of fairness and indebtedness, it becomes us to touch upon the situation in brief. In essence it amounted to the unprejudiced application of the historical method to those documents composing our Old and New Testaments. Hitherto, the Scriptures, on the ground of Revelation, had been regarded as entitled to exemption from any critical treatment, and that too in/

in their entirety. But now, the Bible, up till then, let it be repeated, accepted en bloc, was subjected to what has come to be known, though the title is unfortunate and unjustified (Jesus Himself, we must ever remember, was the first higher critic) as "modern criticism". Here we may note that it was but natural that criticism in the initial stages should show manifest signs of trespassing, abrogating to itself powers outwith its true and proper functions. That has been the great weakness - this over-reaching of itself, even as one of the hindrances to-day, apart from 'a little knowledge being a dangerous thing,' has been the exhibition in the pulpit of what has been aptly described as 'the shavings of the study.' Strauss undoubtedly overstated his case. Indeed, it is interesting to observe that the greatest furore arose when the Gospels were handled in the same seemingly high-handed fashion as the Prophecies of Isaiah, etc., or books such as Genesis. Nevertheless, in working up to our subject, let us be quite fair. To confine ourselves to the Gospels, apart from those who shut their eyes to facts, who simply refuse to let go their moorings, dreading perhaps most of all the rough crossing of the bar as the way to the open sea, we all recognise that short of a miracle, a real problem lies behind these pamphlets, that what, for example, has been quoted as a speech of Jesus may not even be the reflection of an Apostle, but of the deeply spiritual mind of one who, with no intention of practising deceit, gave utterance to his own religious experience in the language and literary style of his own age and circle. To keep  
to/

to the Synoptics, as we are pledged, even allowing for argument's sake that Matthew wrote the first Gospel as we have it, what guarantee have we that he did not colour much that Jesus actually said or did? We know from the question relating to the restoration of the Kingdom recorded in Acts I. 6, that the disciples but ill understood their Master. They were mentally bound by traditional prejudices, enslaved by their Jewish prepossessions. In a word, they were simply obsessed with a politico - religious idea of the Kingdom. Of course, - a point we cannot urge too often - we must exercise the utmost precaution here. After stating that much of the life of Jesus is ideal in character, constructed under the influence of Messianic prophecy, particularly the Isaianic utterances, Gardner presses the question as to how it is possible 'to discriminate between the actual deeds and words of Jesus in the line of Isaianic prophecies, and deeds and words attributed to Jesus, because they were in that line, which nevertheless really come from the Christian consciousness. The difficulty is, strictly speaking, unsurmountable. Yet, he proceeds, it would be an excessive scepticism which would deny that the actual life of Jesus was, in its general character, consonant with the sublime poetry of Isaiah, a scepticism which would suppose that effects happened without causes, and that the disciples of Jesus were more spiritual than their Master. We must in all reason suppose that the Master set the example which the disciples followed." (p. 183.) Indeed, for a general discussion of the difficulties that confront the scholar as he endeavours/

endeavours to get at the Mind of Christ, there are few more illuminating and fairer contributions to this aspect of the subject than the *Exploratio Evangelica*. In particular, he stresses the tendencies that must have obtained in the production of the Synoptic Gospels, their subjective individual bias, even the peculiarities in their style - all in elucidation of the extraordinary difficulty, if not impossibility of arriving at the *ipsissima verba* of Jesus. To quote his own words once more: "We must maintain that the intellectual medium in which the Gospels were framed was of so powerful and distorting a kind that we cannot, without assuming a continuous series of miracles, suppose that they are to be trusted from an objective historical point of view, except, he significantly adds, in regard to parts of the Teaching of Jesus." (p. 166.)

Leaving this question there for a moment, let us consider other factors equally operative, though they may be dealt with more succinctly. Reference, for instance, might be made to the further development that arose out of the historical viewpoint - the extension of the idea of evolution to religion in general and to Christianity in particular. But while we cannot afford altogether to lose sight of that idea, I content myself by concentrating on two other factors. First, there was the widespread, growing dissatisfaction with creeds and dogmas. These were not wholly condemned in themselves, only it was felt that we ought to be able to state our own faith and not rest content with the Hellenistic and juristic moulds in which it had been cast/

cast centuries ago. Besides, did not these rigid formulations tend to eclipse the original message? They were, in short, the winding sheet, where they did not actually embalm, the living, personal Lord. Moreover, if less dangerous to outward appearance than Strauss, Ritschl was in reality the more formidable foe of the old orthodoxy. He it was who so sharply distinguished between doctrine and revelation, or better, Gospel. Under the battering ram of his argumentations, the walls of orthodoxy were shaken to their foundation. Everything, he insisted, must be grounded on the Life and Teaching and Person of Jesus Christ.

Once more, Morgan, in his article, 'Back to Christ' in Hasting's Dictionary of Christ and the Gospels, makes mention of another factor, sometimes ignored, often at least unrecognised, in similar surveys. In a sense, it can only be understood against the background of a philosophic outgrowth which took the acute form of magnifying a few abstract ideas and dignifying them by the title 'Religion.' The power of ideas to shape and mould the lives of men and nations, no one would deny, but again it was felt that when God acts, it is not so much by a brain wave, as it were, communicated to a School, as by a person whom He sends, and this, it was further contended, was specially true of His revelation in and through His Son.

Such were the main, general tendencies at work which induced, where it did not compel, scholars, more eagerly and thoroughly, because better equipped than ever, to address themselves/

themselves to the important task of inquiring after the Mind of Christ Himself. Leaving aside meantime ulterior considerations as to whether such an inquiry was politic, and did not tend to overthrow evangelical religion at its centre, the vital question of the day became: Could Jesus and His Teaching be discovered? In this connection the very titles of many works are suggestive in themselves. To mention but a few; Ecce Homo, Gibson's Christianity according to Christ, Bruce's Galilean Gospel, Watson's Mind of the Master, Du Bose's Gospel in the Gospels, Glover's The Jesus of History, Cadoux's The Gospel that Jesus preached, etc., not to speak of books with the express title, "The Teaching of Jesus." It may clear the air somewhat if we select one such volume, and no better example, I think, could be found than King's Theology of Christ's Teaching. For here we have an excellent illustration of a virile mind, bound to a certain extent by the chains of tradition, yet at the same time bent on testing theology by an appeal to Christ Himself. Above the hubbub of scholastic disputations he would hear what Jesus has to say. Discussing for instance the vexed question of the Fatherhood, whether it be indiscriminate and universal, or restricted and limited, he writes; "The answer must be gathered from a careful consideration of the Saviour's use of the term. In any case, he goes on to say, the connections in which he employed it furnish a far safer guide to its meaning and scope than the considerations of an abstract and general kind which have been made use of on the one side and on the other. (See p.29; also 37, 69, 81, 279) Nor is he afraid, deeply and sincerely evangelical/

evangelical as he undoubtedly was, particularly in the frank recognition of God as the ultimate source and supply of man's salvation, to state where evangelicalism itself is at fault. Speaking of obedience, he argues most convincingly: "Obedience to the Will of God is thus made by Christ to be of the very essence of citizenship. A much lower significance is sometimes assigned to it, as when its main value is regarded as being an evidence of a gracious state. But in these and other words of Jesus, we perceive that it does not simply attest discipleship, it constitutes it. It makes the citizen of the Kingdom and is not simply the mark by which he is known. ---Evangelical teaching, it must be admitted, has sometimes been at fault here. It has not always given to obedience the high place which is assigned to it by the teaching of Christ. The purely ethical gospel which is heard in too many quarters to-day, may be regarded as a reaction from this defect." Or again, even more applicable, "The ministry of Christ testifies in opposition to one of the errors of the day, to the importance of speech, of definite articulate utterance of truths, both of fact and of doctrine. His prophetic work was a part, and a necessary part of the agency by which He founds the Kingdom, and by means of which He blesses and saves individual men. Jesus, no less than John, came preaching" (p.232 and p. 118)

On the other hand, King's grip of the truth at the heart of the evangelical position keeps him from swaying to the opposite extreme. He approaches very near the heart of the problem when in the course/

course of commenting on Christ's death in relation to the Kingdom, he expresses himself thus: "His death then, and not His preaching merely has its place in relation to the introduction of the Kingdom as an actual reality. Only through its endurance can the reign of God be established or re-established in our fallen world. Man's ruin would not be so great if truth spoken with heavenly sanctions could alone quell his rebellion." (p. 212.) Doubtless the Cross included all the lessons Jesus had striven to impart, but King stands firm here - there was something more objective in the act. (See p. 174 and also 180.) He will have none of those explanations by which attention is merely drawn and riveted to the power which belongs to those sufferings to change the minds of men, to produce penitence and faith, the subjective conditions of forgiveness. For him, on Christ's own showing, the connection between the death of Jesus and the forgiveness of sins is vital and intensely real.

The case of King then may suffice meanwhile as proof of the desire to get back to Christ, and of the problem it ultimately raises. Indeed, his case is the more remarkable, not only in keeping before us the Problem with which we are ever confronted, but chiefly because he himself, though staunchly conservative and warmly evangelical, was nevertheless absolutely determined, cost what it might, to probe the Mind of Christ.

But as we have already partly seen, when Scholars made return to the original message of Jesus, elbowed their way through crowds of theories and doctrines, even venturing in their passage to/

to brush aside the great Apostle himself, it was to find, often to their discomfiture, sometimes to their despair, that the problem, far from being simplified, was only aggravated and complicated. The Gospels themselves became a theological arena. Nor did the task slacken with the years: for, it must be admitted, as we shall quickly have occasion to observe, that some of the earlier attempts were characterised by a manifest failure to apprehend certain difficulties subsequently exposed and dealt with. Yet, on the other hand, it might be very truly pointed out that this particular problem has been somewhat eased, chiefly as the result of the growing rehabilitation of the Gospels in the esteem of Scholars. That is why I have said so little on this subsidiary topic. Gardner himself, apart altogether from the above mentioned important reservation with regard to certain portions of our Lord's teaching, could write in his *Historic View of the New Testament*: "If one thing be clear about the life of Jesus it is that we can be more confident as to the character of His teaching than as to the events of His career-the teaching that fell from His lips was generally of such a character that it could not be easily imitated nor even altered beyond a certain point. It has a flavour and character of its own which one can learn to recognise" (pp.78-79) Why, even Strauss himself admitted as much. There is a certain hall-mark about Jesus' teaching. It stands out in clearest relief. One has seen New Testaments marked with red ink. The figure might be used of the crisp, incisive, pregnant, most characteristic sayings of Jesus. There/

There is something about them that distinguishes them from their contemporary integument. At least the writer must beg to differ from a learned Professor (whose name he is not entitled to mention) who, recently, when questioned, professed himself an absolute sceptic so far as the 'ipsissima verba' of the Master were concerned. No! be they but fragments, they are genuine fragments gathered into Gospel baskets, and wholly sufficient to fill us with the truth as it is in Jesus. (Cf. also Clarke's Ideal of Jesus, p.7) Whether it is advisable to separate such sayings of Jesus from their context is another and very different question. Any such attempt has always seemed to the present writer like a collection of dried, botanical specimens, all the beauty and life gone. Indeed, apart from any other and deeper consideration, the subjective individual settings in which the words of Jesus are found, far from being disadvantageous, have a great deal to be said for them. As Bishop Alexander who treated this aspect most admirably, wrote: "It is thus that Christ appeals most effectually to creatures so various in temperament and circumstances - attracted by such different qualities. Jew or Gentile, the lover of power, of beauty, of sympathy, of lofty idealism - the Christ of the Evangelists, speaks to all." (Leading Ideas of the Gospels, p. 291.)

But we are wandering somewhat. As I was contending, it is because the Gospels, instead of being discredited, were never in a sense more authoritative than I pass by any detailed reference to the Sources. In so doing, however, I do not mean to underestimate the services of those who have made the problem of the Gospels/

Gospels themselves their special study. Here is surely the place to acknowledge the debt of gratitude we owe the textual critic. The past half century has witnessed the utmost heroism in most gallant attempts by sea, land, and air, to solve the mystery of the Poles, but side by side with these achievements, there is a romance not less glorious appertaining to the eternal Quest of man, in this period chiefly directed to the elucidation of the Life and Teaching of Jesus Christ. There is a glory of the scarlet order, but there is also a deeper glory attaching to the quiet khaki, unnoticed, hidden. Of such an order are those who have given themselves whole-heartedly, unreservedly to what can only be likened to mining operations. One simply cannot forget the services of those who have been toiling in the background, subterraneously in fact, never applauded, nor for that matter seeking applause, perfectly content to do their bit of work. Still, it is without our province to include them, though it is but fair to make honoured mention of them, in-as-much as they have made possible much of the material with which we have to deal.

To return then upon the main line of our thoughts, it is not these questions that create the real difficulties. I admit they interpenetrate to a considerable extent. No, the real difficulties are bound up with questions arising out of the higher criticism. Take the Kingdom, for example, which seems on the face of it so simple in character - how difficult, how unfathomable/

unfathomable this concept has proved, is known only to those who have set themselves in all seriousness to examine the ever-increasing wealth of literature on this topic! True, to commence with, as in Seeley's *Ecce Homo*, the idea presented little or no difficulty, but as research continued, no fair-minded expositor could scrap such large sections of the Gospel, particularly of an apocalyptic nature, without questioning the legitimacy of such wholesale procedure. Or, to take a more surprising feature of the same kind in the history of the movement: when Harnack asked the simple but pertinent question - 'What is Christianity?' - even as late in the day as this, the Eschatological Question had merely been adumbrated. For him too, to say what constituted the message of Jesus presented no difficulty whatsoever. "The thing reveals itself. We shall see that the Gospel in the Gospel is something so simple, something that speaks to us with so much power, it cannot be mistaken." (*What is Christianity*, p.14.)

Certainly we feel that scholars are aware of this intractable apocalyptic element, are even annoyed by it, but for the most part they simply thrust it aside, believing it to be relatively unessential. As Professor Moffatt remarked: "Once it was possible to ignore eschatology. When Harnack wrote his fascinating book he was able to expound the Gospel without troubling to deal with eschatology. Then came Schweitzer and there seemed to be more eschatology than Gospel in the New Testament. A school arose which shifted eschatology from the circumference to the centre. And since then it has at least been admitted that eschatology/

eschatology is an integral part of original Christianity." (Expositor, Nov., 1925.) It is therefore incumbent upon us before we go any further, and particularly in view of the large and prominent place it occupies in the literature of our period, to speak of this difficulty at somewhat greater length. Without question, it became the most live issue of New Testament criticism.

As to the emergence of this difficulty, Schweitzer was by no means the first to raise the problem. In fact, the above statements are apt to be misleading. Even Harnack himself speaks of the dramatic eschatology to which "Q" bears witness. (See Sayings of Jesus, p. 232.) But I am thinking mainly of the other point, namely, how Schweitzer himself was forestalled. As far back as Reimarus in 1768 the eschatological theory was foreshadowed, but among his immediate precursors, Schweitzer makes special mention of Baldensperger and still more of Joh. Weiss. Nevertheless, it was Schweitzer's work, published in Tubingen 1906, that really exercised such a profound and far-reaching effect upon British scholarship. He went into the matter in greater detail and laid bare the implications. Schweitzer may be said to have been introduced by no less able a scholar than Dr. Sanday. Sanday did not accept his theory as it stood, but, frankly recognising the legitimacy of the data on which it was based, he devoted a considerable portion of his "Life of Christ in recent Research" to a sympathetic discussion of/

of "Von Reimarus Zu Wrede." Father Tyrell's work, "Christianity at the Cross Roads," followed. He, on the other hand, espoused, developed and advocated with great ardour and the most passionate conviction Schweitzer's eschatological interpretation. Further interest in this country was aroused and quickened by several noteworthy conferences, notably the International Congress for the History of Religion and the Summer School of Theology held at Oxford in 1908-1909. At the former, two important contributions were made by Professor Peabody and Professor Von Dobschutz under the respective titles - New Testament Eschatology and New Testament Ethics, while the latter was marked by a brilliant series of papers on the Eschatology of the Gospels, also by Professor Von Dobschutz, and first published in the Expositor (Jany. to May 1910). References should also be made to the Cambridge Church Congress where a number of papers on this topic were read, amongst which was one by Dr. Charles wherein he subjected Schweitzer to raking criticism - the more remarkable in view of the emphasis Charles himself laid on the apocalyptic element in the Gospels, and furnishing once again a good illustration of the level-headedness of British Scholarship. Dean Inge too, took the field in a number of stirring reviews - See Guardian, May 1910; Hibbert Journal 1910; Journal of Theological Studies 1910: while a most thorough going criticism of the theory came from the pen of Dr./

Dr. Percy Gardner - See Expository Times, Sept., 1910. Yet, so far as I can judge, the main impulse came from the translation of Schweitzer's work by Montgomery, with a preface by Professor Burkitt, under the new title - "The Quest of the Historical Jesus."

So much for the emergence of this new and peculiar problem. What of its substance? - that is the important thing. Not to go beyond Weiss' most revolutionary essay, we find that his main thesis is to the effect that we have been radically wrong in our interpretation of the Gospels, that, whereas we have been making Jesus' ethical ideas the key, that key should rather be sought in the eschatological utterances which we have hitherto subordinated, if not ignored altogether. Or to come to Schweitzer himself, and specially to that point in his exposition which interests us, and with which we must grapple: he repudiates the very suggestion that Jesus was ever a teacher; He was a herald or prophet. The disciples, we are informed, are not His helpers in the work of teaching; we never see them in that capacity, and He did not prepare them to carry on that work after His death. (Cf. Bruce's Training of the Twelve at this point.) "He chooses them as those who are destined to hurl the firebrand into the world, and are afterwards, as those who have been the companions of the existing Messiah before He came to His kingdom, to be His associates in ruling and judging it."

The Sermon on the Mount, according to Schweitzer, is an Inter-methik, pure and simple, not on any account to be taken as a code for a world which was to endure from generation to generation. The Beatitudes likewise are not to be regarded as hortatory injunctions, but as statements predicable only of those who are predestined for the Kingdom. And the same applies to the Parables: they are addressed to the fore-ordained, indeed, are unintelligible to any others. The utmost that Schweitzer will allow in the way of regarding our Lord as a Teacher is where he says: "If He teaches as a Prophet," it is mainly because "He thinks how He can so provoke the Pharisees and the rulers that they will be compelled to get rid of Him." (p. 389.) It is unnecessary to illustrate more fully, the drift of these contentions being obvious.

Dismissing them then for the moment, it must be admitted that on a superficial view the Eschatological Theory is attractive. In a word, it would seem to be the natural result of the strict application of the historical method. Its advocates claim simply to follow out the historical method of approach to its logical conclusion and thereby of all alone to be consistent. But whether they are the better historians remains to be seen. One point in their favour, we should note in passing, is the way in which their pet theory appears to fit in with the dogma of the Kenosis. Nay, further, their treatment of Scripture makes strong appeal to those who abide by the literal interpretation/

interpretation; they appear, in short, in the role of champions of the Word of God. But even this point will not bear close examination, much less their plea to be consistent, least of all historical. The theory as expounded ultimately creates more difficulties than it solves. To begin with, can it be said that they have succeeded any more than others in eliminating the subjective element of personal judgment? As Emmet, who is one of the most forceful critics truly writes: "But we cannot escape from psychologising, and Schweitzer's theory that Jesus was obsessed throughout by an ever present belief in the nearness of the end, is a piece of psychologising, no less, than the view that His main interest was in inward religion. He attempts to read the mind of Jesus when he holds that He believed Himself the Messiah of the future, as much as those who tried to trace a development of the Messianic consciousness. And as to modernising, he seems to understand by this the attribution to Jesus of any religious or spiritual idea which would make the smallest appeal to our own age. After all, it may turn out that the charge of modernising, and of false modernising, will lie at the door of those who ascribe to Him their own absorbing interest in the recently studied apocalyptic literature, rather than of those who hold that He came to reveal the Fatherhood of God and the joy of communion with Him." (pp.33 - 34.)

More minute investigations but serve to confirm the truth of this general counter argument. We are asked, for example, by/

by Schweitzer to believe that the term 'mystery,' which in itself suggests surely something new, something to be revealed, refers simply and solely to the esoteric teaching relating to the nearness of the Kingdom. But did not Jesus make public announcement of the imminence of the Kingdom? Again, much ethical teaching can be treated eschatologically only by enormous forcing, not to speak of the extraordinary makeshifts resorted to, as, for instance, in the case of that pregnant word 'ransom.' Further, has the very substantial amount of ethical teaching on the part of our Lord to carry no weight? Was His teaching an irrelevance, a sheer waste of effort and of time? Was His upbraiding of men for their failure to respond to His appeal an impertinence? Is it at all historically credible that the disciples should have unduly emphasised this ethical element? The implication simply forbids us to take any such view. As Dewick, another powerful critic, writes: "But those who adopt the consistent eschatological position ask us to believe that men who wrote when eschatological hopes were at their highest, deliberately shifted the centre of the gravity of the message of Jesus from His eschatology, (its true position) to His moral teaching. In other words, it is assumed that there is a tendency in the Gospels, which runs directly contrary to the tendencies of contemporary thought. Is this sound historical criticism? (Primitive Christian Eschatology, p.37.)"

Or to take another line of argument - in a sense the most important of all, in any case again illustrative of the falsity of their historic pretensions - the Kingdom for them is not a manifold, but a definite, fixed idea, whereas we know the fluidity of the concept in the literature of the Apocalyptists themselves. In particular, we know that the political element did enter in. (See Pss. of Solomon.) On their static view of the Kingdom therefore, much of Jesus' conduct is simply inexplicable, especially where He seeks to guard against inflaming nationalistic hopes. Why, the very term Messiah, He shrank from using! But what impresses one most of all on a perusal of the works of Weiss and Schweitzer, or of any of their followers for that matter, is their amazing inconsistencies. It is an impossible picture of Jesus which they draw. As Dr. Leckie puts it:

"It is a self contradictory portrait of Jesus, depicting Him as a gloomy and rugged prophet, who nevertheless taught a doctrine of mercy and of service; a man who was brave enough to change the history of the world and yet so misread the signs of the times as to believe the end of that world to be at hand; a high predestinarian who thought to hasten the purpose of God; one who came to minister and give His life a ransom, but nevertheless expected to establish a Kingdom of Love by means of destruction." (Eternal Destinies, p.41.) But the crowning objection arises when we remember what we are practically told near the close of Schweitzer's book, namely, that this deluded, mistaken and self-deceived Jesus is after all our Saviour. Far from undermining, Schweitzer/

Schweitzer seeks to buttress our faith. Nor is this a mere verbal concession, a nice finish to his subversive argumentations. Professor Hogg confesses that at one time Schweitzer seemed to him to be 'speaking evil' of the Master, yet, when he came to think of him fairing forth as a medical missionary to equatorial Africa and subsequently to learn of His heroism, he could not refrain from recognising Schweitzer as a member of the real band of Christ's disciples! Now what does this in essence amount to, but that the very view of Christianity which Schweitzer rejected as being utterly alien to Jesus becomes in the end, if the figure may be pardoned, the chief corner stone. Thus the Jesus of history is, in effect, set over against the Christ of experience. Or conversely, and to quote Emmet again, - "If Schweitzer is convinced that the eschatological idea was the predominating influence in the Mind of Jesus, he is no less convinced that the future of religion is bound up with its disappearance. The whole history of Christianity down to the present day, that is to say, the real history of it, is based on the delay of the Parousia, the non-occurrence of the Parousia, the progress and completion of the deeschatologising of religion which has been connected therewith. (358.) But it is worth while noticing the paradoxical character of the position. It implies that the success of Christianity has depended on the gradual elimination of that which was primary and central in the mind of the Founder." (p. 66.)

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Then has this new approach to the Gospel proved one more cul-de-sac? So negative is much of the criticism that the controversy would seem to lead nowhere. Nevertheless, nearly all the critics admit that whatever may be the final verdict upon Schweitzer and the school of thought he represents, they have placed us lastingly in their debt, if only by directing attention to data in the Gospels to which hitherto we have paid scant enough regard. The unfortunate thing is that so few of them so much as endeavour to indicate what is the ultimate significance of these same eschatological utterances. Personally, I strongly resent the last clause of the following statement by Emmet: "It is one thing to admit that He did to some extent share the beliefs of His time while rising far above them in all that is of the essence of religion. It is quite another to find the all-absorbing interest and the motive power of His life, in a single, peculiar, not very spiritual class of Jewish ideas." That last clause may be true enough of the apocalyptic literature in general, but is it fair to the great truth that lay at the heart of Apocalypse, that truth that was born of man's despair, viz; that, if men were to be saved, if the Kingdom was to come at all, it must be the gift of God and of God alone. Sanday is much more appreciative, (See p. 84 of his Article in Hibbert Journal) as is also Muirhead in one of the finest contributions to the subject, (The Eschatology of Jesus) and specially Professor Andrews in an exceptionally brilliant essay in London Theological Studies, where he rightly regards certain of the eschatological sayings as amongst the most solemn/

solemn utterances on the part of our Lord. The incompleteness of such works as Bousset's and Harnack's, and books largely modelled on them, could not but be felt, and therefore, for the above scholars, the eschatological school performed a signal service in assisting to conserve that which is most vital, that very element which transforms the message of Jesus into a Gospel. Withdraw that element and the Teaching of Jesus, demanding as it does so high and lofty a standard of morality, and that too of us in our sin and guilt, becomes, so far as we are concerned, a veritable counsel of despair. It is against books of this decidedly anemic character and yet purporting to be the message of Jesus that we must be on our guard, books sorely in need of the transfusion of some of the rich, full blood and therefore vitality and life of the Gospel of Jesus.

It is along these lines that we are led back to that which, after all, constitutes the greatest difficulty. The difficulties of our subject have not been entirely or even mainly internal; they have not been confined to questions of MSS. and textual criticism, or even to the various problems connected with the higher criticism. The real Hindenburg line, confronting any attempt to give the teaching of Jesus the place it occupies in His own Gospel, consists of dogmatic entrenchments. Throughout all this inquiry into the Mind of Christ, protests have frequently been made, not at times without a measure of justification: but on the other hand, in the present writer's judgment, it is equally/

equally unjustifiable for the Church to-day to remain unduly suspicious of the Teaching of Jesus. To restate the problem again that we may have it clearly before us: largely owing to profound dissatisfaction with traditional orthodoxy and particularly a perfervid type of evangelicalism for the most part purely negative in its results, together with the growth of a truer historic sense and method, men became aware that the current dogmatic interpretation of Christianity rested on Paul rather than on Christ, a fact the more remarkable in view of the former's express repudiation as in the general line of argument in I Corinthians I, 12 and following, or better, as in the significant and well-known saying - "For I have received of the Lord that which also I delivered unto you - - - ." No amount of hedging could alter the plain, palpable fact that the logical issue was in effect tantamount to exalting the apostle above the Saviour Himself. This is a brusque way of putting it, but exaggeration is necessary - so extremely difficult is it to get men honestly and squarely to face the implications of their loose, prejudiced, inherited thought. Surely Jesus towered above the heads both of His reporters and exponents? In Frances Cobbes' words: "One thing we may hold with absolute certainty, and that is, that all the highest doctrines, the fairest moral precepts, the most profound spiritual revelations recorded in the Gospels were actually those of Christ Himself. The originator of the Christian movement must have been the greatest soul of His time as of all times. If He did not speak these words of/

of wisdom, who could have recorded them for us? It would have taken a Jesus to forge a Jesus." (Broken Lights, p. 150, ff)

Or to look at the problem from another angle, and at the same time to meet the reactionaries on their own ground: granted that it was well nigh impossible, obsessed as we know them to have been, to get the bare facts into the minds of the disciples, that Jesus had many things which He simply could not communicate, that revelation was in a real sense conditioned by spiritual capacity; allowing that the greatest of all lessons was the object lesson of the Cross, that in the end it was only by being lifted up that He could raise men unto Himself; fully recognising the ministry of the Spirit; do these considerations warrant suspicions in regard to our Lord's own teaching? Why, even in relation to the Cross itself in His teaching, multitudes of words have certainly been added down the ages, but is not that all that can be said? Have we got beyond His own pregnant utterances on the atonement? Hence, may not the teaching of Jesus itself prove confirmatory of the true evangelical position, as well as provide positive content to the meaning of salvation? From a study of His own teaching where the two elements are inseparable, may not a reconciliation be effected, and the Gospel be restored in all its fulness and power and glory?

"E C C E H O M O."

Here we address ourselves to our subject proper. It is not proposed to treat the inquiry in strict historical outline, but rather to group and to consider the literature, so far as is possible, under the respective leading ideas in the Mind of Jesus. One work, however, stands apart, and as it furnishes a convenient starting point, in-as-much as it is a veritable landmark, I propose to take it by itself. I refer, of course, to Seeley's 'Ecce Homo.' Yet before we consider this notable work, as serving to lead up to it, a word must be said about Strauss.

By his massed critical attacks upon the Life of Jesus, Strauss seemed ~~for the moment~~ to have broken through the lines of orthodoxy, and for the moment the effect upon theologians, specially in this country, was of the nature of shell-shock; at least they showed similar symptoms. The question of the counter attack scarcely concerns us here; indeed, our story is really the story in a sense of the circumvallation of the 'enemy's' position, and indirectly of the manifest superior British strategy which consisted for the most part in rallying round the person of Christ, together with the immense gain to our own faith from the battle. But we may note in passing that Strauss fails to prove his case. His own premises are insufficient to bear the weight of faith in Jesus as the Christ. The Church undoubtedly arose out of faith in Jesus as the Christ - and it may have been true that Jesus would not have recognised Himself in the Christ preached in the churches towards the close of the first century - but what created this same faith in Jesus as the Christ?



the Christ? For anyone who grasps the situation, the explanation he offers is totally inadequate and may therefore be discounted.

Now, in the course of his arguments he drops a sentence which, though qualified by what follows, is not without significance, as we shall see in the sequel. Commenting on the words: "That ye may be the children of your Father," he writes: "If there is a speech in the New Testament that came from the lips of Jesus, this certainly did so and was not put into His mouth at a later period; for the whole intervening interval up to the composition of our Gospels was far too heated, and the views of men too much contracted by quarrels and fanaticism, to justify us in attributing to it the production of a speech of such cheerful liberality." (II.p.279.) Again, towards the close of that same volume, he tries to place Jesus, and it is his remarks at this point that give us our point of departure: "And among these improvers of the ideal humanity, Jesus stands at least in the first class. He introduced features into it which were wanting to it before, or, had continued undeveloped; reduced the dimensions of others which prevented its universal application; imported into it, by the religious aspect which He gave it, a more lofty consecration, and bestowed upon it, by embodying it in His own Person, the most vital warmth; while the religious society which took its rise from Him provided for its ideal the widest acceptance among mankind. It is true, indeed, that this/

that this religious society originated in quite other things than the moral significance of its Founder, and did anything but exhibit this in its purest form; in the only writing of our New Testament which perhaps comes from an immediate disciple of Jesus, the revelation of John, there lives a Christ from whom little is to be gained for the ideal of humanity; but the features of patience, gentleness and charity which Jesus made prominent in that image, have not been lost to mankind and are exactly those from which all that we now call humanity might germinate and grow." (II. p. 437.) To turn from these sentences to Seeley's *Ecce Homo* is - and I do not think the point has been hitherto noticed - to observe a very close connection indeed. Seeley, as it were, begins to build on what Strauss had left.

Less than justice has been done Seeley through a wilful failure to consider just what he tried to do. In a preface to a late edition, he clearly indicates that he views his work much as Bacon regarded his own preparatory labours in relation to the future of science. He too merely sounded the trumpet; he scarce engaged in the actual warfare. He only tolled the bell; he entered not into the sanctuary.

The book opens with a healthy sign. Leaving the beaten track, with a true sense of the historical method, he goes and 'sits where they sat', becomes, in other words, one of the crowd flocking to Jordan's side to hear John the Baptist. There,  
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as an eye witness, we might say, he beholds One whom the Baptist hesitates to baptise, and this incident in itself, trivial as it may seem, furnishes him with not merely his starting point, but also, he is persuaded, the very clue to the significance of Jesus. Indeed, it is in the elucidation of this point, and particularly of John's solemn pronouncement - "I indeed baptise you with water unto repentance: but - - - He shall baptise you with the Holy Ghost, and with fire (Matthew III. 11.) - that he states his thesis. "Christ was to baptise with a Holy Spirit and with fire. John felt his own baptism to have something cold and negative about it. It was a renouncing of definite, bad practices. The soldier bound himself to refrain from violence, the tax gatherer from extortion. But more than this was wanted; it was necessary that an enthusiasm should be kindled. The phrase, 'baptise with fire', seems at first sight to contain a mixture of metaphors. Baptism means cleansing and fire means warmth. How can warmth cleanse? The answer is that moral warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. And such an enthusiastic virtue, Christ was to introduce." (p.7.) In other words, what he seeks to demonstrate is, that Christ introduced a moral dynamic, summed up in the phrase which has passed into our language - 'the enthusiasm of humanity.' Not only so, but he proceeds to show how in so doing, in providing such/

such powerful motives, He founded that Kingdom of which the prophets had spoken, the apocalyptists dreamed and for which the common people had longed and prayed. As he says himself in perhaps the best known passage of the book, "The achievement of Christ, in founding by His single will and power a structure so durable and universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it, the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution, All such terms are inadequate: - - - No architect's designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. - - - The inconceivable work was done in calmness; before the eyes of men it was noiselessly accomplished, attracting little attention. No man saw the building of the New Jerusalem, the workmen crowded together, the unfinished walls and unpaved streets; no man heard the clink of trowel and pick-axe; it descended out of Heaven from God." (Chap. XXIV. p. 263-4.)

Even thus silently but surely was the Kingdom established among men - just by this Man loving and serving and sacrificing Himself in life and death, and thereby winning the devotion, securing the allegiance of men's hearts. And the curious thing about it all was the absolute disparateness between Jesus' lowly/

lowly, humble mode of living and His stupendous claims and ultimate achievements. Why! the real complaint against Him was, that He was not dangerous. To think then, that by the sceptre of the Cross this man should assert His sovereignty over the hearts and throughout the lives of men!

Faith, on this view, is but personal attraction to Him, the salutation of Jesus as Emperor in the sphere of spirit. But so to acclaim Jesus King is to make love supreme in and throughout one's whole life and thus to render superfluous all other laws, make, in fact, the Christian a law unto himself. Through Christ he has had kindled within him that inspiration, that 'enthusiasm of humanity,' which dictates to him in all circumstances what he ought to do.

The remainder of this book is concerned with the application of the principle, or rather is intended to show how all the more specific precepts fit in with the principle. An opportunity is thus afforded to treat of the wealth of the teaching of Jesus. The attitude throughout is singularly advanced, independent, and fresh. Thus, with reference to the healing of the sick, etc., with the light of the leading principle playing upon it, our attention is focussed upon the singular narrowness of the Law of Philanthropy as usually interpreted: "'Tis not now enough to visit the sick and give alms to the poor. We may still use the words as a kind of motto, but we must understand them under a multitude of things which they/

which they do not express. - - - Christ commanded His first followers to heal the sick and give alms, but He commands the Christians of this age, if we may use the expression, to investigate the causes of all physical evil, to master the science of health, to consider the question of education with a view to health, the question of labour with a view to health, the question of trade with a view to health; and while these investigations are made, with free expense of time and energy and means, to work out the re-arrangement of human life in accordance with the results they give." (p. 190.) Even so does he indicate the infinite range of the Law of Love.

Yet it was of this very Ecce Homo, chiefly because of its emphasis on the human and ethical aspects of the teaching of our Lord, that Lord Shaftesbury himself could write :- "The most pestilential book that has ever been vomited forth from the jaws of hell!" What are we to make of so singular a statement? How are we, now that we have passed it under review, to regard this work? One thing we cannot possibly ignore, and that is, that Seeley's own heart was on fire. The burning passion which formed the burden of his interpretation of Christ's message is admirably sustained and brought home. But leaving aside that aspect, the great merit attaching to the work consists in unearthing the idea of the Kingdom, - not only so, but we should specially notice, in giving to that Kingdom

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a positive content. Many others who have sought to expound the concept have largely failed in this respect. But Seeley is convinced that the Kingdom is realisable in our midst. It is within our power to make it actual in so far as we give effect in our hearts and through our lives to the principle, 'the enthusiasm of humanity', which animated and inspired the soul of Jesus.

The weaknesses of the book are in reality its strength, and for that reason, coupled with the warning we sounded earlier in regard to the prelusory character of the work, it is scarcely fair to challenge it. Nevertheless, as Tennyson says, "the truth that is half a truth is ever the blackest of lies," and first of all this is particularly true of and applicable to the identification of the Church with the Kingdom. Granted that he is in the good company of Ritschl, who uses the word 'community' ambiguously, allowing that he himself gives the more original meaning to the word, 'ecclesia,' the dangerous error remains.

Again, the Person of Christ is reduced, at any rate in the working out of his theme, to the great Exemplar. At least such is the impression left in the mind. His influence appears to remain, to propagate itself, but the Presence is absent. To quote his own words once more: "How is this enthusiasm kindled? All virtues perpetuate themselves in a manner. When the pattern is once given, it will be printed in a thousand copies. This enthusiasm then was shown to men in its most consummate form in/

in Jesus Christ. From Him it flows as from a fountain. How it was kindled in Him, who knows? The abysmal deeps of personality hide this secret. It was the will of God to beget no second son like Him, but since Christ showed it to men, it has been found possible for them to imitate it, and every new imitation, by bringing the marvel visibly before us, revives the power of the original." (p. 301 - 2.) All which is perfectly true, so far as it goes, but certainly it fails to satisfy. It is a one-sided statement and in that sense is misleading in the extreme. Accordingly, the criticism that has been launched against Seeley's remarkable effort to get at the kernel of Christianity, the secret of its vitality and power, has not been without a real measure of justification. "The attempt of Seeley," wrote Grenfield, "to pour the new wine of Christianity into the old bottles of Hellenism has been singularly unsuccessful. If you try to transform the teaching of Jesus into an ethical system, you take away its salt and its savour." (Expositor, Nov. 1925, p. 391.) We distinctly feel the Gospel has been robbed of its power. To come to the crux of the problem, the tendency here is to regard Christianity as a religion of illumination and to overlook a much more vital element in the New Testament. "Surely the task of the Church is much more than simply to present an Ideal. Christ brought life and immortality to light by the Gospel ; but He does not simply appear in the role of a teacher of the way of life. He regarded/

regarded His religion, not chiefly as a new teaching, but as a new life which was begotten by the Power of God in the souls of those who believe." (Bennett's 'Realm of God', p. 268; See also p. 367.) This then is the element which is so sadly lacking, the note of redemption, that which transforms and transfigures the teaching into a Gospel: otherwise, Christ's words, being infinitely more exacting, weigh the more heavily upon men. In short, Ecce Homo, both with a view to its merits, as also to its conspicuous defect, may be summed up in the words of Lord Cecil's brilliant peroration: "I hope also that it will obtain support from that other class who may be described as adopting the position of Christianity in everything except its theology, who accept the morality of Christianity, its sense of right and wrong, its delicate sensitiveness of conscience, though they are unable to accept its theological basis. These men, it may be said, erect in their hearts a splendid throne room, in which they place objects revered and beautiful. There are laid the sceptres of righteousness and the swords of justice and mercy. There is the purple robe that speaks of the unity of love and power, and there is the throne that teaches the supreme moral governance of the world. And that room is decorated by all that is most beautiful in art and literature. It is gemmed by all the jewels of imagination and knowledge. Yet, that noble chamber, with all its beauty, its glorious regalia, its solitary throne, is still an empty room." (Education/

(Education Bill, 1902.)

Yet on the other hand, are we not immensely indebted to Seeley for restoring to view the regalia without which evangelicalism itself, particularly of the more perfervid order, is singularly incomplete? May not the one side be as partisan, and therefore unsatisfactory, in their contentions, as the other? The question is at least a fair one and our survey may help to provide the answer. To make the question more pointed, are we, in effect, to scrap much of the teaching of Jesus on the ground that it has been finally supplanted by the doctrine of the Atonement? How can we reconcile this attitude with our Lord's patient and painstaking training of the Twelve? Is our reluctance, our horror, for that is what it comes to at times, at educating people in the Mind of Christ evangelical, in the only true sense of that word, namely, that which squares with the Gospel of our Lord? Is not the teaching, if only as serving to set forth God's fatherly purpose in and through us, a most essential part of the true evangel?

To return to Seeley, his work is that of a pioneer. He blazed the trail, or rather, for we cannot put it too strongly when we consider his contribution in its historical perspective, set fire to the heather of arid metaphysical dogmas.

T M E            K I N G D O M .

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In proceeding to explore the leading ideas as expounded by eminent representative scholars in this country and America, we commence with the more general idea of the Kingdom. As a comprehensive term, in that sense at least, it will be widely admitted to be the leading idea in the Mind of Christ. Throughout the process of throwing up this idea, multifarious, almost cataclysmic, subterranean forces have been at work, even as there are still, notably since the War, strong social tendencies that help to maintain its position well in the foreground. Already, though in most fragmentary outline, we have indicated the historical factors productive of so momentous a change. These, of course, we might have dwelt upon at greater length. Yet, passing by the preliminary work of Schleiermacher, Hegel, Schelling and particularly, as the starting point of innumerable Lives of Christ, Herder, as also the important work of Kant, in connection with the concept with which we are now dealing, no name deserves greater prominence than that of Ritschl. Suffice it to say that it was amongst his followers that the Kingdom was held forth as absolutely determinative of everything else, the dominant, all-ruling, exclusive conception in the Mind of Christ.

Professor A. B. Bruce was a disciple of Ritschl. Speaking generally for a moment, though we have a reason for the diversion, his voluminous writings throw a flood of light on the Teaching of Jesus. Making his approach from the critical angle, thoroughly versed in the foreign theology of his day, he begins that out-flanking/

outflanking of the seemingly impregnable line to which the writer alluded above. He shows, for example, how untenable is the position of such a scholar as Pfleiderer, which, wrought out to its logical conclusion, practically makes Paul the author of Christianity. He exhibits from time to time the *reductio ad absurdum* lying behind much unclarified theological thought, implying as it does, that Jesus was possessed of a lesser mind than His contemporaries. He firmly refuses to believe that Christianity can be explained by reference to contemporary sources as the crown of a long historical development, and is ever and again emphasising the distinctiveness, newness of the Gospel. (See p. 6, 152 - Galilean Gospel, as indeed throughout all his writings.)

One grave fault, at least from our point of view, is the diffuse, nebulous character of most of his books. This trait is particularly manifest in the Galilean Gospel, and noticeably so in the Training of the Twelve. Even the Parables, however systematically executed, suffer in this respect, though here and there he draws himself up deliberately, that he may waive all other considerations but the one desire to know the Mind of Christ. His Kingdom of God, on the other hand, is of the type we seek. Nevertheless, and this is my sole justification for dwelling on what may appear a trivial point - it would be a grievous error to infer from this summary sketch that those others are devoid of significance. On the very contrary, they save/

save Bruce from that which has given colour and force to much of the criticism of the Kingdom, from that which constitutes its most serious defect from the point of view of popular appeal, namely, its barrenness and sometimes its other-wordliness.

In the "Kingdom of God" then, we have the first really systematised attempt to expound the teaching of Jesus according to the Synoptists. "The supreme desire of all Christians is to know the Mind of the Master." (p.2.) With this lofty, and at the same time, practical end, he weighs the Gospels in the scales of historicity, and after an exhaustive analysis of the documents comes to the conclusion which forms his thesis, namely, that the doctrine of Christ in these Gospels is the doctrine of the Kingdom of God. "I have no hesitation," he concludes, "in regarding the Kingdom of God as an exhaustive category." (See p.40, 41 N.B.) These last words are from our historic viewpoint profoundly significant. They confirm the beginnings of that stupendous change that spread over theology and is even now pervading, often in a debased form, the mind of the multitude to-day.

To begin with what may seem a strange remark, Bruce never forgets that it is the Kingdom of God and of God as Father, and thus abundant scope is found for the evangelical principle. The Divine initiative is not simply interpreted in terms of the fillip of a new and surpassingly grand idea given to the world in Jesus: God is in this business from first to last; it is

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His business and He makes it His business. The point comes out ever and again, more especially when we observe what a comparatively large place he gives to Christ's saving work amongst individual sinners. But, on the other hand, he recognises a large measure of human responsibility, as may be seen from the emphasis he places on the conditions of entrance, repentance and faith. In fact, his own definition of the Kingdom is an admirable summary of his whole position: "The highest form of dominion conceivable, the advent of which is emphatically fit to be the burden of a Gospel, viz:- the reign of Divine Love, exercised by God in His grace over human hearts believing in His love, and constrained thereby to yield Him grateful affection and devoted service." (p. 46.) Otherwise, there is nothing in the work so far as we are concerned at present calling for special attention, unless it be the sense of vagueness in the relationship between the Kingdom and the Cross with which he leaves us. I make special mention of this, not only because it leaves room for criticism, but because of Bruce's own claim with regard to the Kingdom, namely, that it was an 'exhaustive category.' Though an old book now, this "Kingdom of God," we cannot afford to forget, far less ignore it, and that for several reasons. Doubtless its supreme merit is determined by its historical position. He was really the first British theologian of standing to subject the Gospels to a sane but searching criticism, and by his discreetness, reverence and grasp of that which is essential, to out-manoeuvre the/

the more sceptically inclined Continental position. Further, he was foremost in attempting a comprehensive and systematised treatise of the Teaching of Jesus, meritorious enough, if only in virtue of the stimulus he gave and the problems he raised, but chiefly as throwing into relief the Kingdom concept as being most truly expressive of the Mind of our Lord. And these reasons apart - though it be to repeat myself, the point and truth of which will be more obvious as we proceed - he is amongst the few who supply real, substantial and positive content to the profound conception of the Kingdom, while at the same time, however inadequately, he links the whole idea with the redemptive sacrifice of Christ.

The next important work is Gilbert's - "The Revelation of Jesus." Setting out to redeem English scholarship from the slur that rested upon it from the fact that we have only one comprehensive and scientific work on the entire teaching of Jesus, and that a translation of Wendt's masterly volumes, he makes bold to supply the defect. In that same preface too, he makes further claims which we do well to mark. Speaking of the thoroughness and impartiality demanded by any such study, he writes: "I can only say that this has been my constant aim, and that never in the interpretation of a single passage, or in the presentation of inductions from a group of passages, have I consciously had regard to my own former views, or to the theological consequences that might follow from the result at which I had arrived. I have tried to follow the thought of Jesus/

Jesus with the utmost accuracy, and I have certainly done so with the conviction that His thought is of infinite value both to me and to all men." (Preface vii. to viii.) Here, manifestly, is the type of research we are in search of. All his work is characterised by the rare combination of scientific accuracy with fine spiritual perception, while not the least noticeable feature is his pellucid style. In every way there is a distinct advance upon Bruce, to whom however, be it noted, he acknowledges a debt of gratitude.

For one thing, the close scrutiny to which he subjects the records, reveals the many-sidedness of the Kingdom idea, how the word itself is used in a variety of senses, now more strictly and accurately of God's rule, now of the sphere within which that rule is exercised, again, in relation to those who form its citizens, etc. In fact, the whole work is characterised by a careful, scientific collation of the data. But that apart, the real merit of the book for me, consists in its recognition and appreciation of the fact that God is Father-Love and of the integral relation of this idea to the Kingdom. Behind the dominating idea of the Kingdom there is the master-thought of the Fatherhood of God. "Such was the new revelation of God which Jesus made. It was conveyed by words and it was conveyed by a life which overflows, and will ever overflow, the largest and deepest words of human speech. It rose above the teaching of Scribe and Pharisee as far as the perfect character of Jesus towered above theirs, and it stood related to the purest and loftiest/

loftiest vision of the most spiritual prophets, as the full day stands related to the earliest shimmers of the dawn. It reveals God Himself and therefore what He is toward every soul which He has made. It reveals Him as a Heavenly Father, and it pours into that word Father, a tenderness of love, a depth of sympathy and a spirit of self-sacrifice for man which is as inexpressible as the power and sweetness of Jesus' own life. It brings God for ever near and makes His infinite Fatherliness towards every human being as real as the Cross, or the flesh and blood of Jesus. In this revelation of the Fatherhood of God, in its length and breadth and depth and height, lies the great message of Jesus to the world, and the centre and explanation of all His teaching." (p. 29.)

Yet here again, as in the case of Bruce, we cannot but be struck with the badly defined relation of the work of redemption to the idea of the Kingdom. Ultimately there is something singularly incomplete about their presentation of the Gospel of Jesus, and we have good reason to believe, in the light of later research, that this is due to their cursory treatment of the eschatological data of the Gospels. But this is to anticipate.

A new departure followed upon the introduction of eschatology into the discussion. When Bruce, Horton, Gilbert, Stevens, etc. wrote, the question was a comparatively simple one, but with the advent of this particular mode of approaching the message of Jesus, the whole problem was complicated. Here,  
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of course, we shall but consider it in its bearings upon the Kingdom. Now the first noteworthy contribution exhibiting the change was Professor E. F. Scott's, 'The Kingdom and the Messiah!' As he indicates in his preface, and as we have already had occasion to observe for ourselves, it had long been recognised that the message of Jesus was related in some of its aspects to apocalyptic Judaism. But, to quote his own words: "The closeness of the relation has become even more apparent as we have advanced to a larger knowledge of the surviving Jewish literature. Criticism is gradually settling towards the conviction that the apocalyptic element is not merely accidental but is all pervading and determinative." (Introd. p. v.) The discovery, he is careful to add, is still so recent that there is a tendency on all hands to exaggerate its significance. Thus, in contra-distinction to the above mentioned scholars, he takes the apocalyptic references seriously. He questions the legality of stripping off apocalypse as if it was an old and favourite Judaistic wallpaper; rather does he regard it as of the original design in the mind of Christ. Apocalypse entered into the very warp and woof of His thought. "The future conception is not merely suggested in occasional sayings of uncertain import and context, but is plainly asserted and enters into the very substance of the thought of Jesus. To interpret it as in any sense subordinate or accidental is to distort the whole character of His teaching." (p. 111.) It was not merely a case of/

of simple accommodation, of taking familiar ideas and supplying them with a new content; He Himself believed in these beliefs. To concentrate on the point where he differs most diametrically from a writer such as Bruce:- Not only does he subject to trenchant criticism such a Parable as 'the Seed growing Secretly,' which, interpreted as the progressive stages of growth, falls so naturally into harmony with Bruce's view of the Kingdom as a lengthened historical process, showing instead how the whole point of the parable concerns "the transition of something small to something great," - in this case from such meagre beginnings to the grand and glorious consummation which God alone can effect, - but more positively he adduces sayings of the very opposite kind, which, in his opinion, are both more numerous and emphatic and infinitely more characteristic of Christ's teaching. He instances the frequency with which we are led to expect a speedy coming of the Kingdom. As the lightning it will flash forth suddenly. Sayings to this effect, he argues, are not to be dismissed as mere excrescences; Jesus meant every word of them. But more peculiar, as indicative of his exact position, is the manner in which he treats of such further sayings, which, for clearness's sake we beg leave to enumerate:- 'The Kingdom is within you:' (Luke XVII. 20) 'But if I by the Spirit of God cast out devils, then the Kingdom is come unto you:' (Matt. XII. 28) 'There hath not arisen a greater than John the Baptist; nevertheless he that is least in the Kingdom is greater than he:' (Matt. XI. 11) 'The Publicans and harlots go into the Kingdom before/

before you;' (Matt. XXI. 31) 'I beheld Satan as lightning fall from Heaven:' (Luke X. 18) 'Many kings and prophets desire to see the things that you see and saw them not:' (Luke X. 24). Some of these he holds are proleptic statements, utterances in the style of the prophets. So sure was Jesus of the coming of the Kingdom that it was as good as come, and He could therefore speak of it as come. "Jesus throws His mind into the future, - apprehends it so near and certain, that He can speak of it as present." (p. 109.) But there are other references which, more especially when coupled with the miracles, plainly indicate that the Kingdom has come, and it is interesting to note how he deals with them. Such coming, he holds is relative; the Kingdom may be anticipated - men, for example, may live even now according to its laws - nay, the Kingdom has been anticipated in the presence and beneficent activity of Jesus. Yet it is just here that he parts company with the more thorough-going, so-called consistent eschatologists.

The conception of the Kingdom of God on which Jesus based His message may have been determined for Him by contemporary Judaism, but this fact in no-wise destroys His abiding significance. This comes out very clearly when he proceeds to tell us what precisely are those elements which constitute the Christian message. Thus it might be thought that His ethics, in-as-much as they are so inextricably bound up with a belief/

belief in the immediate approach of the Kingdom, lend support to the view that they can only be regarded as interim in character, but to this Scott gives a direct negative. A portion may be of that nature, but for the most part the ethic of Jesus is expressive of the Will of God, appertains to the eternal order. Again, the Kingdom, hitherto so typically Jewish, was conceived in the light of His own personal experience of a unique, filial relationship. The concept was expressive of the very truth of things, of God's plan and purpose for the race. While finally, as the third and last element, Messiahship was so interpreted and expounded in the Person of Jesus, His Life and Death, as to discredit any suggestion of a political religious leadership of the Jews, and to substitute the sublime, transcendental, universal idea of a Deliverer, the scope of whose services was co-extensive with human need. The Messiah of God could function in no other way than as the Saviour of mankind. "We cannot but conclude," wrote Scott, "that the message of Jesus, closely as it was related to the apocalyptic beliefs of His time, was in the last resort independent of them. They provided the categories in which it was first delivered and impressed it, by so doing, with a peculiar character. Our Lord's conceptions of the moral law, of the new relation to God, of the worth of His own personality, of the significance of His death, would all have taken a different shape if He had not lived under the conditions of apocalyptic /

apocalyptic Judaism. But the conceptions themselves are separable from the forms that moulded them. They have a truth and validity of their own, and remain essentially the same, in whatever new forms they may express themselves from age to age. We must ever distinguish between the frame-work of traditional ideas which Jesus borrowed and the new message which originated with Himself. It is this message of His own that constitutes Christianity, and it had its source in an immediate experience of God unique in the world's history. No man hath known the Father, but the Son." (p. 254-5.)

Though glad that he leaves us there, taking a strategic stand on the Person of Jesus Christ, there is a question which we would like to ask, and one which we believe goes to the root of the matter, and it is this, - when he placed such a spiritual construction upon the Messiahship and the Kingdom itself, in the light of Jesus' own teaching, what reason have we for giving such a hard and fast interpretation to the apocalyptic hope itself? Is it to be construed simply and solely as the medium of Jesus' more original ideas? Is it not more reasonable to suppose that He not merely shared it, but penetrated to the truth at its heart, brought out what lay behind it, viz;- that salvation is ever and only of God? That idea, we often forget, was of the very essence of apocalypse divested of its trappings. Scott himself points out very truly that when they (the Apocalyptists) ask the reason of this sudden transformation, their/

their answer is the same as that of the prophets:- God will assert His sovereignty. May it not therefore be, and have we not grounds in the Gospel for entertaining the idea, that Jesus not only recognised this, but, knowing as none other has done the character of God, came to realise that any such assertion of His sovereignty, whereby He would establish the Kingdom, must be by way of the Cross? At least we must be careful surely, not to make Jesus hold two conceptions of the Kingdom absolutely opposed to each other.

Yet Scott has rendered an abiding service in suggesting that the true index or clue to the Kingdom idea lies in the Messiahship. With fine historical sense, that sanity to which I have so often referred, he realised that the greatest and surest historical fact of all was the unique self-consciousness of Jesus Christ.

In 1908 there appeared an important contribution from the pen of Professor Hogg, Madras, and this has been followed up within recent years by his Cunningham Lectures: "Redemption from this World." It may seem to be a matter for surprise, but we prefer what might appear to be his less mature work. Even the form of the latter has something to be said for it, as being akin to our Lord's method of exposition.

The stage at which we have arrived could scarcely be better put than by Professor Mackintosh in the introduction: "Students of the Gospels are aware how much both of discord and illumination we owe recently to what may be called the re-discovery/

re-discovery of the eschatological thought of Jesus. For many it has been almost painfully difficult to overcome the misgiving, lest a scrutiny of the exact language of the record, and of the apocalyptic idea it reflects, might result in imparting to primitive Christianity an aspect - indefinite perhaps, yet none the less chilling, repellent - of remoteness, of strangeness, even of visionary fanaticism. It has also become quite clear, the more we consider it, that Christ's central message is built round conceptions of "the supernatural" which the modern mind is peculiarly apt to shirk, in an instinctive effort to harmonise the New Testament with the intellectual presuppositions of our own time. These two, apocalyptic and miracle, are persistent and formidable problems." (pp. 5 and 6.) Professor Hogg grapples with these problems, and this is the verdict of that same able critic on his work: "More than any book known to me, 'Christ's message of the Kingdom' is successful, I think, in penetrating to vital truth in the transcendent phrases actually spoken by Jesus, - truth that quickens faith and opens a new and vaster horizon to believing prayer." (p. vi.) In other words, Hogg not only familiarises us further with what still remains alien to our whole way of thinking, but also, by painstaking re-interpretation, brings home its vital and spiritual significance for ourselves.

For an admirable summary of what he considers our Lord's message of the Kingdom to have been, reference may be made to p. 38. "(1) By the coming of the Kingdom Christ meant the same event/

event as the Apocalyptists meant, viz:- the arrival of a new age, when God would at last let Himself act in the way in which faith had always felt it only natural that He should act, giving His omnipotence free play in the service of His righteousness, - an age in which, therefore, supernatural forces would be available for the conquest of the suffering, evil and sin; (2) He announces this Kingdom as close at hand - indeed, in some respects (viz: - in the availableness of supernatural forces) as already present - and He hoped for or even expected its complete establishment within the lifetime of His contemporaries; (3) He described the present phase of the Kingdom as a process of gradual growth, but did not thereby exclude the present phase from terminating in a sudden crisis of fulfilment." These apparently incompatible statements he reconciles on the principle of faith. To his own question, to the question which haunts all our hearts, 'Why does the Kingdom tarry?' he gives the answer: "It need not tarry in the very least, provided the requisite condition is forthcoming - a receptive disposition of the heart on the part of men." (See p. 36, 154.) That, he would contend, is the one and only stumbling block. Along this line he ever seeks to explain Christ's seemingly overweaning optimism, alternating with the view that the Kingdom might after all be long in coming; - it depended upon man. God's enabling power to save and bless His people might be held up on the barbed wire entanglements of distrust and doubt.

For this very reason the Kingdom loses much of that other-worldliness with which the popular mind in particular invests it.

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Perhaps this is one of the most difficult ideas to combat, so strongly is it entrenched in all our lives. Unquestionably there is an ultimate goal, but for all that, the Kingdom is by no means exclusively futuristic. It is not only at hand, but has come. As we scan the distant heavens for a sign of its appearing, it is all the while around us, if we care to walk its streets. The stones of the New Jerusalem lie ready to our hands, but we reject the corner stone. (See pp.80, 103 and 121.) From the passages indicated, it will be observed that the centre of religious interest is shifted very definitely from the future to the present. Nor is the gain manifested solely in our anticipation of the Kingdom with all its privileges, especially in drawing here and now upon our inheritance as the sons of God; our present occupations, no matter how lowly, are seen in the light of the eternal order and are thereby given a new and abiding significance.

Once more, Hogg is amongst the first to endeavour to relate the Atonement to the Message of the Kingdom. This he seeks to accomplish by showing how redemption is but a negative way of looking at the Gospel of the Kingdom. The benefits of redemption, such as deliverance from guilt, the forgiveness of sin, etc. are just part of the many blessings that follow upon membership in the Kingdom, and as he ever insists that the Kingdom is only of God and conditional upon faith, the evangelical principle is thus safe-guarded. On the more crucial question as to where Christ's death comes in, suffice it to say that he finds in it the crowning manifestation/

manifestation of a Love devoted to the realisation of the Kingdom. Frustrated, there was one course open for it, and that was to submit itself to the sin of man, on the principle that evil is only overcome of good. Thereby, paradoxical as it might seem, defeat was turned to victory. The Cross became the very key-stone of the Kingdom.

The book is evangelical to the core. As few books do, it preserves the Gospel of the Kingdom. In this respect it runs counter to a view of the Kingdom that we are all too ready to read into the Saviour's message, the view that the Kingdom is evolutionary in character. Undoubtedly there is a certain basis for this in the teaching of Jesus, but any such evolution - and we are more inclined to entertain the idea these days - is only assured within a context of power and grace.

A small book by Professor S. H. Hooke, "Christ and the Kingdom of God," is of much the same character and style as that of Hogg. Indeed, in the preface, he owns his debt to the latter's fine bit of work, hinting almost that from one point of view, the last word has been said. Nevertheless, he feels a distinct want, and his own essay is intended to supply it, is meant, as he himself alleges, to be complimentary, read in conjunction with "Christ's Message of the Kingdom." To lay one's finger on that which gives the book its interest and place in our scheme, he finds in the life of Christ Himself, specially in the moments of crisis, the true nature of the Kingdom. In other words, the life of Christ is read in the light of the leading concept of the Kingdom/

Kingdom. In particular, as I say, he gives prominence to certain crises in the life of Jesus as shedding a flood of light on the nature of the Kingdom. Quite possibly he may make too much of them, but there can be no doubt whatsoever that we come nearest to the mind of Christ, to His own inmost experiences, and therefore to His thoughts on the Kingdom, in those very moments, the occasions on which He departed from the more popular, conventional and traditional, even prophetic interpretations. In short, through being related to His own experiences, specially at those critical junctures, such as the Temptation, the Kingdom is defined for us. It unfolds itself, reveals itself more and more clearly, at point after point in His spiritual experience, and is nowhere more fully apprehended than at the Cross. There, in that final crowning act of obedience to the will of God, which was involved in Christ's dying, there, in the spontaneous, unique acceptance of and express identification with that same will of God, was to be discerned the essential nature of the Kingdom. Its root principle was exposed. Its foundation stone was seen to consist in the self-sacrifice of God Himself made manifest in Christ and Him crucified. So does the Kingdom come as the Cross triumphs in the hearts and lives of men.

Few, if any, fairer minded books have appeared on this much debated subject than Professor Manson's "Christ's View of the Kingdom of God." Not only does it gather up unto itself the result of what may seem a meaningless, if not hopeless quest, thereby showing how the dust of controversy makes truth shine more/

more clearly, but it performs the further service of relating the Gospel, thus illumined, to the modern mind, and in particular bringing it to bear upon what has become an obsession for most of us - the evolutionary theory. In his hands the message of the Kingdom becomes once more, what cannot be said of many works on the subject, a veritable Gospel. Manson's position could scarcely be better summarised than, once again, in Professor H. R. Mackintosh's words: "Occasionally we have felt as if the new absorption in certain transcendent and supernatural aspects of His teaching had caused a partial obscuration of its appeal to conscience and its claim to have full verification in the living experience of a redeemed society. It has also proved difficult to think together the message of the Kingdom and such modern ideas as history and progress." (p. 7.) Of both weaknesses or difficulties, Manson has been acutely aware, nor can it be denied that he has met them with a remarkable degree of success. To begin with, far from being one of those who bewail what we might call the eschatological eclipse, he regards it as an omen of great promise, his main reason being that the apocalyptic idea conceives of salvation as something given, coming down from God. "It may be," he allows, "that, in its elaboration of the hope, Jewish apocalyptists forgot that God was all the time waiting to be gracious, that the Kingdom of God is nigh, and that it is man's lack of faith which hinders His operations. Nevertheless," he continues, "in its proclamation of God, as the true hope of/

of the world's deliverance, it held on to something which we must never let go. . . . Apocalypse is right in emphasising this givenness of salvation and in seeing in the power of God the means of its realisation." (p. 41.) A little later we find him striking the same note, as indeed throughout the whole volume: "Apocalypse has done a service to our understanding of His ethical and religious teaching by insisting on retaining it within its original context of a redeeming energy put forth by God, and thereby forcing the modern mind to a wider vision of religious possibility, as well as to increased tension of energy." (p. 52.)

But while anxious to preserve the essence of Apocalypse, he is of the decided opinion that the eschatological mould can never be made to hold Jesus' message as a whole. "What," he may well ask, "has eschatology to do with Christ's teaching about the Fatherly goodness of God, about prayer, about forgiveness, about the Divine renewal of the penitent? We cannot limit His Gospel to a doctrine of a purely future Kingdom, without dispensing with and sacrificing almost everything that forms the daily subject of precept and exposition." (p. 100.) Indeed, he contends that the eschatologists themselves virtually give away their case. Not a few of them find in Jesus' message, a message for themselves, an ethical message adaptable from generation to generation, from age to age.

But what we are ultimately called upon to recognise, is at once the similarity and particularly the essential degree of divergence/

divergence between Jewish Apocalyptic and Apocalypse as expounded by Jesus. As the outcome of His own spiritual experience of God as Father which took precedence in His inner consciousness of everything else, the Kingdom was not the far off divine event of prophets and seers, but had actually come. So real was God to His own soul, that, in the light of faith, it seemed to Him but a step towards the realisation of the age-long dream. He felt the immediacy, the imminence, the actual presence, as well as the Divine certainty of the coming of the Kingdom. At any rate there can be no question but that in His own person, in the benefits He was enabled to dispense in answer to faith, the Kingdom had, in effect, arrived. Supernatural in origin and character, ever to be esteemed as a gift from God, it, the Divine idea, God's self-expression, had entered history, become, in a word, part of the time process. A new factor of incalculable import had been introduced into man's environment. The revelation of God's purpose, of His Fatherly ends, of all He meant to be and do, made manifest in the saving activity of Christ, was henceforth to electrify the progress of mankind, not automatically, but as men through faith surrendered themselves to the new stimuli of His power and His grace.

We see then how thus distinguishing between Jewish and Christian Apocalypticism, he found a link between the Mind of Jesus and the more modern outlook. On Jesus' own representation the Kingdom was as seed sown in the ground, as leaven. Not that we/

we are hastily to conclude that the whole point of the Parables alluded to centres in the element of time suggested, to seize greedily upon what we consider proof positive of the evolutionary theory!- that were to attribute to Jesus a view of history which in all probability He did not share. No, the emphasis he would still lay upon the Divine initiative and therefore certitude of the end, only he feels justified in making the subsidiary implications of such Parables a possible point of contact.

Thus the modern mind is at once heartened for its task by the sense that God is not indifferent to the activities of man, while on the other hand - and we are more disposed from out our sad experience to envisage these days the aid of transcendental forces - such a view is powerfully supplemented from the truth at the heart of Jewish Apocalypse, the givenness of Salvation. On no account are we to ignore, far less to neglect our responsibility in working out our salvation. For us men, evolution may in a very real sense be said to be in our own hands. We evolve not mechanically, but according as we respond to our spiritual environment, where He who was crucified now reigns as the Lord and Giver of Life, to whom has been given all power in heaven and earth, and, through faith, appropriate the blessings of His salvation.

Several books of a more popular type deserve more than passing attention, and that not only on account of their popularity which we welcome, but also as serving to call our attention/

attention to material which is equally essential to a true and proper understanding of the Kingdom. We have seen how the earlier works, well represented by Bruce, in their exposition of the Kingdom made use both of the Beatitudes and specially of the Parables, but with the rise of the eschatological question, and the controversy that ensued, that gold mine of spiritual instruction came to be neglected. For the most part, with rare exceptions, it was relegated to a most subordinate and practically negligible place. Now it was to such portions of Christ's teaching that we are recalled in such works as Clutton-Brock's "Studies in Christianity" and particularly, "What is the Kingdom of Heaven?" Yet, as he provided the inspiration, and as the ground covered is much the same, I prefer to take, as even more typical, Sheriff Jameson's "Good News," supplemented by his more recent publication, "The Bringer of the Good News." And we may say to commence with, not to speak of the simple, captivating style, the limitations of the lay mind ever and anon betraying themselves are more than counterbalanced by the singleness of heart and purity of vision which he brings to his task. Reading the Gospels as he would read any other literature, with a fresh unbiased mind, he discovers that the message of the Kingdom is, on the Synoptists' own showing, the Gospel of Jesus. "The Kingdom of God, or of Heaven," he urges, in the later work, "is the idea underlying all the teaching of Jesus. It is a universal idea, and has many different though related sides. Thus it connotes a fellowship/

fellowship of men who accept the Sovereignty of God, strive to actualise His will, and to conquer the world for His Kingdom. It inspires the vision of a future day when the Kingdom of God will be realised in perfection. Any definition of the Kingdom is bound to be partial and inadequate, and even to savour of impertinence. But for our present purpose we may perhaps be pardoned for indicating what seems to be the aspect of the Kingdom most dominant in the teaching of Jesus, and most important for our study - namely, a grasp of the reality of the universe; the world seen in its true aspect as under the sovereignty of the infinite and eternal Spirit which is Love; the world as centred and unified in God. - - - - ."(pp.22, 23.) This conception of the Kingdom he illustrates from the many sided teaching of Jesus, specially from His great paradoxes and particularly the Beatitudes. In these he finds that positive content to the term salvation which has been so conspicuous by its absence from much so-called evangelical preaching. Nowhere, he contends, is the Gospel limited to a narrow, particularistic, negative view of salvation. Salvation and the Kingdom, as presented by Jesus, far from being incompatible, are inseparable. They are mutually explanatory, are, in short, to be identified.

But to return upon his idea, or rather what he claims to be Christ's idea of the Kingdom, - it is important! the Kingdom of God is just this world conceived and realised deocentrically. So to have one's viewpoint changed, to see the world as God's world, /

world, and to let the consequences, which such a view entails, work themselves out, to have one's own self-centred microcosm thus broken up, shattered, is on the one hand to experience deliverance, redemption, and on the other, more positive side, to enter upon a life of glorious freedom and joy unspeakable, of blessedness, of peace, a life in ultimate harmony with Reality, at one with Father-Love. This - such would seem to be the implication of his thought - is the true atonement.

Such a revolution in man's customary mode of thinking demanded an unsparing use of paradox, and hence, he would conclude, the *raison d'être* of both Beatitudes and Parables, and kindred sayings, which largely composed the teaching of Jesus. They were spoken by Him with intent to effect this change. They had as their sole aim and object the shifting of the centre from self to God, who is self-giving Love. They were the paradoxes of the Kingdom. And the Cross, for Jameson, is simply the greatest of all paradoxes. Analysed, they all lead there, yield as their essence the loss of self, to find it again immeasurably enriched and enhanced in the larger life of God. For Jesus to have shirked the Cross would have been to have given the lie to a way of life He had all along sought to demonstrate and persuade men to adopt, a way of life that was the truth of life. To have recanted would have meant the failure, the total collapse of His mission. To refuse to die, and die as Messiah, would have been fatal to that strange ideal He had put before men and sought to establish in their midst. In that sense the Cross/

Cross was necessary, necessary as the complete and final demonstration of that Kingdom of God where greatness lies in service and sacrifice.

Without doubt this is an incomplete, and even in a sense misleading presentation. At any rate, here criticism has fastened. Nevertheless, let us not under-estimate the truth it enshrines. There can be little question but that we too are called to take up our Cross and follow daily after Christ. We have simply ignored, if not ruled out this element, both theologically and practically.

In one of His choicest parables, our Lord speaks of the joy that comes into a man's heart on lighting on the Kingdom, and I confess that I have never been able to read Jameson's books without feeling that here is one who, having made the supreme discovery, is thrilled with that self-same joy. The splendid exhilaration that characterises both his essays would in itself be proof that he has got hold of something of inestimable value. Whether he has entered into the fulness of possession, whether for that matter his joy is full, is another question, but certain it is that he has glimpsed something of the wonder, beauty, glory and unfathomable secret of the message of Jesus.

The last work on the Kingdom to which I would like to refer, ere we proceed to a more general criticism, is Bennett's "Realm of God." I do not propose to deal with it at any length, and this because, in the main, it is not so much an original contribution to this great subject as a well balanced, historical survey and summation/

summation of results. It gathers up unto itself the net gains. Most of the works, as we have seen, are partial, where they are not extremely one-sided. Bennett's "Realm of God" seeks to correct these errors in refraction, and to give us what we really stand in most urgent/<sup>need</sup> of to-day, a more truly comprehensive work, embracing all those aspects of the Kingdom to which now one, now another, has given expression in such bewildering variety, that the simple message of Jesus has been confused and confounded. One or two passages will serve to bring out this, the real merit of the book. Speaking of the Kingdom for example, he writes: "It is its combination of the individual and social factors that makes the spiritual appeal of the ideal so strong. Its primary significance, as the life of God sovereign in a man's deepest being, prevents it from being misunderstood as mere social reconstruction, and its significance as the city of God in the midst of men forbids it being interpreted narrowly as individual salvation alone." (p. 251.) Or, again, referring to the Cross, he says: "It is the faith that rises at the Cross and through which we enter its rich life of offering that must be still one of the greatest factors in the progress of the Kingdom."

Not least noteworthy is the impression we are left with, namely, that, if the Kingdom is to come, we must begin with the individual. 'The old message!' - one is tempted to exclaim, and to imagine that we have been wandering through a theological wood and come out at the very spot where we entered. But this is/

is very far from being the case. There was nothing wrong with the old method of presenting the Gospel. On the very contrary, its strong, stern appeal to the individual was the correct thing. Where the mistake came in was in inculcating a view of salvation that led to the faith of millions becoming still-born. The primary, and even proper sphere of salvation, was, and remains the soul, but what the older theologians failed for the most part to realise, was, that, for the working out of its salvation, the soul requires a larger sphere and wider environment, even the atmosphere of the beloved community, or better still, to live as a citizen of the Kingdom in all the freedom of its wide relationships and exercise of its gracious privileges. It is for this reason therefore that we cannot but welcome, specially so far as Protestantism is concerned, the coming of a new spirit into our theology which is anxious to interpret more fully and adequately our Lord's central doctrine of the Kingdom, and to give at the same time an altogether worthier, more satisfying, positive content to the idea of salvation.

So much then for what I consider to be fairly representative examples of the best thought upon the baffling, kaleidoscopic idea of the Kingdom. I may have dwelt upon them at inordinate length and at times in too meticulous detail, but I am anxious, specially with regard to the Kingdom, to set forth the definite, individual contributions which I consider to have been made by the above scholars, and in particular to show how these same contributions react upon one another to the ultimate clarification of the Concept.

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For the most part, the criticism emanating from theological circles has been directed against the possibility, or even legality, of regarding the Kingdom, to recall Bruce's phrase, as an "exhaustive category." Frankly, I feel that far too much has been made of the underlying suspicion that the Kingdom is anti-evangelical. Certainly there are grounds for entertaining it. Writers on the Kingdom have had themselves to blame in this respect, affording, as they have done, an opening for such criticism, partly by a not unnatural one-sidedness, - the swing of the pendulum; and partly by a less justifiable, often careless, at best cursory treatment of the data pertaining to the Cross. In particular, few attempts have been made to define the vital relationship that obtains between the Kingdom and the Cross. Properly understood, the Kingdom is thoroughly and intensely evangelical. It is the Cross in action and that, not simply as the principle of sacrifice wrought out in and through our daily lives, but first and foremost as the redemptive energy of God poured forth for our salvation. It was to re-establish the Kingdom that Christ died. Cross and Kingdom were indissolubly united in the Mind of Christ. It is interesting in this connection to note that the force of any such objections, first raised by Professor Orr (Christian View of God and the World, p. 402, etc.), has been largely undermined. Indeed, nothing shows us more clearly the remarkable advance that has been made than to inquire into the grounds of his objections. First of all he tells us that "the Kingdom is not so presented in the New Testament." But the reasons/

reasons he brings forward such as, that, in the Gospel of John, the idea is not so prominent, while in the Epistles it practically disappears, will not bear examination in the light of New Testament scholarship to-day. Again, he refers to the difficulty that besets any endeavour to bring all theology under this concept and alludes to the fact that Ritschl himself, who may be said to have inaugurated the movement, renounced the idea of a perfect unity, when he declared that Christianity was an ellipse with two foci, one, the idea of the reign of God, the other, that of Redemption. But as we have had occasion to observe, there is a tendency, as we have seen above in the cases of Hogg and Manson, to link redemption more vitally with the Kingdom of God, practically to identify the two, in any case making salvation consist of nothing less than citizenship or sonship. Finally, he avers that the true place of the Kingdom of God in theology is as a "teleological conception." It defines the aim and purpose of God in Creation and Redemption. But again, is not this view but one of the many aspects of the Kingdom of God in the teaching of Jesus? This assuredly we can admit, while frankly realising that the protest had its justification at the time, if only in serving to warn us off theological quicksands.

The Kingdom thus remains, the writer would stoutly contend, the master conception, at once furnishing the clue to the teaching of Jesus, and providing us with an infinitely more satisfying Gospel. As so fine an evangelical as Campbell Morgan could write: "We have not yet begun to see the exquisite mosaic of these four stories, /

stories, nor have we caught the majestic harmony of their varied tones, until we have realised that the Kingdom of God, in the thinking and purpose of our Lord, is the key to the mosaic, and the dominant chord of the music. His passion in this world of ours, in this human history which is but a part of God's great whole, was for the restoration of the lost order, the establishment of the Kingdom, and the bringing back of men and things under the beneficent and healing and beautiful sway of the authority of God." (Teaching of Christ, p. 209.)

But so to insist upon the Kingdom being an 'exhaustive category,' that which is most expressive of the mind and purpose of God revealed in Jesus Christ, is to be under no delusion as to the complexity of the term. True, there have been many attempted definitions, some of them exceedingly neat. We have already had a few before us and to that number we might add others, such as that by Hort, said by Sanday to have been the best known to him:- "The world of invisible laws by which God was ruling and blessing His creatures." (H. D. B. Vol. II. 619) (See also Steven's "Teaching of Jesus" pp. 66 -67 for quite a collection of the more important definitions.) Yet if there is one thing that our study up to this point has revealed, thrown ever more prominently into relief, confirmed too the more one peruses the Gospels themselves, it is that no single definition will do. What we need is rather the comprehension of the spirit that inspires the ever varying forms of the idea. There is, we must admit, an illusive factor, an impredicable element about the Kingdom/

Kingdom of God. Of this Jesus' own teaching is the best proof, not simply in view of the bare term 'mystery', which in itself is highly significant, but rather when we take into consideration the patient, painstaking manner in which He expounds that same 'mystery.' Moreover, if, as we have every reason to believe, the Kingdom of God is the ultimate truth of all things, we should not be in the slightest degree surprised at the shifting, sometimes conflicting, kaleidoscopic presentation of the Kingdom in the teaching of our Lord. That last statement leads me to say further that, in the elucidation of the Kingdom, I do not feel that sufficient attention has been given to the Parables. This may seem a rash and futile statement, but an examination of the literature of the Kingdom will reveal that, with rare exceptions, the Parables, far from being digested, simply do not occupy the place they unquestionably held in the mind of Jesus. Harnack was perfectly right when he pled: "He who desires to know what the Kingdom of God and the coming of the Kingdom mean must read and ponder His Parables. There it will dawn upon him what Jesus is thinking about. The Kingdom comes when it comes to the individual, making entry to the soul which embraces it. The Kingdom is the reign of God, no doubt; but it is the reign of the Holy God in individual hearts, it is God Himself with His power. Everything dramatic in the external and historical sense here disappears and the whole external hope of a future upon earth also sinks out of sight. Take any Parable you please - that of the Sower, or that of the Pearl of Great Price, or that of the Treasure hidden in/

in the field, and you perceive that the word of God, or rather God Himself is the Kingdom; and what you are reading about is not angels or devils, thrones or principalities, but God and the soul, the soul and its God." (Essence of Christianity, Lecture III.) True, from without these same Parables may appear but to add to the confusion, but view them from within, study and examine them as one would do with stained glass windows, and not only does their meaning discover itself to us, but ere ever we are aware of it, we seem to be standing within the Palace Beautiful, within the very Temple of our Father God. They are sidelights upon reality. They interpret and illuminate the world around us. At point after point, by the simplest, homeliest illustrations, we are made aware that we live and move within a spiritual context shot through and through by incalculable, supernatural forces, in the very presence of God. I would therefore urge that if the Kingdom would be more truly understood, more attention, these days especially, be given to works on the Parables, among which I may mention as having proved helpful in this respect to myself, those by Bruce, Dods, Trench, Winterbotham, Campbell Morgan, and the fine studies by Swete. I content myself by referring to one of these volumes, namely, Winterbotham's "Kingdom of Heaven." Not only is it a book essentially in line with our quest, but it is typical of the particular point I am endeavouring to establish, viz:- how utterly indispensable the Parables are to a proper understanding of the Kingdom. He certainly appears to come very near wresting the/

the secret of Jesus. Nor need this astonish us in the least, for the Kingdom is ever of the nature of an individual find, a personal discovery of the Pearl of Great Price, in the last resort of Christ Himself. By his persistence and patience - not trying to reduce the Kingdom to a few leading principles, or to a convenient formula - we have seen the impossibility of that! - but studying each individual picture, there is gradually formed a clearer vision. Grasping Christ's method of exposition, content to learn one lesson at a time at His feet, he comes to share the mind of Christ. To quote his own words: "If the phrase, 'Kingdom of Heaven' called up in our minds what it called up in His - nothing more and nothing less, - we should be wise indeed. It is, however, evident that to this wisdom there is no short cut. To this particular phrase there is no paraphrase, no precise equivalent in any language - - - . The Parables of the Kingdom are like pictures or photographs of some great edifice, taken from points of view so various that they bear almost no resemblance to one another. Any one or two, taken apart from the rest, would be erroneous, because fatally incomplete. And yet each is absolutely true in itself. What we have to do therefore, if we wish to understand the Kingdom of Heaven as our Lord thought of it, is to take all these Parables as they are, to place ourselves at their varying standpoints, and to realise that aspect of the Kingdom which is present in each. "

(pp. 3-5.) By this process, and I dwell upon it because of its importance, slowly but surely he came to the conclusion that the Kingdom is fundamentally less a matter of transaction, and more

a matter of temper, of inward disposition, of the soul in its relation to God. But I merely take his work as typical, my point being that, if we are to understand the Kingdom, and particularly, if we would bring it to earth, give it personal, present appeal and point, much more attention must be given to the Parables. What they specially suggest is that Jesus meant by the Kingdom a spiritual principle or energy at work in the hearts of men.

The same line of argument, of course, applies to the Beatitudes. They form perhaps the most neglected portion of our Lord's teaching, and thus we miss another of the keys that unlock the Kingdom and its treasure. But in as much as these Beatitudes are largely autobiographical - there one and only commentary being Christ Himself - I am led to this further and even more obvious defect, that, speaking generally, far too little is made of the life of Jesus. We must lay aside the microscope and stand back from the picture. Ultimately, nothing is more illuminative of the Kingdom than that Life at one with the Father, with Himself, with His fellows, even with Nature itself. Much of the exposition, while valuable, is altogether too pedantic, too mechanical by far. Is it not just this feature that gives works like Middleton Murray's "Life of Jesus" their range of popular appeal? In any case it is only too true that now this set of sayings, now that, is fastened upon as the clue out of the maze, whereas the key ought surely to be sought in Jesus Himself. The point is well brought out by Anthony Deane when, after expressing/

expressing appreciation of the services rendered by those who have given such careful heed to the express sayings of Jesus, he writes: "Yet I dare to think that a wider view is needed and that we learn of the significance which the Kingdom held for our Lord, not more from special passages of His teaching than from the whole tenor of His life, His whole outlook on the relations between God and man. When we try to take such a view, we place ourselves necessarily further from framing precise and convenient definitions, but nearer, maybe, to understanding the mind of Christ - - - . To open the gateway of the soul that the Glory of God might pour in, to let the inward rush of power dominate the life until every thought and act became its outcome, to merge human will in the Divine will until a single motive coordinated all existence - that it seems was the life which Jesus lived, such the life He described to others under the figure of entering the Kingdom of God." (Our Father, pp. 60, 63.) In fact, if we would venture upon a definition, it would be something of this nature: the Kingdom was that filial relationship to God in which Jesus Himself habitually lived, and into which as the Saviour He now seeks to bring all men through the quickening and energising of His Spirit. No other atonement will suffice.

The most serious defect to my mind follows. Much of the Kingdom literature is vitiated, rendered ineffective and abortive, by an inadequate grasp of the relationship between the Kingdom and the Spirit. Few books on the Kingdom so much as adumbrate any question of such a vital relationship. Yet to me it/

it appears that the operations of the Spirit are but the inner aspects of what Jesus had primarily in mind when he sought to elucidate the Kingdom Concept. There are indications within the Gospels pointing in this direction, as e.g. "But if I by the Spirit of God cast out devils, then the Kingdom is come unto you." (Matt. XII. 28.) Did Jesus Himself not suggest that the best gift we could ask of our Father God was the Holy Spirit? (See Luke XI. 13.) And if objection be taken to this, on the ground that it is a Pauline idea and that the better reading is "Good things", we know what Jesus meant by "Good things," even nothing less than the blessings of the Kingdom, prominent among which was undoubtedly the gift of the Holy Spirit. Hence, on the view I have taken, the objection is rather beside the mark. Besides, it is surely significant that Jesus said so remarkably little regarding the Holy Spirit. May the reason not be found along the lines I am taking, namely, that He spoke of the operations of the Spirit in terms of the Kingdom and of its triumph following upon His own sacrifice? We shall have to return upon this important point when we come to the difficult question of the Parousia and its relation to the Cross. But certain it is - and I firmly believe that it may be made a crucial test - that the recent recrudescence of Kingdom teaching has not had as its counterpart a revived and quickened belief in the activity of the Holy Spirit and therefore, - this is my point - does not this reflect upon the interpretation of the Kingdom? With all our envisaging of transcendental forces, of the might and energy of/

of God at our disposal, is there not still a tendency to thrust the Kingdom into the future, when all the time it is nearer than we dream, ours for the asking, ours for the receiving, waiting to flood our hearts? "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."

THE FATHERHOOD.

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The next idea which I propose to discuss, which, personally, I regard as much more dominant in the mind of Christ, is that of the Fatherhood of God. Here, I say without hesitation, that the literature on the whole is remarkably poor as also comparatively scanty. As I was talking a year or two ago to one of the Professors of New College, Edinburgh, he remarked: "If there is urgent, clamant need for a book in New Testament theology, it is one on the master-conception, the Fatherhood of God. And though, since then, a most worthy contribution has come from the pen of Professor J. M. Shaw, still, perusal of the literature in general has to a large extent confirmed the above judgment.

True, not a few writers have apprehended not merely the bare fact, but what is much more important, the significance of the fact, namely, that, of the two ideas the Fatherhood is the more central, fontal and fundamental. As we have already seen in discussing the Kingdom, both Bruce and Gilbert gave prominence to the idea. Indeed, therein lay the latter's distinctive contribution to the elucidation of the Kingdom. As few have done before, or since, he sought to correlate the two ideas. (See p. 581, Hastings's Dictionary of Christ and the Gospel.) This again may seem an insignificant point to uphold, but there is no doubt that our conception of the Kingdom has suffered from our totally inadequate grasp of the true nature of God. On the practical side, to make mention of it for a moment, we fail, as did the Jews, to recognise that a Heavenly King implies a Holy Kingdom. Then, in one of his most brilliant chapters/

chapters in "The Mind of the Master," Watson gave further weight and prominence to the idea. Probing the teaching of Jesus - in fact, it needs not to be probed to yield this result - he felt that this idea of the Fatherhood, so prominent in Jesus' own mind, has been, to say the least of it, ignored. "One is not astonished that some of Jesus' deepest sayings are still unfathomed, or that some of His widest principles are not yet applied. Jesus is the eternal Son and the ages overtake Him slowly. One is however aghast to discover that the doctrine which Jesus put in the forefront of His teaching and laboured at with such earnestness hardly left a trace on the dominant theology of the early Church, and for long centuries passed out of the Christian consciousness.

- - - . The Presbyterian communion has a Confession with thirty three chapters, which deal in a trenchant manner with great mysteries, but there is not one expounding the Fatherhood of God. It was quite allowable that theology should formulate doctrines on subjects Jesus never mentioned, such as original sin and elaborate theories on facts Jesus left in their simplicity, such as His sacrifice. These speculations are the function of that science, but it is inexcusable that the central theme of Jesus' teaching should have been ignored or minimised. This silence, from the date of the Greek Fathers to the arrival of the modern Broad Churchman, has been more than an omission; it has been a heresy." (p. 264 -265.) Yet I question if there is anyone who so restores this idea to the place it occupied in the consciousness of Jesus as does Dr. T. R. Glover in "The Jesus of History." I know of no chapter on the Fatherhood where

we have such a fresh, living, moving picture of God. Of controversy there is none. In simple, straightforward language we are made to feel Jesus' own thoughts of God, almost at times - such is the force of the language - to share His most intimate feelings and communings. In particular, the Fatherhood is brought vividly home to us by presenting it, as Jesus ever sought to do, in all the wealth, tenderness and depth of individualising Love. "That is the central thing, it seems to me, in His teaching about God - that God cares for the individual to an extent far beyond anything we could think possible. If we can wrestle with that central thought and assimilate it, or, as the old divines said, 'appropriate' it, make it our own, the rest of the Gospel is easy. But one can never manage it," he adds, significantly, "except with the help and in the company, of Jesus." Glover sits restfully at the feet of Jesus, and learning of Him, even to the extent of imitating His style, he, more than anyone else, I feel - and the feeling is accentuated with each fresh reading of the book - enables us too to sit restfully there. Yes, it is one, and they are all too few, of what I call 'restful books' on the Teaching of Christ.

One reason, I take it, for the obscuration of the idea, specially the tendency to-day to subordinate it to that of the Kingdom, has been the term 'Kingdom' itself. This is a point that Professor Curtis, and rightly so, makes mention of in his illuminating and suggestive University Lectures already referred to. To our mind, as a rule, Kingdom suggests Realm, but the corresponding/

corresponding Greek word signified in the first instance Kingship. The rule of God would therefore be more expressive of that which was most vital in Jesus' use of the word. Certainly Jesus employed the phrase more comprehensively. Still, the emphasis, it would seem, was ever on the Sovereignty of God. This made clear, it is obvious that Fatherhood, far from being regarded as secondary, takes precedence, becomes indicative in fact, of the true nature of the Kingship and therefore of the Kingdom. It is to be the rule of love; God's love is to be sovereign.

But a very strenuous attempt has been made to deprive us of any originality attaching to Fatherhood as conceived and expounded by Jesus, and we must at least give heed to the contention. MacGiffert, in "The God of the Early Christians," and Kirsopp Lake may be taken as the most formidable advocates, particularly the latter. For example, in "The Beginnings of Christianity" Part I, we find the following characteristic statement: "The Fatherhood of God is a characteristically Jewish doctrine, found in equal abundance in the Old Testament and in Rabbinic literature. - - - - Until controversy with Polytheism began, there is no sign that Christianity ever claimed to be a new message as to the nature of God. The God of Jesus and of His disciples is identical with the God of the Jews; His Message was not the announcement that God is a Father or King - that was assumed as part of the common belief of Israel - it was rather instruction as to the kind of conduct required from the children and subjects of God, and the future in store for the obedient and disobedient." (p. 401 and foll.)

Now/

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Now, it must be admitted that the arguments brought forward in support of such a view appear plausible enough, but whether they can bear more careful scrutiny, is a very different matter, True, in a general sense, the idea of God as Father, was by no means new. In India, China, Babylonia, Egypt, Greece and Rome, that gracious name of Father had been already heard. "Oh vast and distant Heaven, who may be called our Father," is the language of a Chinese ode, more ancient than Confucius. "Be easy of access to us as a Father to his Son," runs the first hymn of the Rig-veda; and Budda's dying words were, "Thou art our Father and will take us to the other shore of this ignorance." So too, in the third century before Christ, the Stoic Cleanthes could pray, "Draw men out from the gloom of their ignorance, scatter the darkness of their souls, oh Father." In Israel also we find the term employed, but we must be exceedingly cautious. With rare exceptions, the most notable being, "Like as a father pitieth his children," (Ps. 103, 13.) is it used of God's relationship to the nation, or to the king as the representative thereof. Closer inquiry then, while it serves to bring out that the idea was not absolutely new - it had been strange had it been otherwise - throws into relief the specifically new contribution of Jesus. He had spoken of Himself as having come to fulfil, and while we are apt to think of the saying merely with reference to the Mosaic law, it is just as true of those embryonic, groping, often stunted and inconsistent ideas which mark the stages in man's search (though he would not have sought had he not already been/

been found) after God. In the words of Edward Clodd: "We gain in trustfulness by even a slight knowledge of the religions which are at this day the hope and stay of hundreds of millions of our fellow creatures. We learn therefrom how very near to His children the All-Father has always been; near now, near in the days that are gone; that there never was a time when He dwelt apart from men, caring not whether they were vile or holy, but that all age and place and human life is sacred with His presence. Remember that where ignorance is there is darkness; but that where knowledge dwells light abides; and as knowledge of God, which comes from the study of man and his dwellingplace, the world, grows from more to more, sunnier views of Him make glad the heart, chasing away the false ideas about Him that frighten poor, timid, tender souls."

It was the distinctive glory of the revelation of and in Jesus that, whereas before He came, or in lands still partially benighted, the most that can be said is, that there is promise of the dawn, that the horizon of man's upward gaze is streaked with the break of day, He it was and He alone who flooded the earth and even the dark corners of men's hearts with the sunshine of Father-Love.

Open the Gospels and proof leaps from every page. We do not need to hunt diligently and toilsomely for references to the idea of God as our Father, as we are compelled to do in the case of the apocalyptic literature; they are to be found everywhere. The name, instead of being the exception, is now the rule./

rule. No fewer than seventeen references occur within the Sermon on the Mount alone: "When you pray, say, Our Father;" "Your Heavenly Father knows that you have need to all these things;" "Be ye therefore perfect, even as your Father which is in Heaven is perfect," etc.; and when the word itself is absent, the idea is often discoverable. It is the substratum of all His thoughts; it gives bent and direction to all His actions; it colours and enters into all His relations. The Fatherhood, in a very real and vital sense, is the key to the whole Gospel .

But the differentia is not quantitative but qualitative. If we have suggested above that it is simply a case of sheer weight of numerical references, we err. No, the hollowness and superficiality of such scholars only betrays itself when we consider the depth and range of tenderness that so distinguishes and stamps Jesus' teaching on the love of God, specially the individual turn He gave it, as exemplified in His own anxious concern for and saving work amongst sinners. Besides, while He would have disclaimed any absolute novelty in His conception of God, there is a note pervading His teaching that finds its echo in our own hearts, that He alone knew and could expound the Father. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." (Matthew XI. 27.)

This attempt therefore to tone down the Fatherhood, to make it fit in with contemporaneous conceptions, has been singularly/

singularly unconvincing. If it has rendered any service to New Testament theology, this controversy has but confirmed and enhanced that exquisite tenderness and inconceivable, almost incredible affection of God as revealed in Jesus, and thus re-established more securely than ever the Father-love of God as amongst the most original elements of our faith. God and Father are to be identified. Father is not a mere name for God; it is in very truth His name, that which characterises Him, is, in fact, the sum and substance, the essence of His nature.

A more interesting, and to a certain extent justifiable controversy has concerned itself with the question, - "Is God the Father of all men or only of some?" After what we have had before us, the question may seem utterly irrelevant, the grossest impertinence. Further, in the initial stage of the controversy, we are only too conscious of the hand of the 'orthodox' theologian and hair-splitting dialectician. Still, these considerations apart, there are certain data which practically compel us to face the question. The lists might be said to have been set in Candlish and Taylor, while as notable protagonists of the broader view there appeared Gore, "Incarnation of the Son of God;" Moorehouse, "The Teaching of Christ;" Fairbairn, "Christ in Modern Theology," and, of course, F. W. Robertson. But it is sufficient for our purpose to take by way of illustration the respective positions adopted by Stevens and King. After discussing the character of God, as we have done above, the former in his usual clear manner goes on to say: "I think there is no room for doubt that Jesus conceived of God as/  
as/

as the Father of all men. In the Parable of the Prodigal, the Father does not lose his paternal character or feeling because of the unfilial conduct of his lost son. The language of Jesus in the Sermon on the Mount shows that Fatherhood and Love are synonymous terms as applied to God. His Fatherhood is His creative, forgiving, all-embracing love and must therefore be universal." (p. 73 - The Teaching of Jesus.) King, on the other hand, would dispute this point. His criticism is largely along the lines that, on the testimony of the Gospels, Fatherhood is used only in relation to the disciples. This is extremely doubtful.. Still more questionable is the construction he places upon Matthew V. 25, and on the Parable of the Prodigal Son. Moreover, a certain hesitancy appears to mark his utterances. But to be fair, were a hard and fast logic the one and only consideration, we must admit the force of his arguments to a certain extent, nor can it be denied that there is an element of truth, grim as it may be, behind his contentions. Yet on closer examination, Stevens is really at one with him here. (See p. 75.)

The question that divides them is really the question of the universality of God's love, as expressed by the term Fatherhood. To judge by sayings, this might be difficult to establish, but here surely is one of the places where the revelation of Jesus' own love should be taken into serious consideration, and I think when we see Him at work, moving freely in and out amongst His fellows, there can be little if any question, but that God loves all men. (Cf. King,- The Theology of Christ's Teaching, p. 40.)

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For this reason alone, I simply cannot accept the suggestion that the Fatherhood of God, as unfolded by Jesus, is one which obtains strictly within the realm of grace. In fact, without pursuing this controversy further, it is sufficient for us to recognise that Jesus, not only perpetually spoke of God as Father, but "essentially as His own Father, peculiarly as the Father of the Disciples, inclusively as the Father of all men." (See Campbell Morgan - Teaching of Christ.) Thereby we conserve the all-embracing love of God, and at the same time frankly recognise that that same Fatherhood, while absolute in character, as expressive of the very nature of God, is in another sense relative, is not, cannot possibly be the same thing to sinner and to saint. Fatherhood embraces the far country, (even embraces Hades itself, as we shall see later) but while there in the land of sin, the rare privileges and priceless blessings appertaining to sonship cannot be experienced; only at home in intimate fellowship and loving communion with God the Father can they be treasured and enjoyed. "Perhaps the simplest way of expressing what Jesus teaches," wrote Hogg, "is to say that while to all men God is Fatherly, to His sons He is Father. To all men He gives as much as it is possible to give; but although He is willing to enable all to make His highest giving possible, not all accept the enablement. (Cf. The Fatherly giving of Matthew V. 45 with the Father's giving of Luke XXII, 32.) Let us never take the name of Father upon our lips without remembering that He cannot be fully Father unless we have let Him make us/  
us/

us truly sons. (Christ's Message of the Kingdom, p. 160 - 161.)

Nevertheless, this controversy has been anything but unimportant. It has served as a very necessary corrective to a loose and sometimes utterly unworthy conception of the Deity, fostered by the rather free and easy use of the term 'father' amongst ourselves. In employing that tender name, Christian thought has tended to sway to the opposite extreme, to treat God with undue familiarity. The glibness with which the name of Father has been and is taken upon the lips of multitudes, whose lives manifest anything but a childlike spirit, might be cited as evidence sufficient. Of course, remembering the hard conceptions of God of a generation that is past, it was but natural that some such reaction should set in, and doubtless this was accentuated, let me repeat, by our own loose, none too exalted thoughts of fatherhood. There is perhaps something in Barton's suggestion that Joseph must have been an ideal father. (See, "The Man whom nobody knows.") But, however that may be, such factors as I have indicated must have materially assisted in causing us to forget the majesty, the transcendence of God, the fact that He is our Heavenly Father. That astute critic, Professor Orr, must have foreseen the danger we have in view, when he sought to point out most truly that an awful severity attached itself to the God of the New Testament, and this same note of warning has been sounded by one of our finest evangelicals the late Dr. Jowett. "We have rejoiced," he remarked, "in the Fatherhood of our God, but too frequently the Fatherhood we have proclaimed/

proclaimed has been throneless and effeminate. - - - This mild enervating air of our modern Lutheranism needs to be impregnated with something of the bracing salt of Calvinism. Our very evangelicalism would be all the sturdier by the addition of a little 'baptised Stoicism.' Our water has become too soft and it will no longer make bone for a race of giants. Our Lutheranism has been diluted and weakened by the expulsion of some of the sterner elements which it possesses at its source. If we banish the conceptions which inspire awe, we of necessity devitalise the doctrines of grace, and if grace is emasculated, then faith becomes anæmic, and we take away the very tang and pang from the sense of sin." (Address from the Chair of the Congregational Union.) (Cf. Glover in "The Pilgrim" Chapter XI. - A lost Article of Faith, as also Professor Mackintosh's new book - The Christian Experience of Forgiveness, Chapter VII.)

It is thus just here that my main criticism of the literature comes in. What we require is to have set before us more clearly and convincingly the fact that the attributes of God, His Power, His Holiness, His Wisdom are not supplanted, but are taken up into the very warp and woof of the teaching about God and God as Father. (See, Garvie - The Christian Doctrine of the Godhead. ) Certainly most writers mention the point, but if we are to understand the Fatherhood aright, more than a casual reference to His attributes, His Power, Wisdom, and Holiness, is essential.

Had such emphasis been given, not of course to them as separate attributes, but as subserving Love, much of the misunderstanding/

misunderstanding, and even scepticism, that has attached itself to the idea of the Fatherhood, would have been avoided. The conception would not have been looked upon as something very beautiful, but in view of the hard facts of life, simply not true. A very different construction is placed upon these facts when we see them, not in the wholly artificial glare of indulgent 'love', but in the clear pure light of a love, that if all-powerful, is wise and holy too. And if this is the case with the individual, it is equally so with society at large. Only possess a true knowledge of God, of what He is and means us to be, and we do not look for a Kingdom of mere creaturely comfort as the fulfilment of the age-long dream. It is here, perhaps, more than anywhere else that we have been so profoundly mistaken, and gone so far astray.

Along these same lines we are led to touch upon the problem of the Fatherhood in its relation to the Atonement. On this aspect, most of all, thought has been most unsatisfactory. Indeed, it would seem that the more reactionary minds deliberately avoided the Fatherhood, - so badly did it square with their legalistic interpretation of the Death of Christ. On the other hand, so superficially and inadequately has the idea of Fatherhood been conceived by quite a number of those whose cry is "Back to Christ" that at times they have seen little, if any necessity, certainly no objective necessity, for the Cross. Or, to put it another way, those who from an alleged closer scrutiny of the records have found in the Fatherhood the very heart/

heart and soul of the Gospel have been - and not without some real measure of justification - repelled by the idea that that same Cross on which Christ died, was a means of placating the Father. The ideas appear incompatible, contradictory. Yet, while inclined to agree with them in this, they frequently stop short of the truth the older view did battle for. In a subsequent chapter we shall have to return upon this point, but in this connection I should like to make special mention of the fine contribution to this aspect of the subject by Shaw. The book repays most careful study, particularly in relation to the atonement. The objective necessity for the Cross, he would argue, is bound up with the nature of God, rightly apprehended, or better, with the wise and holy fatherly ends He has in view for His children. On the other hand, such is his apprehension of the central, determining essence, Father-Love, that he does not repeat the old error. To quote his words, whereby he makes it clear that it was God Himself who suffered with and in His Son, that took the burden of our sins upon His heart in Christ crucified: "Not that God was angry with Jesus or that Jesus in thus bearing the sin of man was the object of the Father's wrath. That could never be. Never, we may well believe, was the Son dearer to the Father than just at that moment, when in perfect filial obedience and in perfect surrender to the farthest reach of God's purpose and will for man's redemption, He drank the cup of God's judgment on sin to its last drop." (The Christian Gospel of the Fatherhood of God, p. 128.) We are only sorry that he does not/

not pursue this line of thought. Nevertheless, we can perceive, with satisfaction, the drift. After all, where the older theologians erred, and erred grievously, was in starting with a false conception of God in relation to the sin of man, of God as a God of wrath and vengeance, a being to be appeased, and thus missing the infinitely profounder idea of the necessity of sacrifice as the expression and revelation of Father Love. Where sinful children are concerned, and where mere condonation of their sins is entirely out of the question, sacrifices are demanded of Father Love, of which wrath and vengeance never so much as dream. Hence, in the last resort, the objective necessity of the Cross arises not so much from the Holiness, though that element must be duly considered, - in fact, it is arbitrary thus to separate them - as from the love of God the Father. The necessity, far from being external, was internal, lay in what God was, in the loving purpose of His heart toward us while yet in our sin. The Cross was ultimately a necessity of His own nature. There was but one thing for Him to do and that was to sacrifice Himself in death on our behalf.

The Cross was the master strategy of the Divine Power, Wisdom, Holiness and Love. It was Father Love in action, disarmament by way of self-sacrifice.

S O N S H I P.

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We now come to what I prefer to speak of as citizenship within the Kingdom, or better still, the life of Sonship, rather than the ethic of Jesus. Man as he is, we might even more truly put it, and man as God meant and ever seeks to enable him to be.

Yet before we address ourselves to the problems arising out of the Sonship Ideal and bearing upon our subject in general, without going into detailed discussion, it is necessary once more to return upon an important point with which we have already had occasion to deal. I refer to Schweitzer's contention that Jesus was no great moral Teacher. Indeed, for him, there is no such thing as a system of morality appertaining to the Kingdom of God. As he himself writes: "There can be no morality of the Kingdom of God since in the Kingdom all the conditions of the world, even the distinctions of sex, are suspended; temptation and sin exist no more." (English Translation, p. 364.) But in this extraordinary contention Schweitzer has had few followers in this country; in fact, I know of only one, Father Tyrell. Even those who have been profoundly influenced by the eschatological theory, who have sought in all fairness to do the theory justice, have shrunk, not only from pushing it to this absurd extreme, but from conveniently labelling the ethical teaching 'interim-ethic.' (See E. F. Scott's position above.) Somehow or other this label, if we may use the figure, refuses to stick. Nowhere does that sanity, which is so marked and pervasive a feature of British theological scholarship, appear more clearly than at this point. Certainly we cannot but feel that much material within the Gospels can/

can only be interpreted eschatologically by a tour de force, while to attempt to fit the Beatitudes into a rigid predestinarian scheme seems the veriest absurdity. But to seek scholarly evidence! Almost the last word has been said by Professor Peabody at the Congress referred to above, what time the eschatological theory appeared a distinct menace. "If, however, we refuse to read this predestinarianism into the most straightforward passages, Jesus remains the great moral teacher the world has always considered Him, and His teaching is certainly not that of an out and out eschatologist. When we recall the prevailing tone of ethical teaching and still more the habitual attitude of the teacher to the world in which He found Himself, it is difficult to see in it a predominating quality of indifference to the world's affairs or a complete preoccupation with a supernatural catastrophe. On the contrary, the ethics of Jesus exhibit on the whole a kind of sanity, universality and applicability, which are independent of abnormal circumstances and free from emotional strain. There is nothing apocalyptic in the Parable of the Good Samaritan, or in the appropriation by Jesus of the two great commandments, or in the prayer for the day's bread and the forgiveness of trespasses, or in the praise of peace making, or of purity of heart. Yet in these and not in the mysterious prophecies of an approaching desolation, the conscience of the world has found its "counsellor and guide." (Transactions of the Third Inter. Congress of the History of Religions II. p. 309.) In similar vein we find Emmett writing: "Perhaps/

"Perhaps He did expect that the end was soon to come; no doubt His outlook was other-worldly and His followers are encouraged to fix their hopes on the good time coming; but the point to be emphasised is, that when He speaks about Fatherhood and Sonship, God's gift of love and man's duty of love, about forgiveness and salvation, service and humility, He is not as a rule speaking of the end at all. He speaks timelessly and absolutely and what He says is applicable and has been found as applicable, with no undue straining of meaning, to a world that lasts for centuries, as to one that was to pass away in a few months." (The Eschatological Question in the Gospels, p. 63.)

On the other hand, of course, while these contentions remain true, it must be admitted in all fairness that such writers tend to ignore the real and vital significance of eschatology. Take Winstanley for example, where he says: "The profoundly important fact is that none of them are found to be really dependent on that special time-conditioned outlook. Herein consists the uniqueness of the revelation. Take away the eschatological husks, the phrasing of Jewish apocalyptic symbolism with which the teaching is so intimately associated, and the kernel of it, the heart of practical religion, the Sonship ideal for man remains unimpaired." (Jesus and the Future, p. 399. ) True, he hesitates to carry out his own suggestion, in other words, to separate the two. As a matter of fact, eschatology and ethics cannot be thus separated. It is not only arbitrary so to treat them but positively dangerous. Properly understood, these are the/

the obverse and converse sides of the Gospel and are unreal, wholly artificial, meaningless, when considered apart from each other. But we shall see the force of this point later. Meanwhile, it is enough to be persuaded that to abide by Schweitzer's contention would be in effect to commit the unpardonable sin of theology, - setting the Christ of experience who has stood the test of the centuries in opposition again to the Jesus of history.

To come to interior problems, perhaps no greater change with important repercussions in theology has followed from all this exploration of the Mind of Christ than in relation to His teaching on Man. The total depravity of man was one of the bulwarks of the older theology, but as scholars inquired of the teaching of Jesus on this point, they became aware that this was one of those pernicious half-truths. Jesus, of a truth, they saw, knew what was in man - none better! But, this was the point - just by reason of that same insight, He not only perceived the wickedness of men's hearts as no one has ever perceived it, sounded the awful depths of human sinfulness, but saw deeper than sin, saw that sin, comparatively speaking, though it may be dangerous to suggest such a thing, was of the surface. Almost every writer endeavours to mark this point. Thus Seeley: "If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great a height as that of Christ? Are we likely to be more pained by their faults and deficiencies than He was? Is our standard higher than His, and yet He associated/

associated by preference with these meanest of the race; no contempt for them did He ever express, no suspicion that they might be less dear than the wisest and best to the common Father, no doubt that they were naturally capable of rising into a moral elevation like His own." (Ecce Homo, p. 165.) Yet we must be careful. That word 'naturally' alone suffices to awaken our suspicion. It is as well to set over against this passage the more cautious words of King, who, while allowing that there is some ground for the contention that Christ's way of speaking about human depravity was in important respects unlike that of scholastic theology, and fully and frankly admitting that Jesus ever recognises in man some latent element of good, however much it may be overlaid with evil, at the same time reminds us "that according to Christ's teaching, men are everywhere sinful and in need of redemption." (The Theology of Christ's teaching, pp. 280-281.) Side by side with these words we might lay the more recent, balanced statement of Dr. Mackintosh. "If it be true that the power of our evil will does not extend so far as wholly to abolish our relationship to God or utterly destroy His activity within us, this may demand our gratitude, but it will not entitle us to self-righteousness. If we are so made and come in such a history that, by God's mercy, impulses to good are constantly reaching us, which in some measure can be accepted, all the more damning is the indictment which declares truly that we have all, without exception, been guilty of wilful and repeated sin. The good has been acknowledged; let the evil be acknowledged equally/

equally, and the need for pardon is evident." (The Christian Experience of Forgiveness, p. 64.) Nevertheless, with that caveat, we should recognise and appreciate at its full value, Jesus' evaluation of man. He taught the world to divine behind the iniquity of the chief of sinners a potential son of God and heir of eternity. And the explanation, we should note, is Love. Such was His love for man; His was the love indeed that 'believeth all things, hopeth all things, endureth all things,'

Inseparably connected with the subject of man is our Lord's teaching on Sin. It came as a shock to the present writer, when, though versed in Schleiermacher's, Kant's, etc. views, he found himself confronted in examination on one occasion with this simple question: What did our Lord teach about sin? And it came as a greater surprise still, when he discovered how comparatively little attention has been given to this topic, than which none would seem to be more important. Certainly it is true that Jesus' attitude to sin is not that of a theologian but of the shepherd of souls, but, on the other hand, it does appear that our Lord gave indication both of its prevalence and power, and in particular of its nature or essence. It is this last point that specially concerns us. Can the essence of sin be made out in the light of Jesus' own teaching? Can we get at the root principle? Is it love of the world, as some hold, or the inordinate pursuit of pleasure, or the surrender to the demands of one's lower nature, sheer animality, or enmity against God? So far as I have been able to gauge the literature, the prevailing opinion/

prevailing opinion amongst those who have addressed themselves to the problem is undoubtedly that the essence of sin on Jesus' own showing is selfishness. To cite King once more: "It is true we have nowhere what can be called a formal definition of sin by Christ. More than one of His sayings, however, seem to point to selfishness, or self-seeking, the substitution of self for God as the supreme object of the life, as its essential principle. - - - Sin is not so much the absence of love to God, as the self-regarding spirit, the enthronement of self in the life which necessarily follows the dethronement of God." (p. 282.) Stevens states the same view. (See, The Teaching of Jesus, p.116.) Watson is even more emphatic: "Tried by final tests and reduced to its essential elements, sin is the preference of self to God, and the assertion of the human will against the will of God. With Jesus, from first to last, sin is selfishness." (The Mind of the Master, Chapter V. p. 98.)

Nevertheless, 'self' is an ambiguous word. On deeper reflection the bare, bald term 'self' will hardly do as an explanation. As that acute thinker and theologian, Professor W. P. Paterson rightly contends, innumerable and even contradictory things may be said about the self, or rather colony of selves, (bodily, possessive, social, spiritual) and therefore, while it is true that when we consider the lower phases of these selves, their distorted forms, we gain fresh light on the germinal principle of sin, we cannot possibly accept the vague term 'self' as completely solving the problem before us. Besides, there/

there are some sins where it is extremely difficult to trace the interests of self. A man sometimes does things in malice, for no other reason than sheer spite. Self in these cases is more or less excluded. Thus a somewhat broader definition is necessary, while at the same time we must seek to conserve the idea which has unquestionably such strong, substantial support in the teaching of Jesus, namely, that sin is largely, it may be exclusively, the product of the self-centred life.

Following upon what was said in regard to Christ's teaching on man, sin then may best be conceived as an attempt on the part of man to lead a wholly unnatural life, partial, incomplete, unsatisfactory, to say the least of it; most frequently degrading, ruinous, unspeakably tragic. It is existence, for we cannot describe it as life - exile would be nearer - the Siberia of the soul, that sad, miserable existence we lead when we try to live apart from God the Father.

From this side of the question, we turn to that which more directly concerns us, namely, to what the Father meant and lovingly longs us to be, in a word, to the life of Sonship as portrayed and exemplified in the teaching and life of our Lord.

Within our period there has been no greater rediscovery than this Sonship ideal, and further, this Sonship ideal as the content of salvation. This has been set forth in a vast, varied and ever increasing literature. True, it has had to fight every inch of the way in an attempt to establish itself as a most essential part of the Gospel of Jesus, and even yet it is more than/

than questionable whether it has really come to its own. Certainly it has not established itself in the minds and hearts of men as the content of salvation, as that which Christ came to effect, viz: to bring us to the Father God that we might live our true and proper, natural life as His children.

As inquiry proceeded, it has been increasingly demonstrated that salvation means nothing, is in fact a misnomer, unless it saves us into the mind and attitude and the very life of Jesus - a spiritual revolution, be it observed, so sweeping that nothing surely but God's grace is sufficient both to produce and sustain it. We have only to read our Gospels in proof of this. Take the story of Zacchaeus. It was only when he made deliberate promise of restitution that Jesus said, "To-day is salvation come to this house." It was the rising up of the new life in Zacchaeus, which declared itself as he exclaimed, "Behold, Lord, the half of my gifts I give to the poor, and if I have taken anything from any man by false accusation I restore him four-fold." "It is the new man who speaks here," is the comment of Denney, "and who reveals in this regenerate utterance what the coming of Jesus meant for him. Salvation came to his house when Jesus entered it. He brought with Him the power which reconciled Zacchaeus to God and in the very same act or process delivered him from his old sin of covetousness and made him a new creature. This experience is not separable from the sinner's reconciliation; it is part and parcel of it, and is the visible proof that it is real." The important point, of course, for us to realise is, that here we have/

have a most excellent and telling illustration of our Lord's thought about salvation.

Yet, as I have already had occasion to indicate, such contentions are still extraordinarily suspect. Into Luther's mind as he toiled up 'Pilate's stairway' at Rome on his knees, (a 'work' believed to be of saving value) there suddenly flashed the text: "The just shall live by faith." It came to him like a direct revelation from God that one is saved not by ceremonials or works, but by a vital faith, and he became the great preacher of 'Justification by Faith.' But he overstated his case, when, believing that James meant actually to teach the doctrine of justification by works alone, he declared that the Epistle written by him was an 'Epistle of straw,' and ought to be burned. Now, it must be admitted that to a certain extent we have served ourselves heirs to his one-sidedness - in his case, under the historical circumstances, much more justifiable. In any case that protracted controversy in our own land as to whether a man was saved by his works, which, where it did not tend to discourage them altogether, at least took up men's time and kept them from love's service, has left its mark. Ethics is still treated as more less an appendix to religion, something outwith its scope and sphere, in utter defiance of Jesus' own teaching and example. True, we must not shut our eyes to the live issue of that former controversy. A vital principle was unquestionably at stake, as we shall have gradually borne in upon us. Indeed, as I hope to show/

show, the present tendency is rather to go to the opposite extreme, and this in the long run is even more disastrous. Nevertheless, one cannot but welcome the resuscitation of that aspect of our Saviour's teaching so long obscured by the dust of controversy, and even misconstrued, the restoration of character and conduct, the revival of the idea of holiness, itself but the adjustment of our lives in terms of Sonship.

I am particularly anxious to adhere to the term 'sonship' if for no other reason than that the use of the word itself provides a safeguard against error, for, to brand so much of the teaching as ethical, as is commonly done, even while it is admitted that it has a religious basis, has had the undesirable, if not fatal effect, of crushing out that which is infinitely more vital, the source and spring of Christian ethics, namely, the filial attitude, temper and relationship towards God. Indeed, the exponents of the ethics of Jesus have frequently had themselves to blame for failing to establish their case. They have, in truth, sought to sunder what God has joined. This mistake, however, was only natural by way of reaction, and has been largely corrected by more deliberate writers on this subject. Scholars, such as Clarke and Stalker, with truer insight into the indissoluble tie that binds religion and ethics in the mind of Christ, do seek, and moreover succeed in placing the emphasis here. In particular, they are alive to the supreme value of what we are tempted to describe, and, what is more, to dismiss from our minds as mysticism, that communion with God we enjoy in/  
in/

in the depths of the soul. "God is the invisible Father of the invisible soul. - - - - Jesus points to that secret realm from which the open life proceeds as the place where the soul has commerce with its God. The acts and feelings of a Father there proceed. Man meets no stranger here, but his eternal Kinsman. There he dwells, has knowledge of His child, puts forth His affection, passes His judgment and imparts His spiritual gifts. All the graces of the Divine family - conscience, penitence, faith, hope, love, aspiration, consecration, fidelity - have their abode in that secret place where the faithful Father takes full cognisance. Religion dwells with God in the inner darkness, and there the soul finds a sanctuary inexpressibly sacred and precious. Confidential intercourse is there where no ear hears, and there, alone with the Father, the child's life is nourished." (The Ideal of Jesus, pp.142-143, - Clarke.) Or as Stalker writes, looking at the matter from another angle, "But in modern times the opposite mistake is commoner, namely, the tendency to put asunder the two commandments by the sacrifice of the first. The service of man is set up as a rival to the service of God, and morality without religion is, in certain circles, a watchword of modern progress. There can be little doubt however, that such a motion would have been even more painful to Jesus than that against which He protested, and that He would have discerned in it not only blasphemy against the Father whom He loved, but, at the same time, a subtle and insidious attack upon the honour and highest interests of man. In the teaching of Jesus, the

Fatherhood/

Fatherhood of God was the presupposition of the brotherhood of man; and the way in which He hoped to get men to love one another was by getting them to love the common Father in Heaven. (The Ethic of Jesus, pp. 300 - 301.) But the works from which these excerpts are taken are more or less exceptional in this respect. For the most part personal religion and the life of devotion are crowded out with tragic results. The main arteries are severed, and we are left with that pale system of ethics from which all the rich, full blood and vitality of the Gospels has been drawn.

Objection may likewise be taken to the persistent use of the term 'ethic' on the ground that it has undoubtedly fostered the idea that our Lord was simply another, the greatest of all law-givers. Frequently we find the Sermon on the Mount regarded as a manifesto, after the manner of Moses on Mount Sinai. (See Vaughan - Characteristics of our Lord's Teaching.) But it was anything but the intention of Jesus merely to promulgate a new code. As Ross rightly insists in his useful little book on the Teaching: "Christ's conception of God and of God as Father involved a change in man's relation to God. In the relation of a son to a Father, law retires into the background. The more the truly filial relationship is established, the less room is there for law and obedience to law. The filial spirit achieves all that law aims at and much more. It is a mistake therefore to regard Christ as a law giver who aims at laying down a higher code of morality. A higher code of morality is involved in His teaching/

teaching, but to lay the emphasis upon the higher laws He has promulgated, and upon obedience to such laws, is to misinterpret the most fundamental conception of His religion." (p. 102.)

In the Sermon on the Mount, for instance, what we really have is not hard and fast statutes, but an ideal of life, freely and copiously illustrated after the variegated, hyperbolic style of the Orient. Indeed, it would have helped materially had scholars been more keenly aware of the single principle that runs like a golden thread through the Sermon on the Mount as through all the Teaching, Love. Hyde brings this out well in his neat work entitled the "Jesus Way." (See Chapter on 'Love.')

On the other hand, we are not hastily to conclude from this line of thought that Jesus merely reduced the welter of laws, regulations and petty maxims to this one supreme principle, and then gave it forth as an all-sufficient, because all-embracing law. Rather ought we to think of Him as quickening in men that filial relationship to God in which alone such a life is made possible. The older theology sometimes made it a point of orthodoxy that in ethical doctrine Christ did not go beyond Moses. But we know otherwise. When we look into the ideal of Sonship, specially as He Himself expounded and interpreted it in His own life and person, we realise how searching it is. Jesus was a much more exacting prophet than Moses. Hence, had He simply given us this law of love, simple as it seems, His message would not have been the Gospel: on the contrary, it would have been a burden, galling, oppressive, impossible. John was/

was right, when, aware of the profound distinction, he wrote: "The law came by Moses; grace and truth by Jesus Christ." No! had Christ given us simply this new law and nothing more, His message would not have been the gladdening Gospel that it has proved. But as it is, He supplies the dynamic; He provides the motive power. And first and foremost through the process of redeeming love He makes atonement, the only true atonement - brings us back to God, begets in us as a necessary prius the spirit of Sonship.

To linger over this point, much of the literature we are considering at present is simply vitiated, in my opinion, by a complete failure to realise that such is the life of Sonship that nothing but God's redemptive love can both create and nourish it. Drummond, for example, in the 'Way of Life' II. believes that it was an assumption of Christ that we are able to perform the duties He enjoins, - this in virtue of the illimitable moral and spiritual powers with which He credited us. Now, undoubtedly, as we have already seen, there is a great truth here. Certain capacities lie hidden, dormant, buried within us. But, on the other hand, when we consider the nature of this ideal life and all that is expected of us, in order that we may fulfil the same, is it quite as Drummond avers? Even he himself realises the point of this question, when, towards the end of that same volume, he writes: "But still the law with its precise commandments for the regulation of our conduct is not adapted/

adapted to be our final teacher, but is intended as a temporary aid to lead us to Christ, that He as a quickening spirit may dwell within us and purify the inmost fountains of our nature. The most characteristic precepts of Christianity relate to an ideal morality, enjoin - that of which human nature appears to be incapable and yet indicating the point towards which we ought to be continually moving. It will not admit the shadow even of a dark thought; it insists upon a love which no hostility or injustice can ruffle; it demands a trust which is superior to all anxiety; and a single-minded devotion to the supreme will which deems itself sullied by the intrusion of any self-interested, vain or ambitious suggestion." (p. 189.) Thus the question presses itself home, - Is not this life altogether beyond us sinful creatures? Situated as we are, crippled and handicapped by sin, is it not absolutely impossible to attain unto? Must not Love first deal with sin, and deal with it effectively, to render possible this life? One thing we may be sure of, and it is this - forgiveness in that loose sense in which we are wont to understand it, as the mere pardon by God of moral failures, will not suffice. Naught save being born again, naught save a miracle of grace, can be to us forgiveness now. What we require, in short, is the quickening spirit of Him, who in the mystery of His death and resurrection has so dealt with sin, our sin, as to render it powerless, effete. It is this Divine quickening of the risen, victorious Saviour that we most need. Regeneration is the sine/

sine qua non of the life of sonship. And what is regeneration in essence but the birth throes of penitence, the infant cry of faith, the response of the individual soul to the advances, the recreative power of sacrificial Love? Not only so, but such a love can only be nurtured on the self-same terms. It is just here that we Christians most frequently fail. We do not avail ourselves of the resources at our disposal. Our faith, as I prefer to put it, remains still-born.

But the point I wish to make at present is, that it is here in particular that books on the ethic of Jesus are specially liable to be misleading. They tend to abstract ethics, and this is fatal so far as the ethics of Jesus is concerned. For instance, it is a common objection with regard to the Sermon on the Mount that it is all very beautiful, but other-worldly, and so we dismiss it from our minds. But as Manson rightly contends in his book on the Kingdom: "If the ethic of Jesus is high, if it cannot be woven together with the ways of the world, it is because it is the law of the Kingdom of God, and needs to be envisaged in that new context of grace, resource and power." (p. 116: See also 110, 117 and 184.) (Cf. Clarke, The Ideal of Jesus, pp. 183-4.) It is that last gracious clause that makes all the difference. Indeed, - a point requiring to be emphasised, particularly when we keep in mind the practical bearings of our subject - it is not only possible to become the sons of God, but, to refer to the teaching of/

of our Lord Himself in one of His parables, it would seem to be inexcusable were those who responded to His call not to clothe themselves with the vestments of Sonship.

One point more I should like to mention in this connection. Most of the books recognise quite frankly that it is in Christ Himself, not in His teaching, that we have the Sonship ideal most clearly set forth. Did not the training of the Twelve consist for the most part in their being called just "to be with Him?" As Stalker says in his 'Life of Jesus Christ': "The most important part of their training was one which was perhaps at the time little noticed, though it was producing splendid results - the silent and constant influence of His character on theirs. He drew them to Himself and stamped His own image on them. It was this that made them the men they became." (p. 75.) His life was one constant demonstration of the Ideal He placed before men. Not that He affected any moral or spiritual pose! It was in the ordinary day's work, oft while in the most trivial incident, that the perfection of His character was revealed. (See Garvie - The Christian Doctrine of the Godhead, p. 68.) Doubtless, therefore, the disciples had a certain advantage over us, their commentary from day to day being Christ. The Beatitudes, for instance, must have presented little, if any, difficulty for them by reason of their autobiographical character. They had only to look at Jesus for the interpretation of the phrases that are so puzzling to us. Even so/

so we find ourselves looking back with envy. But this line of thought can be carried too far. To quote Stalker again, "The ethical qualities which we abstract from the life of Jesus and attempt to shape into a consistent image of human goodness are apt to stiffen in our hands into mere abstractions with no personality behind them, and we sigh for those three splendid years when the Twelve actually walked the earth in company with Him who was all these forms of excellence in living flesh and blood. But the manhood of Jesus still exists and is in essence not different from what it was when it pervaded the fields of Galilee and moved in the streets of Jerusalem; and the spiritual presence, which is with us always and everywhere, according to His promise, is identified both with the glorified manhood now at God's right hand and with the bygone earthly life, the incidents of which have been preserved in the Gospels; so that a communion with Christ, wonderfully real and wonderfully similar to that enjoyed by the Twelve, is still accessible to those who covet it." (The Ethic of Jesus, p. 214.) Yet it is just this gracious ministry of the Holy Spirit that carries on so effectively Christ's work which we so persistently neglect to our spiritual detriment and loss. We completely fail to realise the extent and depth of the fellowship that is available in the trysting place of the heart. There, that life-giving Spirit, the Spirit of Christ, meets with our spirit in a communion than which none is more sacred, none more elevating and inspiring, none more recreative.

SERVICE WITHIN THE FAMILY OF GOD.

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Some reference must be made to that which is commonly spoken of as the Social Question but which ought to be regarded, so far as Jesus' own teaching is concerned, as but an extension, or better, application of the Sonship Ideal. After all, the world is in its present sorry plight just because selfishness, not love, is the general rule of life. Personally, therefore, I prefer to speak of it as Brotherhood - Service within the Family of God.

But before proceeding further, the writer must confess that, while he set out with a very different view, if there is one section his study has led him to reduce, it is this one. The more he has sounded the literature, the more convinced has he become that in the mind of the Master this matter was not of primary importance. Certainly the question is far from being unimportant, only it is held in strict subordination. We simply cannot get away from the plain, palpable fact that it was on what was personal and spiritual that Jesus laid the emphasis.

The writer would be the last to deny that Christianity has a social expression. On the very contrary, he would suspect that form of Christianity which is not moved to express itself in all the relationships of our daily lives. Why, everything hitherto - the Kingdom, the Fatherhood, the essence of Sin, etc.- has pointed that way. Heart and soul he would repudiate what Evelyn Underhill has described as "devotional basking in the sun, while allowing the maiming influence of environment to press myriads of other souls back to the animal world." He recognises quite/

quite frankly that there has been too much of the deck-chair about our Christianity, too much vegetating in spiritual ease beneath the awnings of grace. He is alive to the error of religious individualism, which but perpetuates in another form the evil inherent in the Monastic ideal. Nevertheless, he strongly resents the New Testament and particularly the Gospels being ransacked, and thereafter viewed as if they were treatises on economics, text books on social science, even as he regards such works based on this erroneous idea not more fatal to Christianity than to the cause of true Socialism. Such a book, for example, as R. J. Campbell's "Christianity and the Social Order" is, in his opinion, as dangerous as it is misleading. But this attitude is no mere personal fancy, but has been borne in upon him by more scientific works on the subject, in illustration of which he would count it sufficient to cite two.

Within our period the first really notable, scientific contribution to the subject was that of Shailer Mathews; "The Social Teaching of Jesus." Mathews throws out a challenge, but, let it be carefully noted, it is not directed exclusively against the selfish religious individualism that was so marked a feature of his time. True, he meets the criticism of theologians by reminding them that, while it is evident that Jesus has given us no systematised social teaching, He certainly was no more a systematic theologian than He was a sociologist. By this salutary rebuke he claims at least the same right as the/

the theologian to interpret such data as may concern him. At the same time he insists that the data be viewed not only in their entirety, but also in their exegetical exactitude. Thus he is even more annoyed at the common practice of labelling one's own pet panacea with Christ's name. In effect, many of the theoretical portmanteaus said to contain this or that remedy for the amelioration of mankind are merely decorated with labels in the shape of Gospel texts. They are empty; worse, they may contain half-truths, more so that their owners have paid but a fleeting week-end visit, so to speak, and, if we may venture to pursue the figure, bold as it may seem, stolen a supply of paper on which they write their own dreams. Mathews pleads, and rightly so, for thorough exploration of the mind of Christ ere ever we venture to employ His name in any such connection. He insists with the utmost vehemence upon scientific handling of the material, while keeping in mind that Jesus Himself is not a statistician but a Saviour. His purpose, in short, was to get at the mind of Christ Himself. Had He anything to say on the Social Problem?

To this question he finds a very definite answer in the inestimable value Christ placed upon Man. But even this term, 'Man,' is calculated to mislead; hence he proceeds - and here the scientific mind betrays itself - to view man through the eyes of Jesus. Man, he saw in the light of Jesus' own teaching, could not live on bread alone. He was a spiritual being. Man had a soul as well as a body, and was not made purely for creaturely/

creaturely comforts. Man was made for God, and it was only in a filial relation to the Father, which, where realised, carries in its bosom as an inevitable consequence, a brotherly attitude and bearing towards one's fellows, that a man may be said to live. A man's highest life consists in this two-fold relationship. In his own words, "The ideal human life as Jesus conceived of it, consists in transcending the limits of an egoistic individuality." ( p. 27.)

Sin, therefore, is unsocialibility, while to save one's life is to lose one's life in the common service. Nor was there anything abnormal in all this; it was only the true and proper life of man, raised to its highest power.

Confirmation is sought and found in the idea of the Kingdom of God. He defines it as "an ideal (though progressively approximated) social order in which the relations of men to God is that of sons, and (therefore) to each other, that of brothers." (p. 54.) Indeed, for him, the Christian is simply the Jewish Kingdom transfigured and made universal by Jesus. Perhaps it is just here that we feel a certain degree of incompleteness. Quite obviously he fails to do justice to the eschatological utterances of Jesus. But leaving aside that defect, he is perfectly right in advocating that the Kingdom is essentially a Social Ideal, a glorious vision of a universe of souls bound together by love.

The real and valuable contribution which he makes, namely, by stressing Christ's teaching on Man, is nowhere better seen than/

then when he proceeds to show how the teaching of Jesus on such subjects as the family, or wealth, or the State, is but an application of this, the leading principle, to the problems of His own day and generation. To take the case of wealth, analysing the varied teaching he finds that, while wealth may be dangerous in itself, it is not exactly evil, that where the evil comes in, on Christ's own showing, is in allowing it on the one hand to starve a man's true personality, and on the other in causing disastrous and ruinous cleavages; in a word, when, through improper use, it ministers to anti-social tendencies, either in one's self or in one's fellows. It is a trust than which there is none more solemn, none more calculated to discipline the character. By thus concentrating upon God's Fatherly ends in man - and this is but one simple illustration - he is in every way nearer and truer to the mind of Christ.

The other important contribution to which I would like to refer in this connection is that of Francis Peabody in his well-known work, "Jesus Christ and the Social Question," supplemented later by "The Approach to the Social Question." (See also Chapter II of "The Christian Life in the Modern World.") First then, Peabody is found to express surprise at the meagre attention paid to the teaching of Jesus on the Social Question. "Behind all that may be urged of the duty of the Christian Church, and all that may be demanded of social life in the name of Christ, there lies for all followers of/  
of/

of Jesus Christ, the preliminary question concerning His personal teaching. It is most surprising that in a period of such extraordinary social interest on the part of Christian believers, and in a time when the watchword 'Back to Christ' has become so familiar, there should have been undertaken so few systematic or scientific inquiries concerning the nature of the social teaching. (p. 25.) But on the other hand, like Mathews, he demands that such an inquiry be thorough, not a mere skipping through the pages of the Gospel and culling passages which fit in with one's own idiosyncrasies. The dangerous and deadly half-truth has nowhere been better exemplified than in the ruthless and utterly arbitrary eclecticism which has been applied to the Gospels in the eager desire of socialists to secure support for their doctrines in the teaching of Jesus. Indeed, the work, in some respects, is in effect a protest against and refutation of, such unwarrantable and unjustifiable identification. At the same time, he is perfectly aware and says so unhesitatingly and plainly, that it has been the neglect of the social implications of the Gospel that has in large measure created the modern acute and difficult situation. "The Socialist programme," it is his firm conviction, "represents the penalty which the modern world is paying for its insufficient obedience to the social teaching of Jesus." (p. 101.)

Yet the social expression of Christianity, as Peabody understands the message of Jesus, is but a by-product of His primary/

primary mission, important enough, but secondary. Time and again we are reminded of this point. "The social ideal of Jesus Christ is to be interpreted only through His religious consciousness." (p. 46.) Or to take a more specific case, "The teaching of Jesus is not a doctrine of economics and equitable distribution; He asks the whole of one's gains - and the life which lies behind the gains - for the service of the Kingdom; and the problem of economic distribution expands in His teaching into the greater problem of spiritual regeneration and preparedness." (p. 76.) (See also p. 85, 33, etc.) The whole subject is thus lifted to an other and infinitely higher level. But far from being a loss, this approach, it is held, is what gives to the social teaching of Jesus its distinctive and absolute value.

Wherein then lies His contribution? That consists, we are told, in the recognition of certain general principles. The first is spiritual detachment, a way of looking at things from above, from a purely religious angle, from the point of view of God. An atmosphere of other-worldliness surrounded Jesus, but in this very other-worldliness we are asked to pause and reflect upon the manifest wisdom involved. This, we may be inclined to question, may even constitute an objection to Christianity, to our way of thinking, but when we think it over, it was just during those very hours of communion with the Father, when all other presences receded before the one over-shadowing, all-encompassing Presence, that Jesus heard the/

the cry of the world's need and looked deepest into its heart. It was then that He divined the uttermost of human sorrow and need. It is said of one of our great artists that he always began with the sky. That was how Jesus made approach to the Social Question. Secondly, the heart was the seat of reform. Jesus would begin with character. Regeneration, not revolution, was His way. The evil of circumstances was as nothing compared with the evil of sin. Changed men! - that was the only guarantee of any effective transformation. Thirdly, there was the Kingdom, a concept which, we are informed, though central, is only to be understood in the light of the former principles, that is, it is essentially religious and of the heart. It is God's social ideal for the race, and when men have awakened to it, and exercised the spiritual capacities within them, in that proportion it may be spoken of as come. Its full glory, however, is reserved for that future, unknown time when such principles will inform and animate the social order as a whole. Such, in brief, are the social principles which he extracts from the teaching of Jesus. "His contribution is not one of social organisation or method, but of a point of view, a way of approach and an end to attain." (p. 47.)

The remainder of the book but serves to show that when Jesus touches upon topics like wealth, or the family, or the industrial order, He does so always in strict conformity with His/

His own principles. The numerous and explicit references to the family are thus accounted for, particularly the fact that here alone Jesus may be said to have legislated. To the inviolability of the marriage bond is attached a divine significance. Its peculiar sanctity is in essential harmony with the eternal purpose of God; in fact, it may almost be said to be necessary to the establishment of the Kingdom. Homes are nuclei. In the daily calls which they present, they furnish a most favourable soil for the growth of true social virtues. Homes are the hot-houses whence the rarer social virtues that make for peace and righteousness are planted out into the general life of the world. Such, in effect, is Jesus' estimate of the unique place of the home in the Divine plan. "Jesus sees this relationship of the family set in the still wider sphere of the Divine order, and finds in the unity of the family that social force which moulds all mankind into one great family under the Fatherhood of a loving God." (p. 55.) Divorce, therefore, is disintegration, defeat, disaster.

Or to take the industrial order. Here, Jesus may not unnaturally be thought to have nothing to say, but reading between the lines, is this strictly true? Men are not to be engrossed in their work as an end in itself, but neither are they to eschew it. Work is never despised; on the contrary, there is nothing that comes in for greater commendation. Jesus has no fault to find with the worker, only with the idler.

Indeed/

Indeed, the whole question of labour is invested with new meaning. Even in the humblest task there ought to be a sense of Divine vocation. Or again, and even more apropos, according to Jesus, the root of the industrial question is not in conditions but in character. "It has become a threatening social question, not because the economic system is bad, but because people are. The solution is to be reached, not through good machinery, but through good men." (p. 100.) In short, for it is needless to dwell on the point, with regard to the varied material which may be classified under such headings as, 'the Family,' 'the State,' etc., we are shown that what we really have is but the interplay of those three great principles mentioned above, their application by Jesus to the social life of His own day.

Whatever may be said by way of criticism, particularly of his scant and somewhat cursory treatment of Apocalypse which he practically dismisses as figurative, - "oriental images of mighty triumph," is how he describes it - his main position in regard to the social teaching of Jesus, is not only lucid but just. Moreover, if the dynamic is found to lie in man's quickened spiritual capacity, still, it is Jesus Himself who generates it. It is out of a loyalty to Him and to His hope that men receiving new motives, moral quickening and spiritual momentum are driven in the exercise of their regenerated selves to a life which gives itself to the common service, not in some remote sphere, but in the ordinary work of the everyday busy world where we are to/

to look for the coming of the Kingdom of Love. In other words, what Jesus ultimately gave as the leaven which was to permeate the whole of society was His own self-communicating life, a life whose essence was love and the expression thereof, service and sacrifice. For Peabody, the place of Jesus is central. In the fine figure of an orchestra, disorganised and discordant till the conductor appears, he suggests the indispensable and exalted place of Jesus as the Saviour of men. The Cross, we might venture to add, following out his figure, is the needed baton.

Other works may be referred to profitably, such as Clow's "Christ and the Social Order" - a particularly fine bit of work; Ward's, "The New Social Order;" Watson's, "The Social Expression of Christianity," etc., while an exceedingly helpful chapter is to be found in Moorhouse's "Teaching of Christ," but the two books examined are sufficient for our purpose. They have their weaknesses which are only natural to this class of literature, specially manifested in their case in a failure on the whole to grasp the true significance of Apocalypse, at any rate to envisage more clearly the social order within a spiritual context of resourcefulness and power. Our noblest efforts, our most philanthropic schemes are ant-like in their operations until we realise the infinite resources at our disposal, that God in our bankruptcy has taken us over, that we have His inexhaustible capital to work and draw upon. But, on the other hand, they bring out very forcibly the social implications/

implications of the Gospel. They would plead for the restoration of the home to its true place in the economy of God. And surely it is highly significant that it was with regard to marriage alone that our Saviour legislated! He threw Himself with all His might against anything which threatened the integrity of home life. Similarly, they would insist on the Christian spirit being manifested in industry, on selfishness being expunged from the hearts of both masters and men. Work and wealth alike they would show to be disciplinary. Labour and Capital must be together caught up into the consuming Purpose of God. Or to take the State. They would advocate Savonarola's Ideal in civic life, what time he turned and cried, "Florence, behold! This is the Lord of the Universe and would fain be thine. Wilt thou have Him for thy King?" Even thus would they plead for the thought of Jesus as the great overlord of our corporate life. They would insist that all legislation be conceived in His spirit, that it shall be enacted and administered along the lines of His will, and that our public bodies from Parliament and Congress down to the veriest sub-committee of parish councillors, shall sit as it were in His presence. His will, they would urge, must be the touchstone of all our enactments, His principles become the fundamentals of civic and national life, His character become the citizen's ideal. (See Roberts' - The Jesus of Poets and Prophets, pp.164-165.) Thereby they would complete the rout of that subjective appropriation of salvation, that smug, complacent satisfaction with the mere reception of heavenly gifts and experiences, without

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so much as attempting to give expression to that salvation. They would rebel, in short, against that salvation which, because it had no outlet, dried up in the individual heart, or worse, became, it is not too much to say, putrid and corrupt. But on the other hand, they are under no delusion as to where the emphasis would still rest. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you,"- this, they recognise as, after all, the shortest and surest, in fact, the only way to the desiderated goal. Christ, they are fully aware, is not a social reformer; He is a Saviour of the individual soul. Yet in that capacity, the capacity of Saviour, is He not the greatest social reformer the world has ever known? All other schemes are of the nature of quack remedies. His method alone, that of redemption, gets at the real cause of the trouble, the sin and sordid selfishness of man, and therefore abides for all time as the one and only and all-sufficient cure. Self-consecration is the most effective way in which we can serve God in our day and generation. Nay, the man who reforms himself in terms of the revelation made in Jesus Christ, proves in the end the true benefactor of society. Ultimately, then, what we need is not revolution, but revival.

It is well that we recognise this last point, more particularly as the question has been raised within our own time as to the true and proper attitude the Church should adopt in industrial crises, and specially now that preachers are sorely tempted to intermeddle in industrial affairs. In this connection we require to/

to lay to heart the warning of Dr. Denney, when, speaking of the function of the Church, he wrote: "All life has to be Christianised; but the process is to be accomplished not by dragging everything under the scrutiny and sentence of the Church as it exists among us, but by sending out into all the departments of life, men to live and work there in the Spirit of Christ. The Church is the home of the spirit, the nurse and the educator of the Christian life; but her power to leaven society, and to be the salt of the earth will not be increased if she makes it her policy, in the name of practical preaching, to lay down the law about all the details of existence. There were things Christ refused to do; there are things that the Church and the ministers of the Church should refuse in His name. - - - The Church does nothing unless it does the deepest things; it does nothing unless it prevails on sinful men to have peace with God through our Lord Jesus Christ, and to walk in love, as He loved us." (Studies in Theology, pp. 200, 201.) Or to take a more recent bit of salutary advice: "Complaints are sometimes made that the Church holds itself aloof from the great social questions which agitate men's minds. But in this respect it is the function of the Church to attack the evil in men's hearts and to inculcate those great principles of righteous conduct which are everywhere applicable. It does not follow that because religion concerns itself with every department of life, the ministry of religion is equally extensive. The man who is able to reach the soul, to touch the conscience, to fire the heart, may have neither time nor/

nor talent for doing the work of the statesman or the economist; and yet he may inspire the statesman and the economist with a religious enthusiasm and a sense of justice which will enable them to do their proper work with zeal and efficiency. In the Church we seek for the spirit of a Divine humanity - - - -. Thus, in endeavouring to influence mankind, let the Church place first and in unchallenged supremacy the duty of reaching the souls of man, and sweetening in the individual heart, the secret springs of life." (Drummond - Way of Life, II, p. 133.)

Perhaps the one and only solution to the present apparent impasse, is for each one to mind their own business, recalling Paul's phrase, and for the Church, above all, to lead the way. Our Lord Himself warned us against washing the outside of the cup and platter. The age to which He came was in many respects markedly similar to our own. (See Findlay's "Realism of Jesus," - 'The Age to which He came'.) It is therefore the more remarkable and instructive to observe that the way in which He sought to deal with the situation was not, for example, to rail against extortionate taxation, but to call Matthew to discipleship and to redeem Zaccheus. Simple as it seems, it goes to the very heart of the problem. When we analyse it, we become aware that it is the severest form of Capital Levy, the confiscation of men for His service, the impressment of the Crucified Hands.

THE CROSS AND THE KINGDOM.

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As I have frequently had occasion to remark, throughout all this exploration of the Mind of Christ there has been a marked tendency towards the obscuration - some would even go further and say displacement - of the Cross. In one sense it is easily enough explained. It was only natural that there should be a reaction. All things considered, the more practical side of Christ's message did require to be emphasised. On the other hand and on the whole, when comparison is made with Continental thought, nowhere is that peculiar sanity attaching to British scholarship more commendable than just here. No resort is made to such make-shifts as, for instance, that of Schmeidel's, who contended that Christ gave Himself up in order that His disciples might go free, that it was the disciples' safety He had in view when He allowed Himself to be arrested without a murmur. Even the theory of those with whom Paulinism has become an obsession has been widely discredited. It is impossible, it is held, to attribute the relevant data to the great Apostle. Such an explanation ultimately creates a much greater difficulty than it solves. "It was more than likely," wrote Scott, "that this article of faith (he is referring to I Cor. XV. 3.) which he took over from the primitive disciples was originated in some form by Jesus Himself. We have no right to discard the saying, Mark X. 45, before us as a mere fragment of ante-dated Paulinism, until we have considered whether it may not afford us an all-important clue to the Genesis of Paulinism itself." (The Kingdom and the Messiah, p. 231.) No, where it has been touched upon in the/

the literature we have been considering, the Cross has been approached at least soberly and reverently, if, at times, inadequately. The sayings of Jesus regarding His own death are recognised as amongst His most characteristic utterances. "As it was," remarked Watson, "Jesus did refer to His death, its purpose and effect, in images so lucid and convincing that they admit of no improvement." (The Mind of the Master, p.33) Indeed, as I hinted in a previous chapter, multitudes of words have been added to, . monumental theologies have been erected on the basis of, these pregnant utterances of Jesus, but it is more than questionable if much additional light has been shed. Jesus died for me; therefore I cannot but live unto Him: can anything more be said? Was not Paul's theology built on and around these most elementary but great truths? Could it not be summarised in that verse: "Nevertheless I live: Yet not I, but Christ liveth in me? And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. II. 20.) Or to take a modern example: "What I have in Christ is not an impression, but a life change; not an impression which might evaporate, but a faith of central, personal change. I do not merely feel changed; I am changed. Another becomes my moral life. He has done more than deeply influence me. He has possessed me. I am not His loyal subject, but His absolute property." (P. T. Forsyth, - The Person and Place of Christ, Lect. XII.)

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One thing, however, this more thorough examination of the teaching of Jesus has done, has been to direct our attention to such texts as, "Whosoever will come after me, let him deny himself and take up his cross and follow me." (Mark VIII. 34.) Nothing is more certain than that this aspect has been neglected, and that this neglect was deliberately fostered by the older theology. Doubtless it did so on the plea that the redemptive sacrifice of Christ must remain for ever unshared. But we do not challenge this statement: we only know that in addition to that most vital evangelical truth, we too are called upon to take up our cross and follow Christ; nay more, that we are not truly saved until we have been impregnated with the spirit that informed and animated the Great Sacrifice itself.

"The Cross on Golgotha can never save thy soul;

The Cross in thine own heart alone can make thee whole."

Why, it would have been sufficient for those who were suspicious of entertaining any such idea to have recalled the assertion of Paul himself, than whom none could be found more jealous for the Cross. (Cf. above, where he speaks of being crucified with Christ.) "In the Gospels," wrote Winterbotham, "we have Christ and the Cross. In the Epistles, Christ and His Cross, because now He has not only perfectly illustrated, but adequately fulfilled this eternal and Divine principle, and made the Cross His own forever. But Christ and the Cross, whether the two thoughts have as yet imperfectly united, or whether they have absolutely coalesced, make up the vital principle in the good seed./

seed. It remains then to affirm that Christ and His Cross must not abolish Christ and the Cross, for they are not contrary the one to the other. People have wondered why the 'word of the Cross' seemed to have lost its power, and did not see that its power was gone because there was no Cross in it for him that preached or for them that heard. Men go forth to the heathen and say, "The Son of God died for you; believe on Him and all will be well with you;" and they are surprised that the message falls almost flat, and that they get no converts but such as they pay for one way or another. That is not the word of the Cross as our Lord taught it, or St. Paul. To preach Christ without self-sacrifice and self-devotion, without a veritable surrender of what the natural man loves and longs for, is a blunder so fatal that it takes all the life out of it. 'The word of the Cross' means, of course, all the love of Christ crucified for us, but it means also all the love of Christ crucified in us." (Kingdom of Heaven, pp. 22-23.) More recently we find Principal Jacks urging the same thought. "Whoever sets out to follow Christ will have to follow Him a long way and to follow Him into some dark places. - - - - Easy enough when the road runs by the shining shores of Galilee, but not so easy when it turns into the Garden of Gethsemane and becomes the Via Dolorosa.

There are those who think they have followed Christ when they have obeyed the precepts of the Sermon on the Mount, loved their/

their neighbour as themselves and done unto others as they would that others should do to them. To follow as far as that is to go a long way, much longer indeed than most of us can claim to have gone. But to stop there is to stop in the middle, to miss the end of the journey, to come short of the point of arrival, where the key lies to the meaning and value of all that has gone before. We are too apt to rest in the thought that to follow Christ is merely to follow a teacher or a reformer, so that enough has been done when we have repeated His doctrine of Fatherhood and brotherhood, voted for His precepts, and practised as much of them as we can, or perhaps, only as much as we find convenient. Let there be no mistake as to the inadequacy of all that, whether presented in a simple form or any other. To follow Christ is to follow a victor in life's battle, a conqueror over suffering and death, through the completeness of his loyalty to the Great Companion. Hence the power which makes His teaching live; hence the driving force which makes His Gospel effective for the regeneration of society." (Perplexity in the Christian Religion.) All which is perfectly true and must be borne in mind. Yet theologians have shrunk on the basis of the Gospels from regarding the Cross merely as the supreme illustration of the law of sacrifice. True, it was that, but it was much more than a demonstration in terms of flesh and blood of words He had uttered while sitting at ease upon the Mount of Beatitudes. It was more than an object lesson calculated to impress the dull minds of the Disciples./

Disciples. Any theory which simply maintains that the Cross was but the supreme manifestation of the love of God is felt to be insufficient, for again it is contended, and rightly so, that, unless such love meets some real necessity on our behalf, the sacrifice is rather meaningless, almost theatrical in character. As has been well said by Dods in this connection, "It, (the Cross) does convince us that God is Love and to be depended upon to the uttermost; but, had it been contrived solely for the purpose of producing this persuasion, manifestly it would not have done so. I understand and appreciate the devotion and affection of the man who steps in between my breast and the bayonet thrust, but I am only bewildered if he seeks to prove his love for me by exposing himself needlessly when I am in no danger. I need no explanation of the self-sacrifice of the man who springs into the water to rescue me from certain death, but if, while I am safe on land, and in order to prove his love for me, he leaps into a torrent no swimmer can stem and is lost, I fail to perceive his sanity, and can only lament his useless act. We cannot lower the death of Christ to the level of such superfluous and irrelevant displays, but must believe that there was a need for the sacrifice, and that the love in it was manifested by the recognition and satisfaction of the need." (The Atonement in Modern Religious Thought, pp. 180-181.) Similarly, the Moral Influence Theory, as expounded so ably for instance by Professor G. B. Stevens of Yale, has failed to satisfy, the chief defect, it/

it is felt, being, that it does not show how the work of Christ is so related to sin as to be made effective to salvation. Something much more objective, however difficult, if not impossible to state, lies at the heart of the Christian doctrine. If, as we have every reason to believe, there was an element of mystery even for Jesus Himself, how much more unfathomable must the Cross ever prove unto ourselves? We simply cannot hope fully and adequately to explain the relation of an event so transcendent as the death of Christ to human salvation. The most we have, or, for that matter, can reasonably expect, is but scattered rays of light upon that Divine reality. Nevertheless, it is not with the multifarious and detailed theories of the atonement that we are specially concerned here. (See R. MacIntosh's *Historic Theories of the Atonement*.) Jesus Himself never really attempted to explain the Atonement. Unless it be the term 'ransom' - and even this is doubtful, it being used in the untechnical sense of a means of saving or recovering - there is not a single passage to which we can point in our efforts to establish a theory. What concerns us is rather the underlying problem of which all along we have been only too conscious, namely, the relation between the Kingdom and the Cross. Our peculiar problem, it will be remembered, was raised somewhat bluntly by King. Holding that the Cross has an essential and vital relation to the establishment of the Kingdom, he writes: "At the base of that Kingdom there is blood as well as truth. - - - His death then, and not His preaching merely, has its place in relation to the introduction of the Kingdom as an/

an actual reality. Only through its endurance can the reign of God be established or re-established in our fallen world. Man's ruin would not be so great if truth spoken with heavenly sanction could alone quell his rebellion." (The Theology of Christ's Teaching, pp. 210-212.) But I prefer, in an attempt to be fair, and ultimately to come to closer grips with this problem, to examine what is really not so much a protest launched, as a warning sounded by the late Principal James Denney. Now already we have seen that Denney was not content with the barren, fruitless conception of salvation which formed such a conspicuous feature of ordinary church membership. This point is brought out very clearly in his last work, "The Christian Doctrine of Reconciliation." As the first chapter clearly shows, salvation for him was much more positive in content. It meant Christ taking a man or woman and making them what God intended them to be. Still, in general tendency, his writings are decidedly reactionary. They seek at any rate to provide a safety brake, lest both Gospel and Church meet with disaster. In this connection his "Death of Christ" is by far the most important of his writings from our point of view. His purpose is clearly stated in the preface. "Assuming," he writes, "that the New Testament presents us with what must be in some sense the norm of Christianity, the writer was convinced that the death of Christ has not, in the common Christian mind, the place to which its centrality in the New Testament entitles it. It gets less than its due in ordinary teaching and in ordinary theology. It is /

is not too much to say that there are many indications of a version to the New Testament presentation of it, and that there are large numbers of people, and even of preachers, whose chief embarrassment in handling the New Testament, is, that they cannot adjust their minds to its pronouncement on the subject. They are under a constant temptation to evade or to distort, what was evidently of critical importance to the first witnesses to the Gospel. It was with this in mind that the writer conducted his study on the subject, and while claiming to be impartial and scientific in his treatment of New Testament documents and ideas, he nowhere affected an insensibility he did not feel. (pp.v. vi.) With this general statement most of us will agree. Many of us, at least, feel somewhat guilty of preaching an anaemic Gospel. The taunt of "Modernism" is not without a real measure of justification.

Perhaps no service on Denney's part - and it is only fair to note it in the passing - is greater than that which he has rendered through pointing out the danger of abstractions, and in particular, how indeterminate the line is between historical and dogmatic. Indeed, if the figure may be pardoned, of one so appreciative of the work of others, so careful not to cause unnecessary offence, he carries the warfare into the enemy's country. It is a dogma, he rightly contends, and an unreasoned dogma besides, that because the life of Jesus is historical, it neither admits nor requires for its interpretation any idea or formula that cannot be used in the interpretation of the common/

common life of man. Indeed, much of his thought is made to hinge on the impossibility of any absolute maintenance of such merely convenient distinctions. They break down. Speaking of that between matter and form, for example, he urges, "If Christianity brings us into contact with the ultimate truth and reality, we may find that the 'form' into which it was cast at first is more essential to the matter than we had supposed. Just as it would be a rash act to venture to extract the matter of Lycidas, and to exhibit it in a more adequate form, it may be a rash act to venture to tell us what St. Paul or St. John meant in a form more equal to the meaning than the Apostles themselves could supply." (p. 5.) It is essential, of course, that we realise the strategy of this counter attack. It is solely intended to drive in the altogether pretentious and even arrogant claims of the historical outposts. Not on any account would he so much as attempt to demolish the historical data with the siege guns of dogmatic theology; on the contrary, they are part and a very essential part of his own defence. Yet while this undermining may be said to indicate one of his most effective criticisms, not less telling, specially in their cumulative effect, are the following arguments. First, he points to the large and prominent place the death of Christ occupies in the minds of all New Testament writers. Again, what is even more important, he dismisses the allegation that the death of Christ had a place in the Epistles out of all proportion to that which it/

it has in the Gospels. This is hardly the case, even if that place were to be estimated by the number of words devoted to it in the Gospels and Epistles respectively, but it is still less the case when we remember how, according to the Gospels themselves, the last months of our Lord's life seem to have been largely, if not exclusively devoted to instruction relating to His death.

Thus, he too repudiates any suggestion that Paul altered the whole course and character of Christianity. Much less does he give countenance to any question of superiority. "If we find," he remarks, "the same thought in St. Paul, we shall not say that the evangelist has Paulinised, but that St. Paul had sat at the feet of Christ." (p. 32.) Or, again, "It does not follow that because Paul makes use of an idea he originated it. There are very great ideas, indeed, of which St. Paul says, I delivered unto you that which also I received; (I Cor. XV. 3 f.) why should not this (covenant) be one of them? Does he not himself declare that it is one, when he prefaces his account of the supper - including in it the idea of the new covenant in the blood of Jesus - with the words, I received of the Lord that which also I delivered unto you? (I Cor. XI. 23.) "

Even so we are led to the heart of his contribution, and that contribution's significance for ourselves. That consists in the minute, detailed proof he leads to the effect that it was our Lord Himself and none other who not merely intimated the fact of, but assigned atoning significance to, His death. For Himself, it had/

had been present, not necessarily in its details, but in its saving import, ever since the Baptism. Even without the phrase which is reminiscent of one of the 'Servant Poems,' his identification with sinners is evidence sufficient.

But we are closer still to the heart, not only of his own position, but also of our subject proper, when he deals with the apparent inconsistency, frequently held up as an objection to the atonement, between the teaching of Jesus, particularly about the Father, and His death. This difficulty he resolves on Jesus own claims. He reasons thus: you admit that it is through Jesus that knowledge of the Father is vouchsafed and all the blessings attendant upon His Kingdom are bestowed. Why then stop short at His death through which is mediated the supreme blessing, the forgiveness of sins? He presses the question home. God's love of which you are so sure and count upon, how came you to be aware of it? Was it not through this same Jesus? Then why should we recoil from the further fact of the death itself and feel in it a stumbling block? Is it not rather the final, conclusive and irrefragable truth of that self-same love. We but forget ourselves, he would contend, when we refuse to abide by the absoluteness of Christ's mediatorship in His death, as in His life. "God proves His love for us by this, that Christ died for us when we were still sinners." (Romans V. 8.)

Such arguments, as we have just been considering, constitute hard blows, and small wonder that minds have staggered under them. Nor/

Nor can we venture to dissent from the general finding. On the very contrary, we are at one with him in the stand he makes, both with regard to the Person and to the finished work of Christ. Call it what you will, 'propitiation', 'substitution', etc., Christ has done for us that which utterly needed to be done by us or for us, that which in truth we could never have done for ourselves. With all this, let me repeat, we heartily agree, though there is just the tendency on Denney's part to sit at the feet of Anselm rather than at the feet of Christ. Where we differ from him is in the marked tendency to commit the mistake of which he himself warned us, namely, that of abstraction. The death of Christ is more or less isolated. It is left strangely unrelated to the message of the Kingdom. The atoning efficacy is recognised, but not the creation of a new order or Kingdom wherein Christ, now attained to true Messianic dignity, reigns from the throne of the Cross.

Undoubtedly Denney was right in concentrating on the forgiveness of sin as the supreme blessing. We cry to be delivered from the evil of our time, but should not our cry rather be that of the Psalmist of old? - "Create in me a clean heart; renew a right spirit within me." Nevertheless, forgiveness is but one of the many blessings of the Kingdom. Nor is it a case simply of free pardon, of the remission of the death penalty of sin; our release has a more gracious and inseparable counterpart in our being apprehended of love, a love that begets in us a new spirit and makes provision for all our needs, in particular placing at our/

our disposal every heavenly resource whereby we are enabled to clothe ourselves with the true salvation of Sonship. He is doubtless aware of it, but he does not, to my mind, bring out sufficiently well the close and vital relation which obtains between the forgiveness of sin and the reception of the Spirit. Yet to conceive of the one without the other, is, in my opinion, as ridiculous as the case of a father who, asserting that he has forgiven his child, refuses to give him guidance, sympathy, love and fellowship.

Now it is just possible - in fact I am convinced of it from a more comprehensive study of all his writings - that here Denney purposely overstated his case. When you isolate a subject from the whole coherent body of truth, you exaggerate it in the process, and apparently that was what Denney preferred to do. Accordingly, one is tempted to withdraw any criticism offered, more so that the times justified such emphasis on the death of Christ. But, on the other hand, I think it must be admitted that there was too strong a tendency to insulate the Cross. His abstraction of Christ's death largely prevents him from showing that by that death Jesus hoped to be placed in a new and world-wide relationship to sinful men and thus, as the universal Saviour ever present as quickening spirit, to bring in the Kingdom with power and glory. As Mabie says, in his helpful little book entitled, "How does the Cross save us?" - "This death of Christ is the equivalent of the entire moral and renewing agency of the gracious God who came forth out of eternity into time to become incarnate in Christ, to go to Calvary, rise from the dead, ascend/

ascend to glory, effect a vital union between Himself and believers, minister in intercession and ever work in the energy of the Divine Spirit for the reconstitution of the race in Christ.-

- - - - This mighty movement represents an energy which on God's part is endless in duration and measureless in power; for when Deity set itself apart in Jesus Christ, it did so by a final act, for ever, even as He originally was the 'Lamb foreknown from the foundation of the world.' Thus the movement sweeps from eternity to eternity, a movement which springs from God and returns to God, bringing us home with it on its refluent tide; it was the sublimest movement in the moral history of God."

(pp.164-165.)

But we must avail ourselves of this current; it must be applied to our individual lives. It is for each one of us to settle with himself what he will do with this dynamic. Granted that the power is generated of God, the Kingdom will not come save as we utilise this redemptive energy. Perhaps it is just here that we come nearest to answering our problem in its practical bearings. Writing of this relationship, namely, that of the Cross to the Kingdom, a subject to which more than anyone he has given his undivided attention, Walker first of all says: "If neither in the individual life nor in society, has the power of the Kingdom been so manifest as we might fairly look for, this has been in large measure the consequence of our failing to perceive as clearly as we ought to have done, that it was to bring in the Kingdom of God - both as an eternal Kingdom of which/

which men were to be made the members, and as a present Kingdom here on earth - that Jesus Christ died on the Cross. It is in its departure from Christ's grand Gospel of the Kingdom, and in the setting up in its stead of what is too purely an individual salvation that, more than in anything else, the weakness of evangelicalism lies. But if men would only study the scriptures they could not but see that their great theme is the Kingdom of God; and if they read for themselves the Gospels, apart from all the implications of human theology, they could not fail to perceive that the Gospel that Jesus preached was the Gospel of the Kingdom of God and that it was to bring in that Kingdom that He died." And then he adds: "The Cross outside of us, while it brings Divine forgiveness, can only save us as it becomes the Cross within our own souls, on which we are crucified with Christ. It was through His Cross that Christ brought in the Kingdom in its powerful beginning, in a way that would have been impossible to anyone but Himself; but it is not through His Cross alone that the Kingdom must be extended and perfected, but through that of each of His brothers and sisters, to whom the same Love of God has come and in whom it seeks to live, so making them in truth the sons and heirs of that God who is Love. The Cross is the expression of the Love Divine and the Kingdom of God always comes in the Cross." ( The Cross and the Kingdom, 277-8; 280.)

What we must realise therefore is that the whole thought of Jesus moved within the Kingdom of God. The Cross is not something essentially apart; it was the means, the necessary means towards its/

its establishment, maintenance and ultimate fulfilment. His purpose in death as in life was one and the same, the founding of the Kingdom. The joy that was set before Him was the triumph of love. Set in a new and saving relationship to men by His death, even as the universal Saviour, the Kingdom would come with power. The point, however, on which I want to lay most stress is, that we do not magnify the Cross or exalt the Saviour by concentrating on the bare fact of Christ's finished work. We must give to His death its full significance, as a force of incalculable import. The dynamic of the Cross is the Christ who died but now lived for evermore, the Victor over sin. We must conceive of his death in short, as He conceived of it, namely, in stricter relation to the resurrection and that glorious triumphal reign to which He looked forward beyond the hill of shame. It is for this reason that I turn to a subject usually discussed apart altogether from the Cross, namely, the Parousia, for personally, I feel that until we come to some more definite, reasoned understanding on that subject, the present deadlock will to a large extent remain. If therefore the investigation be somewhat more meticulous, it is because of its ultimate importance for the final answer to our problem, as well as for the quickening of faith and the enriching of life.

THE PAROUSIA.

(The Eschatological Utterances of Jesus)

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In an earlier chapter we have already sketched the genesis of the fresh direction given to New Testament study when Eschatology became the fashion, if not the rage of the hour. The key we saw to a proper understanding of the mind of Christ was held to be Eschatology. It remains in this chapter to take fuller cognisance of the literature and to expose still further the weaknesses of the theory, even while I feel we shall find ourselves compelled to recognise the service it has rendered, and that, not only in leading us to adopt a more definitely historical view of the life and teaching of Jesus, but in the end, just by forcing us to face and grapple with certain irreducible data, to lay hold more clearly of the great evangelical truth at the very heart of our faith. Doubtless to anyone who has sought to peruse the literature, it might seem as if any such gain were questionable in the extreme. But personally, as I have adumbrated and hope to substantiate, this apparent wandering in the wilderness has been by no means wholly profitless; rather has it brought us within measurable distance of the promised land. It is not sufficient to be shown the nature of the life we are called upon to lead, that life of Sonship which we recognise to be so beautiful but nevertheless so elusive too; we require some dynamic, some force calculated to raise us, in a word to redeem us, some Divine and all-powerful leader, and it is this deeply evangelical fact that the eschatological utterances of Jesus to my mind safeguard. The truth that lay at the centre of apocalypse all along was fulfilled and perfected in Christ.

Salvation/

Salvation is ever and only of God.

The point I am seeking to urge will not be conceded readily, and it is only too true, let me repeat, - for I am as conscious of the fact as anyone - that much of the literature is dry and devastating enough, and is far, such at least is the general impression, from so much as suggesting any such interpretation. Yet, in my opinion, there has been no greater gain within our period than that which has resulted from penetrating to the heart of this question. Side by side with the exposure of the inconsistencies of the eschatological theory, and the hollowness of the claims of its advocates to be alone consistent, there has been proceeding, gradually but surely, a just appreciation of the spiritual significance of the Eschatological Hope in the self-consciousness of Jesus. For the modern mind the literal interpretation simply deprives the Parousia of much of its meaning, of the deep and satisfying spiritual significance with which Christ invested it. What that spiritualising tendency amounts to, I leave over in the meantime, content simply to comment upon what I consider to be the general drift.

I can think of no better way of tackling this literature than by following the broad lines laid down by Professor Andrews in that exceptionally brilliant essay referred to above. (The Significance of the Eschatological Utterances of Jesus - London Theological Studies, 1911) At least for convenience and clearness we may adopt his classification, though in the nature of the case there can be no hard and fast divisions.

The/

The first solution to which we must pay attention, is that which in a greater or less degree views all such predictions on the part of our Lord as interpolations. Indeed, it was but natural, not only as the historical method but rather as textual criticism asserted itself, that such an interpretation should suggest itself as the most reasonable. It simply cut the Gordian knot with the knife of radical criticism. Sharman in "The Teaching of Jesus about the Future" may be taken as furnishing a good example. The work in itself is a colossal undertaking and is largely, though not slavishly, built on the basis of Professor E. D. Burton's "Some Principles of Literary Criticism and their Application to the Synoptic Problem." This of itself makes the result problematic in the extreme. But to take some definite illustrations from this book. For Sharman, for instance, sifting the material of Mark XIII. and parallels, there are three strata of thought regarding the time of the day of the Son of Man. There was the thought of Jesus Himself, that no one but the Father knows of that day; there was the thought of the apostolic age, that that day would follow upon the destruction of Jerusalem; and finally, there was the thought of the later or sub-apostolic period that the Gospel must first be preached to the Gentiles or to all nations. Or, to take another instance from the same discourse, as for the events before the siege, he contends that they were undoubtedly coloured, particularly in Luke's version, from what actually transpired.

It/

It is needless to multiply examples. The point is, everything that savours of apocalypticism, and particularly any suggestion of a catastrophic conception of the coming of the Kingdom, is set down to the account of the biographers of Jesus.

Now, unquestionably there is a measure of truth in this view. Original logia may have been made more definitely eschatological. (Compare, for example, Mark XIII. 3 and foll. with Matthew XXIV. 3 and foll., or Matthew XXIV. 15 with Luke XXI. 20 and foll.) "These tendencies," in Dewick's words, "are too plain to be doubted; but is it not possible," he adds, "that even Mark may have 'interpreted' the original words of Jesus?" (Primitive Christian Eschatology, p. 178.) Why, just a little before the allusions referred to, have we not the Parable of the Pounds, given in answer, or better, in a sense to combat the idea that the Kingdom was as near as was commonly thought? Charles never uttered a truer word than when he drew our attention to the fact that "the eschatology of a nation is always the last part of their religion to experience the transforming power of new ideas and new facts." (Eschatology, p. 310.) In any case few deny the influence of the Zeitgeist. Without question the documents have been tinged and coloured. Besides, there is this further consideration - much of this teaching appears to be out of harmony with other portions. Still, when every such allowance has been made, if we are to accept the result of a sane textual criticism, it is not only difficult, but, such is the force of the evidence, impossible to discover

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a stratum without genuinely apocalyptic specimens. (See Prof. Burkitt, particularly in the appendix to his book, as also Dobschutz; or, if objection be raised that they are interested parties, reference may be made to Harnack who cannot be accused of any such eschatological bias. Even he, it will be remembered, could speak of the dramatic eschatology to which "Q" bore witness.) To take that much disputed discourse and its parallels to which I alluded above, regarded even by Charles as a Jewish Apocalypse christianised, discounting for the moment the difficulty encountered when we dismiss that chapter only to find ourselves confronted by similar material elsewhere, is there not, when we are thus led to reflect upon it, a more insuperable difficulty to be met and dealt with in the fact that, to use another geological figure, certain erratic blocks are discoverable in this chapter so different in character from, so contradictory to the rest of the material, as to establish their genuineness? Their retention, that is to say, is inexplicable on any other supposition than that they are genuine utterances of our Lord. But lest I be thought to be advancing a mere individual fancy, let me again cite a witness in defence thereof. "I would, however, specially mention," wrote L. A. Muirhead, "a considerable class of sayings that possess even a stronger certificate than the appendix of a parable. They are those that are couched in the form of a prediction so direct and definite, and at the same time, so apparently fallacious, even from the point of view of the Evangelist, that nothing short of the fact that they were actually uttered can account for the report/

report of them in the Gospels." (The Eschatology of Jesus, pp. 22-24.) And certainly the instances he gives are most striking, namely, Matthew X. 23; Matthew XVI. 28. But to return upon a more general line, which, in my opinion, is more irrefragable, even to the importance and significance of the fact that in the proclamation of the Kingdom itself, Jesus obviously shared in the apocalyptic outlook. By the mere use of the term, 'Kingdom', by the hopes He awakened, we must surely allow, whatever modifications He may have introduced, that it was in no incidental but very real sense that He participated in a way of looking at the world that was characteristically apocalyptic. Certain it is that we cannot but be struck by the fact that so many of the leading terms in the Gospels should be either directly apocalyptic or closely associated with apocalypticism. Thus we seem forced to this conclusion - a conclusion reinforced for me a thousand-fold by the broad consideration I have just referred to - that, even when every allowance has been made for the uncertainties of tradition, there remains something intractable in the records of the evangelic prophecies. They simply refuse to be charmed away by the wands of a criticism however dexterous.

The second interpretation simply accepts such sayings as substantially embodying Christ's own beliefs. It is Christ Himself this time who is held to be a child of His age. Such eschatological utterances as fell from His lips, it is contended, are to be viewed in the main as mere relics of Judaism. Their originality is fully admitted, but regarded as a mistake, an illusion/

illusion on the part of our Lord. Not, it is further and carefully added, that this in any way detracts from His real greatness! But to take a representative case. There are few more deserving of a hearing on matters apocalyptic than R. H. Charles. Few have set themselves more diligently and assiduously to the colossal task of examining the vast and varied literature. And yet, we would even venture to suggest that any gain that may accrue from such a study is often more than counter-balanced by certain limitations in approach and outlook that blur and confuse, where they do not tend to miss altogether, what was distinctive and original in the message of Jesus. Already we have seen with regard to the much discussed Eschatological Discourse, how Charles has been led to overlook certain data which rendered the contention that it is a Jewish Apocalypse christianised, not only dubious, but, I would go the length of saying, untenable. But first, let us give him the attentive hearing he deserves. So far, he says, in the first instance, "from attempting to explain them away or to bring them into harmony with doctrines that in reality make their acceptance impossible, we shall frankly acknowledge their existence, and assign them their full historical value." (p. 310.) With this, specially in the light of the above section, we cannot but agree, - to this extent at least, that we believe Christ did give utterance to such predictive sayings. But the question of interest for us now is, not that he maintains that Jesus said these things, but how such eschatological utterances are to be interpreted. Here is the answer

Charles/

Charles gives: "We must accordingly admit that this expectation of Christ (Parousia within the current generation) was not fulfilled. But the error," he proceeds, "is not material. It is in reality inseparable from all true prophecy. For the latter, so far as relates to fulfilment, is always conditioned by the course of human development. Herein lies the radical difference between Apocalypse and Prophecy. The former determines mechanically the date of consummation of a certain process, irrespective of human conduct, the latter determines only the ultimate certainty of that consummation. - - - Provided with all knowledge that was needful for His vocation, Christ yet confessed that the knowledge of this date had been expressly withheld. (Mark xiii. 32.): "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son but the Father." By His unique and perfect communion with God He possessed an independent and authoritative judgment in things essentially spiritual and religious, but not in other spheres. In the latter he was dependent on the thought and development of His time." (p. 332.)

Now, once more, more particularly as stated by Charles, this is an attractive theory, and is rendered more so, as I have already hinted, in view of the doctrine of the Incarnation, or what is spoken of as the Kenosis. It makes special appeal to the dogmatic mind. Nor would we be so bold as to deny an element of truth in the theory. It was only to be expected that there would be much Judaistic drapery about the teaching of Jesus, but was/

was it altogether drapery? Moreover, it is strange that far from outgrowing those old beliefs, the later teaching becomes even more characteristically Judaistic, at least in appearance. Has this phenomenon no significance? But further, and even more important, scant regard is paid to the more original elements in the eschatological teaching of our Lord. To quote Andrews, where his criticism becomes most effective: "When we read the Gospels carefully, we find that Jesus has blended with the purely eschatological outlook another conception, - the conception of the suffering Servant derived from Deutero-Isaiah. The idea of the Parousia is constantly connected with the Death upon the Cross. The two great strains of thought stand side by side, for instance, in all the New Testament accounts of the Last Supper. The Parousia is rendered possible through the redemptive sacrifice. The blending of Eschatology and Soteriology constitutes the original contribution which Jesus makes to this subject. Nowhere in Jewish literature are the two main lines of thought brought into relation with each other. Jesus was the first to teach that the eschatological dreams can only be realised through suffering and sacrifice." (See Essay.) It is on this, namely, that which was most original, that we must take our stand. It will not do simply to observe the absence of national prejudice or of any political element in Christ's teaching. No, as Dewick truly says, "even if we were to remove from the Jewish Apocalypses all the puerile details, all Pharisaic exclusiveness, and all political worldliness, the result would still/

still be something very different from the eschatology of our Lord. In the latter there are additions as well as omissions." (p. 227.) In short, it is Charles and the school which he represents, that, betrayed by their own theory, fail to give Christ's eschatological utterances their full historical value.

Again, there is the view which regards such sayings as largely, if not wholly, symbolical or figurative in character. Sanday provides us with a fairly representative case. The eschatological utterances he regards as more or less genuine, the only difficulty for him being that the medium is blurred and uncertain. "The general agreement," he writes, "of all our documents makes it certain that our Lord Himself did actually use the eschatological language of our time; but when we ask precisely how far He used it, how far He expressed His innermost thought by it, there must be a margin of uncertainty. It is impossible to say exactly what belongs to the Master and what to the Disciples." (Hibbert Journal, 1911.) But with this caveat he feels that, if only in tendency, we can detect the drift of our Lord's mind. One or two passages will serve to illustrate his position. "Both for our Lord Himself and for the great Apostle, the idea of a Kingdom supernaturally induced and manifested in miracle was being subsumed under the larger idea of a Kingdom that did not cease to be supernaturally induced, though it found its expression in the still small voice of conscience." Or again, "I am inclined to believe that the real coming of the Kingdom - the fact corresponding to it in the field of ultimate realities/

realities - is what we are in the habit of calling the work of the Holy Spirit from Pentecost onwards." In a word, his view would seem to be that Jesus used apocalyptic chiefly, if not solely, to express the significance of His own Person and Mission, specially by way of forecasting a time which was even at hand, when, following upon His sacrifice, there would be an extraordinary outpouring of the Holy Spirit. Once more, we must confess, at least on a superficial glance, that such a theory has a plausible enough look about it. Still, we must walk warily. Leckie pours scorn upon any such prosaic interpretation, and while one cannot but feel that he fails to do justice to it, his words do contain a salutary warning. "One thing, however, is evident; we cannot solve the problem of the Gospel prophecies by the method of so-called 'spiritualising'. It is impossible to accept the view that the apocalyptic element in the Synoptics represents nothing that was really characteristic of Jesus. We cannot agree, for instance, that when He spoke of His Second coming He meant to say that the impression of His life and sacrifice would produce its full effect only after He was gone; or that, when He prophesied the Kingdom, He intended simply to assure us that certain moral and religious principles would prevail." ( The World to Come and Final Destiny, p. 37.) Moreover, our attention may be drawn to the fact that within the Gospels themselves neither the Resurrection nor Pentecost would appear to fit in just as we would like with this view. On the contrary, they are for the most part carefully distinguished, kept/

kept separate. Certain sayings too, such as - "This generation shall not pass away till all these things are fulfilled - solemn utterances like that are difficult, if not impossible to reconcile with any idea of a continuous coming. And when we recollect the numerous injunctions to watchfulness, the foundations of this view, at any rate as it has commonly been expounded, would seem to be anything but secure. Personally, I must confess that I do not regard these objections to be altogether insuperable. I merely wish here, in all fairness to set them forth, if only to guard against a cheap interpretation. In any case, I feel tempted to ask - May not such sayings as "What I say unto you, I say unto all, watch; for in such an hour as ye think not, the Son of man cometh," be intended to warn the disciples against looking for a merely external coming? But while foreshadowed in that last sentence, my chief objection is, that were we to insist upon taking these pictures of the future literally, we would be re-establishing those very conceptions of the Kingdom which from the very beginning Jesus had renounced and rejected. Certainly I do feel the greater difficulty to consist in asking us to believe that Christ, so profoundly spiritual in His whole mode of thinking, should entertain such grossly materialistic pictures of His coming.

But what solution has Professor Andrews, whose scheme we have been largely following, to offer? Observing that the most solemn of these eschatological utterances occur near the end, and, what is more important, appear to have a very intimate connection/

connection with the significance Christ attached to His death, he raises the question, - What led Christ into the realm of Eschatology? The change he attributes to a certain failure, frankly recognised by Jesus. "Gradually it seems to have been borne in upon the mind of Jesus that preaching was too weak a weapon to destroy the vested interests which were ranged against Him, and that the Kingdom could never be established by that means alone. Some more powerful agency was needed to meet the hard hearts of His foes and destroy the evil principles which closed the minds of men against the Gospel. - - - But preaching had failed and something else was needed. That something else must be provided by Himself. There must be a great redemptive act which would inaugurate the triumph of the Kingdom. Now Jesus," he continues, "was limited by His Jewish outlook and the current categories of the day in describing the character of the future triumph. He speaks on the subject out of the depths of the humanity which He had assumed. Keen though His vision was, it could not penetrate through the veil which hides the future from mortal eyes. As a natural consequence, we are bound to admit that He phrased His convictions in the familiar terms and forms of Jewish usage, and in these terms and forms the confident predictions were never realised. No Parousia happened or will happen in the manner in which Jesus foretold it." But while we recognise certain very definite crises, it is exceedingly questionable if the change was so drastic in character as is suggested, if, in fact, for that is what it amounts to, the Cross was/

was more or less an afterthought. (See Mackintosh for an effective criticism - *Immortality and the Future*, pp. 49 - 50.) With full allowance for certain sayings which refuse to be spirited away and therefore constitute the theological bugbear that Christ prophesied what was never fulfilled, any such difficulty to my mind is not nearly so insuperable as that which is involved when we make Jesus' mind a lesser thing than that of any of His followers or exponents. Granted that it is difficult to account for the hope of the primitive Christians on any other supposition than that Jesus had given them ground, is it not equally, if not more likely that what enabled those same primitive Christians to survive their keen, even bitter disappointment, was something in their Lord's words which the Spirit brought to their remembrance and was confirmed in their own spiritual experience? Is it not much more reasonable to suppose that He Himself gave the lead to that profound spiritual interpretation? It is just possible that Jesus may have been indifferent to the mode of His coming, but by entertaining the idea we run the serious risk of dividing the mind of Christ against itself. Otherwise, one has nothing but praise for such a brilliant paper as that of Andrews. His summary, in particular, of the significance of Christ's eschatology for the modern mind leaves little to be desired. "They illustrate," he concludes, "the indestructibility of the Christian Hope which triumphs over all difficulties. They provide a sure foundation and basis for that Hope by resting it on the sacrifice of Christ, and so rescuing it from the suspicion that it is merely a vague and shallow optimism. They/

They imply a transcendental conception of the Risen Christ by portraying Him as Lord of the future, seated at the right hand of God, and swaying the destinies of the human race. And finally they teach us that the Kingdom of God must come from God and cannot be evolved from Man." (p. 94.)

But we cannot afford to leave off there. So to do would be to convey the impression that the interpretation of the mind of Christ in relation to Eschatology is phantasmagorical in character, and to a certain extent, it must be admitted that this is true. Without question there has been a constant temptation on the part of scholars to diverge from the study of eschatology proper, almost to get lost on the many devious paths of Eschatology. Indeed, at times, despite their limitations, the older expositors were much nearer the mind of Christ. As an illustration, I might refer to that much disputed chapter, though we have merely glimpsed the conflict that has raged around it. Surely Farrar is truer when he tells us, "It was the way of Jesus, when some ignorant or irrelevant or inadmissible question was put to Him, to rebuke it not directly but by passing it over, and by substituting for its answer some great moral lesson which was connected with it and could alone make it valuable. Accordingly, the question of the Apostles drew the great Eschatological Discourse - - - of which the four moral key-notes are 'Beware' and 'Watch' and 'Endure' and 'Pray!' " (Ef. Geekie, - Life of Christ II. 442.) One is even glad to find so stout an advocate of the eschatological theory as Professor Burkitt remarking towards/

towards the close of his essay: "For Christians the immediate command was to follow Christ, and we read that when the disciples asked Him about the end of the world His first reply was a warning against paying any heed to theories about it." (Cambridge Biblical Essays, 1909.) In any case, it is along these lines that a certain criticism of all this type of literature emerges. This question has been discussed far too much in the abstract, and in particular as having little or no relation to ethics or the question of human responsibility. Dr. Moffatt touches upon this aspect, when he urges: "The command to pray, Thy Kingdom come, was more than an injunction to breathe a pious sigh for the future. Jesus believed profoundly in the power of prayer to affect even the Will of God in the matter of the coming Kingdom. - - - - The faithful are to wrestle with God for the speedy accomplishment of His purpose; the Fatherly goodness of God and His royal authority forbid prayer becoming a form of dictation or a wild impatient complaint, but they invite the earnest efforts of the faithful to hasten His interposition." (pp. 58-59 - Theology of the Gospels.) The Kingdom then, while ever and only of God, is yet conditional upon the response of Man. It is not simply that there are signs of a gradual evolution, (See Parables of Mustard Seed, Leaven, etc., as also Matt. XXIV. 48; Luke XII. 45; Mark XIII. 35.) but that any such evolution, as is particularly well seen in the Parable of the Sower, or rather the Parable of the Different Soils, is in a very real sense conditional upon the receptivity of men's hearts to the truth of the/

the Gospel. The eschatology of Jesus, as I understand it, is intrinsically ethical. Winstanley tells us that "while the reign of God soon expected would be manifest at a time and in a way known to the Father alone, it is man's part to fit himself for that Divine advent by the realisation of an inward and moral sonship to God in response to the transforming message of Jesus, and following Him in example and service, and by the display Godward and manward of those characteristics demanded as essential for the subjects of the Kingdom." (Jesus and the Future, p. 92.) But the relationship is much more intimate and immediate than that, even while we are indebted to Winstanley for emphasising this aspect throughout his whole volume. Muirhead is much closer to the truth when, referring to the arbitrariness of separating eschatology from ethics, he writes: "The apocalyptic pictures of the glorious coming Kingdom and the evil collapsing world may exist in the imagination, quite apart from any corresponding inner thought regarding the conduct of men, and the appeal to them of the Divine goodness and love. In reality, no such things exist, as the pictures in themselves suggest. They are as unthinkable as, say, an object held in the hand that has only one side. The Kingdom of God has, so to speak, its other side in the motives and conduct of good men; and the collapsing world is quite as much the world made by evil men, as the fate prepared for them." (The Eschatology of Jesus, p. 101.) The truth is that Jesus ultimately combined the two lines of thought which had all along existed side by side in the loftiest Jewish faith/

faith, namely, the eschatological and the ethical or inward. Therein lay, in one sense, His most distinctive and original contribution. Only grasp this point and much of the confusion and difficulty that attaches to a study of the Gospels simply vanishes. We can understand how, on an outburst of faith, Jesus could say, "I saw Satan as lightning fall from heaven," while at another time, as the responsiveness on man's part chilled, He could speak as though the end was far off.

Nevertheless, while that criticism must be borne in mind, constituting in my own opinion a very grievous defect, this protracted controversy with its emphasis upon eschatology pure and simple, has been anything but unimportant in what I conceive to be the ultimate results. There is a good deal in Moffatt's remarks to the effect that "It is more than a mere remark to say that the first thing in the Gospels is their conception of the last things." ( Theology of the Gospels, p. 47.) Properly understood, there is nothing which so restores to us the Christian Gospel in the fulness of its power as does eschatology. True, as I cannot too frequently reiterate, this has been largely disguised. The wood has been lost sight of in the trees. But, on the other hand - and here the times are helping us - there is a growing appreciation of the truths at the heart of apocalypse. It is being recognised and demonstrated that Jesus fulfilled the eschatological hope, specially by His death. And the key to this spiritual interpretation is being sought and found in the greatest of all historical facts, the self/

self-consciousness of Jesus. We are being asked to give His eschatological utterances their full historical value, not the value eschatologists are wont to assign them, but their value for Christ Himself. Such a value is discoverable, not in this or that detail, but in the strong conviction on the part of our Lord that behind the veil of His flesh rent in sacrifice for sin, there opened for humanity a new and glorious career to be witnessed even by the men of that generation. We must give full weight to these facts of His self-consciousness, standing out in clearest relief if only we do not go too near - the stupendous significance He attached to His vocation, and the triumphal reign He as clearly intimated as following immediately upon His sacrifice. This apprehended, I contend, at once modifies or more truly fulfils apocalypse, recharging the old forms with the power and potency of God who ever offers Himself as the Lord and Giver of life, the Author and Finisher of our salvation. It is not simply that the initiative ever rests with God, nor a prognostication of the ultimate triumph of crucified Love, but this deeply experiential fact that the most solemn eschatological utterances convey - the fact of His perpetual coming, Christ's presence with us as the Risen and Ascended One in all the power and grace of His Saviourhood.

T H E F U T U R E .

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In passing finally to our Lord's teaching on the future - Eschatology, as we have seen, has come to be employed in a narrower, more specific sense - to such topics as Immortality, Judgment, and the question of Final Destinies, into which the human mind has ever been only too curious to pry, scholarly works of the type we seek have been all too rare. Certainly we have some very notable works, veritable classics of their kind, e.g. Salmond's "The Christian Doctrine of Immortality," Winstanley's "Jesus and the Future," Leckie's "The World to come and Final Destiny," etc. Still, I think it must be admitted that contributions definitely based on the earnest desire to know what Christ Himself taught about the Future, have been on the whole comparatively rare. Yet on second thoughts this need hardly surprise us, for the more closely one has come to grips with the Mind of Christ at this point, the more hesitant, if not silent, one tends to be. There is room here, if anywhere, for a wise Agnosticism. "A reverent caution and a non-committal attitude," says Winstanley, "seem therefore to be urged upon us by the very difficulty as well as the solemnity of the subject of inquiry upon which we are engaged, and of the practical issues which compel us to shrink alike from undue positiveness and from rash speculation. Often the disposition of Job appears most suitable and we prefer to lay our hand upon our mouth." (p. 4.) In short, it is Jesus' own marked reserve that has made scholars reserved. It would even/

even appear to be the case that the more carefully they have examined Jesus' teaching, the more chary they have been of making any dogmatic pronouncement. Nevertheless, this caution can be and has been, the writer feels, overdone, and is mainly responsible, partly for the indifference manifested towards the eternal issues of life, partly for the fairly prevalent trek by way of Endor. In any case, I am more than convinced that the main outlines of Jesus' teaching, particularly in their practical bearings, are discoverable, and further, are of the weightiest import. As Dewick truly urges, "Our Lord's doctrine of the last things, though it may consist of but a few and familiar truths, is a doctrine of no ordinary dignity and comprehensiveness."

( Primitive Christian Eschatology, p. 231.) And if we remain disappointed at the apparent meagreness of the data, may we not rest assured that "the Wisdom of the Great Teacher and His Love for the Disciples would not have permitted Him to withhold from us any knowledge which would be really for our benefit?" (Caven.) Certainly I do maintain that, while it may not be possible to extract a systematic, logical, completely harmonious doctrine from our Lord's teaching, some definite principles may be made out, and a substantial, authoritative, experiential basis provided for belief in a Future Life - that 'sure word' for which Plato, despite all his arguments for Immortality, longed and prayed.

For a standard, and in some respects, when viewed in its setting, a fearless book, there is Principal Selmond's monumental and masterly work. However much it requires to be modified as

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a result of subsequent inquiry, it is destined to remain, if only by laying the foundations of more thorough research in this region, one of the greatest contributions we possess on this subject.

In substantiation of his firm grasp of our Lord's teaching, I might instance these words: "He passes by all theoretical questions regarding the soul's endlessness. He gives no proof of the certainty of a future existence; He presupposes that existence. He does not speak of Immortality, but rather of Life, as man's destiny. He dwells upon the broad truths, the foundations of hope, the certainties which are contained in man's relation to God the Father, the new birth, the union with Himself. He communicates His doctrine of the Future neither in the way of reasoned statements nor as something which can be taken apart from other truths, but by unfolding the issues of that Divine Kingdom, the expectation of which had been the strength of the Old Testament hope." (p. 296.) His vision is never blurred; he notes the profound difference between our Lord's and contemporaneous teaching. He would have us perceive how there is nothing gross or fantastic about the former, would have us appreciate the moral and spiritual appeal latent in the simple but powerful imagery. All which observances may seem trite, but not so when we realise that a certain dulling of the vision, a kind of colour blindness to the more original elements has frequently resulted from pouring over apocalyptic literature. It is in this respect, as also in his abiding faithfulness to the records, that the value of the/  
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the book, from our point of view, largely consists. An Intermediate State, for instance, often appears to be a logical necessity of our thought, but he would point out that, while such a speculation is perfectly legitimate in its own way, it has little or no basis in the words of Jesus. His words, he would contend, betray none of the speculations of later Judaism as to what transpired between Death and Resurrection. In particular, he would strenuously insist that finality does seem to attach itself to the issues of this life. "It cannot be said" - these are his words - "that our Lord's own teaching favours the doctrine of a terminable penalty or of a final recovery of all sinners. On the contrary, it is in His teaching that we find the most absolute and unambiguous statements of the Future Life which the New Testament offers." (p. 385.)

Nevertheless, it is just here that criticism has for the most part fastened. Thus Charles, in his "Eschatology" (See also Enc. Biblica) finds himself compelled to enter dissent. Salmond, for example, had considered the moot question as to whether all or only some are raised as foreclosed on the ground that Judgment implied a general resurrection. But Charles could point out that no such inference need necessarily be drawn. In the Book of Jubilees, he explains, there is a final Judgment, but no resurrection of the body at Judgment, and in the Eth. En. (91-104) there is likewise a final Judgment but only a resurrection of the spirits of the righteous. But where he launches his most/

most powerful criticism is in connection with the Eternity of the Lost. While frankly recognising the awful nature of the punishment to which the wicked render themselves liable, he considers that this is far from being the last word. We must bear in mind - a point on which we find him ever insisting - the survival of Judaistic elements in Christianity. "That certain Judaistic conceptions of a mechanical and unethical character have passed into the New Testament must be recognised. But since these possess no organic relation to the fundamental doctrines of Christ, and indeed at times betray a character wholly irreconcilable therewith, they have naturally no true rationale in Christianity. In Christianity there is a survival of alien Judaistic elements just as in the Hebrew religion there were for centuries large survivals of Semitic heathenism - - - -. As an instance of such survivals we may adduce the generally accepted doctrine of Hades, which is truly Judaistic. Just as the Hebrew view of Sheol, which was essentially heathen, gave way to the Judaistic view, which was partially moral, so this in turn must yield to the fully moralised and Christian conception of Hades as a place not of mechanical fixity of character, but of moral movement and progress in the direction either of light or darkness. The doctrine of eternal damnation also is a Judaistic survival of a still more grossly immoral character." (Eschatology, pp. 310 -311.)

Now, such contentions can scarcely be gainsaid. Moreover, it is the omission of any reference to Fatherhood that to a large/

large extent vitiates Salmond's work. But on the other hand, Charles is on much more sandy ground when he seeks detailed confirmation in such passages as Luke XII. 47 - 48 etc., even though they do point to degrees of guilt. Further, it is difficult to see how a man who has made the great refusal here will, short of compulsion, which is impossible, change his mind there. Even so stout an advocate of Universalism as Farrar is found to admit as much. "I cannot tell whether some souls may not resist God for ever, and therefore may not be for ever shut out from His presence, and I believe that to be without God is 'hell'; and that in this sense there is a hell beyond the grave; and that for any soul to fall even for a time into this condition, though it be through its own hardened impenitence and resistance of God's grace, is a very awful and terrible prospect; and that in this sense there may<sup>be</sup> for some souls an endless hell." (Mercy and Judgment, p. 485.)

Thus were the lists set anew, though even already within our period preliminary contests may be said to have been proceeding. (See Farrar's "Eternal Hope" and "Mercy and Judgment"; Pusey's "What is of Faith as to Everlasting Punishment?"; Davidson's "Doctrine of the Last Things"; White's "Life in Christ"; Chambers' "Our Life after Death", etc.) But for a very definite reason to which we will come shortly, I do not intend to follow out this controversy in detail. I wish simply to indicate that within our period, though with important modifications in each case, the three more or less traditional answers to/

to the issues raised above, namely Everlasting Evil and Hell, Annihilationism or conditional Immortality and Universalism, have maintained themselves.

First, as to Everlasting Evil or Hell. While few can be found to-day to espouse the literal interpretation, not the least noticeable feature has been a marked, and it would seem, growing tendency to redirect attention to this solemn aspect of our Lord's teaching. In fact, the terms are so abundant and of such a nature as of themselves to compel attention, e.g. 'everlasting fire;' 'Gehenna;' 'the Gehenna of fire;' 'the furnace of fire;' 'the outer darkness;' 'weeping and gnashing of teeth;' 'this place of torment,' etc. It is not sufficient, we are constantly being told, to dismiss such terms as merely figurative and symbolical. The fact that the literal interpretation is largely ruled out in the light of our knowledge of contemporary thought does not rob them of their dire significance. Thus Swete would warn us: "But if we refuse to dogmatise on this awful subject of future punishments, let us not in our teaching minimise the seriousness of Christ's words upon it. If we may not add to His words, neither may we take away; and it is particularly necessary at the present time to guard against the latter temptation, because there is a very general and dangerous tendency to belittle sin and the consequence of sin. And it is of the very essence of Christ's teaching, without which His life and death would be meaningless, to represent sin as the greatest misery which man can suffer; and that except it is repented of and/

and forgiven, the misery of the sinner in the world to come must be as much greater than his present misery, as the spiritual and eternal is greater than the temporal and material." ( The Parables of the Kingdom, p. 195.) Glover, too, sounds the same note of warning in a fine chapter entitled "A Lost Article of Faith" in "The Pilgrim." Speaking of the inconsequent and fundamentally immoral affair that some people make of God's world, with the amiable non-entity of their imagination in charge of it, who will stand anything, whose laws work off and on, and who has so general a benevolence for right and wrong that he does not notice any particular difference between them, he says, "It is worth while to remark that Jesus has no responsibility for this trivial treatment of evil - none." (p. 210.) And these are only two of many examples which one might cite by way of evidence. Certain it is that the impression we cannot but be left with on any fair reading is, that, had the fate of the impenitent not been a very frightful one, Jesus could not have spoken of it as He did. "Good were it," he once exclaimed, "for that man had he never been born." (Mk. XIV. 21.)

What that fate may be, it is impossible to state. Leckie, I feel, comes closest to the mind of our Lord when he refers to it in terms that suggest, not what man might suffer, but what man might lose, some dread, it may be, irreparable loss. "If we cannot deduce dogmatic results, He did employ the symbol of everlasting fire; and we can see that it was fitted to express, in/

in a general way, an aspect of His mind. It represented, for instance, that intense moral indignation and implacable enmity which was so marked a feature of His attitude to certain sins, such as pretence, cruelty, treachery, and suppression of the weak. It embodied, also, His belief in future Judgment, and the retributive wrath of God. But chiefly, perhaps, it expressed His sense of the pity and terror of spiritual loss. He referred often to that which was lost as the most sad and tragic of all things in His eyes, and in the sight of God and of His angels. He thought more of what men might lose than of what they might suffer. That they should miss the good of life and fail of the Kingdom was a possibility that had for Him every attribute of dread and sorrow. An existence without the spirit of love and without communion with God was, to His mind, death, perdition, and Gehenna." ( The World to Come and Final Destinies, pp. 114-115.)

Now it has been this very difficulty of defining what the fate of the wicked ultimately is, together with the truth underlying Universalism, that has for the most part led to the theory of Annihilationism or conditional Immortality. It is really an attempt at mediation between the other two. In fact, it seems to be an easy way out of the difficulty. Put briefly, though it is multiform in expression, the theory amounts to this, that "the rebellious soul, grown at last impervious to Love, or having by its own actions robbed itself of the power of responding to Love, drifts away into outer darkness, is extinguished in the night of nothingness/

nothingness, is broken up and dissipated through the Universe, ceases to be a soul, perishes in the second death." (Prof. J. A. Robertson - Concerning the Soul, p. 194.) Death, that is, sooner or later is the fate of the impenitent soul.

Now, at least to outward appearance, this is an attractive theory, there being considerable force in many of the more general arguments brought forward in its favour, notably the contention that it is difficult to see the utility of keeping a being in existence merely to sin and to suffer. Not only so, but within our own day, it is held by several of the very finest and deeply religious minds. "The soul in its highest sense," wrote Henry Drummond, "is a vast capacity for God - - - but without God, it shrinks and shrivels until every vestige of the Divine is gone, and God's image is left without God's spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side and cumbers nature like a rotten branch." But not to go beyond our own generation, we find Principal Jacks arguing against the idea that we are by nature immortal. "I would not say that any of us can claim immortality as our birthright, as something to which we are entitled, no matter what use we make of our lives. But I do think that our human personalities are capable of acquiring a value which a just universe would not suffer to be extinguished. I look upon Immortality then, rather as a prize to be won, than as a birthright given for nothing. And this, if you will look into the matter, is the doctrine of the

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New Testament. In the New Testament we are immortal in so far as we become the sons and heirs of the Immortal God. But none of the writers there represent sonship and heirship to God as a condition into which we are naturally born. The position of sons is one that we have to win, and our Immortality follows from that." ( Living Universe, pp. 104-105.) Or, once more, to take the case of Professor J. Y. Simpson whose views are for the most part expounded in "Man and the Attainment of Immortality." He, too, holds strongly to the tenet that the soul is not an indestructible entity that comes into being at our birth; rather, he would argue, is the soul to be described, albeit clumsily, as 'immortable.' We are potentially immortal. In his own blunt but straightforward words, "it becomes increasingly impossible to believe that the creation of immortal souls should be contingent upon the passage of lustful, German soldiery through French and Belgian villages." (pp. 232-233.) "Dare any man," comments the author of 'Life Changers ' upon that last sentence, "protest his faith that Immortality is the issue of such brutality, that eternal life is the consequence of such sin? Is it not more rational to believe that children born of such unholy unions begin their existence as creatures of the animal man, and that their relation to God can be established only by a subsequent desire on their part for spiritual life? In other words, is Immortality conceivable as an unconditional and wholesale consequence of a purely animal act? Is it not more reasonable to suppose that survival here is also a case of survival of the fittest, /

fittest, and that a man who lives like a beast, caring nothing for the invisible values, neither wanting God nor respecting what are declared to be His laws, will experience no survival of personality, and must face the same death as that which befalls animal, bird, fish, insect." (pp. 174-175.) Such writers moreover contend that in this presentation of the alternatives Life and Death we have the modern equivalent of what was formerly described under the categories Heaven and Hell. Yet, however plausible, this view will hardly bear more careful scrutiny. Particularly as stated by White, in his "Life in Christ", it becomes wrapped up in the most extraordinary inconsistencies. For instance, it is part of this theory, when we inquire into it, that the wicked are not even annihilated at the day of Judgment, far less at actual death, but live on in suffering for an indefinitely prolonged time as a punishment for their offences, the greatest sinners suffering most severely. But an obvious criticism at once suggests itself. Death, or better, destruction, when it did come, supposed on this theory to be the dread fate of the impenitent, would rather be the merciful termination of the man's sufferings. The theory is simply full of such inward contradictions. Yet we are not concerned with them; what does concern us is its appeal to Scripture, for the support it finds there is more apparent than real. Orr's words remain true - "The crowning objection to this theory - so far as proof from Scripture is concerned - is that <sup>in</sup> its use of the words 'Life' and 'Death', it misses the true significance of these Bible/

Bible terms. Life is not, in Scripture usage, simple existence; Death is not simple non-existence, but separation from true and complete life. Life, in short, is, in its Scripture sense, a word with a moral and spiritual connotation; a person may not possess it and yet continue to exist." ( The Christian View of God and the World, p. 393.)

Universalism too has had its advocates. Personally I often feel that no theory in its ultimate intention is less understood, and that we frequently fail to do justice to the truth at its heart. There must be some final harmony throughout the Universe of Bliss. As Paul said, "Christ must reign until He hath put all His enemies under His feet." (I Cor. XV. 25.) But as commonly taught and thought of, it is presented in much simpler, even more popular form, namely, that sometime, perhaps after a lapse of aeons, the sinful soul will be saved at last. In other words, the advocates of this theory maintain that all prodigal sons and daughters will yet by God's grace be brought home, that in the end the Divine Family circle will be complete.

Universalism is based, not so much on anything Jesus actually said as on the character of God which He revealed. The arguments on which it rests usually run along these lines. The God and Father of our Lord Jesus Christ is revealed to us as a God who is Love. Then, "since this is so," urges Winterbotham, "it must surely be the merest pedantry to affect to ignore it when we discuss the destiny of the lost. In speaking of the lost, we are speaking of lost children, and of what they will endure by the Will/

Will of their Father in Heaven. It is little better than a blasphemy to suggest that God can ever forget one of His own children whom He has called into existence, whom He has pursued so many years with a Divine love and patience. Imagine the earthly Father that could do this thing! For a long time he has kept his heart and his door open to this prodigal son; he has sent him messages of love and kindness; he has exhausted all methods to win him back. And then the son is cast into a dungeon without hope of release. 'I shall forget him', says the Father; 'and henceforth he eats and drinks and is merry, and not a thought of the unhappy sufferer troubles his enjoyment by day, his rest by night. Can anyone believe that the love of God is so poor a thing as this, so much below the level of human love? - - - - - Essentially and unchangeably", he concludes, "He must be as much 'love' towards the lowest soul in hell as towards the highest soul in heaven - and that for ever, since there can be no variation with Him, neither shadow that is cast by turning." ( Excursus III. on the Destiny of the Lost.) Yet, apart from the whole subject being complicated by the dread gift of free will, nothing so belittles life, robs<sup>it</sup> of its tremendous seriousness, reduces it, to recall Simpson's phrase, "to the level of a Marionette show" as the amiable outlook of Universalism. Even Leckie, for all his strenuous advocacy of the theory in question, admits as much when he writes: "The moral universe is like a country which does not inflict on the criminal either death or penal servitude for life. In the moral adventure of this mortal state, /

state, men are like climbers with a life-line round their waist; they may fall far and deep, but they cannot crash to destruction at the foot of the precipice and they are sure to be brought to safety again. They are like gamblers who cannot stake or lose their all, or like swimmers in shallow water who know that they cannot drown." ( The World to Come and Final Destinies, p. 288.)

Indeed, what Leckie is most anxious to safeguard is the ulterior truths lying behind or embedded in the more popular presentation of this theory. "Whatever we may think of Universalistic teaching, in the rigour of its dogmatic form, we must gladly admit that it stands for a priceless element in our religion - for the assurance that truth is stronger than error, good than evil, light than darkness; and that God has a purpose of redemption in His Son which exceeds in sweep and depth and beauty, all that we have ever dreamed. Christian faith in all ages has cherished a secret hope, richer and more tender than it has been able to express, and has always been the prophet of the victory of God. The things that finally abide in the light of the face of Christ are not fear and pain and death, but faith and hope and love. And God is able to do exceeding abundantly above all that we are able either to ask or to think." (p. 290.) But the point for us to realise is, that, so far as the recorded utterances of Jesus are concerned, we have not sufficient material to warrant any real argument for the Larger Hope. It must remain a grand 'Perhaps' on which we dare not stake our souls. The will to repent may not be ours, out there beyond the Shadows.

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Yet with all due deference to such writers, and in thorough appreciation of their labours, it has always seemed to me that here again the teaching of Jesus has been deprived of the force of its primary and immediate appeal. Gilbert was right when he drew our attention to the fact that "there is no passage in which Jesus treats Messianic rewards and punishments for their own sake. They are subordinated to some thought of immediate practical import. Jesus refers to the future, not to satisfy any speculative interest, but solely to promote righteousness." (The Revelation of Jesus, p. 347.) To take hell, in illustration. Surely we ought to lay the emphasis where our Lord sought ever to lay it, namely, on the ethical conditions of heart and life which lead there. But how seldom has this been so much as recognised! In any case we are undoubtedly closer to the mind of Christ when we remind ourselves of those sins which, persisted in and unrepented of, would appear to disqualify for entrance into the Kingdom. If we might venture to specify here, one might refer in this connection to the sin of hypocrisy, (Matt. VII. 21, 23); the sin of denial (Matt. X. 23; Luke IX. 21); the sin of selfishness (Luke XVI. 19 f.); the sin of uselessness, of the failure to be of service (Matt. XXV. 1 f.) and the sin of pride (Matt. XVIII. 3 f.). We simply cannot understand Jesus' teaching on the last things apart from His moral teaching. Indeed, it is this feature which marks it off from contemporaneous teaching about the future. And what is true of Final Destinies is even more so of the great certainties that are embedded in His teaching, the Resurrection and/

and the Judgment. The survival of personal consciousness and identity is without doubt an unquestioned postulate of the Mind of Jesus. But while this may be obvious to scholars, my point is that this assurance is buried to such an extent beneath controversies as to this and that other detail as to remain hidden for the vast majority. We take for granted that our people know what we mean by the Fatherhood of God. But do they? So here, we assume that they are conversant with those elementary but basal truths. Not to speak of more general arguments, how many, for instance, have clear apprehension of the nature of that crushing reply on the part of our Lord, what time the Sadducees approached Him with their sceptical question, of that most effective, if Rabbinic line of argument which, when we think it out, laid the foundation of a surer, more experiential hope in the idea of a living, loving God who entered into fellowship with men? For the man who through Christ has entered into such a fellowship with the Father, death is simply unthinkable. Or from that answer, particularly from the clause - "Ye know not the power of God" - how many have learned to leave the mode of persisting identity and all such similar questions as to 'the where and when' to God, content to rest in the assurance that we can never pass beyond the bounds of His care and love? The same applies to the Judgment. Nothing again would seem to be so certain, if only we would stand back from the Gospel, than the fact that each man's life - his thoughts, words, acts, - will be judged and sentence ultimately passed thereon. But, here

again/

again, endless disputes as to the 'when and where' have had the effect of blinding men to that reality. Some would place the scene of Judgment here, in the idea of a moral Universe where the worm dies not and the fire is not quenched, would erect the great white throne in our very midst, nay, even in our very heart; others, at the moment of death; others still, in the dim and distant future: but, while we must allow an element of truth in all these views, - indeed, the ultimate truth would seem to lie in their combination - in the light of Jesus' teaching, we must admit that it is impessible to arrive at any certainty. But to give a more pointed illustration of what I mean, round the Parable of Judgment (Matt. XXIV.) controversy has raged furiously as to the subjects of that Scene, as to whether they were Christians or heathen, etc., but the result has not served to bring out what would appear to be the original intention of the Parable, namely, that there is simply no Hell, like the selfish heart. Men are already separating themselves out. After all, there will really be no question set in the final examination paper that has not been set a thousand times in our daily lives.

Accordingly, it is with those manifest defects in view that we welcome such works as those of Dewick, Winstanley and Mackintosh. In the latter's brief but sound chapter on the Eschatology of Jesus - any brevity being more than compensated by the essential accuracy in apprehending this aspect of the mind of Christ - we are indeed made to feel that "God is here and men now live before Him for issues of eternal moment." (Immortality and the/

the Future, p. 58.) All three writers have a thorough grip of that which was most vital in His thought, of the fundamental verities, while at the same time, what I particularly wish to urge, they are peculiarly alive to the intimacy which obtained between Christ's Eschatology and His moral teaching. We are made aware of the urgency, the moral and spiritual potency of this teaching on the lips of our Lord. Dewick strikes the right note when he observes how in the Apocalypses the great dividing line was between this world and the next, but how in Christ's teaching the division is rather between those who accept and those who reject the great principle upon which the Kingdom of God is founded. Thus we awake to the applicability of this teaching to ourselves here and now, not merely in some dim and remote future. We even grow strangely conscious, as we look around us, of the fact that there is no outer darkness like that which is cast by selfishness, when we shut out, as it were, the sunshine of the Love of God the Father.

To strive therefore to realise the life of Sonship, the filial life that can only be born and nourished in Christ - that must henceforth be our aim, not the peering into mysteries which lie outwith and beyond our experience. "Waste not," urged Farrar, "the precious opportunities of life in idle wonderment, but strive." Such a counsel is infinitely truer to the mind of Christ, preserving as it does that note of urgency which pervades His teaching. Life is not a mean and grovelling thing, to be struggled and shovelled through anyhow, but a gracious privilege and glorious opportunity, shot through with Divine purposefulness, Fatherly/

Fatherly ends in us of incalculable moment. And if, we might add, into this process there came one who revealed this Purpose and generates the power whereby we may attain to our true and proper destiny,"how shall we escape, if we neglect so great salvation?"

C O N C L U S I O N .

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It was of the young artist Robert Louis Stevenson wrote: "He first plays with his material as a child plays with his kaleidoscope; and he is already in a second stage when he begins to use his pretty counters for the end of representation. In that he must pause long and toil faithfully; that is his apprenticeship - - - - . But the time comes when a man should cease prelusory gymnastics, stand up, put violence upon his will, and for better or for worse begin the business of creation." I shall not attempt any creative work, though the need for some such comprehensive volume is clamant. Even though I may have appeared to have played long enough with the material, I shall simply content myself by endeavouring to set forth in conclusion what I consider to be the net gains for faith and life, specially in their practical bearing, of all this inquiry into the Mind of Christ.

The earthquake at Krakatoa was supposed by scientists to have been the cause of the brilliant sunsets of the years 1883-4. Perhaps no happier figure, when we think it out, could be found whereby to demonstrate in general what has transpired during the past half century and more in the realm of theology. In any case it is anything but a far-fetched idea to compare historical criticism, the tremors of which are still felt, in some quarters with the gravest apprehension, to such seismic disturbance. The monumental piles of the older theology have been/

been shaken to their foundations, and woe be to any structure, however massive or even beautiful, that is not founded on the solid rock of the self-consciousness of Jesus Christ! For the one certainty that remains steadfast, unshakeable, immovable, is Christ. As John Stewart Mill said: "Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been super-added by the traditions of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His followers, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imaging the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source." (Essays on Religion, 253-254.) Yet we know that these words of the philosopher only touch the fringe. The great irreducible, historic fact is the self-consciousness of Jesus Christ. But what I am thinking of in particular, in the light of the above figure, is, that/

that for anyone who has sought to traverse the literature as we have done, there can be little or no question but that the revelation made in Jesus Christ shines with increasing brilliance, betokening, I venture to suggest, a fairer, more glorious day in the history of the race. Never, I am convinced, not even at the Reformation period, was the Gospel, if within limited circles, better or more adequately understood.

True, this fact is largely disguised, if not vitiated, by the partial, at times extremely one-sided treatment, the message of Jesus frequently receives at the hands of individual scholars. They view it, as it were, each through his own little tiny bit of coloured glass in the form of some pet theory. The tendency, as we have seen all along, is to abstract certain aspects of the Gospel of Jesus, often in most arbitrary fashion, and thereby to miss the full glory and beauty and power. We are beset indeed by theological departmentalism and need a vision of the Kingdom as clear and compelling as to break the spell of lesser loyalties.

One thing is clear enough, however much we may have neglected the prophetic aspect of His work, Jesus is more than the Master-Teacher. While perfectly true, so to conceive of Him in nowise exhausts the significance of Jesus; on the contrary, where the idea is emphasised, it may prove not merely misleading, but positively dangerous and disastrous. Teacher, He certainly was, - the greatest teacher the world has ever known. It is, it must be freely admitted, as the Teacher that Jesus ever confronts us as we open our Gospels. It needed the Cross to name Him 'Saviour';  
it/

it required Pentecost, some definite proof and guarantee of His investiture at God's right hand, to call Him 'Lord,' i.e. in any other sense than 'Sir.' In the actual course of His ministry only once it would seem, what time Peter made his remarkable confession at Caesarea Philippi, was He hailed as the Messiah, Christ, and even then this heavenly glimmer was almost instantly dimmed, if not extinguished, in an obdurate, gross misunderstanding. 'Teacher' was the favourite name men had for Him; nor, let it be clearly understood, was the appellation restricted to His disciples or intimates. To take a few examples at random:- "Teacher," asked Judas, "is it I?" We have Christ's own emphatic declaration - "One is your teacher." The silence of the Garden is broken by Mary's instinctive cry, "Rabboni, Rabboni." Outside the circles of His friends, we find exactly the same thing. "Teacher" said the disappointed brother, who appears to have been done out of his fair share of his father's estate, "speak to my brother that he divide the inheritance with me." More remarkable still, is the frequency with which even His enemies employed the title. Listen to them as, "with undulatory approach and serpentine ensalivation," they seek to get Him into trouble with Rome, - "Teacher, we know that thou art true and teachest the way of God in truth - - - ; or, as the Sadducees tried to pour ridicule on the verity of immortality by the obviously supposititious case of a woman who had no fewer than seven husbands, - - "Teacher, Moses said, if a man die - - - ; or, once more, when a lawyer of more open mind asked, - "Teacher, which/

which is the greatest commandment of the law?" "I was daily"- these are His own words, "in the Temple, teaching." (Mk.XIV.49.) By universal acknowledgment therefore, Jesus was Master, Rabbi, Teacher. Indeed, if we may digress for a moment, with our practical aim in mind, there is much to be learned even from His very method. We never find Him speaking of the 'summum bonum', always of the 'pearl of great price'. There were no freezing immunities about His preaching. His talk, for talk it was, moved along the lines of humanity, 'near the bosoms and businesses of men.' His whole theology, in fact, as one writer has remarked, may be described as the transfiguration of the family. "God is a Father, man is His child; and from the Father to the child is conveyed the precious message of paternal love."

(Speer, The Principles of Jesus, p.80.) (Cf. Watson - The Mind of the Master, Chap. III. p. 56) Our Lord was really a child all His days, and His religion in essence but the exaltation of the spirit of a little child. Yet to return upon our main line, as we examine this aspect of His activity, we become aware that He Himself assigned an abiding significance to His words. Had He not the audacity to say? - "Heaven and earth shall pass away; but my words shall not pass away!" (Mk. XIII. 31.) "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory and in His Father's and of the holy angels." (Luke IX. 26.)

Or even more apropos, as bearing upon the practical question:- "Whosoever cometh to Me and heareth My sayings and doeth them,

I will show you to whom he is like; he is like a man who built an house and digged deep and laid the foundation on a rock - - - ." (Luke VI. 46-49.) His words were no ordinary words. They are best likened to seeds; they were calculated to germinate, if only they could find lodgment in men's hearts. As Dr. D'Arcy puts it, "the words of Jesus - First, by whatever process the Gospels reached their present form, whether, that is, the evangelists made use of materials already existing, or depended upon a body of oral tradition, or were supernaturally guided in the writing of every word, the fact remains that the words of our Lord shine by their own light, they carry with them their own credentials. There are no other words like them anywhere. Like the person who uttered them, they are unique. They are simple yet profound, calm yet intense, mild yet terrible. They have a peculiar force which expresses authority. They do not persuade or entreat or reason with the hearer; they penetrate, they convict, they reveal. The charm and wonder of them are as fresh to-day, for the unlearned as for the learned, as when the people were astonished at His doctrine." (Ruling Ideas of our Lord, Introd. XII.) But precious and powerful as are the words of Jesus, if our study has shown us anything as we have entered into its spirit, it is that He Himself is greater than all His utterances. His own words to witness, a greater blessing comes by Him than even by all His wonderful teaching, namely, that Divine life which we may enter into and enjoy through communion with Him. Jesus remains pre-eminently the/

the Saviour and Redeemer.

But, having made that point manifest, we do not, cannot, understand His Saviourhood, the process of redemption, its methods, its extent, above all, its one and only purpose, and for that matter justification, save in the light of that same teaching. It is here especially that a real advance has been made. I am reminded, as I write, of the old Scots woman with a fastidious taste for theology, who is reported to have said that she did not care much for the ethical discourses of Jesus, because there was too much morality in them. By that remark, of course, she meant that they seemed to attach salvation to works in a way repudiated by the Westminster Confession. That apart, though it is a significant enough attitude, and, let it be added, reflection upon our theology, the old so-called evangelicalism has received its death blow. That, let us remind ourselves, concerned itself with what was spoken of as the 'Gospel offer.' It might not be held so crudely in theological circles, but as preached and expounded it amounted, in effect, to a belief that a way of escape, an exit, we might almost say, from the Gehenna of fire, had been provided by God 'through the blood of Jesus.' Here there was no question of present deliverance from sin, emancipation from the bondage or thralldom of evil; the salvation thought of was almost exclusively futuristic, and in no-wise to be conceived as bearing in any vital way on a man's life and conduct. Any suggestion of such a relation was looked upon with the utmost suspicion. On this view/

view, a man might continue to be ungrateful, unloving, dishonest and unrighteous, and still regard himself with smug complacency, on the strength of his credulity which he took to be faith, as saved. The substance of this belief has only to be put down in black and white to repel us. It is as ridiculous and abhorrent as it is unmoral - a monstrous perversion, where it is not made a deliberate evasion, of Gospel truth. Surely if Jesus solemnly declared that no defilement of a ceremonial kind can make a man unclean in the sight of God, the converse holds true! It is only ~~and~~ natural and reasonable to expect that He would entertain with equal force and conviction that no external act of any kind can do anything towards cleansing man of the evil of his nature. Would a redemption of such a mechanical nature satisfy ourselves? It may be that to-day there are few who, in theory at least, hold any such view, but in practice it is far otherwise. It cannot be denied that the faith of myriads is barren, sterile. In any case, if there is one thing our inquiry has exposed at every turn, it is the unsatisfactoriness, inadequateness, untenableness of this position. It has been demonstrated that the Gospel of Jesus is not to be confined and restricted to 'salvation' as commonly understood, or even to 'justification by faith' as frequently interpreted in Protestant religion, but, as truer to the mind of Christ, to be more closely, intimately, integrally, related to the Kingdom. The Gospel, in short, is the Gospel of the Kingdom. Not, let us hasten to add, but what scholars are aware of the vital truths underlying/

underlying the older 'orthodox' view, can even appreciate to some extent the crass conservatism of the stand many of the older theologians took in order to conserve that which was most fundamental in the Gospel of the Kingdom! - only, with truer perception and in greater faithfulness to the message of Jesus they have seen that salvation was but a means to an end. What the theologians of a former generation in large measure failed to realise was that God's Fatherly purpose of redemption in and through Christ was to restore the lost order, to establish the Kingdom, to bring us one and all under the beneficent and bountiful and beautiful sway of Love. That, nothing else, nothing less, was the ultimate end and object of the Atonement. "The evangelical presentation of the Gospel," writes Campbell Morgan, - and I cite him because it will be acknowledged that he is possessed of one of the finest, truly evangelical minds of our day and generation - "has led some astray from this and has made them unmindful of it. The first purpose, the ultimate purpose, the passion of His heart was the establishment of the law of God, and the creation in men of a character of holiness which should issue in a conduct of righteousness. The ultimate purpose of the mission of Christ is thus revealed to be ethical; and that according to this word of Jesus, and the whole of His teaching harmonises with it, He did not come into this world to excuse men who are moral failures." (Teaching of Christ, pp.158-9.) The older theologians were thus under a total misapprehension of the true nature and extent of salvation. They did not give/

give it the moral and spiritual content it had for Jesus Himself, viz: the good life lived in God, love and charity to others, and a life of gracious sacrifice, God's Fatherly character in very truth working itself out in His children. Despite their emphasis on the Cross, forgiveness for them meant God's free pardon and stopped there, not the restoration of that vital relationship to God in which sin is put away, negatived, becomes impossible. They failed, in short, to give the Cross its full significance as a cleansing, restorative, life-giving stream freely available for each and all of us here and now.

On the other hand, let me repeat, and as I have above adumbrated, scholars have not been blind to the great truth lying at the heart of the more traditional view. True, at first, as was only natural, almost excusable in the historical circumstances, the tendency was to regard the Kingdom simply as a society of men wherein God's will was made supreme, or as a Divine family where God was Father, realisable if only men would conduct themselves properly as His sons and, in particular, as they behaved themselves in their relations with one another. The Cross was for the most part but an illustration of the spirit that should inform this great brotherhood. In other words, little or no account was taken of the redemptive factor, that power which alone was sufficient to introduce and sustain such a Kingdom. The Kingdom was simply a commonwealth based on Christ's ethical doctrine of love. Hence arose on the other side a strong and persistent suspicion that the Kingdom was anti-evangelical/

anti-evangelical. But - and that was my sole purpose in and justification for dwelling at such seemingly inordinate length on certain books on the Kingdom, as also in seeking to estimate aright the eschatological utterances of Jesus - such a view of the Kingdom, while it makes strong appeal to many, who, imagining that God can only work indirectly and by the agency of men, dismiss any idea of Divine interference, has been shown to be even more one-sided and certainly not the Gospel of the Kingdom Jesus preached and inaugurated with power. The greatest advance therefore to my mind has been the proof that has been slowly but surely led to the effect that the Kingdom, the teaching of Jesus Himself being witness, is thoroughly evangelical. The Kingdom in its essence is but the Cross in universal action, Love Divine's way of disarming the hostility of men. Or, viewing it the other way, as Bennett writes: "The Cross of Jesus is the greatest affirmation in the New Testament of the Kingdom of God. It exhibits, in the highest form that we have ever seen, the Life and Love of the Kingdom offering the uttermost to restore men to the fellowship of God. In the sacrifice of Jesus, in the perfect unselfishness and magnanimity of it; in the offering of One who bore no resentment against those who drove Him to death, but rather went down into death for the sins of others, so that His spirit might rise victorious in a thousand hearts, we have the greatest manifestation of the Kingdom of God, the most potent entrance of the life of God into the soul of the race/

race that we have ever witnessed. Here indeed the beloved community finds its soul; here it discovers the dynamic of all its future enterprise. The Cross of Christ then, is the power of the Kingdom, and it is wrong to separate what God has joined together." (Realm of God, p. 109.) In the Cross of Calvary then, there was laid the foundation stone of that Kingdom which triumphs by defeat, or better, in that gracious act there was inaugurated that Reign of redeeming, sanctifying Love. Such a Kingdom, such Love, manifests itself now, primarily at least, as Spirit. It is as this Spirit is permitted to have free access to our hearts, as this Spirit of the Crucified but now Risen and Victorious One possesses our lives, that the Kingdom comes and we are properly redeemed. It is only as we are begotten and nourished of this Spirit that we are truly saved and sanctified. Any other conception of Christianity than as a force that takes and makes us all that God means us to be, a power that saves men into the mind and attitude of Jesus through and through, robs it of its salt. May it not be that we have here the reason for Christianity as commonly expounded being trampled upon and beaten under foot to-day?

It can thus be seen that in all our preaching and teaching the Cross must remain central, fundamental, fontal. After all, how else is the Kingdom set up in a man's life save along the lines of Paul's truly redemptive experience, his 'confessio fidei,' we might call it? - "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: And the/

the life which I now live I live by the faith of the Son of God who loved me and gave Himself for me." (Gal. II. 20.) How else is it established than by way of the Cross believed in, letting it lay hold on us so that it becomes the dominating principle of our individual lives? The Kingdom comes in no other way, neither to the individual nor to society at large. To take a practical example here of what I mean by a Victory of the Cross, we have Dr. Donald Fraser telling us that he had lived among a people bred to war, whose only skill was in slaying and enslaving. "To them you sent Christ's evangel. They did not welcome it; they gloried in the terror they spread - - - . Years after came the day when the British Governors met the assembled tribes. Thousands of warriors and chiefs were there. He came unaccompanied by a single soldier, and in half an hour's time the wild Ngoni were annexed to ordered government with the acclamation of the people. These were the first cousins of the Metabele. Force of armies, the prestige of the British Government was necessary to bring them to order. But the pacification of the Ngoni cost the British tax-payer not one penny. A cheap victory! you say. Nay, an infinitely costly one. It cost the blood of the Son of God. It was the Cross that triumphed." (Moderatorial Address.)

It would help materially to undermine the suspicion that still obtains in our midst with reference to the Kingdom if we would remember that the Kingdom as expressive of the sum and substance and very essence of the message of Jesus is not really confined/

confined to the Synoptic Gospels. We must not be misled by the pedantic calculations of those who would point out that the phrase 'Kingdom of God' occurs over one hundred times in the Synoptics, while the Fourth Gospel has only four distinct though important references. "Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God" (III. 5.) "Jesus answered and said unto him, verily I say unto thee, except a man be born again he cannot see the Kingdom of God." (III. 3.) The other two are in Chapter XVIII:- "Jesus answered, my Kingdom is not of this world, else would my servants fight - - - ; but now is my Kingdom not from hence." The more one reflects, however, upon this Gospel, the more preposterously absurd and utterly false becomes the judgment that by the period of its author or redactor Christ's message of the Kingdom was practically obsolete. New Testament scholarship to-day challenges this most rash and superficial conclusion. We have forgotten, it would tell us, to take into consideration the different atmospheres and environments latent within the literature of the New Testament, or to specify the grievous error which such unwarranted forgetfulness entails, we have been duped in our judgment by diverse phrases in essence absolutely one. Similarity of ideas may be expressed in an infinite variety of ways. "Look at the New Testament," writes Moffatt, "and you see Christianity changing under your eyes, changing because it is alive, maintaining its continuity no doubt, but still devoid of any stereotyped expression/

expression. The changes are momentous, once our eyes are opened to them, e.g. the transmutation of the Messianic hope in the Johannine theology." (The Approach to the New Testament.) After all, when will we allow metabolism to a Gospel which was, and remains, a Life? Thus the phrase 'eternal life' is found on closer inquiry to be essentially akin to the idea of the Kingdom in the mind of Jesus. It laid the emphasis where He laid it, not so much on the outward and visible results, as on the inner and spiritual relationships involved. Besides, as more minute investigation proves, the term 'life' is sometimes used interchangeably with the 'Kingdom.' (See Matthew XIX. 17 - Cf. Verses 23-24; Mark IV. where 'life' in verses 43 & 45 passes into 'Kingdom of God' in verse 47.)

The same is true of the remaining books of the New Testament. The rarity of the word Kingdom must not deceive us. In the Pauline letters, for example, there are only thirteen uses of the phrase, 'the Kingdom of God.' In Romans XIV. 17, there is a memorable one:- "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God and approved of men." In Corinthians there are four references, and scattered throughout the remaining Epistles, eight. In Hebrews again there is one or two at most; in James, one; in second Peter one, and two in the Apocalypse. But again, when we inquire more carefully, penetrate the rather deceptive barriers of change of environment, new situations, fresh audiences/

audiences with ~~totally~~ different mental complexes, we discover not only no dissonance in idea from the primary message of Jesus, but a wealth of material only to be understood in the light of that message, and further, it should be noted, by its very transformation, bearing strong testimony to the elan vital of the Kingdom itself. In the New Testament we pass from the peaceful village of Nazareth nestling among the hills, to the crowded streets of Jerusalem during the days of the great feast, from the rocky Aegean islet of Patmos to the highlands of Dalmatia. Scenes and people pass before us in endless bewildering variety. But the same solid earth is beneath our feet all the while. So is it with the thought embodied in the New Testament: now it is Jesus teaching on the hillside or by the beach; now it is Paul writing from his prison at Rome some last message of farewell; again it is Peter preaching in gaol; but when we analyse their respective messages, one great comprehensive idea dominates and pervades them all, and that is the Kingdom of God.

Nevertheless, it would, as I have sought to contend all along, demolish suspicion with regard to the Kingdom altogether, if we would grasp the full significance of those most solemn eschatological utterances of Jesus, - to my mind expressive of the glorious, triumphal, redemptive activity consequent upon the death of our Lord. What we have got to realise is, that we live and move and have our being, even as we ought to be realising our true destiny, in an environment energised of Grace, that into the time process has come One who in the mystery of His/

His Death and Resurrection has generated a life - giving current of which we may avail ourselves through faith. The Kingdom is all around us if we would only walk its streets; the materials for the New Jerusalem lie ready to our hands, but we reject the chief corner stone, fail to make use of the crane of the Cross, alone sufficient in the upbuilding of the City of God. "And I, if I be lifted up, will draw all men unto me." (John XII. 32.)

There is a tale to this effect that once a band of emigrants encountered a very old man shod with iron. The old man asked them whither they were going; and they answered with one voice: To the Eternal City. He looked upon them gravely. I have sought it, he said, over the most part of the world. Three such pairs as I now carry on my feet have I worn out upon this pilgrimage, and now the fourth is growing slender underneath my steps. And all this while I have not found the City. Even so, many of <sup>us</sup> strain our eyes, looking for a sign of the Son of man's appearing. Age after age the heavens are scanned, but no sign breaks the frozen silence of the skies, no glorious apparition is afforded us of the Son of man coming riding on the whirlwind and the storm to deliver the souls of the elect from the wrong and outrage of a world of sin. May it not be that He is here, waiting to be gracious, nearer than we dream? Are we quite sure that the Kingdom tarries? May it not be that He has come and still comes, comes in the little child wanting love, in a widow seeking justice, in a minister of God pleading for souls, nay, in every pang of penitence and every inspiration to holiness, noiseless and unheralded as is the light? "The wind bloweth/

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John III. 8.) Or, to look at it in another way, may it not be that we ourselves must prepare the way of His coming? Must not every valley be exalted and every hill laid low? In particular, must not Mount Ego be levelled, and what but the Cross can raze it to the ground?

But as I indicated to begin with, our inquiry was ultimately intended to be practical, and that last sentence reminds me of it. We were to see whether any light could be thrown on the perplexing problems which exercised our minds when we realise that after two millennia of Christianity, man still mingles tears with hopeless tasks, and that the Kingdom seems in many respects as far off as ever.

To-day we are frantically endeavouring to reconstruct a war shattered world. But unless I am mistaken, we are in danger of reverting to the old error, beginning from the earth, not looking for the coming of the Kingdom from 'above' or rather from 'within.' In Goethe's words:-

"Thou hast destroyed it,  
The beautiful world,  
With powerful fist:  
In ruin 'tis hurled,  
By the blow of a demigod shattered!  
The scattered fragments into the void we carry,  
Deploring  
The beauty perished beyond restoring,  
Mightier  
For the children of men,  
Brightlier  
Build it again,  
In thine own bosom build it anew! "

Yet/

Yet still we are saying to ourselves as did the men of yore, Go to, let us build a city and a tower with its top in heaven, and let us make us a name. But as the Psalmist said, Except the Lord build the house, they labour in vain that build it. And this was consummated and crowned by our Lord's utterance: Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you. Even as it is, it is constantly being borne in upon us that our most strenuous efforts are likely to remain ant-like, and specially that no legerdemain of legislative machinery can ever cure the deep vices of human nature.

How then can this earth be transformed and transfigured into a Paradise of God? Of course, we know in a general way, what is wrong. As Papini writes: "Jesus commands us to invert the relations that now prevail amongst men. When man shall love what he hates to-day and hate to-day what he loves, he will be a different being and life will become the opposite to what it now is - - - -. The love of every man for all men will be the new earthly Paradise, the Paradise regained. In this sense Christ leads Adam back to the gates of Eden and teaches him how to re-enter the Garden and dwell therein for ever.

The sons of Adam have not believed the Lord's word. They have repeated his precepts without obeying them; and man, because of his spiritual deafness, still groans in an earthly hell which, from century to century, becomes more infernal." ("Histoire du Christ," "L'Ultime Experience.") The outer darkness is already our sad and tragic lot because we have shut love out, shut out God. How then are/  
are/

are we to let Love have its full and perfect work? How are hopeless lands and classes to revive and the blasted regions of wickedness become as the garden of the Lord? "There is a stream," sang the Psalmist, "that makes glad the City of God." Similarly, we find Ezekiel making mention of a mystic river. The prophetic thought of Izrael would seem to have anticipated the time when the Messiah would send forth a living stream throughout the nations. But it is the seer of Patmos, who, in the light of the Christian revelation, gives to this mystic river its full and final significance. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the stream of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Revelation XXII, 1 & 2.) "Sooner or later the world comes back," says Rufus N. Jones, "from false religions to the one which works. Human nature loves to experiment, and every new fashion, even in religions, gets tried. But the deep heart of man in the time of stress and strain, when the rivers are tested, wants a religion that works. A thousand forms of religion have died out of memory and are as weak to-day as the beams of Noah's ark, but the great life currents of Christ's religion flow on for the healing both of men and of nations. It still works. It works wherever it is fairly tried. Darwin was amazed when he saw what Christianity was/

was doing for the Tahiti savages. He wrote: 'The lesson of the missionary is the enchanter's wand; the march of improvement consequent on the introduction of Christianity in the South Seas, probably stands by itself in the records of history! No, it does not stand alone. The similar record comes from all peoples where the same Gospel is tried. It made over the bloody German warriors into Christian men, and has the same power to-day, whether it is tried in Palestine, in New York slums, or in the home of the city millionaire. Whereever it gets a chance, it works. The truth is as new to-day and is as old as the apostle James, 'that a faith that does not work, is dead. There is little hope for a religion of which it cannot be said, it worketh.' " (Practical Christianity.) It is this river then, the river of redemptive life, which we are allowing to flow past untapped. "For many years," we are told by a modern writer, "thousands of years, the great rivers of the world flooded to the sea while man bore his burden on his back and carried a dim candle through the long winter nights of his ignorance. Then came one who saw the power in those waters, and drew that power from them as they passed on their way to the ocean, making it drive his carriage and light his city. - - - So men have lived with the presence of God always in their midst from the dawn of the moral consciousness, a Power above all other powers, a Force above all other forces, an Energy above all other energies. But few have seen in that Presence of the Divine a Power able to change the whole phase of human existence." (Life Changers, pp. 191-2.) An unfathomable reservoir of spiritual energy is at our disposal in and through Christ. He is /

is alive and possessed of all the fulness of God. Freed from the limitations of space and time and all creaturely conditions, His spirit operates in all the infinitude of its power and blessing. From Christ to whom all power is given in Heaven and earth goes forth a mighty stream of ceaseless, redemptive activity to which the one and only barrier is our own faithlessness and unbelief. He comes to us as Spirit in the ocean fulness of the Might and loving Purpose of God, to destroy sin and beget and quicken in us the life of Sonship.

We all feel that something is wrong, and look back wistfully on the pristine beauty and effectiveness of the early Christian Church, what time the ancient world was lit up with the light of the saving Purpose of God. We marvel that a few apostles should, in the capacity of spiritual electric bulbs, lighten the darkness of the ages. And when I seek to wrest the secret, I discover that it all goes back to that upper room where the disciples had all with one accord continued steadfastly in prayer. Contact must surely be established, and I question but that the reason for all our failures lies just here. Prayer is the cable between us and the Infinite, - its exercise, the noblest of all exercises, the opening of the sluice gates between our souls and the waiting energies of God.

It has been the writer's experience to have lived amongst a people to whom there came a merchant prince desirous of helping them, determined to solve the industrial problem of the Lewis, making its solution the crowning glory of his life. But despite  
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all his resources, because of suspicion and refusal to co-operate, he could accomplish nothing. So is it with ourselves in relation to the true Gospel offer. After all, there is no more electricity in the world to-day than there was a thousand years ago. The one and only difference is that we, in that grand old word of our forefathers, 'appropriate' that which has all the while been around us. There is no more electricity in this country than there is in Africa. The difference again is simply that we lay hold and make use of it, while in the heart of the Dark Continent they sit in darkness and plod wearily with their burdens over mountain and through valley. What we need therefore, is not socialisation of nationalisation but spiritualisation, our lives vitally linked to the great power-house of the Cross. For wheresoever even some few men and women have completely surrendered themselves to the gracious influences of the spirit, and had their lives filled with Christ's presence, there, just as certain, the Kingdom has come with power and blessing.

Much of the individual difficulty experienced in attempting to live the Christian life may be explained in exactly the same way. It consists, as Henry Drummond rightly diagnosed, in attempting to half live it, to live it without being possessed of its spirit. Yet he who seeks to live the Christian life, if he is to succeed, simply must be filled with the Spirit. If I might vary the figure, what we need more than anything else is to be grafted to Christ and to Him crucified. The Californian florist, Luther Burbank, could take fruits and flowers and rid them of their obnoxious qualities, take weeds/

weeds, for that matter, and effect the most wonderful transformations. It is the glory of the Christian Gospel that it can do precisely the same; it can transfigure human lives. Professing Christians looked at John Newton, and they saw only a drunken sailor, foul in speech and impure in soul, not worth troubling about, but God took that man and in the hot-house of His love, out of this weed, it might be said, produced the celebrated theologian and preacher. The churchmen of England looked down upon a bar keeper in Gloucester, another 'weed.' God interested Himself in this man, and in the nursery of His grace brought forth George Whitfield, for many years the most flaming, the most eloquent herald of the Cross that ever told the old, old story. But what I am thinking of rather, is the problem of many most earnest people. They surround the garden of their lives with a wall of prohibitions, weed constantly therein, even at times trenching the ground in penitence, and yet how few are to be found sowing the tested seed of the Kingdom, far less having their lives grafted to Christ and Him crucified! At best, they merely imitate, and that explains the artificial nature, the poor quality of the fruits that appear in their lives. The rich sap of the Spirit of Christ is lacking. It is told of the celebrated vine at Hampton Court that for many years it disappointed the gardener's hopes. Year by year it produced only a few wizened grapes. Then one year, to the gardener's surprise, it became overladen with the most luscious clusters. He determined to probe the mystery, and, laying bare the roots, he followed them, until at last he came upon the secret - the vine had at last gone through the bank into the Thames/

Thames, whence it was drawing the necessary moisture. That is the one and only secret of a truly fructifying Christian life. Our most laborious culture will prove meagre and disappointing in its results until the roots of our lives find nourishment in the River of Life. Our very destiny is dwarfed and stunted until we find in Christ the matchless secret of attainment.

As he was being rowed across a lake by an old boatman, Sir Walter Scott observed that on one of the oars was painted 'Faith' and on the other, the word 'Works'. Scott wondered what they meant, but on inquiry this was quickly and forcefully illustrated. Dropping one oar, the boatman rowed with the one marked 'Faith', and the boat simply circled round and round; then he dropped that oar and pulled with the one marked 'Works', with similar result; finally, he grasped both oars, when the boat seemed to leap across the waters of the lake. "Faith and Works," said the old boatman, "must aye go together." Now that is exactly what is taking place in large measure amongst ourselves. Over against our forefathers we seem to be rowing with the oar of 'Works'. This is an age of works. Our whole energies are directed thereto; in fact, in the matter of attempting to do good in the world, however misdirected such efforts may be, there are no unemployed. Yet the point I wish to bring out, - and here the story breaks down - is that, where faith is genuine, there cannot but be works. To believe in Christ is to have His spirit possessing and propelling our hearts and lives day by day. As an inseparable accompaniment of the act of self-surrender to God made manifest in Christ, a man receives the Spirit of/

of Christ. The Spirit of Christ becomes the permanent inspiration of his thoughts and acts.

If it be felt that we have laid too great stress on the conversion and dedication of the individual, we have but to ask ourselves whether self consecration is not the one and only way in which we can best serve God and our fellow men in our own day and generation. As Christians, we are called upon to play the part of 'safety men.' Safety men, as their name implies, are occupied in the mines with work which makes existence as safe as possible for their colleagues. Our duties and responsibilities as Christians are in a very real sense precisely the same. The work of Christians is in the first place to prop, to shore up society that ever tends to show signs of disintegration. Christianity is the very antithesis of Bolshevism, whose method is that of destruction, whose sole object is to pull down the props that have kept society together for centuries. But such props reared by our fathers, fashioned out of the wisdom of the race, the oak of experience, are not to be scrapped lightly. Nor can we remove, as many are inclined to do, the props of the old moral Law and the Sabbath and the Sanctuary with impunity. Against all such deliberate or thoughtless tampering with the props, it is for Christians to make emphatic protest. It is for them to discover the breaches and to hasten to repair them. It is for them to prop with the pillars of righteousness, their sanctified selves for the most part forming and furnishing the very props. Again, our work as Christians is to keep the atmosphere pure. It is our duty to make it sweet and wholesome, /

wholesome, to let into the foetid air of our social life the cleansing, salubrious, life-giving breezes that blow from the hills of God. While finally, still in the capacity of safety men, it is the work of Christians to prevent the catastrophe of flooding, to avert the wrath of God. Sodom and Gomorrah were without safety men, hence their destruction. Yet this was no local judgment, as Parker reminded us: the fire and brimstone are still in the power of God; it is true to-day and for ever that 'Our God is a consuming fire.'

As confirmatory of this plea for personal consecration, in justification for the stress I would continue to lay upon the redemption of the individual, we cannot get away from the plain, patent fact that it was on the individual that Jesus concentrated. Conversion, not confiscation, revival, not revolution, was His way. The levy He introduced was the Capital Levy of the Cross, payable in service, in sacrifice. The Kingdom is but built as our own individual lives are dressed and polished, adjusted and squared, the whole cemented of love and resting on the sacrifice of Christ. Thus, and thus alone, can that fair City rise whose builder and maker is God.

Towards the close of the Sermon on the Mount, we have these words of our Lord: "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life; and few there be that find it." (Matt. VII. 13 & 14.) Now it is said in explanation of those/

those verses that on the road from 'Jericho to Jerusalem there is a point at which it is particularly easy to lose one's way, for what appears to be the main road only takes one down into the valley of Gehenna; to reach the city gates you have to turn sharply to the left through a narrow wicket gate and take a rough, unlikely looking path." (Findlay, Realism of Jesus, p. 209.) If that be so, Jesus would appear to have had in view what undoubtedly has proved the greatest objection to Christianity, namely, its apparent insignificance, almost futility, as a way of life. Men have simply refused to take it seriously. That surely, they have thought to themselves, can never be the way to Life. Yet there at the cross-roads He still stands, seeking to direct us, the kindest guardian of the human race! The Jesus Way is the only way and He who points it out to us gives us also the power both to enter and to walk therein.

The cry "Back to Christ", beginning as a historical study, though doubtless arising out of the feeling that we have missed the way, ends in the cry of penitence and the taking of the homeward way. And the moment we set out, we are at home!