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'delivered them *unto us.*' He identifies himself with those to whom they were delivered and amongst whom they were fulfilled. This does at least imply a residence in Palestine, and probably in Jerusalem. He may have been a member of that synagogue of the Cyrenians which was in Jerusalem, and so have known these eye-witnesses. It does not seem at all difficult to suppose that he had taken part in that dispute between Stephen and the Cyrenians, and that the words of Stephen followed by his martyrdom had been the chief influence which brought about his conversion. When the rest fled to Antioch to escape their hostile fellow-countrymen it is quite likely that he would flee there with them.

Where could a more likely home be found for one who was to occupy the important position of

St. Luke? There was a large Jewish community in the city, constituting, according to Josephus, a quarter of the population. They enjoyed equal rights of citizenship with the Greek inhabitants in the time of Alexander the Great. Many evidences of culture were to be found there, including not only a philosophical school but also a medical school, where the 'beloved physician' may have qualified, or at least have received that instruction which made him so helpful to St. Paul in his times of need. In such matters certainty is unlikely to be obtained; but when so many facts converge on one conclusion, and so many problems would be solved by it, surely such a conclusion is not to be dismissed so curtly as is done when it is said that 'there is nothing in its favour,' 'there is no evidence,' or that 'it is quite absurd.'

In the Study.

Virginitus Puerisque.

'I wonder.'

'They were all amazed at the mighty power of God.'
—Lk 9th;

You all know what it is to wonder. You have looked up into the starry sky, and the vastness of it has made you almost afraid. Then, have you ever been amongst great mountains and felt the silence and loneliness of them? And do you remember the first time you gazed at the ocean? You could not understand how anything so great, so immense, could be kept in its place; it was a mystery; you wondered.

1. You do not all wonder at the same sort of thing. As you know, the child of the country has a very different idea of the world from the boy or girl who has been born and brought up in a crowded city. But whatever be the outlook, the sense of wonder is one of the things that bind boys and girls together, and the 'grown-up' who has it and keeps it remains a child to the end of his life.

2. If we ceased to wonder at things we might as well be done with this life altogether. A man or woman who has no thought of anything but how to make money is one for whom we can only be sorry, for money is of no use when one comes to die.

You must have heard the fable of the chicken who, finding a diamond, exclaimed, 'Would it were a corn-grain!' And there is a story of an African princess whose bones were found in the desert beside a bag of pearls. She had written an account of how food had failed her, until at the last she had crushed pearls to dust, and tried with that to satisfy the deadly craving—'but, alas! they were only pearls, and so I died.'

3. Sometimes what is learnt at school or at the University dulls the sense of wonder. The science professor gives reasons for things that seem inexplicable. You have class-books that tell you about the stars, and you may have been allowed to look through a great telescope that seemed to bring the moon so near that the thought passed through your mind, 'Perhaps people may one day be able to explore it.' Then the beauty of the rainbow has been explained away from the minds of many boys and girls. The poet Wordsworth used to love to gaze at it when he was a child, and he did so to the end of his life.

So be it when I shall grow old,
Or let me die.

4. There are those who never cease to wonder at the wild flowers that some of you consider of little account. You crush them under foot in utter

thoughtlessness. Great men have paused to wonder at their beauty. Writing of a man whose eyes had not been opened to see—who could not wonder—Wordsworth says:

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

At the end of his greatest poem we find the words:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

5. The great French chemist, Pasteur, said that 'everything is wonderful,' only he said it in his own language—'tout est miracle.' Surely the beauty of autumn is 'all a miracle.' Instead of green leaves we behold a glory that almost takes our breath away. We wish we were artists and could write it down in colour. The botanist slips in and tells us the meaning of the gold and the fire; but at the same time we learn from him that it is better for the tree that the leaves should die and fall. It is a good gift of God to us that every year they pass away in a glory that is unforgettable.

And what of the Maker of this wonderful world? Science does not tell us about Him. She says she does not know. In this case it is the simple child mind—the mind that wonders—that gets to know most. Jesus said that if we are to enter the Kingdom of Heaven we must become like little children. That kingdom is in this world; boys and girls, as well as great and learned men and women, may be subjects of it. Wonder is 'in the air' of it; not the wonder that means a mere curious gaze, but a wonder that says, 'I want to know.'

Boys and girls, in all the Bible there are no truer words than 'he that seeketh findeth.'

How to Grow.

'Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.'—2 Pet. 3¹⁸.

How long do you think it takes to grow? Perhaps some of you will guess eighteen years or twenty. Shall I tell you? As long as it takes to live! If you live till you are seventy or eighty you will be growing still.

If you were a kitten you would grow up in about a year; if you were a puppy you would grow up in

about two. But you are not going to be a dog or a cat, you are going to be a man or a woman, and so you will go on growing as long as you live.

Now why is this? It is because boys and girls are such important people, and they have to grow in so many ways. First, they have to grow bodies, and they finish that when they are about twenty. Then they have to grow minds, and they can go on doing that long after they are twenty. But, most important of all, they have to grow souls, and these are not full grown till they go to live with Jesus in heaven.

Now I don't need to tell you to grow bodies. Some of you are doing that so fast that your mother's needle can't keep pace with you. Tucks have to be let down, sleeves added to, suits passed on to a younger brother. But although mother often sighs, she would be worried if you stopped growing, because that would mean that there was something wrong with you. There was a little girl of four once who came to visit her grandfather, and when he saw her, he exclaimed: 'Why, Dora, how you do grow!' 'Course I do,' she replied, 'I shouldn't be *real* if I didn't.'

I expect most of you want to grow up with bodies that are straight and strong and beautiful, and I hope you all will. But did you ever think what kind of minds and souls you are growing? Did you ever wish that they too might be straight and strong and beautiful? Sometimes I have seen a very sad sight—a man or a woman with a deformed body. Sometimes I have seen a sadder sight—a man or woman with a fine body and a dwarfed mind. But sometimes I have seen the saddest sight of all—a man or a woman with a fine body, a splendid intellect, and a poor, twisted, deformed soul.

So first make quite sure that while you are busy growing a fine body you are growing, at the same time, a fine mind.

And how are you to do that? Well, if you want to grow a fine, strong body, what do you do? You give it plenty of good food and exercise. And if you want to grow a fine, strong mind you must give it plenty of good food and exercise. That is one of the reasons why you go to school—to feed and exercise your mind. You feed it when you learn history and geography and spelling and reading; and you exercise it when you do sums and learn to reason.

But it isn't only at school that you feed and exercise your mind. You are feeding it when you study the beautiful book of Nature which lies open for any one to read. You are feeding it when you get to know the wild flowers, when you find out where and how the birds build their nests, when you notice the size, and the colour, and the number of their eggs. And you are feeding it, too, when you read fine story-books, or listen to true tales of great men and women and noble deeds.

But more important than growing a splendid body, more important than growing a splendid mind, is growing a strong and beautiful soul. You may have a strong body and a magnificent mind, but if you have, along with these, a weak, mean, little soul, then you are a very poor creature indeed. And so, boys and girls, make surest of all that you are growing fine souls.

And how are we to do that? There is just one way, and our text tells us of it. We are to 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ.'

And what does that mean? What is the 'grace of Jesus Christ'? The grace of Jesus is just His redeeming love that stoops down to lift us up, to lift us out of the dust and the mire up to the heights of His own purity and love. Jesus gives this grace to all who ask it, and those who let it into their lives become gracious and strong and lovely.

There is a beautiful story told of a bishop whose little child had been called home to God. The bishop had only one photograph of the child, and that photograph was so faded and blurred that the features could scarcely be recognized. One day he carried the picture to a famous photographer and asked him to do with it what he could. Three weeks later he returned, and when he entered the studio he was startled. There in its frame on the wall hung the picture of his child, and it seemed as if the little one were living again. The face that had been hidden beneath the blurs and mists stood out clearly, every feature lifelike and perfect.

And so, boys and girls, if we let Jesus touch our lives with the grace of His redeeming love all the mists and blurs of mistakes and sins will be cleared away, and He will bring out the Divine beauty that lies in the soul of every one of us.

The Christian Year.

SECOND SUNDAY IN LENT.

Nearness.

'That I may win Christ, and be found in him.'—Ph 3^d. 9.

St. Paul uses four phrases or ideas to express various degrees of *nearness* or *union* between the Christian and his Lord. They are never formally arranged in order; it is never even suggested that they form a sequence illustrating the stages through which Christian experience passes from the lower to the higher. But we can hardly reflect upon their implications without finding that they do arrange themselves in such a sequence. It is at all events a legitimate speculation that they had this value in their author's mind. The fact that he never explicitly gives them such a form illustrates once more what we have already seen to be true: that the Christian life is an indivisible whole, and that the merest beginner in holiness may, for a moment, share in the most sacred experience of the saint—and by sharing in it receive a foretaste of his state to be, an inspiration to guide him through the darker stages of struggle, an ideal which, though fugitive and evanescent, remains yet as something ultimately to be achieved.

1. The first, which seems to represent the very beginnings of the spiritual life, is that of the *imitation of Christ*. Here the Christian has parted company from the standards of this world; he has accepted a higher and different ideal, to which he will endeavour to conform. His greatest effort in this stage, no doubt, will be to bring his passions into conformity with this ideal; but he will not fail to allow its influence to play upon mind and will as well.

2. By degrees, however, as he meditates upon his example (for how else can he imitate it?) and moulds his conscious life upon it, there cannot fail to come upon him an experience which marks the beginning of a higher stage. In his struggle to be like Christ, he meets with temptation, worldly loss perhaps, scorn, suffering, and trial; and all of these he tries to encounter as his Master encountered them upon earth. So there springs up in him a sense of sympathy or oneness with the sufferings of Jesus. He thinks of himself as *suffering* or *dying with Him*, even as *making complete His sufferings*. Here is a thought which is a very real illumination of the mind; an explanation—the only explanation—of the troubles of the

world, as well as a great incentive to further effort and achievement.

3. This achievement is in part accomplished when those around him—when even he himself—see that in one respect or another he is actually becoming, what he set out to be, visibly like his Master. They see *Christ in him*. Here is indicated a third stage—a stage in which the Christian becomes conscious of a supernatural inward power which has taken possession of him, which—though perhaps intermittently only, at moments of high inspiration—enables him *to do all things*. His will is identified with the will of Christ, and from that will draws by the channel of the Holy Spirit powers hitherto undreamt of—of victory in prayer, in communion, in self-control, and in external acts of goodness.

4. This is not all. An even higher possibility is suggested by the change to a new phrase—the change by which the Christian characterizes his condition no longer as *Christ in me* but *I in Christ*. To most of us this change of phrase is almost unmeaning; we have not penetrated far enough into the spiritual world to appreciate its tremendous significance. Yet we can get some glimpse of it by analogy. There is a difference between *sin in me* and *I in sin*. 'Sin in me' means briefly that I am cognizant of a power for evil active in my nature, and at times at least dominant there. 'I in sin' means much more. It means that sin has taken so complete possession of my every faculty that I, as a separate personality, have virtually ceased to exist. I exist only as an automatic instrument of sin; I am absorbed in sin, swamped by sin; it permeates every fibre of my being. The difference between *Christ in me* and *I in Christ* has exactly the same significance. 'Christ in me' represents a high stage of Christian experience—higher than many of us attain except at rare moments. 'I in Christ' represents a stage infinitely higher. It is no longer the case even that the Christian is conscious of a sublime power *within* himself; he has ceased to be conscious of himself altogether, so supremely cognizant is he of the other Personality which has laid hold upon him. Of this experience we may perhaps doubt whether there are many Christians so spiritually-minded as to know it as an abiding possession; but there are few earnest souls who, at least at one or two moments in a lifetime, have not felt something akin to it. It represents a completeness of

personal identity with Christ through the Spirit—impossible for long, we may conjecture, under the conditions of earthly life, yet possible for just long enough, to those who earnestly look for it, to give them a glimpse of what shall be their eternal reward.¹

THIRD SUNDAY IN LENT.

Character.

'The kingdom of God is within you.'—Lk 17²¹.

The Christian movement, in inner character and in persistent trend, is, and always has been, primarily and essentially an ethical movement. Let this fact once be recognized, and the main outlines of the answer to the question of the Church's political and social function become sufficiently clear.

1. Her primary function is the provision of individual character-material of a high type. This is what secular society has a right to demand of her, and by her response to that demand her vitality and efficiency must be judged. The test by which she stands and falls is the extent to which she is sending out from her altars a supply of noble, high-minded, disciplined men and women ready to play their full part in public and private affairs, and to spend and be spent in the unselfish service of their fellow-men. All her apparatus of doctrine and devotion and discipline is relative to the discharge of this function. It answers its true purpose so far, and only so far, as it proves effective as a character-forming instrument.

2. The Church, thus conceived, is not committed to any particular theories of social and political reconstruction, nor to the movements which embody them, nor to the party organizations which exist to promote them. She cannot, without transcending her legitimate province, decide between socialism and individualism, between radicalism and conservatism, and place the imprimatur of her authority on one or other of these competing creeds. Such creeds are tentative and experimental; they vary from year to year, sometimes almost from day to day. They attract adherents by arguments and considerations equally varied and equally changeable. They belong to a plane quite different from that on which the Church is called to move. Her concern is with the eternal and unchangeable principles of the

¹ K. E. Kirk, *Some Principles of Moral Theology*.

moral law, with justice, and truth, and freedom, and unselfishness; and her right and duty is to insist that these principles shall be recognized by all political parties, and shall intertwine themselves in the essential texture of all political movements and creeds. This is her second political and social function. In the discharge of it she is bound to be absolutely intolerant. With this reservation her attitude should be one of friendly neutrality and sympathetic tolerance towards all parties alike.

3. It follows from this that, in dealing with her individual members, the Church has no right to interfere with their political activities, nor to try to influence them in this direction or that. But she has a right to demand that these activities shall be directed by the dictates of the moral law, and regulated by its requirements. In other words, it is the personal character of citizens which is her solicitude, not their opinions or party attachments. Here again she is bound to be intolerant. She cannot, without disloyalty to her Lord, acquiesce in the leadership of men of doubtful character, however highly gifted and popular and persuasive. Intrigue and dishonesty and duplicity and disloyalty, unscrupulous ambition and sordid self-seeking—these are the enemies against which she is bound to wage unceasing warfare. With men actuated by such motives, or following such paths, she can have no truce. As Christ drove the money-changers from the Temple, so His Church is bound to use all her influence to drive from public life men who sully its fountain springs by unclean practices.

This matter is of crucial importance to the development of democratic institutions. It is doubtful whether our great democracies have yet recognized with sufficient clearness that no community can be in a healthy and progressive state which allows its public affairs to be guided or administered by corrupt self-seekers. It must, if it is to escape decadence and final disaster, exclude such men from positions of responsibility and trust. Under the conditions of modern democratic life public opinion is by far the most potent instrument which can be used for this purpose. It is for the Church to develop, and inform, and organize this opinion, and to give it utterance in unequivocal terms. This is one of her most important political functions. Let us Churchmen not be deterred from discharging it by the indolence

of spurious sensitiveness, or by cowardice posing as broad-minded liberalism. The Scribes and Pharisees, the recognized rulers of the Jewish people, were untainted by political corruption in its grosser forms; but they were at heart unscrupulous and ambitious self-seekers. Christ discerned them as such, and dealt with them as such, and His dealings with them were of a very drastic and decisive kind.

4. A further function is implied in these. The Church has nothing to do with party politics, but she can provide a platform on which men of different parties can meet and interchange their views in an atmosphere of mutual friendliness and respect. The provision of such a platform can be of no small advantage. Honest men may honestly differ as to the best methods of promoting social and political well-being. But their differences are often magnified and accentuated by misunderstanding and ignorance. Bring them together under conditions which help them to realize their fundamental agreements, and though they may maintain their differences these will lose much of their bitterness and acrimony. The Church can provide such conditions in a conspicuous degree. Her membership implies agreement with regard to fundamental principles and ideals. Let Churchmen once become conscious of the essential ties which thus bind them together, and there is little fear that they will be seriously estranged from each other by transitory differences of policy or method.

The breeding-ground of purposeful and progressive character, the vigilant guardian of the purity and integrity of public life, the common home where all who are honestly working for the establishment of God's Kingdom can meet on terms of mutual confidence and respect, and recognize the essential unity of principle and purpose which underlies their differences, and which, in the final issue, will reveal these differences as complementary, contributes to one harmonious whole: such are some of the social and political functions which the Church is intended by her Founder to discharge. How far she fulfils that intention depends upon us individual Churchmen, upon you and me. For the Kingdom of God is within us. We are germ-centres of its life. We have but to live that life and let it work. Work it will as surely as a seed sown in congenial soil silently spreads out its roots, and then, pressing upward, gradually clothes itself in the fair growth

of stately stem and intertwined branches, radiant with shimmering leaves and laden with gorgeous fruits and flowers.¹

FOURTH SUNDAY IN LENT.

Spiritual Perception.

'The multitude therefore, that stood by, and heard it, said that it thundered: others said, An angel hath spoken. Jesus said, Father.'—Jn 12²⁹.

To nations and to churches, as to individual men and women, there come great moments, the spring-tides of the soul, when mysterious and awesome forces make themselves felt. At such times it is not unusual for the agitated and perplexed minds of men to feel as if all nature were convulsed, supporting with terrifying portents the apprehension of their own spirits. Such a crisis, they said, occurred at the time of the death of Julius Cæsar.

Nor heaven, nor earth, have been at peace to-night.

There is one within,

Besides the things that we have heard and seen,
Recounts most horrid sights seen by the watch.
A lioness hath whelped in the streets;
And graves have yawn'd, and yielded up their dead;

Fierce fiery warriors fight upon the clouds,
In ranks, and squadrons, and right form of war,
Which drizzled blood upon the Capitol:
The noise of battle hurtled in the air,
Horses did neigh and dying men did groan;
And ghosts did shriek and squeal about the streets.

That was a testing-time when men had to take sides, and to show their colours.

Another and a greater crisis was to follow, not in Rome, but in Jerusalem, when Roman and Greek and Jew were involved—mankind upon its trial. It was the greatest hour in the spiritual history of the world, when the soul of man was being searched. Even in the quiet restraint of the narrative of the Fourth Gospel the reader can feel something of the tense, electric state of the atmosphere. Voices seemed to fill the air; loud thunders rolled through the firmament. Each had his own interpretation and explanation to offer of the unusual portent.

¹ W. H. Carnegie, *Personal Religion and Politics*.

To some—to the great mass of people—the solemn moment seems to have brought no revelation, no quickening of the spirit. *God was breaking into life*; but all they had to say about it was that there was a big noise—heavy thunder among the Judæan hills! Others, of a greater degree of spiritual perception, caught, if not the words, yet enough to perceive that the noise was articulate speech. They had ears to hear that something unusual was being uttered in that solemn hour. 'An angel hath spoken,' they said. But there was One whose religious understanding had reached a still higher stage of development, and He said, 'Father, glorify thy name.' Whatever the coming days might bring, however He might seem to be 'tossed on the sea of human passions,' the Father was steadily guiding all to the highest end. This was the conviction which alone made it possible for Him to face the awful ordeal which lay before Him, the assurance that His death would glorify God, the assurance that He was not throwing His life away.

There are three distinct stages or degrees of spiritual perception, in the light of which the several classes of men interpret the phenomena of the times.

1. As in the days of our Lord, the great mass of men are crassly dull and unresponsive to the striking and arresting manifestations which are going on around them. In such the development of the religious understanding is at the lowest stage. They are conscious indeed—who could well fail to be?—that something unusual, something to engage the attention and even appeal to the imagination, is happening. They are aware that at any rate the world is reverberating with a big noise. And they are ready with their glib explanation. It is the thunder of the guns and the rumble of unrest. 'The multitude therefore, that stood by, and heard it, said that it thundered.' That is all they have to say. Those who are content merely to 'stand by' when great movements are afoot are usually unable to see very deeply into the heart of anything. We perpetually wonder, it may be that we are even pained, because the great majority of people seem so incapable of realizing the tremendous import, spiritually, socially, and morally, of the events that are happening around us to-day. Whatever they may all mean and whatever they may ultimately issue in, of one thing we may be certain, that you have not explained them when you refer them merely to naturalistic causes.

2. But they were not all so dense who stood around our Lord that momentous day. There were others who knew this was no ordinary thunder. The divine was in it; the angel of the unseen was almost brushing them with his wings as he went by them. God had become articulate in their drab lives, and their souls were awake. 'An angel hath spoken,' they said. It was far nearer the truth than the glib explanation of the others, although falling far short of the sublime truth. It is a cause for thankfulness that at least a few in the crowd have reached this higher stage of religious understanding and spiritual development. They are convinced that an angel has been speaking, if it be but the angel of pain and death. No naturalistic interpretation of the tremendous happenings of the past years can possibly satisfy them. To their minds and consciences it is simply grotesque to explain the upheaval in the world of men as due merely to the loosing of the accumulated thunder of the nation's guns. Was Mons a matter of guns only, and not of the steadfast souls of men? Have you explained the Marne when you have said, It thundered? And when the great tides of the soul are astir, your naturalistic interpretations are not only inadequate—they are a monstrous impertinence.

3. But there was One present that day who had the perfect explanation of the mystery which was engaging their attention and challenging their interpretation. In Him the spirit was so alert, the religious comprehension so fully developed, that He missed nothing of the significance of that great hour. That which deafened the ears or clouded the brows of others brought the smile of glad content to His lips. No thunder this, nor even unknown angel visitant, but the voice of His Father.

This is the highest degree of spiritual perception, an explanation which really explains, when speculation passes into knowledge.

Where one heard thunder, and one saw
flame,

I only know He named my name.

What seems to you but the sultry rumbling of an overcharged atmosphere is to a more spiritual mind full of infinite spiritual possibilities. Where at the most you are convinced of the presence of some vague psychic manifestation—an angel—the man of quickened religious susceptibility is hearing

the very accents of God calling him to personal dealings.

The hour was a critical one, not only for the whole world, but in particular for Jesus Himself. Not to those 'standing by' in idle curiosity or half-hearted indifference, wondering what would turn up next, but to the One who was walking in the path of service and sacrifice that He might redeem the world and lead it back to righteousness and God, was the true reading of the riddle vouchsafed. Pain and suffering, seeming defeat and death there might be, but the outcome of all would be the glory of God. And once He was sure of that, Jesus could face up to all that life and death might demand of Him. He had listened to the confused noises of the age, and had heard, not the grinding of a soulless machine, nor the uncertain rendering of a fitful melody, but His Father's voice.

St. Paul has let us far into the secret of things when he has told us that he was not disobedient to the heavenly vision which came to him. If he had been, it is not unlikely that he would some day have come to the conclusion that his companions, and not he, were right. There had been a blinding light and a bewildering noise, but it might after all have been explained in various materialistic ways. What really convinced Paul was the life and growing experience into which his vision led him. 'People might tell him that he had had a sunstroke; but he knew that, sunstroke or something else, he had been led into a career of usefulness; that life had assumed a new meaning and fascination for him; that depths of joy and peace and hope had been opened up; that he had passed into a friendship he could only adequately describe by saying that he knew the God and Father of Jesus Christ. As he obeyed the impulses that came upon him with mastering force in that hour of prostration, life disclosed its unsearchable riches for him. He saw and kept seeing what he had been blind to until now. . . . He heard and kept hearing the assuring voice within saying, "Abba, Father," and giving him that sonship with the Lord of heaven and earth which had been the distinguishing characteristic of the Jesus whose followers he had hunted down to death. . . . Years after the startling day on the Damascus road, when life's experience had turned in its accumulated evidence, he wrote confidently, "I know whom I have believed."'¹

¹ H. L. Simpson, *The Intention of His Soul*.

FIFTH SUNDAY IN LENT.

The Atonement.

'In whom we have redemption through his blood, even the forgiveness of sins.'—Col 1¹⁴.

Our redemption is no mere complex of ideas. It is a fact in history—the central fact of all that long story. And we must be on our guard as Christians against the tyranny of several types of idealist philosophy, which sterilize such belief at the outset. Loyalty or disloyalty to the great fact means life or means death to Christian faith. Not a few so-called theories of Atonement are evasions or denials of the fact itself. Assuming, then, the view of history as not merely a divine manifestation but a divine activity, we proceed to emphasize several elements in the doctrine of Atonement.

1. First: we are saved, specifically and emphatically, by the sufferings and death of Christ. Certainly there will be few or none to-day who will seek to separate the death of Christ from the life which it crowned. The 'imputation of Christ's active obedience' is a desperately scholastic fashion of asserting the connexion between the death and the antecedent life; yet, however obsolete its terms of thought or of expression, it points to a truth. The death does not save us without the life. It is the death of *Jesus Christ* that saves; the death of Him who had shown Himself to be what we mean by Jesus Christ; dare we add it?—who had *become* Jesus Christ amid the sufferings and temptations of His life before that hour, when as a merciful and faithful high priest He undertook the supreme task of dying. But we must affirm with at least equal emphasis the counter-proposition, that the life does not save us apart from the death. If either can be passed over in a brief statement of Christian facts, the death cannot be omitted and the life may. For it was given to Christ to embody in that supreme sacrifice all that His life meant, of love to man and of filial faithfulness towards God.

2. Secondly: the death of Christ is known by Christians as procuring for us or conveying to us or assuring us of the forgiveness of our sins; and this is the primary gift of God—the first and, in a sense, the greatest and most wonderful thing included in salvation. *How* the death of Christ is related to man's forgiveness may perplex us. Perhaps our Lord's death procures forgiveness. Perhaps it conveys forgiveness. Perhaps it rather assures us—giving us moral warrant, even at the

moment when we confess our sins, to believe in the forgiveness of God. Or perhaps several of these expressions may be justified. Or quite different expressions may do better service in interpreting God to men. But, even if the effort at definition should result in failure—even if we must endure the jeers of those who are content with some plausible and glib formula that cannot long content either mind or heart or conscience—we will not waver in the confession, though made perhaps half blindly, that in Christ we have redemption through His blood, even the forgiveness of our sins. There may indeed be another thing in regard to which our thought must grow riper. There may be something to learn as to what forgiveness means. Is it just the remission of penalties? Does it always include such remission? Or is the essence of forgiveness rather restoration to God's friendship? Can that friendship, then, ever be interrupted? And, if interrupted, can it ever possibly be reknit? Christian faith is sure of its answer. Sin does separate from God. Christ by His death does reconcile.

3. Thirdly: the cross of Christ is held to be not merely the means of forgiveness but also the fountainhead of the new life. If we must say, with the child's hymn, 'He died that we might be forgiven,' we must continue with it, in the next breath, 'He died to make us good.' And these two great benefits, however closely knit together, and however inseparable one from the other in experience, must be regarded (*pace* Dr. Denney) as two things and not as one. Nor shall we be loyal either to the teaching of the New Testament or to the facts of Christian experience if we lay exclusive emphasis upon forgiveness, or seek to explain the redemption of human character by some other power than the grace of the suffering Saviour. Should we say that—the constitutional barrier of sin being once removed—the goodwill of God flows out freely towards us, or that His omnipotence rescues us and terminates our state of almost utter helplessness, or that the Holy Spirit supplements *within* us the work of Christ *for* us—it is all true, and yet it is all incomplete. Christ died for us; we bless God for that great love. But also, we died with Christ. Somehow—for these are mysterious things—somehow, we say, He has broken the evil spell and won the decisive victory which loyal faith inherits and shares.¹

¹ R. Mackintosh, *Historic Theories of Atonement*.