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Point and Illustration.

THE old debating-society problem, whether it is our duty to utter the truth everywhere and always, is raised again in the short biography which Mr. Jeaffreson has written to introduce the Letters of the late Andrew Jukes.¹ The first book which Mr. Jukes wrote on Universal Restoration was circulated in manuscript among a few persons; 'but for a long time he refused to publish it, *not doubting its truth, but doubting whether the truth was one which was fitted to those times.*'

Was Mr. Jukes right? He acted so always. Mr. Jeaffreson says that he came to know Mr. Jukes in 1873, and 'it is characteristic of him that for a year at least he never spoke to me on the subject of Restitution, thinking that "I had enough on hand without it. *There is a time for everything.*"' But when God reveals a truth to man, is the time not come for the truth to be made known? God does not reveal His truths too soon.

The book is mostly made up of letters or abstracts from letters. Some of them have been kept till they are commonplace—which is another reason, though a more personal one, for our uttering a truth as soon as we have got it. But some of Mr. Jukes' ideas are fresh still, and they are always expressed intelligibly. For instance—

The Church Visible.²

You speak as if you had now found rest in the bosom of that which you call your true mother. But is the Church of Rome indeed your mother? Did she really bear you? Was it at her breasts that you were nursed? Is she indeed 'the mother of us all'? 'Jerusalem *which is above* is the mother of us all,' who nurses us even while we are in the flesh, but who is little known till heaven really opens to us. And, indeed, if the Church could be seen, why put it into the Creed? Why say, 'I believe in the Holy Catholic Church'? For faith, surely, is the substance of things hoped for and unseen. If we see this Holy Catholic Church, why put it into the Creed among the unseen verities which faith alone can deal with?

The two great eschatological 'heresies' are Universal Restoration and Conditional Immor-

¹ *Letters of Andrew Jukes.* Edited by Herbert H. Jeaffreson. Longmans, 1903. 3s. 6d. net.

² From a letter to F. W. Faber after he had gone over to Rome. Faber and Jukes were at Harrow together

tality. Mr. Jukes was a conspicuous advocate of the former, Mr. Edward White was yet more closely identified with the latter. The same month that sees the Letters of Mr. Jukes published sees also the publication of the *Life and Work of Edward White.*³ Edward White was a stronger man than Andrew Jukes, and relied on stronger arguments. He was much troubled that Universalism, 'with its washed-out message of general consolation, confounding salvation and damnation under one definition,' had become so popular, and he blamed Mr. Spurgeon for it. 'Stiff, immovable, Calvinistic orthodoxy,' he said, 'with its everlasting torment in hell (think of it!) for the non-elect of all ages and of all nations, including youthful sinners, has been widely one provocative cause of prevailing heresy.'

He was at one with Mr. Spurgeon, however, in many things, and especially in the interpretation of Scripture. He wrote to the *Christian*: 'It is reported of Mr. Spurgeon, on one occasion when some inquiring Christian, who had been brought up under a system of perverse "spiritualizing" of Holy Scripture, asked him to explain some passage in the prophecies of Isaiah bearing upon the future kingdom of Christ, that he replied, with emphasis, *Why, it means what it says.*'

And perhaps the popularity of Universalism was due as much to its own intelligibility as to Mr. Spurgeon. Mr. White never realized the difficulty which ordinary people had with his doctrine of Conditional Immortality. They surprised him to the end by confounding it with Annihilation. Inherently it is difficult; Mr. White was a clear enough expositor. There is no part of his subject which gives Professor Denney so much trouble in his recent book on *The Death of Christ* as the connexion between sin and physical death. And Mr. White's biographer has wisely given space in this book to explanations of the doctrine. One of them is in a letter to Dr. Gloag of Edinburgh—

Conditional Immortality.

I never think of this discussion [as dealing necessarily or chiefly with the destiny of the *lost*], but with that of the

³ *Edward White: His Life and Work.* By Frederick Ash Freer. Stock. 6s. net.

saved. I cannot but think that if so astounding an idea as that every man is a natural coeval of the Eternal had lain at the basis of revelation, it would have found clear and frequent expression in Scripture. Whereas the ordinary language of both Testaments naturally lends itself to the idea that the Fall involved man in total mortality, and that it is redemption that brings to light 'Life and Immortality' for the regenerate part of mankind alone, here or hereafter.

One result of the new study of the New Testament by Jews—a study led, and so generously, by Mr. Claude Montefiore—is the discovery of parallels to the words of Christ scattered through the voluminous sayings of the Rabbis. And once more Feeblefaith will cry out that the originality of Jesus has been taken away and he does not know where to find it. Mr. Silvester Horne, in his new volume of sermons,¹ shows that he understands Jesus better than that—

Jesus and Darwin.

The more I study the life of Christ, the more it grows upon me that His laws are not laws He *invented*, they are not even new laws He *promulgated*. They are laws He discovered to men as governing the very foundation of their thinking and living. Darwin was as innocent of inventing the laws of evolution, as Jesus of inventing the law of Faith. Darwin said, Here is a great law in operation, a law which might speak to you, O man, and say, 'I have girded thee, though thou hast not known me.' Jesus uttered in the hearing of the world the great laws of its highest life. 'These,' He seemed to say to humanity, 'these are the laws that have guided you, though you have not known them.'

Then Mr. Horne produces an illustration. It is the Law of Having. He shows that as Christ expressed it, the Law of Having runs through

¹ *The Soul's Awakening.* Being Twenty-four Sermons delivered at the Kensington Chapel during 1901-2, with Twenty Addresses to Children. Passmore & Alabaster. 2s. 6d. net.

life. It is the law that he that believeth hath. The French proverb says, to see is to have. Exactly. And not to see is not to have. It runs through life. And we do not quarrel with it until we are required to carry it into the religious sphere. Then it become unrighteous. We are excluded from life for lack of faith. The basis of the exclusion is not moral, we complain, but credal.

When Mr. Horne has preached to the adults in his congregation, he turns and preaches to the children. He preaches on the same subject; sometimes from the same text, sometimes not. In this instance his adult text was, 'He that believeth hath eternal life'; his children's text, 'Whosoever hath, to him shall be given.' It is a difficult text for children.

The Law of Receiving.

If I were to go round to all you boys and girls, and ask you how much money you had got, and then were to say to you, 'Now, I will give more money to the boys and girls who have got most, but nothing at all to the boys and girls who have got none,' you would think me very unkind. What, then, did Jesus mean, when He said, 'Whosoever hath, to him shall be given'?

Suppose I came round to see your teacher and have a talk about you. 'Who learns most?' The teacher points to this girl and that boy, 'Oh, they learn things almost too fast; but then you see they are very quick and bright *naturally*.' So if God finds you a quick bright mind, to you is given knowledge beyond the rest. To him that hath is given.

But I say to your teacher, 'Is not this a bright boy? Why does he not get on?' 'He has got all the ability,' says the teacher, 'but he doesn't use it.' Every boy and girl who has faculty and does not use it, does not really *have* it. When you get a little older, you will begin to think about some words of Jesus concerning possessing your souls. It is only to him that *hath* in this high sense, to him that uses his soul, and brings it all to God's service—it is only to him that God gives abundantly.

Recent Foreign Theology.

Early Arabic Poetry.²

EVERY Arabic scholar will be pleased to find that the distinguished editor of this work, after the

² *Sammlungen alter Arabischer Dichter.* I. El-Asma-'ijjat nechts einigen Sprachqasiden. Herausgegeben von W. Ahlwardt. Williams & Norgate, 1902.

completion of his gigantic and monumental catalogue of Berlin MSS, has returned to the study of Arabic poetry, in which some decades of years ago his name counted as the first in Europe. The volume before us consists of a text with annotations of a collection of early poems made by a grammarian of enormous fame,