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Nero's persecution to have been. The definite and diametrical opposition between the empire and the Church is the fundamental thought in the book. In the time of Nero's persecution it was possible and natural to regard the policy that ruled previous to the outbreak of autumn 64 A.D. as the regular imperial policy, and his persecution as a temporary and exceptional measure; but the Apocalypse regards persecution as the necessary and inevitable policy of the empire. Accordingly, anyone who would date the book under Vespasian must abandon completely the traditional Eusebian view about that emperor as having been kind to the Christians (against which I have been arguing), and must go even beyond me in maintaining that persecution was extremely active and severe under his rule. The idea that the Apocalypse was composed in a time of peace and quiet for the Church, is one that has only to be stated to make its absurdity patent. Two persecutions stood out in the memory of history during the first century; but it was a mistaken inference of Eusebius and others in the fourth century that the period between Nero and Domitian was one of kindly treatment.

Rev 17^{10} therefore was written under Domitian; but in that case what is the meaning of the statement that the seventh Basileus 'is not yet come'? Here I can only suggest that either the short reign and untimely death of Titus, the seventh Basileus, is hinted at in these words, as if his reign was yet to come, or that something unknown to us in the history of that obscure period is referred to. Something equally obscure lies hid in Rev 13^{18}, where the idea that the sum of the numbers expressed by the letters of the name and title of Nero in Hebrew is hinted at, must be pronounced ridiculous. The book was written for Asian readers who knew no Hebrew. Something is meant here that Asian readers would understand.

Conversion in Man.[1]

By the Rev. W. T. A. Barber, D.D., Headmaster of the Leys School, Cambridge.

1. The New Testament is based upon the idea of the kingdom of God. This is the state of things in which God has come into His rights as Monarch, in which man is in his lawful place as subject. We have already seen that the Atonement is a necessary precedent of the commencement of the kingdom of God in the New Testament sense. In the Atonement God's love and wisdom have been acting in and for the race. All His power has thus been brought to bear upon it; all the obedience of the God-man, the organic Head of the race, has acted. This willing obedience unto death bore witness to the supreme deadliness of sin, and annulled sin. And all these facts and forces continued to act, so that the race was placed in a new restored position towards God; the kingdom of God came.

2. The race was thus in a new attitude of relation and possibility. In order that the individual should share in this possibility, a new attitude of soul was necessary in that individual. The individual sinner had been a rebel, the original and lawful relation between subject and lord had been outraged and destroyed. Without a changed attitude in the individual, God could not righteously bring upon him the new blessings now possible for the race. If he is to be privileged to enter the kingdom, he must be willing to enter the kingdom; if he is to enter the kingdom, he must be, if not fit, at any rate of a soul-attitude possible for it.

3 The attainment of this new attitude is the New Birth. 'Except a man be born anew,' the Saviour said, 'he cannot see the kingdom of God' (Jn 3^{16}). The metaphor used is of a new atmosphere, a new life. We saw how the penalty of sin is death, the sundering of the soul from its true air and food. The reversal of this is the bringing of the soul into a new relationship to the elements that make life. The old attitude was sin, selfishness, alienation from God; the new must be an expression in every way of the restored communion made possible by the Atonement of Christ.

Two essential elements of this new affection of the soul are faith and love towards the King.

4. Before we go on to discuss these manifestations of the new life, we must further state its source and origin. By the new birth man is to attain to his true, ideal, spiritual nature, union with

[1] The second in a series of twenty-minute addresses to the Cambridge Intercollegiate Christian Union.

the Divine. Hence the origin of his new life must be the Being who alone is Divine. The Author of the new birth is God the Spirit. 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God' (Jn 3^5). And we cannot emphasize too strongly the absolute dominance of the Holy Spirit in this great gift, nor the mystery and supernaturalness of the whole transaction. The gift is all of God. But the faith which is an essential outward expression of the new life in man is his supreme moral action. Without faith it is impossible to please God (He 11^6). And this is no arbitrary and artificial standard of pleasure. Faith has a great moral value. Faith, so far from being in antagonism to works, is itself the greatest work.

5. For faith must be directed towards a person. Its moral value is proportioned to the perfection of its object. Faith towards an idol, the Virgin, a living man, the God-man, has in each case a value, but in the last case the moral value is supreme. The soul which can discern Him and His work is responding to the Holy Spirit's impulse from without with an affection within which is the first pulse of the new life. The Living Person on whom this faith is fixed is Himself the Gospel, the Good News of the Atonement. Faith accepts the Gospel in Him. And Love, which had been lost, is found again in Him. Faith flutters, soars, then folds its wings and nestles permanently in the new heart. Love gazes upwards, sees and glorifies the God-Love, then returns and makes the new heart its permanent shrine.

6. But more than this. Faith in Him is faith in the representative of the race, and involves the realization that we are one with Him. When we are born again we enter into His life. Regeneration is the beginning of sanctification. As we find the old alienation ended, the old wall of partition broken down, we enter by our faith into the new glorious life of Sonship which belongs to our Head. There becomes possible the fulness of sonship whereby we cry Abba, like little children stammering the pet-name of love; we, too, with Him, cry Father. It is then that we find possible of understanding His mystic utterances concerning our abiding in Him and His abiding in us.

This fellowship with Him touches all that He is and does. John and Paul both realize the communion. It is characteristic of the men which is the aspect that appeals most to each. With John we have fellowship in His Love; with Paul we have fellowship in His Passion.

7. Conversion then is this Palingenesia, the new birth into all this new life. It is the direct gift of one sole Giver, the Holy Spirit. It is impossible without faith, the supreme moral action of man. Thus we have an evidence of the final triumph in which man grows into the Divine image.

Negatively conversion is freedom from wrath, positively it is coming to the Father. It may be instantaneous, it may be gradual; it may be emotional, it may be without feeling. These are not of its essence.

The essence is the fact of changed attitude (ἐπιστρέφειν), changed atmosphere. We may, we should, know it. 'Whereas I was blind, now I see,' is practical knowledge. 'We know not whence it cometh nor whither it goeth'; but we know that it hath come.

Point and Illustration.

Repentance.

A KNOWLEDGE of theology sometimes guides us to a knowledge of the heart. The rector of St. Mark's, Philadelphia, has published a volume of sermons, which he calls *Life and its Problems* (S. C. Brown; 3s. 6d.). Now Dr. Alfred Mortimer is a great theologian, and his theology it is that leads him to make this very valuable remark about penitence—

We cannot repent of some of our sins without repenting of all of them. People sometimes feel some one great sin pressing upon their conscience and worrying them, and think they would like to confess *that sin* and so get rid of it. But they cannot confess one sin without confessing all the sins of which they have been guilty, or at least all that the Holy Spirit brings home to them when they honestly examine themselves in the light of His grace.

On Your Knees.

We scarcely think of Dr. George Adam Smith as a preacher now. The name by which he is lovingly known is the Professor. But he is a preacher too, and a preacher still. He is more a

preacher than a professor. He may be a very good professor—we believe he is—but he could not be a better preacher. He has published a volume of sermons at last. Its title is *The Forgiveness of Sins* (Hodder & Stoughton; 6s.). It is not crowded with anecdote, but when an anecdote comes, it comes out of a clear sense of the place of the anecdote in sermons, as well as out of a considerable personal experience. For instance—

I remember some years ago climbing the Weisshorn, above the Zermatt Valley, with two guides. There had been a series of severe storms, and ours was the first ascent for some weeks. Consequently we had a great deal of step-cutting to do up the main *arrête*. We had left the cabin at two in the morning, and it was nearly nine before we reached the summit, which consisted, as on so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be the first on the top. And I, with the long labour of the climb over, and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them, and stood erect to see the view. The guide pulled me down—'On your knees, sir; you are not safe there except on your knees.'

Frances Power Cobbe.

Life of Frances Power Cobbe as told by herself, with additions by the author, and introduction by Blanche Atkinson; with six illustrations; posthumous edition (Sonnenschein, 1904).—Such is the title, the whole title-page, of the best written and saddest book of the month. The saddest chapter of the book is the fourth. Its title is 'Religion.' It is this chapter that sends the sad thread through the book to the end. If it were not for this chapter we should have missed the eternal note of sadness coming in. For though Frances Power Cobbe never lost the sense of loss, the greatest loss in life, she did not tell the world so every day that she lived, she does not tell us so in every page of her autobiography. Let us make some quotations from this chapter.

Alone.—A few months after I had absorbed Parker's *Discourse*, the great sorrow of my life befell me. My mother, whose health had been feeble ever since I can remember her, and who was now seventy years of age, passed away from a world which has surely held few spirits so pure and sweet. She died with her weeping husband and sons beside her bed, and with her head resting on my breast. Almost her last words were to tell me I had been 'the pride and joy' of her life. The agony I suffered when I realized that she was gone, I shall not try to tell. She was the one being in the world whom I truly loved through all the passionate years of youth and early womanhood; the only one who really loved me. Never one word of anger or bitterness had passed from her lips to me, nor (thank God!) from mine to her in the twenty-four years in which she blessed my life; and for the latter part of that time her physical weakness had drawn a thousand tender cares of mine around her. No relationship in all the world, I think, can ever be so perfect as that of mother and daughter under such circumstances, when the strength of youth becomes the support of age, and the sweet dependence of childhood is reversed.

But it was all over—I was alone; no more motherly love and tenderness were ever again to reach my thirsting heart. But this was not, as I recall it, the worst pang in that dreadful agony. I had (as I said above) ceased to believe in a future life, and therefore I had no choice but to think that the most beautiful soul which was worth all the kingdoms of earth had actually *ceased to be*. She was a 'Memory'; nothing more.

The Discovery of Immortality.—Reading Parker's *Discourse*, as I did very naturally in my solitude once again, it occurred to me to write to him and ask him to tell me on what ground he based the faith which I perceived he held, in a life after death? It had seemed to me that the guarantee of Revelation having proved worthless, there remained no sufficient reason for hope to counterweigh the obvious difficulty of conceiving of a survival of the soul. Parker answered me in a most kind letter, accompanied by his *Sermon of the Immortal Life*. Of course I studied this with utmost care and sympathy, and by slow, very slow, degrees, as I came more to take in the full scope of the Theistic, as distinguished from the Deistic view, I saw my way to a renewal of the *Hope of the Human Race* which, twenty years later, I set forth as best I could in the little book of that name. I learned to trust the intuition of Immortality which is 'written in the heart of man by a Hand which writes no falsehoods.' I deemed also that I could see (as Parker says) the evidence of a 'summer yet to be in the buds which lie folded through our northern winter'; the presence in human nature of many efflorescences—and they the fairest of all—quite unaccountable and unmeaning on the hypothesis that the end of man is in the grave. In later years I think, as the gloom of the evil and cruelty of the world has shrouded more the almost cloudless skies of my youth, I have almost fervently held by the doctrine of Immortality, because it is to me *the indispensable corollary of that of the Goodness of God*. I am not afraid to repeat the words, which so deeply shocked, when they were first published, my old friend, F. W. Newman, '*If Man be not immortal, God is not Just.*'

Recovering this faith, as I may say, rationally and not by any gust of emotion, I had the inexpressible happiness of thinking henceforth of my mother as still existing in God's universe, and (as well as I knew) loving me wherever she might be, and under whatever loftier condition of being. To meet her again 'spirit to spirit, ghost to ghost,' has been to me for forty years the sweetest thought connected with death. Ere long, now, it must be realized.

A Revelation.

It is a long time since Henry Ward Beecher's *Thoughts* came to arrest us. If he was great as a

set preacher, he was greater as an impromptu answerer; he was greatest as a writer of good thoughts. Now a beautiful little volume has been made out of these and other 'thoughts,' and published by Mr. Melrose, under the title of *Day and Thought* (1s. 6d. net). Every month has a poem also. Here is the poem for May—

The night was long, and the shadows spread
As far as the eye could see;
I stretched my hands to a human Christ,
And He walked through the dark with me.

Out of the dimness at last we came,
Our feet on the dawn-warmed sod,
And I saw by the light in His wondrous eyes
I walked with the Son of God.

The Navy of Tharshish and the Failure of Jehoshaphat.

By K. T. Frost, M.A.

If the difficulties which surround the gold traffic of King Solomon and his relations with Ophir are ever to be solved in a satisfactory manner, one question equally important and obscure must first be answered. What did Solomon give in exchange for the gold which poured into Judæa during his reign? This is the weak point in all theories of the trade with Ophir, and in spite of some recent efforts much remains unexplained, especially that which concerns the navy of Tharshish.

Ophir, or rather the goldfields from which the 'gold of Ophir' was derived, has been located in India, the Malay Peninsula, and Rhodesia, and many arguments have been advanced for and against these and other auriferous countries. But it seems generally to be assumed that all Solomon had to do was to sail to El Dorado, fill his ships and return. The objection to this is that the Red Sea and, at least the northern shores of the Indian Ocean were in the hands of powerful and jealous monopolists, who would certainly not have allowed foreign ships to encroach on their preserves without good cause. We have no reason to suppose that Solomon was engaged in schemes of conquest overseas against native tribes or Arab ships; on the contrary, the expeditions sent by Hiram and Solomon seem to imply a well-established traffic, though one in which the Jews had previously taken no part. It is also quite clear that Solomon could not have gained his gold by barter or commerce. All authorities are agreed that the purchasing power of Palestine at this period was very small, and the people were burdened by taxation, a standing army, and the corvée. The available corn and oil of the country was apparently not enough even for Hiram, who had to accept for the deficit twenty cities which 'pleased him not.'

The writer of the masterly article 'Trade' in the *Encyclopædia Biblica* not only feels the difficulty of explaining how a regular trade was maintained with Ophir, but remarks: 'Historians are at a loss to know what Solomon could give in exchange for the costly presents of the Queen of Sheba,' yet he contents himself by saying, 'But it must be kept in mind that the King of all Israel could always pay in the assurance for security for the Arabian-Phœnician traffic across his dominions.' Security for the caravan routes may well have been bought at a price, and it is likely enough that the presents of the Queen of Sheba were in the nature of a subsidy. But we are expressly told that the riches which the fleet brought Solomon every three years were vast, and were something apart from all tolls and tribute (1 K 10^{14-22}). Such great sums could not have been sent him from South Arabia without some direct as well as indirect exchange. How, then, was Solomon able to maintain a regular treasure-fleet? It is in this connexion that discrimination between the places mentioned in the account of the gold trade becomes essential. In the first place there is no evidence in the Bible or apparently elsewhere that Solomon ever was engaged in a regular trade with Ophir; nor, in view of the poverty of Palestine, is it possible to see how such a trade could have existed. The regular trade was with Tharshish. The confusion has probably arisen from the phrase 'gold of Ophir,' and from the verses (1 K 9^{28},