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A heightened condition of this vicarious consciousness confronts us at the Last Supper. The words of institution must be carefully considered: 'This is my blood of the covenant, poured out for many' (so Mk 14²⁴). Matthew adds, 'for the remission of sins'; Luke has, 'the new covenant in my blood, poured out for you.' Here is the same vicarious outlook emphasized. At the first glance we are struck by the parallelism with Is 53¹², 'He poured out his soul (or, life) unto death.' For 'the blood is the life.' Matthew's addition, *εις ἀφεσιν ἁμαρτιῶν*, is, in any case, a true interpretation. Is 53 makes any other impossible. It is customary to explain the covenant idea, which our Lord here makes use of, exclusively from the ritual in Ex 24⁸ taken in conjunction with Jeremiah's great prediction of the New Covenant (*e.g.* 31³¹ etc.). No doubt that aspect of the conception is of primary importance. But we must not ignore the intimate connexion between the covenant idea and the conception of the Servant. Most suggestive is Is 42⁶, 'I will hold thine hand, and will keep thee, and give thee for a covenant of the people' (LXX *εις διαθήκην γένους*). Is 49⁸ is an exact parallel. In the light of this latter passage, the phrase can only mean, 'the medium or mediator of a covenant between Jehovah and Israel' (so Cheyne). Of course this refers to the same kind of covenant as that which Jeremiah describes, a covenant that is wholly spiritual. It appears to us probable that the function of the Servant was, at least, one of the chief motives which acted on the mind of Jesus, when He hinted at the central significance of His death in the current of the redemptive purpose of God, by describing it as the inauguration of a new covenant, ratified by His blood.

To the same closing period belongs the saying reported by Luke (22³⁷), having no parallel in the other Gospels, but certainly bearing the stamp of authenticity: 'For I say unto you that this word which was written must be fulfilled in my case, "and he was reckoned with transgressors": for truly that which concerneth me is reaching accomplishment.' In this utterance He desires to put the disciples on their guard as to the changed conditions they must face, a situation which will soon be disclosed by the treatment He is to suffer. His forecast of this unjust treatment is deliberately clothed in the language of Is 53¹², indicating His express association of His Passion with the prophetic delineation of the Sufferings of the Servant.

It is scarcely necessary to corroborate the position which we have tried to establish, by referring to Lk 24^{25, 26, 44-46}, in which the risen Jesus is reported as opening the minds of the disciples to understand from the Scriptures that the Christ must suffer, and enter into His glory.

Little remains to be added. As has been frankly admitted at the outset of this discussion, there are elements of profound import in the self-consciousness of Jesus which wholly elude all attempts at analysis. Even when, as in the instance under consideration, there seems good ground for assigning real importance to a definite conception in the formation of His Messianic Ideal, it would be quite illegitimate to exaggerate its prominence in the complete framework of His thought. But we believe that it is of interest and value even to obtain a dim glimpse into that complex sum of Divine and human forces which combined in the person of Jesus to shape His redemptive vocation, and thus fit Him to be the Saviour of the world.

The Christian Minister.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

THE subject of this volume¹ is a very wide one, and Dr. Dykes has divided it for his purposes into four parts. These cover practically the whole field, dealing with—I. The General Concep-

tion of the Office and the Personal Qualifications involved; II. Worship; III. Preaching; IV. Pastoral Work. There is practically no reference to the minister's relation to the church organization beyond the limits of the single congregation. This omission, however, really enriches the book and

¹ *The Christian Minister and his Duties*, by Principal J. Oswald Dykes, D.D. Edinburgh: T. & T. Clark. 6s. net.

widens its influence; for, while it is primarily the work of a presbyterian divine, it has succeeded in addressing itself to the clergy of all branches of the Christian Church, and its catholicity of spirit is at once statesmanlike and sympathetic.

The ministry is a very old calling, yet one which has continually to reckon with changes and adapt itself to new conditions both in outward society and in the inner region of thought and spiritual life. There never was a time when men on whom had come its heavy responsibilities felt themselves more in need of guidance. They are caught between two consciences—the conscience of the venerable traditions of a historic office, and the conscience of an age and generation keenly alive to new needs and difficulties, but tending to drift apart from that past, of whose sacredness and value they are profoundly ignorant. It is demanded of a guide at such a time that he shall be, on the one hand, alive to the modern spirit, just to its real sense of needs, and sympathetic with its new ideals. Yet, on the other hand, the guide must be true to the older loyalties, and must know their supreme preciousness even to the new life which does not realize how precious they are. To avoid, on the one hand, the attitude of a saddened and lonely survivor, whose views will tend unconsciously to become criticisms, and whose loyalties will assume the more or less embittered tone of the *laudator temporis acti*; and, on the other hand, to avoid the rawness of the aggressively modern person who imagines that any worthy new thing can afford to ignore [the past—that Scylla and Charybdis passage is one which demands no ordinary seamanship. It is difficult to think of any one better equipped for such a task than the author of this volume, or to imagine how it might have been better performed.

The first division leads us back to those fundamental ideas and historical facts on which any adequate conception of the office must be founded. The development of these is suggestive, and the statement of them fair and convincing. The cool and dispassionate spirit, the catholic reasonableness and balance, are most refreshing in a time somewhat weary of heated ecclesiastical controversy; and there is a note of certainty such as is possible only to faith tested by long experience, which many will find welcome and

reassuring. 'The Church lives on, officers or none. The King's work must be done; and men gifted by Him for the doing of it can never fail.'

The chapters in which Dr. Dykes traces various aspects of the ministry to their historical origins, or follows their development into modern forms, are peculiarly valuable. Such chapters are iii., xi., and xii., where he deals with the New Testament, Patristic, and Reformation eras. These chapters are the fruit of wide scholarship and first-hand research. Nor does the author impress us less with the thoroughness of his acquaintance with the modern literature of the subject, English, French, and American.

There are many chapters of this part which those at the beginning of their ministry will find wise and valuable, well fitted to save them from the mistakes which often cloud the brightness of a minister's first years. The chapter on 'Citizenship' is content to suggest an attitude towards modern social conditions, refraining from an impossible attempt to treat in a chapter what would require many books. Yet it strikes the essential note when it leads us back to the necessity of a more thorough study of the ethics of Jesus.

The two finest chapters in this division are those dealing with 'The Call' (iv.) and 'The Minister's Devotional Life' (v.). While all mysterious and occult ideas are set aside in favour of the common-sense view that the call to the ministry is to be judged and dealt with along the same lines as those spiritual and intellectual movements which guide other men towards 'secular' callings; yet the prayers of the Church assume the same sacredness as that which others attribute to Episcopal succession, and we feel ourselves led back to a very special and divine quality in this matter, which really sets it apart from all other vocations. The chapter on devotion, where the writer strives, in sympathy with many a hard-pressed man, to defend the quiet sanctities of communion from innumerable and harassing encroachments of correspondence and business, are peculiarly welcome. Here perhaps more than elsewhere (though the whole book is characterized by this feature) the language breaks into surprising felicities and beauties of devotional expression, which unconsciously illustrate the thing for which it pleads. By these and many other such examples,

we are increasingly made to realize that this is no mere handbook for preachers, but literature in its own right, and religious literature, of a very high order.

In the second part, Dr. Dykes at once shows that freedom of movement and that authoritative pronouncement which characterize the expert. This part deals with Worship, and it would be difficult to find a better statement of that side of the ministerial office than that given in the 10th, 13th, and 14th chapters. As this is a matter depending largely upon the taste and temper of the individual spirit, it is incapable of being reduced to exact formulæ or rules, and the whole method of these chapters is rather the exposition of underlying principles than the insistence on specific applications of them. 'It is himself the worshipper offers; the wealth of his own redeemed personality, his own love, his own will, his own body and soul devoted to bear and to do all the will of his Father in heaven. More he has not to lay upon God's altar. Less he has no heart to offer, nor will less be accepted.'

The value of these chapters is their suggestiveness. In some details, such as the use of other men's sermons, we could have wished even less of tolerance and more of protest. But this author trusts his readers' integrity and intelligence, and those are wise who will lay his suggestions to their consciences as they read.

The third part deals with Preaching. It is marked by the same dignity, the same sense of proportion and relative values, and the same abundant suggestiveness, as the former parts. It is equally founded upon history; and it is written with the hearer's point of view constantly in mind, so as to be never out of touch with the layman, who is the ultimate judge, either as victim or as beneficiary, of the pulpit. We may be pardoned for again finding the writer's tolerance in some details beyond our power of following. His ideal is the 'outline preparation,' which leaves the actual phraseology largely to the moment of utterance. But he admits that many preachers will find their work most effective when it is read from M.S. This is unquestionable, and the only danger of it is that men should at times fall in love with

their own phrasing, and that sometimes the very finish of a sentence may smooth down its cutting edge, and render the hearing of a sermon a pleasing literary or intellectual exercise, when it is rather a surgical operation that is required. But what imaginable justification can there be of the 'committed sermon'? The infinite labour of learning long compositions of one's own by heart, and then repeating them with as much of an air of spontaneity as possible, is surely a thing in every way unjustifiable. The tax it involves on time, on brain, and on nerve, seems to us the most unreasonable waste; and in the majority of cases the result must betray the method. We would even venture to suggest that Dr. Horton's main theme in his *Verbum Dei* might have been advantageously taken with a little more seriousness,—the Prophetic element in preaching, which sends forth its message as the authentic Word of the Lord.

These, however, are but notes in passing. The section is a piece of truly great and memorable work. The conception of the plan of the sermon, with its three unities of Theme, Aim, and Tone, is one of the best contributions to preaching made in modern literature, and chapter xxi. is one of which all beginners in the art of preaching should know every page and sentence.

The fourth part, dealing with Pastoral Duties, necessarily goes into much detail; but it, like the rest, is kept fresh by its constant references to those commanding principles on which the whole subject is conceived. It will be found full of valuable hints for many difficult and perplexing situations, and a ministry which should satisfy the ideals here set forth, and which should at the same time act in detail upon these suggestions, would be one conspicuously exalted and complete.

We congratulate that Church which has given to her students such teaching as this in past years, and those men whose ministries were fortified and enriched with it beforehand while they studied. The book comes opportunely to its wider audience at the present time; it will receive a wide and thankful welcome, and it will show results in the pulpits of many lands.