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comprehensiveness of God's sphere of influence and on the potential unity of all persons in Him has laid hold of a man, *the expansion of that man's sympathy* is inevitable,—the passion for unity, the dread and hate of the exclusive spirit, will certainly take hold of him. He will become, as St. Ignatius, writing to the Philadelphians described himself, 'a man knit together for unity.' Again, the emphasis on the exalted height of God's holiness means for the Christian *infinitude of aspiration and infinitude of duty*. This is the basal paradox of the Christian life: it is haunted by the infinite,—by that which in the field of striving combines the stimulating and the hopeless. 'We are saved in hope.' And then, lastly, the emphasis on Love-in-sacrifice produces the most characteristic note of the Christian life,—it is *in love with sacrifice*. Christ taught that God's very life is love,—that He *is* Himself because He *gives* Himself: and the paradox is reproduced in the Christian. Only, that which God wholly is, the Christian only partly is. He knows that fullest life is in self-giving; but the spirit of self-indulgence struggles with the spirit of self-offering. And it is because of this inner contradiction and conflict that the attitude of 'dependence on Christ' is forced upon the Christian. One moment aspiring toward the infinite, the next yielding to self-indulging ease, he needs to cast himself on One who, being otherwise one with him, yet represents in permanence that which in him is but fugitive and intermittent. So the Christian escapes from himself in Christ. And if any one say that this is unreal, the Christian man answers, 'But what else can I do? I hear the summons of the infinitely holy God to be like Himself, and I astir to respond. But the weight dragging me back seems as great as the power that calls me to rise. I can do naught else than take refuge from the conflict in God Himself!'

I do not see, then, how the essentials of Christian personal religion can be reduced much further than to these four elements, with their discipline, their contradictions, their promise, and their present issue in the attitude of 'sheltering in Christ' of which our fathers had so much to say.

But I wonder how far that attitude of escape in Christ—how far the confessed paradox of being now alone with the Supreme, and now flying for refuge to a Mediator—is in our day experienced?

In the Study.

The Depreciation of the Priceless.

'It might have been sold' (Mk 14[5]).

THE suggestion came from Judas. That was all he could find to say about the precious ointment poured forth from its alabaster vase in the service of love.

The picture is before us—the Bethany circle uniting to do honour to Jesus. The Master is in the place of honour. The disciples are near. Martha is waiting at table. Lazarus looks out on things with the light of his second life in his eyes. Mary, with the inner vision of a loving heart, reads in the Master's face a shadow of things to come. There is a hush in the talking. Mary kneels at the Master's feet; the vase is broken; the perfume floats through the room. A silence follows, a silence in which love eternal is trying to say something to each man's heart. Then, as is often the case in life, the first man to break the silence is the man to whom the silence has said nothing. 'It might have been sold.'

It was bad taste, we say. Judas mishandled a beautiful situation. Judas took a business view of the scene, when he ought to have looked at it artistically.

It was more than bad taste. The real charge against Judas is, not that he took a business view, but that he got no view at all. If he sinned against art, it was not art as it is interpreted by the æsthetic temperament, with its not seldom false and uncatholic view of a workaday world, with its profound conviction that a man who paints pictures must be altogether superior to a man who makes boots—it was against art as it stands for the unpurchasable and imperishable and eternal—and that is the fabric of man's true life. That little pale-faced mite who stopped you in the street yesterday as you were carrying home a bunch of flowers to your wife, and said, 'Give me

a flower,' was not a beggar. She was an artist. It was her response to the vision beautiful, her plea for the priceless. It was a voice confessing amid the rattle of the street that 'man doth not live by bread alone.'

Judas was not a worse man for keeping the bag. Some one must keep it. The pity of it was that Judas had come to believe that the bag could keep him. It is a peril against which we too must be on our guard—not specifically as business men, for this is not essentially a peril of the market-place. It is the danger of becoming lost in the temporalities, earth-fed and earth-filled. Only a shallow and unspiritual judgment will think less of Judas for knowing the selling-price of alabaster and nard. His sin lay in that he had lost the power to see in these things a sacrament of 'the life that is life indeed.'

Do we say that his suggestion is right 'so far as it goes'? That the ointment *could* have been sold, and the money *could* have been spent on the poor? It is no vindication. A thing has to go a certain distance before it begins to be true. It has to touch the spiritual and eternal in life. And Judas missed that. And so this man, with his market price and his mental arithmetic, was not an intruder—he was an outsider.

O these priceless things—how we miss them. How Jesus pleaded for them. Judas had companied with that unworldly life, had heard the Master say that the widow's farthing was worth more than the jewels of the rich, and yet he had not learned that there are things which cannot be bought and sold. You can buy a book of poems, but you cannot buy a poem. The poem is yours only as the unpurchasable gift of God to your soul. You cannot buy a home, a happy hour, a good conscience, or a rich hope. It is worth telling again, for it is the doctrine of grace—God's mercy for the undeserving, His treasure for the poor, His fulness for the empty.

'It might have been sold.'

'That is, I think, the most vulgar remark on record. How that wonder of love in Simon's house was cheapened for the man from Iscarioth! How the shadow of a material judgment obscured for him the spiritual dignity and glory of Mary's service! Judas did not know what he was dealing with. He may have been an authority on spikenard. Perhaps he could have told us the precise meaning of that strange word *pistikes*, which St. Mark used to describe the ointment, and which bids fair to remain one of the minor puzzles of his Gospel. But he was not dealing with alabaster and spikenard. And, my friends, we never are. Life is made up of things that defy all valuation by this world's standard—things the worth of which can only be expressed in that mystic coinage that is stamped with the image of One wearing a crown of thorns, and has for its superscription, "Ye did it unto Me."'

And now, let us follow Judas from Simon's house to the house of his Master's enemies. We must do this. We cannot deal with the three hundred pence and say nothing about the thirty pieces of silver, for they are part of the same calculation. The man who cannot see the priceless is quite capable of selling it. That is the logic of history. That is the tragedy of materialism.

This 'study' comes from a volume of sermons entitled *The Pilgrim Church* (Culley; 3s. 6d. net). The sermons were preached by the Rev. Percy Clough Ainsworth, who died on the first day of July 1909 at the age of thirty-six. And there is not a sermon in the book but could be made a study of—as fertile, as felicitous as this.

The Old Testament Doctrine of the Spirit.

Three of the books of the month deal with the doctrine of the Holy Spirit. Principal Adeney has written a beginner's book on *The Christian Conception of God* (Thomas Law; 2s. 6d. net). It is a beginner's book; but it is not the book of a beginner. Only a man of Dr. Adeney's knowledge could write so simply. Only a man of Dr. Adeney's experience could write so humbly. The chapter on the Holy Spirit is itself unmistakable evidence of the Spirit's grace and power.

'The idea of the Holy Spirit,' says Dr. Adeney, 'is entirely a Biblical and more especially a New Testament idea in its origin and authority.' Yet he does not mean to say that God's Spirit has not been felt influencing any men and women except Jews and Christians. Surely, he says, 'the impartial Father of all must be believed to have breathed His helping Spirit into His human family of all races and in all ages in so far as the several peoples were able to receive the heavenly gift.

When Socrates speaks of the spirit that he calls a *daimonion* as a voice within him to warn him against a wrong course, the Christian may say that this was as truly an influence of God's Holy Spirit as that experienced by St. Paul when, as St. Luke tells us, he was "forbidden of the Holy Ghost" to take a certain course that he was contemplating.'

But our purpose at present is to say something about the Spirit in the Old Testament, and for that we shall pass to another book.

The Rev. John Adams, B.D., of Inverkeillor, has already written 'Studies in the Hebrew Accents' and 'Studies in the Hebrew Text of the Old Testament,' two remarkable books which show men the way to find sermons in the syntax and in the accents of the Old Testament Hebrew. Both books have been successful. Mr. Adams has now published another volume of Studies—this time 'Studies in Old Testament Theology.' His title is *Israel's Ideal* (T. & T. Clark; 4s. 6d. net).

The book is a surprise—unless one's faculty of surprise has already been exhausted by the wonder of the volumes on the Syntax and the Accents. It is a surprise to discover that a comparatively small volume on the Theology of the Old Testament can be complete and clear, and at the same time can offer the preacher almost innumerable points for the fresh presentation of the Gospel as it is found in the Old Testament. But our purpose at present is to look at one chapter of the book, the chapter on the Old Testament Doctrine of the Spirit.

Mr. Adams, being a preacher as well as a scholar, divides his chapter into three parts. First he speaks of the Cosmical Spirit, next of the Theocratic Spirit, and then of the Spirit in Regeneration. That division covers the whole Old Testament doctrine of the Spirit; and we do not know a clearer or a better division. Mr. Adams is a student of Comparative Religion. Describing the cosmical spirit, he draws his analogies and illustrations from the Ojibways, from the Eastern Africans, from Aristotle and Plutarch, or from the modern Mongols. We cannot understand the very beginnings of the Old Testament doctrine of the Spirit without some study of the general subject of Animism.

Mr. Adams summarizes the Old Testament description of the Cosmical Spirit. First, it is the principle of *animation*. The chief texts are Gn 1^{2}, Ps 33^{6}, Is 40^{13}. Next, it is the principle of *intelligence* in man. 'God breathed into his nostrils the breath of life, and man became a living soul'—Gn 2^{7}; also Job 33^{4} 32^{8}. Finally, it leads into the sphere of *ethics*. The chief text is Ps 104^{30}; then Ps 51^{11} and Ps 16^{7}. In the last the voice of God is recognized even in the dictates of the conscience.

We pass from the Cosmical Spirit to the Theocratic when the *Ruach Elohim* becomes the *Ruach Yahweh*. 'If the former be the principle of animation, the latter is the spirit of revelation. If the one finds its sphere of operation in the creation and preservation of the world, the other is the spirit and guide of the theocracy.' This section is throughout admirable, but does not admit of condensation.

The third division is the Spirit in Regeneration. Mr. Adams does not find that regeneration by the Spirit is taught in the Old Testament as a clearly defined doctrine, although it is experienced as a spiritual fact. He makes this distinction amongst others, that in the Old Testament it is an influence exerted *upon* the soul, not a dwelling of the Divine Spirit *within* the soul. Again, he says, the *Ruach Yahweh* is associated with the bestowal of moral qualities, but not yet regarded as the source of holiness in man. He ends by showing that in three respects the Old Testament doctrine of the Spirit looks to the New for its completion and crown—with respect to the Spirit's *personality*, with respect to the *recipients* of the Spirit's influence, with respect to the nature of the Spirit's *work*.

The third book is occupied entirely with the doctrine of the Spirit. It is the first attempt that has been made to present in English a complete account of the doctrine of the Holy Spirit in touch with modern scholarship. The author is the Rev. Arthur Cleveland Downer, M.A., D.D., of Brasenose College, Oxford. The title is *The Mission and Ministration of the Holy Spirit* (T. & T. Clark; 7s. 6d. net).

It is, we say, a complete account of the doctrine of the Holy Spirit. And it is only when we read a complete account of the doctrine that we understand why there has been so much misapprehension among us, and so much mistaken and even mischievous writing, about the Holy Spirit. Why this doctrine more than any other should be presented to us in fragments it is not easy to explain. It is just possible that every man inter-

prets his own experience and in interpreting it by itself regards it out of proportion. But the result has been to make the impression that a consistent doctrine of the Holy Spirit is not to be found in Scripture, and, which is still worse, that such fragments of a doctrine as are to be found there do not agree with our experience.

Dr. Downer has written on the whole subject within reasonable compass, with a fine command of the English language, as well as with a thorough modern knowledge of the doctrine and of all that is essential in its vast literature. His book, with all its modesty, will be found to be indispensable.

The chapter on the Old Testament Doctrine of the Spirit is shorter than the chapter in Mr. Adams's book. Like Mr. Adams, Dr. Downer starts with the Spirit as the Giver of life. He is the Giver of life (1) in Nature, (2) in man, (3) in grace, (4) in the Jewish nation, and (5) in the predicted Messiah. Thus the method is different from that of Mr. Adams; but there is no contradiction. As the Giver of life in man the Spirit of God makes His voice heard (*a*) in Conscience, (*b*) through the Prophets, (*c*) in the Law, (*d*) in the Types, (*e*) in the Great Lyric, and (*f*) in various Old Testament Characters. Dr. Downer is at one with Mr. Adams in representing the Holy Spirit's work of grace as foreshadowed in the Old Testament but fulfilled only in the New. And it is not simply that a fuller revelation came in with Christ, but that Christ Himself was the fuller revelation; and again, not in what He said or did but in what He was—in short, that He was Himself the abode of the Spirit.

The Aristocratic Element in Religion.

By the Rev. W. R. Thomson, B.D., Glasgow.

'The method of God is aristocratic,' says Mr. Joseph Leckie, in a timely and very interesting little book[1] on a subject whose pressure is always felt in an age of religious unrest. The raising of the question of Authority—its reality, source, and organ—is not necessarily a sign of scepticism. It may be a symbol of genuine religious interest and an effort of faith to justify its own certainties. There is, perhaps, no subject in regard to which the spirit of treatment counts for so much. It is here Mr. Leckie achieves real distinction. His work has not only literary merit of a high order, it comes to us out of an atmosphere of quietness. It may be said of this little book that it neither strives nor cries, that, while sensitive to all that is going on in the theological arena, it dwells in a region where the jangle of polemics is at least softened by distance. Too often the discussion of authority has been the attempt to pull down—with but scant regard for the sanctities of time and custom—the fabrics under which other men have sheltered. Mr. Leckie chooses, to our mind, a better way. For it is well to recognize that there is something at once inevitable and yet provisional in the shelters men rear for their spiritual security. The canopy of Church or Bible is only an evil when it is mistaken for the heavens.

The question of authority is only really relevant in a universe that is conceived to be intelligible, and that has at its heart ethical purposiveness. There can, in other words, only be authority to which a free spirit can be in bondage in a world where God is. In a universe construed in accord with the creed of naturalism, the question is hardly intelligible. For authority to be truly from within must be from above; and if there is nothing above man, there can be nothing but the coercion of force, or at the best a prudent regard for conventions which are more or less skilful makeshifts. No one has shown this more strikingly than Mr. Balfour in the earlier and critical part of his *Foundations of Belief*, where it is pointed out that neither the intuitions of art nor religion are explicable in a world where the spirit of beauty and goodness is but a chance product and not enthroned as a regal principle. It may be doubted, indeed, whether what is known as spiritual Monism admits of any satisfactory explanation of the fact of authority. Only a personality can recognize and yield to authority in the true sense of the word, and an authority which is held to be that of a divine principle to which we hesitate

[1] *Authority in Religion.* Edinburgh: T. & T. Clark, 1909.