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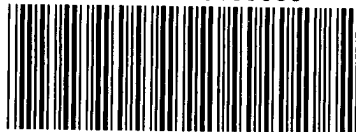
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at the Rev. C. E. Surman is preparing a Directory of Congregational churches they served. Mr. progress; his work would be a complete set of the *Congregational* 1846, 1847, 1855, and 1866, and would send him copies to also needs Vol. I of Wilson's

the Prime Minister sometimes said:

ary.
General Montgomery said to me and eat sparingly. I never "I am a hundred per cent fit". Sport and I eat a lot; I never died at 3 a.m. I am two hundred

ch good progress towards re-discontinued.

Smith, an enormous talker, him get in a word, and once I am gone, you'll be sorry. Once Smith found Macaulay ill therefore more agreeable than "flashes of silence". Which in Quakers:

let people who are very quiet father is a Quaker, but my

proceeding on his way to an deck looking out on a glorious like that at home, Bill", he "No, but give me Rotherham

THE AUTHORITY OF THE CROSS

A Paper of 1906 by Dr. ROBERT MACKINTOSH,
with Annotations by Dr. P. T. FORSYTH.

Dr. Forsyth's Annotations are in italics within square brackets.

THIS is the third time I have the honour to open a discussion amongst my brethren upon the very weighty matter indicated by the title. It does not seem to me desirable to make use today of my previous materials—whether the first effort, or the second; and this not merely from a dislike of repeating what some of the gathering here have already heard, but from other reasons. There were things I thought it right to say and am glad to have said once, which I should not think it well to repeat. But also, as weeks pass, fresh illustrations and points of view present themselves. Indeed, it would be easy to produce many more than three papers upon such a theme. The circumstances of this gathering were peculiarly interesting because we hoped to have with us Dr. Forsyth. His expected presence constituted the only serious consideration which inclined me to repeat some of my former remarks. For, in the earlier papers, I had allowed myself to criticize him; and one ought not to say behind a man's back what one is not prepared to repeat to his face. As far as that goes, I was quite prepared to repeat my criticisms, whether they are wise or unwise, and to accept the consequences, very stinging though these might have proved. If then I have written a new paper for today, it is not from cowardice, so far as I am conscious, but from a belief that we can make a better use of our short time by breaking what is at least comparatively new ground. How Dr. Forsyth regards me, I do not know and have not inquired. [*I have no feeling but that of extreme respect for Dr. Mackintosh's person and powers. I think it an honour that he should have bestowed so much attention on me and a happiness that he should have appreciated so much of my truth. He has grasped the fact that there is a solidarity in my position, that it does radiate from a centre and cohere in it. And his criticisms, whether I agree with them or not, are perfectly just and such as one student is both free and bound to make on another. I own to an impatience of some of the amateur stuff that passes for criticism in the press and elsewhere—some of it even impertinent. But I wish I could have more of the criticism of those whom I regard with respect as colleagues, both competent in matter, just in spirit, and happy in phrase—like my present critic.*] He may think me an ally, though something of a weakling; or he may bring

down his iron mace on my crown as one of the enemies of Gospel truth. We may learn from him which of these is the case; we hope also to learn far more important things than that.

In the first place, I should like to be allowed to say in presence of some of the younger men, how strongly one sympathizes with their aversion to the forms and phrases of bygone piety. In these days we all, I think, need to begin afresh from the foundation. We all feel that, whatever else our piety or our theology is, it must be moral. One's memory may deceive one; if it may be trusted, there was no such absolute break with traditional beliefs, no such mass of sweeping denials, in one's own past as one hears round about one now. But certainly some have wandered very far afield, and yet have come safely home. I remember a Scottish friend who, on his ordination day, in his sermon, told his horrified Presbytery that men were tired of hearing about justification by faith, and that God was tired of hearing about it too, or if not it was only because He was God and not man. They ordained him! And I think we may fairly say of him that he now preacheth the faith which once he destroyed. [*No doubt he came to repent, as well as to regret, his wild and shallow outburst, his degradation of his ministry in mere denunciation instead of explanation. The preacher's business is rescue—to rescue among other things the great phrases, ideas, and theologies from their ignorant perversion. But this is a work that ignorance cannot do.*] That there is a meaning behind the old well-worn phrases—that they stand, however imperfectly, for some of the most sacred things in the Universe—that, above all, Christ's Cross is more profoundly and intensely moral than all other moralities whatsoever—it is this we believe; this we greatly long to see our younger brethren inquiring into, and discovering, and then announcing—not in words learned parrot-like from even the best human teachers and models, but in words forced out of the depths of Christian hearts, and moulded by the touch of God's Holy Spirit.

In the second place, I wish to offer some further contribution towards defining and explaining what Dr. Forsyth's teaching really means—assuming, unless he himself subsequently corrects the statement, that he is rightly regarded as insisting upon the Pauline problem and the Pauline answer.

We have all heard of the formula which states the essence of Protestantism as twofold; there is a formal and a material principle—justification by faith, the authority of Scripture. I think we might define Dr. Forsyth's view of authority by saying that he invites us to regard one principle (justification by faith) as playing both parts. Indeed, how could Protestantism be firmly based if it see-sawed between two authorities? I need not further remind my audience that, with Dr. Forsyth, the question is not merely about

Protestantism but about Christian Reformation, faith which justifies is his reliance upon the redeeming death and (perhaps) nothing more. [A]

Or again: Dr. Forsyth's teaching of the teaching of another brilliant Both claim considerable—though matters of criticism; both also again possibly not equal—rigour. Dr. Denney's book, *The Death of* that this one theme is in the foreground to me particularly significant. If correctly, he must maintain the Forsyth might give us a good deal of locality in the world of thought precisely he differs from Dr. Denney. *Denney with such care as to define it ably it lies in this penumbra to what that in his Studies in Theology he desires to be—for lack of sympathy wrong.*] We know all about this painfully clear—a mind without a veil sees with preternatural vividness. A blaze of high noon, has no existence has different qualities. We might if it were stated to us in terms of

Yet again, it has happened to me to read through Harnack's longer *History of Dogma* in German. And that has still more interest for me, as it had already frequently been in my mind. In my speech—Dr. Forsyth's marked influence. The analogy with this important work. There is more of Augustinianism in Dr. Forsyth's *History* than in any of Ritschl's. There is more in the *History* than in some of his other works. [Hear! Hear!] At the same time, the resources by means of which he has brought out the great old theological doctrines. I think he is but an Augustinian. This suggests the truth which Dr. Forsyth recommends to us by any means as a simple rule—but what is the distinction? How can we carry us? Or what will it lead to?

An objection might be made here

¹ I should be prepared to affirm that Dr. Forsyth is not a young man. —R. M.

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Protestantism but about Christianity. With him, as with the
Reformers, faith which justifies is the faith by which a sinner casts
his reliance upon the redeeming death of Christ—no less than that,
and (perhaps) nothing more. [*Agreed!*]

Or again: Dr. Forsyth's teaching reminds one forcibly at times
of the teaching of another brilliant living theologian, Dr. Denney.
Both claim considerable—though perhaps not equal—latitude in
matters of criticism; both also maintain considerable—though
again possibly not equal—rigour in regard to the dogmatic creed.
Dr. Denney's book, *The Death of Christ*, in which he tries to show
that this one theme is in the foreground of all *N.T.* teaching, seems
to me particularly significant. If I understand Dr. Forsyth at all
correctly, he must maintain the same thesis. At any rate, Dr.
Forsyth might give us a good deal of light as to his own exact
locality in the world of thought if he would kindly tell us where
precisely he differs from Dr. Denney, and why. [*I have not read
Denney with such care as to define my difference exactly. Prob-
ably it lies in this penumbra to which Dr. M. alludes. I am sure
that in his Studies in Theology he is not as just to Ritschl as he
desires to be—for lack of sympathy. But he is more right than
wrong.*] We know all about the latter thinker. He is almost
painfully clear—a mind without an atmosphere. What he sees, he
sees with preternatural vividness. What he does not see, in this
blaze of high noon, has no existence at all¹. Dr. Forsyth's mind
has different qualities. We might learn to apprehend the Unknown
if it were stated to us in terms of the known.

Yet again, it has happened to me during the summer months to
read through Harnack's longer *History of Dogma* in its original
German. And that has still more strongly impressed on me, what
had already frequently been in my thoughts though not I think in
my speech—Dr. Forsyth's marked analogy with the Ritschl school.
The analogy with this important book is particularly striking.
There is more of Augustinianism and of Paulinism in Harnack's
History than in any of Ritschl's writings; I rather think there is
more in the *History* than in some of Harnack's own later publica-
tions. [*Hear! Hear!*] At the same time, Harnack has curious
resources by means of which he neutralizes his sympathies with the
great old theological doctrines. Personally, Harnack is anything
but an Augustinian. This suggests a difficulty as to the views of
truth which Dr. Forsyth recommends. We are not to understand
them by any means as a simple reaction to past modes of thought
—but what is the distinction? How far will Dr. Forsyth's teach-
ing carry us? Or what will it leave us?

An objection might be made here. The two comparisons—with

¹ I should be prepared to affirm that Denney mellowed greatly, in subsequent
years.—R. M.

Dr. Denney, and with the Harnack of the *History of Dogma*—point in opposite directions. The doubts or fears they suggest cannot in both cases be warranted. That is quite true. Yet, so long as we are uncertain regarding Dr. Forsyth's exact meaning, we do not know which danger to guard against. Or it may prove that one man is impelled by Dr. Forsyth in one direction and another in the opposite direction, neither of them perhaps taking up so well-considered a position as Dr. Forsyth's own. Denney has anchorage, but anchorage (many will say) which we do not like—in the old narrow waters. Harnack's anchor drags, and there is no saying where ships carried about by these currents will end.

In the third place, leaving the direct attempt to throw light upon Dr. Forsyth's views, I proceed not so much to criticize as to put some questions.

Dr. Forsyth's critical freedom shows itself in his commendation of Luther's attitude towards the *Epistle of James*—an epistle of straw, which does not urge Christ upon us. (Exactly the same thing is said by Harnack.) May we ask what we are to infer? Ought *James* to be thrown out of the N.T. Canon? [*Only if the standard of the N.T. canon be dogmatic consistency instead of evangelical unity. Nothing strikes me more as I read the N.T. in large sweeps than the incidental position of theology in it combined with its fundamental value. This is due to the pastoral and occasional nature of the writings. Probably the preaching of the Apostles was otherwise—was more theological, without, however, systematic congruity. I think James misunderstood Paul—who in his polemic was easy to misunderstand by a nature ethical without atmosphere, like the Judaistic, British, or working-class mind.*] I venture to think not. And yet I should agree so far as this, that the *Epistle*, whether or not it is directly criticizing a Pauline train of thought, does not contain Pauline Christianity, and that those who labour to produce a perfect reconciliation between Paul and James labour in vain. [*Hear!*] I will make further admissions. I should be sorry to see any Christian minister today confined to the circle of thoughts represented in *James*. There is no doubt that Paul both rises higher and pierces deeper. And, once more, it is true—as Harnack contends—that the framing of a canon allows the Church to treat doctrines with respect which she is not prepared to advocate remorselessly and without qualification. I concede or I maintain all these points. And yet it may also be maintained that Christianity would be considerably poorer if we had not that simple but searching moral *Epistle* as part of God's gift to us. If, however, Luther's test is normal—if Paulinism is the touchstone, negatively and positively—then surely the *Epistle* is of straw and ought to be pitched into the fire. [*No. It is unreconciled with Paul but not irreconcilable.*]

Yet, so far as this carries us, Christian life and truth. We approach we turn to the problem of the Synoptic the audience that, historically, the Catholic school of piety, if the inspiration to all the Protestants has its manifest blots. To put the false terms—Catholicism when it when it seeks to be religious or whole life is an oscillation between sacramental grace—which are consistent if you take the Catholic idea of God but as a finer substance in great quickener and antiseptic? sacraments, do thus go together which stand below the level of the God's providence, we have come fresh eyes. There is no Catholicism legalism nor sacramentarianism. agree with the view that there are N.T. teaching—the Synoptic teaching doctrine. Everything else in the secondary in importance. Can it these two great forces to one? except prolegomena to Paulinism coloured by the fact which presses himself trusted more to his teaching than at its close, when it failed from it at the outset—namely, of Israel. If I were not sure to be he became more Pauline—meaning to Christ as the prophet did seize tion. Paul would seem to have inability to respond to Christ the the Cross broke for him access to Paul was ignorant of Christ's wo not find him.] Christianity as co for all time, and for all eternity, is legal, not sacramental, nor yet Paul do not think it paradoxical to hold in other papers, that this Christian and dominant standpoint, from which James on the left or to Paul on the return again and "fixed in this blot how it may—whether dominant of the Synoptic Gospels must have n

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Yet, so far as this carries us, we are on the circumference of
Christian life and truth. We approach the centre of things when
we turn to the problem of the Synoptic Gospels. I need not remind
the audience that, historically, the Gospels have been the books of
the Catholic school of piety, if the Pauline epistles have been an
inspiration to all the Protestants of every age. Now Catholicism
has its manifest blots. To put the case in exaggerated yet hardly
false terms—Catholicism when it seeks to be moral is legal, and
when it seeks to be religious or spiritual it is superstitious. Its
whole life is an oscillation between two standpoints—legal duty,
sacramental grace — which are inconsistent [*Are they so incon-*
sistent if you take the Catholic idea of grace not as a moral action
of God but as a finer substance infused into human nature as the
great quickener and antiseptic? Law and substance, legalism and
sacraments, do thus go together.] with each other, and both of
which stand below the level of the Christian revelation. But, in
God's providence, we have come to read the Synoptic Gospels with
fresh eyes. There is no Catholicism in them. They contain neither
legalism nor sacramentarianism. I should think Dr. Forsyth would
agree with the view that there are two great formative influences in
N.T. teaching—the Synoptic teaching of our Lord, and the Pauline
doctrine. Everything else in the *N.T.* is derivative from these or
secondary in importance. Can it be true that we ought to reduce
these two great forces to one? To see nothing in Christ's words
except prolegomena to Paulinism? [*My view would be much*
coloured by the fact which presses its way into me that our Lord
himself trusted more to his teaching in the early part of his ministry
than at its close, when it failed of the effect he genuinely hoped
from it at the outset—namely, the attention and conversion
of Israel. If I were not sure to be misunderstood I would say that
he became more Pauline—meaning that Paul who failed to respond
to Christ as the prophet did seize the true Christ of the consumma-
tion. Paul would seem to have had something like a constitutional
inability to respond to Christ the parablist or even the character till
the Cross broke for him access to Christ's person. I cannot think
Paul was ignorant of Christ's words or biography. But they did
not find him.] Christianity as conceived by Christ is summed up
for all time, and for all eternity, in the Lord's prayer, which is not
legal, not sacramental, nor yet Pauline, but simply Christian. I
do not think it paradoxical to hold, what I have ventured to submit
in other papers, that this Christianity of Christ's is the true central
and dominant standpoint, from which we may make excursions, to
James on the left or to Paul on the right, but to which we may ever
return again and "fixed in this blissful centre rest". But, be that
how it may—whether dominant or not—I do earnestly urge that
the Synoptic Gospels must have no minor place in the reverence of

enlightened Christians. I am quite unable to think it anything but a weakness in St. Paul that—except when he quotes Christ as a moral authority—he is indifferent to the earthly life and teaching of the Master. I hold with Weizäcker that the little decaying Church of Jewish disciples gave us a quite priceless legacy, in God's providence, when it bequeathed us the Synoptic Gospels, and that, unless these add their light to that of Paulinism, we have not a healthy Christianity. [*Agreed.*] If on the contrary Paulinism is to be applied as a test, not only *James*, but the Synoptic Gospels, it would seem, must be degraded to second rank. And so Luther implies. [*So I would say, with due qualification. As to the Lord's prayer: 1. It was taught to men in a crude and elementary stage. 2. It is not a prayer so much as a brief scheme or paradigm of prayer—to be filled out. All the Pauline Atonement is in "Hallowed be Thy name". 3. The essential Christian prayer is prayer in Christ's name as in the Fourth Gospel—which is not in the Lord's prayer. 4. Unless we go a step higher and say the Christian prayer is the prayer to Christ which is so undeniable in the N.T. As to the position of the Gospels—they were, like the rest of the N.T., occasional and pastoral, not meant as the foundations of Christianity but as edification, etc., for those in whom Christianity had already been founded. There was something in the preaching of the Apostles which has not the same perspective in the Gospels.*]

In the last place, turning away from our distinguished guest, I am sorely tempted to try to explain myself in view of my last paper. For I was told that I, the elucidator, had been unintelligible. [*You have my deepest sympathy. Haud ignara mali, etc.*] Unfortunately, there are very many reasons to account for that. The limits of time were cruelly narrow; they are no less cruel today. Of course, too, there was something yet more cruel—what is called "the personal equation": I mean, in the speaker. But may I suggest that the personal equation occupies no small space in some of the hearers and the critics, too? If there is in any mind manifest [*and I would add vulgar*] ill will to the very thought of Atonement, what chance has one's explanation of giving satisfaction? [*Hear! Hear!*] The better it explained, the less it would please. Again, if there is in any mind such impatience of obscurity as prefers distinctly understood moral commonplaces to partial glimpses of profound truth, that mind buys clearness at the cost of essential Christianity. I should like to repeat what was said at Lancashire College by Dr. Adeney—that it is one thing to have no theory at all of Atonement, and quite another to have a theory which you confess is and will ever continue incomplete. Also by Professor Peake: that, if his own theory of Atonement explained everything, he should feel sure he had overshot the mark. These

two sayings I hold to be golden²—
 logy was that it explained too much.

The decisive element in Christianity is faith in Christ Himself. We believe in His teaching, radiating from a moral authority there again. Of course we do not believe that a Galilean peasant came to Jerusalem and was executed by the Romans for the sake of our faith, as against those mysterious powers with many fine compliments, disguised under an abstract principle, once more to be kissed. But we mean more than that. We mean merely that Jesus is one whom we have known and lived in Judæa at the Christian era, and who is trusted now—who is accessible now—who, as all His apostles testify, is the true meaning of the Messiahship—the true Jesus Lord and in which He made His name. I call this an addition to the Synoptic teaching, an elucidation and fuller interpretation of the meaning and undertone of that teaching. What the Gospels sometimes, but not always, put in the foreground or centre of faith is the Person—and the Person is the Person who is to be made—make us Christians. This loyalty is the loyalty between the Synoptic discourse and the Person.

Thinking thus of Christ, we are not content with death. It is the facts of Gethsemane and the authoritative affirmation even by the Father that He died for us, and that the sacrifice was made. The facts are lighted up by the teaching which divide but rather unite. And yet the facts have proved themselves to be the basis of faith; and I feel certain that the teaching of this part. Is it said, we have to be Christians, and then to be Christians is to die? First to be Christians, and then to die? Why not? [*Yes, which taught us to be Christians*—it meant to be a Christian to the end, and James and John did? We are entirely dependent upon Christ; we have to learn how much it cost to be Christians—that fully? If we even begin to understand of Christ's sufferings become clear—and as to the greatness of God's

² Three underlinings by Forsyth.

quite unable to think it anything but—except when he quotes Christ as a parent to the earthly life and teaching. Weizäcker that the little decaying we us a quite priceless legacy, in God's ed us the Synoptic Gospels, and that, to that of Paulinism, we have not a ad.] If on the contrary Paulinism is only James, but the Synoptic Gos- e degraded to second rank. And so d say, with due qualification. As to taught to men in a crude and elemen- prayer so much as a brief scheme or lled out. All the Pauline Atonement e". 3. The essential Christian prayer in the Fourth Gospel—which is not in we go a step higher and say the Christ- rist which is so undeniable in the N.T. spels—they were, like the rest of the al, not meant as the foundations of n, etc., for those in whom Christian- d. There was something in the preach- has not the same perspective in the

away from our distinguished guest, I to explain myself in view of my last I, the elucidator, had been unintelli- st sympathy. *Haud ignara mali, etc.*] ry many reasons to account for that. uelly narrow; they are no less cruel e was something yet more cruel—what ation": I mean, in the speaker. But onal equation occupies no small space he critics, too? If there is in any mind [vulgar] ill will to the very thought of as one's explanation of giving satisfac- he better it explained, the less it would n any mind such impatience of obscur- rstood moral commonplaces to partial that mind buys clearness at the cost of hould like to repeat what was said at Adeney—that it is one thing to have no t, and quite another to have a theory will ever continue incomplete. Also by his own theory of Atonement explained sure he had overshot the mark. These

two sayings I hold to be golden² words. The fault of the old theo-logy was that it explained too much. It vulgarized God.

The decisive element in Christian faith, I have ventured to say, is faith in Christ Himself. We begin upon moral lines, with moral teaching, radiating from a moral personality and concentrating there again. Of course we do not mean by this faith merely the belief that a Galilean peasant called Jesus lived 1900 years ago and was executed by the Romans. We do indeed include that in our faith, as against those mystics or idealist philosophers who, with many fine compliments, dissolve the personal Redeemer into an abstract principle, once more betraying the Son of Man—with a kiss. But we mean more than historical recollections. It is not merely that Jesus is one whom we might well have trusted had we lived in Judæa at the Christian era, but that He is one who may be trusted now—who is accessible now [*as a personal continuum*]²—who, as all His apostles testify, is the living Lord. That is the meaning of the Messiahship—the personal faith in which we call Jesus Lord and in which He makes us His free men. Some will call this an addition to the Synoptic teaching; I should call it an elucidation and fuller interpretation. The constant background and undertone of that teaching is the personality of the speaker. What the Gospels sometimes, but only rarely, formulate is now in the foreground or centre of faith. Neither apart, but the teaching and the Person—the Person loved, with the teaching obeyed—make us Christians. This loyalty to Christ I take to be the link between the Synoptic discourse and the apostolic doctrine.

Thinking thus of Christ, we come into the presence of His death. It is the facts of Gethsemane and Calvary, more than any authoritative affirmation even by apostles, which convince us that He died for us, and that the sacrifice was needed. Of course, the facts are lighted up by the teaching. Once again, we must not divide but rather unite. And yet I must confess that the Gospel facts have proved themselves the very strongest buttress of my faith; and I feel certain that they are fitted, and designed, to play this part. Is it said, we have no business to learn in this way? First to be Christians, and then to be enlightened as to the redeeming death? Why not? [*Yes, why not? We are made by a Church which taught us to be Christians before we could understand what it meant to be a Christian to the roots.*] May we not learn as Peter and James and John did? We knew and confessed that we were entirely dependent upon Christ; confessing that, might we not still have to learn how much it cost to redeem us? Has anyone learned that fully? If we even begin to learn the lesson, then all the facts of Christ's sufferings become eloquent as to the malignity of sin, and as to the greatness of God's redeeming love.

² Three underlinings by Forsyth.

I ventured to say in a previous paper that we get some light on the mystery when we think of the death of Christ as glorifying God. [*But glorifying God in our sinful humanity—hallowing his name—could only mean acknowledging his holiness in the practical shape of accepting the whole conditions of holiness in a sinful world, which include the penalty that goes with a holy law though not punishment from a holy person.*] In this world of ours, where God had been ignored and disliked and distrusted and defied, the destined sufferer is overheard saying, "O my Father, if this cup may not pass from me except I drink it, Thy will be done". Here then God is known, and loved, and trusted, and served to the uttermost—and is indeed glorified. If we are tempted to brush aside such considerations, does not the temptation prove that, with all our gain in humaneness, we are losing direct and literal godliness? The mind of our Lord was godly.

Yet, while this throws some light into the dark place, it certainly leaves many things in profound obscurity. If it were needful that Christ should die, then His willingness—His reluctant but resolved willingness—glorifies God. But why is it needful? The central point seems to be unexplained. Here is the temptation to go outside moral considerations into a legal region. [*Did not the first necessity of Christ's death lie in God? It was a divine δει. Christ so felt it. He was more engrossed with the will of God than the needs of men in his last hours. Is it legalist in any unworthy sense to recognize the demands of a holy law as imbedded in the divine nature?*] For law by its very nature is definite. [*But is there not the law or structure of a holy personality, not statutory but ethical?*] And we find, in reference to Christ's love for man, no less than in reference to His zeal for God, that the glory and the attractive power of Christ cannot work except upon the admission or assumption that death was necessary. It was matchless love in my friend to plunge into the whirlpool when I was drowning, and bring me ashore. But, if I was safe on the bank, plunging into the rapids in order to show how much he loved me was offensively theatrical. Thus it may plausibly be argued that the moral theory of Atonement itself presupposes a legal theory. [*Yes, legal in the ethical sense but not the forensic. Does the satisfaction of the divine holiness mean only yielding the pound of flesh? Is not the root of the aversion to the word satisfaction the notion of an equivalent penalty instead of an adequate holiness in suffering conditions—the suffering being only the condition not the sacrifice?*] The beautiful tapestries hang upon an unseen peg. It is the tapestries you admire; but, if you knock away the peg, the tapestries fall to the ground. So the loving moral disposition which meets and satisfies our tremendous needs as sinners may be our chief concern; but there is no genuine love in Christ, and hence no moral

glory, apart from the reality of which can give your thoughts a sort of unattainable by calling it a debt to God. On the other hand, it is perhaps equally dangerous not to mix our theology out of its proper moral, and that no doctrine is safe to hang other doctrines upon. [*they must grow.*]

One might put this differently. The glory in the Atonement is the glory of God. At least apprehend how God is glorified. To suffer, then, it may appear, the glory of God. When Christ in Gethsemane yielded, [*Gethsemane was not wholly adequate, not touched. The real nadir—the lowest point. The words which follow the story . . . This you go on to recognize, Robertson's sermon on the story of the will. The sacrifice of the will is ever accepted. The sacrifice in act never to, follow. But from our Lord we get the will but of the deed; not only more we ask—Why? We might measure false; that even Abraham's full sacrifice; that in carrying out the suffering which not even anguish in Gethsemane cost Christ agony, from Calvary but Calvary proved to mean a God's absence. Still, approximate everything. Why must the last Was it a penal element that entered of heaven insist upon its full possible that clean flesh could be necessary that the pound's weight cent? I venture to think not. God's holiness was not uttermost extremity of suffering experience sense of forsakenness. The obligation find it hard to think of the climactic impressionist purpose for men. thing spectacular? "See how a ber the Addison story, so helpful for the final reality of something between God and man as the totality of Christ's person, and a tween man and God?" I think*

ous paper that we get some light on of the death of Christ as glorifying our sinful humanity—hallowing his knowledge his holiness in the practical conditions of holiness in a sinful life that goes with a holy law though person.] In this world of ours, where disliked and distrusted and defied, the saying, "O my Father, if this cup I drink it, Thy will be done". Here and trusted, and served to the utter- If we are tempted to brush aside the temptation prove that, with all are losing direct and literal godliness? bodily. me light into the dark place, it cer- profound obscurity. If it were need- en His willingness—His reluctant but God. But why is it needful? The explained. Here is the temptation to ns into a legal region. [*Did not the th lie in God? It was a divine dei. e engrossed with the will of God than hours. Is it legalist in any unworthy ds of a holy law as imbedded in the y its very nature is definite. [But is e of a holy personality, not statutory in reference to Christ's love for man, is zeal for God, that the glory and the nnot work except upon the admission s necessary. It was matchless love in whirlpool when I was drowning, and was safe on the bank, plunging into ow much he loved me was offensively asibly be argued that the moral theory ses a legal theory. [Yes, legal in the ensic. Does the satisfaction of the elding the pound of flesh? Is not the rd satisfaction the notion of an equiva- adequate holiness in suffering con- only the condition not the sacrifice?]* g upon an unseen peg. It is the tapes- ou knock away the peg, the tapestries loving moral disposition which meets is needs as sinners may be our chief uine love in Christ, and hence no moral

glory, apart from the reality of that tremendous need—and you can give your thoughts a sort of brassy clearness not otherwise attainable by calling it a debt to law, a legal necessity. On the other hand, it is perhaps equally true, if less obvious, that we cannot mix our theology out of incoherent elements, half legal half moral, and that *no doctrine is safe which is valued mainly as a peg to hang other doctrines upon. [No, only as a germ from which they must grow.]*

One might put this differently. If it be granted that one element in the Atonement is the glory of God, and that we can so far at least apprehend how God is glorified in Christ's willingness to suffer, then, it may appear, the glory of God is perfectly secured when Christ in Gethsemane yields Himself to the Father's will. [*Gethsemane was not wholly adequate because there the nadir was not touched. The real nadir—the hinge of all—was in the dereliction. The words which follow that show that the ascent had begun. . . . This you go on to recognize, I see.*] Some may recall Frederick Robertson's sermon on the story of Abraham's sacrifice of Isaac. The sacrifice of the will is everything; it is complete, and it is accepted. The sacrifice in act need not, and in that case ought not to, follow. But from our Lord was asked the sacrifice not only of the will but of the deed; not only Gethsemane but Calvary. Once more we ask—Why? We might reply that the antithesis is in a measure false; that even Abraham in the O.T. story did not pay the full sacrifice; that in carrying out a hard duty there are features of suffering which not even anguished anticipation can disclose. Gethsemane cost Christ agony, from the sense of God's inflexible will; but Calvary proved to mean a deeper darkness in the sense of God's absence. Still, approximately, in moral essence, the will is everything. Why must the last drops of the cup be wrung out? Was it a penal element that entered there? Did the jurisprudence of heaven insist upon its full pound of flesh? And, as it was impossible that clean flesh could be furnished by the guilty, was it necessary that the pound's weight should be cut out of the innocent? I venture to think not. [*I would say the recognition of God's holiness was not uttermost, was not complete, till the last extremity of suffering experience for a holy soul was reached in the sense of forsakenness. The oblation to God was not complete. I find it hard to think of the climax on the Cross as having but an impressionist purpose for men. Do we not come too near something spectacular? "See how a Christian can die". You remember the Addison story, so helpful if true. And do you fully allow for the final reality of something decisively done in the Cross, done between God and man as the full expression and effect of the totality of Christ's person, and as the eternal crisis of relations between man and God?*] I think it was rather for us that Christ's

death by torture must occur not only in anticipation but in fact; that, in a world so full of sin and misery, He

in the garden secretly
And on the cross on high
Might teach His brethren and inspire
To suffer and to die.

Or rather, surely, might inspire them to cleave to God rather than to life, knowing that God is the life of our life; to cleave to God rather than to happiness, knowing that God's presence is better than happiness, and carries with it, soon or late, a joy unspeakable and full of glory—a joy which such a word as "happiness" is too faint, too weak, to describe.

This, then, it is believed Christ did for us on the cross. Ridiculous assertion, if Jesus was a pathetic visionary, now 1900 years out of date! But a credible saying, and worthy of all acceptance, however surrounded by mystery, if Jesus Christ our Lord, who died for our sins, lives again, in unchanged faithfulness both towards God and towards us, whom He is not ashamed to call His brethren.

[I should like to have gone on to discuss the question of the Cross not merely as the consummation of the Ethical in Humanity—but as the source and authority for it.]

1. *The primacy of the will and conscience.*
2. *Their actual worth in history.*
3. *Their reconstitution in this act (and person) in history.*
4. *The act (and person) therefore as the only source and authority for moral action on the historic and eternal scale, and in individual appropriation.*

If I ventured to say what seems to me absent from this very able and fine essay I should suggest that it is a due allowance for the claims of God's holiness as revealed in Christ's God. God loved His Son better than His prodigal, i.e., His holiness better than His Humanity.]

Note.—Forsyth wrote a subsequent postcard (in which the penultimate sentence is not clear) in which he desires to

add the important point (only implicit in what I have said about holiness) that you give no place in your theory to the idea of judgment. The great day or coming of God (which we see in Christ) is also in O.T. as much a day of judgment as of salvation—the latter by the former. This is not met by saying Christ is judgment on men on they may treat him: but he receives the judgment and thus becomes Judge: "He makes our case his own", John 12³¹.

JOHNSON'S DICTIONARY

By WALTER

Its Compilation.

ONE is somewhat apt to consider a pious and not over-clean scholar and perhaps too fond of abusing

The Dictionary was the outcome of an "obscure young man"—to quote "who single handed and alone, than 36 years of age; that he had any degree from any university until the authorities at Oxford had degree, that of Master of Arts; and finally and forever he became '

Robert Dodsley, the publisher, undertake the work, but Johnson thought of it himself. Andrew Millar, with Dodsley and others, arranged for £1,575 for the completed work, and assistants! It was not much, but matters. To a friend who proposed an Academy, which consisted of 40 members, Johnson replied: "40 times 40 is 1,600; as 3 is to 1,600, so I am a Frenchman". After Johnson began his labours in Holborn in Gough Square, off Fleet Street, to completion his great work.

It is strange that Johnson, Welshman and Scotsman, had practised his Dictionary: 5 of his 6 amanuenses, chief publisher and his printer! tried by Johnson's lack of business when the last sheet was brought with him". On being told this, he smiled: "I am glad that he thought

In 1747, eight years before Johnson had issued *A Plan of a Dictionary of Chesterfield*, author of the famous letter, took no interest in either the Dictionary or the publisher, informed him of the publication, and reminded his