

cation. He cannot seriously think that he has contributed anything to the solution of these problems. He has the modesty to call his utterances guesses; and they are no more than this. He pleads, indeed, that he is guilty of no irreverence, and we gladly admit this plea; although his suggestions as to the possible future of the clergy (when Mr. Smith's guesses have exploded the Church) savour of rudeness. However, the clergy have long been accustomed to be warned that they will not be wanted much longer; yet somehow they survive. It is not quite easy to know where to begin with this book, so we will take it just as it comes. And the first thing that strikes us is that Mr. Goldwin Smith has taken in hand to write on subjects which he understands very little. Falling foul as he does of doctrines like that of the inspiration of the Scriptures and the Atonement, he might be expected to have given some time to the study of what has been written on such subjects by accredited theologians. But he gives no evidence of anything of the kind. As far as appears from this volume, he might have no acquaintance with any theology except that which appears in the rudest forms in the sermons of the most illiterate preachers. We find an illustration of this in the very preface. He speaks of liberal theologians giving up the "authenticity and authority of Genesis;" and he adds: "With these they must apparently give up the Fall, the Redemption and the Incarnation." The same statement, with variations, occurs more than once. Thus at page 50 we have: "With his belief in the fall of Adam he must surrender the doctrine of the Atonement as connected with that event, and thus relieve conscience of the strain put upon it in struggling to reconcile vicarious punishment with our sense of justice." These are really prodigious statements, and, if it were not that we believe Professor Smith is incapable of wilful misrepresentation, we should find it difficult to believe that he wrote them seriously. We cannot at this moment discuss the question of the Fall, either as taking place literally in a historical event recorded at the beginning of Genesis, or as a spiritual fact symbolized by that story. We would, in passing, refer Professor to the treatment of the subject by S. T. Coleridge, a man hardly inferior to Dr. G. Smith in scholarship, and certainly not inferior to him in philosophical insight. But what in the world has this to do with the Incarnation? For aught that we can tell the first Adam of St. Paul may be a mere illustration used in order to bring out the relation of Christ to the human race. St. John, who bears the clearest testimony to the Incarnation, makes no reference to Adam, and would certainly have been surprised at any one using such an argument against the doctrine. Then, how does any opinion in regard to the historical or allegorical character of the early chapters of Genesis affect our judgment respecting Redemption and the Atonement, provided we are assured that those doctrines are taught by Christ and those whom He commissioned to teach them? Mr. Smith seems resolved to make the worst of the Christian case when He speaks of the strain put upon the conscience by a belief in "vicarious punishment." We have a fairly wide acquaintance with the Christian literature on the subject of sacrifice and atonement; but we are not familiar with this phrase. Vicarious suffering was endured by Christ, as it is endured by many in this world, willingly or unwillingly—as it is endured joyfully by many who walk in Christ's footsteps. But this is a widely different thing from vicarious

punishment. It is quite possible that phrases like this may be found in popular sermons, preached by preachers who are not careful in the use of language; but Mr. Smith ought to know before he writes in this fashion, that such language is not sanctioned by those who can claim to be theologians. It appears that it is a great relief to Mr. Smith to turn from the thought of the Redeemer and Saviour to that of the mere Teacher. But one reflection may well weigh with him, and he is certainly not ignorant of the history of mankind. Mr. Smith must know perfectly well that it is not the "Smiling Prophet of Galilee," as M. Renan called Him who has drawn men to Him, but the Lamb of God that taketh away the sin of the world. It is Jesus Christ crucified who has laid hold of the hearts and minds and wills of the world. We must return to this book again; but we may state one other thing which Mr. Smith does not seem to be acquainted with, namely, that modern criticism is settling down more and more to a belief in the authenticity of the books of the New Testament. The Tübingen School has given way more and more, step by step, in this matter. Let us mention at present only one fact. Harnack, the most learned and one of the ablest of the representatives of that school, has just published a book in which he declares his conviction that all the books of the New Testament may safely be attributed to the writers to whom they are assigned, with the exception of the II. Epistle of St. Peter, and perhaps some interpolations in the pastoral epistles. We do not blame Professor Smith because his theology and his criticism are somewhat old fashioned; but it is quite clear that he ought to enlarge his reading before he takes in hand to overthrow the faith of the Church. But we have only made a beginning.

#### THANKFULNESS.

BY CANON GORE.

First, what is the prominent characteristic of their moral life, their character? It is gratitude. That first; gratitude for the positive gift of God; that gift which is both truth and grace. Truth, in that they were enlightened about the character and being and purpose of God. Truth, in that the horizon of their own views was enlarged. As through the resurrection of Christ they looked to life beyond the grave, so in the coming of the power of God into their lives—in the power of that living Spirit which had come into them—they were before all things thankful. Notice, then, the hilarity in all the expressions describing the life of these first Christians: "They partook of their food with gladness." A picture of a happy band of people, conscious that life had been enriched with a great and wonderful gift. Or a little later, when the Church had passed from Jerusalem over all the area of Samaria and Galilee, they were walking "in the fear of the Lord and in the comfort (or encouragement) of the Holy Ghost." You cannot doubt their life represented those descriptions; a body filled with contentment, strength, progress, brightness. So it was in days of tranquillity and popularity, when they had "favour with God and the people." Yet their happiness depended on an inward gift, not on outward circumstances. The favour passed into disfavour, prosperity into persecution. But nevertheless, they rejoiced that they were counted worthy to suffer shame for the name of Christ. The new Christian community did not depend for happiness on any outward condition. When Paul and Silas were at Philippi their prison resounded with their songs of thankfulness and gratitude, their hymns of praise. It is a picture quite central to Christianity. We cannot at all appreciate what Christianity means until that thought is natural to our minds; till we are able to look away from our surroundings, from all

those things not under our control, and find a satisfaction deeper than all circumstances looking up out of our very heart of hearts, out of the consciousness of a divine fellowship into which we are admitted, a living and divine spirit which we have all received. Well, then, let us pass on. There flowed out of this a great sense of power, a power for themselves and others depending freely on nothing, nothing but faith—a power proportionate to faith. They had a tremendous work before them—that of spreading the Gospel. Very soon they began to learn (as they had not known it yet) the difficulty of what they had undertaken. Very soon before the master-mind of St. Paul there unrolled the vision of the conversion of the world. But the motive on which all was done—all through the complexity of it—was what it was now at the first moment of simplicity—the inner consciousness of power proportionate to faith. You remember the words of St. Peter to the man at the Beautiful Gate of the Temple, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." You know, I daresay—you may have heard it before—that famous tale of Thomas Aquinas, one of the great saints and doctors of the Middle Ages. Sitting at the palace of the Pope, at the time of the Papal Jubilee, and as the bags of gold were going into the sacred treasury, the Pope said, "Thomas, Peter could not now say, 'Silver and gold have I none.'" "No, your Blessedness," St. Thomas said, "nor could he say, in the name of Jesus Christ of Nazareth, rise up and walk." That puts this truth in the simplest form. Let the Church look at any time for her power to outward surroundings—to position, to dignity; at once the Church puts itself on false ground. It allies not itself with this or that political power or party; if it did, it would become mutable with the things mutable. If it wants to know its power in the body of its members, it must throw itself on its true strength. "In the name of Jesus Christ of Nazareth, rise up and walk." For the miracle is symbolical, like all the miracles of the Gospels and the Acts—symbolical of that inner life, living under all circumstances, the power proportionate to faith drawn simply from God. That was why the apostles were so indignant with any one proposing to link spiritual power to any outward condition. That is why they met with such indignation the proposal of Simon Magus to buy the gift of the Holy Ghost. "Thy money perish with thee, because thou thoughtest the gift of God could be purchased with money." That is why St. James was so indignant that even the sittings in church should be more available in the case of the well dressed man than of the ill-dressed man. He would have them understand that every vocation depended on that only which is possible for all human beings—namely, on faith.

#### MISSIONARY FIELD.

A MISSIONARY TOUR IN JAPAN, BY ARCHDEACON SHAW.

The readers of the *Mission Field* are doubtless aware that the Canadian Church has now, in connection with S.P.G., a vigorous mission in this, the central part of Japan. The work of the mission centres in and about two large towns of Shinshu, an inland province of the main island. In October last I was able to pay the workers a promised visit, and some details of my journey and of the manner in which the work is being carried on may not be without interest. Travelling in Japan is much more easy and rapid than it was a few years since, owing to the development of a railway system, and I was able to make a considerable part of the journey by train. The railway by which I travelled passes through the centre of the island from one sea to the other, and, leading as it does past one of the largest Buddhist temples of Japan, is much used by pilgrims to this famous shrine—one would imagine a rather incongruous method of performing pilgrimage. My fellow-travellers by the railway were a merchant and an invalid who, accompanied by his wife and son, was on his way to visit one of the numerous mineral baths which exist in the mountains of Japan. The invalid was very ready to dilate on