quest of man. As Miss Weston truly remarks, Christianity is but a "fulfilment of the promise enshrined in the mysteries from the beginning of the world"; a statement which is but the echo of Illingworth in *Lux Mundi*, "The pre-Christian religions were the agelong prayer, the Incarnation was the answer."

E. O. JAMES.

THE OLD TESTAMENT CONCEPTION OF ATONEMENT FULFILLED BY CHRIST; WITH A CRITICISM OF DR. RASHDALL'S BAMPTON LECTURES. By Rev. Prof. C. F. Burney, D.Litt. Oxford University Press. 1s. net.

THREE SERMONS ON THE ATONEMENT. By Arthur C. Headlam, D.D. S.P.C.K.

These two pamphlets of sermons on the Atonement are complementary to one another. Professor Burney lays down the foundation of Christian doctrine and Dr. Headlam confirms and then builds upon it a structure of practical Christianity.

The carefulness of the workmanship of Professor Burney's sermon, which is constructive in character, is guaranteed by the fact that it was preached before the University of Oxford with the avowed object of criticizing the Bampton Lectures of a great living scholar.

In the first part, after urging the importance of New Testament students having some first-hand knowledge of Hebrew and Aramaic, if they are rightly to interpret its relation to Old Testament prophecy, Professor Burney challenges the modern view that the Prophets were only "*forth-tellers*" and not "*fore-tellers*" also. Limiting himself in the application of this thesis to its bearing upon those passages of the Deutero-Isaiah which depict the suffering Servant of Yahweh, he proceeds to give his reasons for belief in their definitely "*fore-telling*" character. After a summary of Isa. xl-lv, in which he fully endorses the view that the suffering Servant is *primarily* an impersonization of the nation called by God to the evangelization of the world, he places himself among those who feel themselves compelled by "the boldness of the lines in which the Servant is depicted *as an individual*" to find the fulfilment of the prophecy in our Lord.

He goes on to argue from various passages in the New Testament that our Lord recognized, and from the beginning of His ministry applied to Himself, the Messianic import of the suffering Servant passages in Isaiah. This theme is worked out in a way calling for careful consideration in connection with Dr. Rashdall's argument that such an interpretation would be impossible, since it would involve—(1) our Lord's adoption of views contrary to the Messianic ideas of His time, and (2) an immoral conception of the Divine character.

In the second part of the sermon, after summarizing Dr. Rashdall's theory of the Atonement, and stating that his objection to any objective theory seems due to the idea that all such theories must necessarily be irrational or immoral, Professor Burney goes on to argue that Dr. Rashdall is mistaken in thinking St. Paul's doctrine to be "a theory of vicarious, or substituted punishment," and that this mistake is due to the fact that "his conception of sacrifice is radically incorrect." He then gives his own conception of the right view of Levitical sacrifice, in which he em-

phasizes the fact that there was no idea of substitutionary punishment involved in the sacrifice of the victim, and that the offering typified a perfectly sinless life accepted "in place of the imperfect life of the worshipper." He concludes by noting Dr. Rashdall's failure to note St. Paul's teaching on the mystical union involved in baptism as filling an important place in his teaching on the Atonement.

The sermon is of considerable doctrinal value both in its bearing upon the nature of Old Testament prophecy, and on the Atonement. There is an obvious misprint on p. 12 ("live" for "give"), and in connection with the military illustration on p. 9 the assumption that none question the justice of a world-order which requires heroic suffering is a questionable one. We note that one of Dr. Headlam's sermons deals with this matter as being of practical importance.

Dr. Burney's note on the Day of Atonement taken in conjunction with his references to St. Paul's mystical teaching on Christian baptism suggest an interesting possibility. On the Day of Atonement the laying of the high priest's hand with confession upon its head symbolized the transference of the guilt of the nation to the goat Azazel. This suggests the possibility that in the sin-offering the laying-on of the worshipper's hand signified not only dedication to God, as Dr. Burney says; but also the mystical "connection" of the offerer's life with that of the sacrifice (Westcott), so that, cleansed by union with the "most holy" victim, it was offered to, and accepted by, God in the blood, which is the life, in expiation of his sin. It appears that the remedy for the "immorality of substitution" is mystical union, to which the main objection urged is that "great is the mystery."

Dr. Headlam's sermons are of that persuasive kind consisting of exhortation based upon scholarship. Whilst insisting upon the perfect humanity of our Lord with all the limitations involved, he yet urges, with Professor Burney, that Jesus saw Himself from the beginning both as "the consummation of the sacrificial system of the old law" and also "as the Messiah, the Son of God," Who was "to bear the sin of many," and win the world to the true God. This conception of Himself, though definitely stated in only few texts, is yet involved "in the whole character of His teaching," so that "to cut out the idea of atonement from the Gospel narrative" is to deprive it "of everything which gives it real and logical consistency." With this as his basis Dr. Headlam is able to show that suffering is necessary to the development of every lofty character, and that this is true even of the Divine nature.

The second sermon teaches that the Atonement meets a real need of the human heart, and is a revelation of that "sacrifice [which] is an attribute of the Almighty"; whilst in the third he shows that the true meaning of the triumph which comes through suffering is "opportunity for further service," and that this is what our recent victory is calling us to.

It is a little difficult to see in what exact sense it can be said that "sacrifice" rather than the capacity for, and experience of it, "is an attribute of the Almighty," or is "part of the Divine nature," but the meaning is sufficiently clear.

These sermons illustrate excellently how to make doctrine the best basis for practical Christianity, and afford useful support to those who still find objective theories of the Atonement to be the more inspiring.

P. L. SNOWDEN.