

When, however, he attached himself formally to Unitarianism, he was not long in discovering that neither intellectually nor spiritually could he hope for satisfaction in it. Its cold intellectualism, its practical impotence, and its indifference to the Person and Work of Christ, distressed him. He discovered that what was wanted more than mental lucidity was spiritual energy, and he desired to find out the secret of the power of the early Church. This inquiry led him back again to a recognition that it is the Divine in Christ that men need for their salvation; that it is the presence and power of the Spirit that the Church needs for the fulfilment of its task; and that the doctrine of the Divine in Christ and the doctrine of the Spirit are essentially related. In his first book he seeks intellectually to justify this hard-won conviction, that the Church can possess and exercise power for the saving of men only as Christ is personally present and active by the Spirit. To the further step, which he takes in his second volume, he has been led not merely by logical necessity, but by

the constraint of his own personal experience. The Christ who lives and works in the Spirit is the Crucified, and it is through His sacrifice that He has reached His supremacy. The writer gives us in the book his own recovery of the meaning of the Cross.

This brief sketch of the theological development, or the spiritual biography, of the author of two works of such unique interest and exceptional value, which the privilege and honour of an intimate friendship enables me to give with no violation of personal confidence, may appear to require justification. Two valid pleas can be advanced. The books will be better understood if the experience which makes them interesting 'human documents' is known. This experience is itself typical, and the record of it may prove helpful in showing that the revolt from traditional orthodoxy need not, should not, end in doubt or denial, but by the leading of the Spirit of truth may be followed by a recovery of a genuinely evangelical faith and theology.

'The Cross and the Kingdom.'

BY PROFESSOR THE REV. JAMES IVERACH, M.A., D.D., ABERDEEN.

The Cross and the Kingdom, as viewed by Christ Himself and in the Light of Evolution. By the Rev. W. L. Walker, Laurencekirk. Edinburgh: T. & T. Clark.

THE readers of Mr. Walker's former work, *The Spirit and the Incarnation*, will give a hearty welcome to his present volume. The generous welcome given by the critics and the public to the former volume, when the author was unknown, will surely be more than repeated, now that the author is known and has won his reputation as a thinker and a writer of no mean worth. We, at all events, are glad to welcome Mr. Walker again, and we may express our pleasure at the thought that a minister in a small country town should have taken so high a place among the thinkers and theologians of the day. In truth, the works of Mr. Walker are of the highest order; they show him to be a reader of enormous range, and a man who can make good use of his reading. Then his books are directed to the needs of the present time, and

the problems which agitate and perplex the people of to-day are precisely those with which Mr. Walker has grappled, and with which he has wrestled to such good purpose.

The volume before us is of varied interest. From one point of view it is a contribution towards the study of the Synoptic Gospels, and an attempt to answer the question whether we have any authentic record of the words of Jesus, and whether we can use the Gospel record of the sayings of Jesus with the assurance that they are His sayings, and not the product of the subsequent reflexion of the Church. We have also the theological interest strongly excited as we follow Mr. Walker in his description of the place and function of the Cross in the life of the individual and in the life of man. Ethically and spiritually we are enriched as we

follow him in his delineation of the Kingdom of God and the significance of the Cross for the Kingdom. Mr. Walker has been able to use the magnificent contribution of Ritschl towards the conception of the Kingdom of God without using those implications which make the Ritschlian theology so difficult to many. Then we have, finally, the interest attaching to any thoughtful attempt to reconcile the theory of Evolution, now so widely accepted, with distinctive Christian doctrines, such as the doctrines of the Fall and the Atonement. All these are practical and burning questions of the present time, and it is a satisfaction of no ordinary kind to find a man like Mr. Walker girding himself to the task of an adequate statement of the Christian relation towards them all.

To give some account of the book, if adequate, would take more space than we can afford. But some account must be given. After an introductory chapter, Mr. Walker sets forth his theme in five parts: first, the necessary implication of the Cross; second, the reality of our Lord's references to His Cross; third, the Cross as viewed by Christ; fourth, the interpretation of the Cross; and fifth, the Cross in the light of Evolution. The necessary implication of the Cross is made plain by a statement of what Christianity would have been without the Cross, and of what Christianity is with the Cross brought in, and by a statement of the fact of the Cross in relation to the grounds of faith. Something might be said on the value of these sections, were there time. We can only say that they are of great worth, both in themselves and in relation to what follows. When Mr. Walker comes to the consideration of the reality of our Lord's sayings in relation to the Cross, he is met with the fact that much recent criticism has tended to throw doubt on the authenticity of many of the sayings attributed to Him in the Synoptic Gospels. He could not ignore the fact that in the writings of men like Moffatt, Percy Gardner, Schmiedel, Pfeiderer, and others, principles are laid down and results attained, which would make it impossible to say whether Jesus ever made reference to His own death. Not many years ago Dr. Dale could write as follows:—

Let the Gospels stand alone, let the testimony of the Epistles be entirely suppressed, and the strong foundation of that conception of the death of Christ, which has been the refuge of penitents and the joy of saints for 1800 years,

will remain unshaken. The words of Christ and the words of Christ alone are a sufficient vindication of the ancient faith of the Church.

But what if we have no words of Christ? what if the words of Christ, or those sayings attributed to Christ in the Gospels, are themselves the product of the faith of the Church, not themselves true or real, but simply what the Church, reflecting on her needs, desired to be true? Confronted with this view, confronted with the fact that Pfeiderer had striven to prove that Jesus never did refer to His own death, clearly Mr. Walker must make good the foundations on which he has to build. He has not dealt with the general question as to what share, if any, Christian reflexion had in the production of the Gospels. Nor has he examined the machinery set forth by Professor Percy Gardner and Mr. Moffatt, by the use of which the immature Church of the first century was able to invent the great figure of the Christ. A great feat, certainly, on the part of that Church, the most remarkable characteristic of which was its immaturity. On this we quote from the masterly article of Dr. Charles in the *Expositor*, sixth series, vol. v. p. 259—

Though in the gracious figure depicted in the New Testament we have a marvellous conjunction of characteristics drawn from the most varied and unrelated sources in the Old Testament prophecy and apocalyptic, yet the result is no artificial compound, no laboured syncretism of conflicting traits, but truly and indeed their perfect and harmonious consummation in a personality transcending them all. So far, indeed, is the Christ of the Gospels from being the studied and self-conscious realization of the Messianic hopes of the past, that it was not till the Christ had lived on earth that the true inwardness and meaning of these ancient ideals became manifest, and found at once their interpretation and fulfilment in the various natural expressions of the unique personality of the Son of Man.

Mr. Walker has dealt with the general question only in an incidental manner. He wisely limits himself to a critical examination of Pfeiderer's contention that Jesus never referred to His own death. Pfeiderer's article lies open before us as we write. It is entitled 'Jesus' Foreknowledge of His own Death,' and it occupies pp. 178-204 of the volume entitled *Evolution and Theology*, published by Messrs. A. & C. Black.

Most of the sayings of Jesus regarding His death, Pfeiderer dismissed as 'the products of the apologetic reflexion of the Church,' the basis of them being certain passages of the Old Testa-

ment. We cannot enter into the discussion, but we may say that Mr. Walker has subjected the paper of Pfeiderer to a detailed examination, and has given reasons why the sayings ascribed to Jesus were really uttered by Him. Further, he shows that, apart from particular sayings, there is good ground for believing 'that Jesus looked forward to and spoke of His death as holding a most important place in the fulfilment of His mission.' These two chapters are valuable from every point of view, and though preliminary to his main argument, they show that Mr. Walker has exegetical and expository gifts of a high order. These chapters also have great value in the light of the tendency of Gospel criticism in many quarters.

Passing from the discussion of the data, Mr. Walker proceeds to the interpretation of the attitude of Jesus towards His death. 'The Cross as viewed by Christ' is the title of the third part of the book. He first looks at the subject in the light of the Old Testament, then he looks at the special sayings of our Lord with reference to the Cross, then the experience of our Lord in view of, and in, His death is reverently examined, then the title Son of Man is suggestively treated, then the Remission of sin in its bearing on Christ's view of the Cross is dealt with; and, lastly, the whole subject is regarded in the light of Christ's teaching concerning the Kingdom of God. It may be well here to quote—

There must be such a manifestation of the love of God as shall prove stronger than the evil power that holds them, that God must so communicate Himself to them that the spirit in them shall completely triumph over the flesh, and the Righteousness of the Kingdom be made theirs in blessed, eternal possession. The necessity before us is not an unreal creation of theology, but most real, practical, and pressing—so much so that the Saviour gave Himself as a sacrifice to meet it. It was an absolute necessity, if the Kingdom of God was to be established and man's destiny as God's child realized. Unless men are to be hopelessly lost, some more powerful motive must be set in operation in their hearts than anything that is as yet working. Whatever it may be that hinders the coming of the Kingdom in its power, must be taken away. That sin that keeps God back must be removed. In short, God must come to man in a new revelation of His Grace, if they are to be saved. That Jesus interpreted, ultimately at least, the necessity for His death in this light, cannot, we think, be doubted. It was that which should bring the Kingdom in. It was the great sacrifice by means of which man should be redeemed from that sin which shut them out of the Kingdom. It was that which should seal and establish that new covenant of assured

salvation which was founded on forgiveness, and according to which God should come to men whose sins He had forgiven, to dwell in them and save them, putting His laws in their inward parts and writing them in their hearts.

Having described the attitude of Christ towards the Cross, Mr. Walker proceeds to inquire into the significance of the Cross. The interpretation of the Cross leads first to a criticism of unwarranted and inadequate theories, and secondly to a positive statement of the truth of the Cross. Its significance is finely pointed out. It is the culmination of vicarious suffering and sacrifice; it is the triumph over the power of evil. There is also a fine statement of the meaning of the Cross in its relation to God, on which we should like to dwell if we could. Of great significance is the chapter on the Cross and the Kingdom, but that also we must pass by.

While we approve generally of the trend and tendency of the discussion contained in the last part of the book, we must regard it as inadequate. 'The Cross in the Light of Evolution' is too large a subject to be treated adequately in a few pages. No doubt Mr. Walker has many considerations relevant to his proper theme; but it would be necessary to tell us what form of the theory of Evolution he is inclined to accept. Would he accept that form of Evolution which throws the movement of the universe into the life of God, and makes the outcome the realization of God? Or would he accept that form of Evolution which makes it to be the blind movement of unintelligent forces working out results along the line of least resistance? We rather think that neither of these forms would commend themselves to Mr. Walker. A form of Evolution consistent with purpose and with a meaning, which would be consistent with the reality of God and with the freedom and worth of man, would, we believe, be advocated by Mr. Walker. But then he ought to have said so. So far as he goes, we are disposed to agree with him, but we desiderate a more adequate treatment of this great subject.

Apart from this we desire to speak with admiration of the good work done in this book. It is worthy to stand beside his former treatise. Taking both together, they form a magnificent contribution to the theological literature of the age, and we trust Mr. Walker will be encouraged to continue that kind of work, for the doing of which he is so well qualified.