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brought up in Jerusalem ; he had family links with the city ; he had a nephew there ; he was residing there shortly after the birth of the Church. The incident of the Young Ruler occurred shortly before the Crucifixion, and Paul's presence at the same time may be regarded as probable.

Finally, there are two statements of Paul's which appear to be conclusive in support of the belief that he had personal dealings with our Lord, and any attempt to explain them away seems to be an abuse of the plain meaning of words. The first is in 2 Co 5^{16}, 'Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' The second is 1 Co 9^{1}, 'Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?' Most commentators refer these words to the vision on the Damascus road. But, as a matter of fact, Paul is maintaining, in answer to his critics, that he has had personal knowledge of Jesus Christ, and claims the title of apostle on that ground. If his only claim was the vision on the road to Damascus, the claim is pretty thin. But if Paul had seen Jesus and received the call 'follow me,' then his claim was unanswerable.

The second ground on which Mr. MOXON identifies Paul and the Young Ruler is that, if it is valid, certain incidents in Paul's life are explained that would otherwise be inexplicable. This part of the article is not so persuasive as the first part. But the trend of it is very much as follows. The 'goads' against which Paul had evidently been kicking were the thoughts and feelings aroused in him by the words of Jesus when He demanded a full surrender. They had been rankling in his mind, and he had tried to still them by his fierce opposition to the infant Church. The incident of the Gospels explains the whole of Paul's inner life before his conversion.

A. S. Peake.

BY PRINCIPAL W. B. SELBIE, D.D., MANSFIELD COLLEGE, OXFORD.

I FIRST came to know Peake when he was an undergraduate of St. John's College, Oxford, and we were both studying theology. We used to meet at Dr. Fairbairn's house, at various lectures, and at debating societies, and soon struck up a firm friendship. He was a quiet, gentle, unassuming little man, delicate even then, with no capacity for games, and taking little or no interest in ordinary undergraduate pursuits. By the student he was set down as a smug, but to those who really knew him he soon stood out as a man of mark. His conversational powers were extraordinary. We often spent the afternoon in a dinghy on the upper river—I sculling, while he steered a most erratic course, talking all the time. His subject was theology in some shape or form. We were both attending the lectures of Driver, Cheyne, and Sanday, and making acquaintance for the first time with the higher criticism of the Bible, then a new, and to most people rather terrible, thing. Peake reacted to it very characteristically. He had been brought up in the old orthodoxy, but with a minute knowledge of, and intense affection for, the Bible. But he was very conscious of the difficulties which the old position raised, and he welcomed Pentateuch criticism in particular as an obvious way out. He set himself to master it, and was never weary of discussing the problem how to make criticism positive and constructive, an aid to faith rather than a hindrance. His whole bent of mind in these early and formative years but anticipated what was afterwards to become his life's work. He won the Denyer and Johnson Theological Scholarship, and took a first-class in the school, and immediately on taking his degree was appointed tutor in Hebrew and Old Testament in Mansfield College. No sooner had he begun work there than he was elected to a Theological Fellowship at Merton. At the time this was a remarkable appointment, seeing that he was a layman and a Nonconformist, and could only have been possible in the case of a very exceptional man. Peake continued to teach at Merton and Mansfield together, but only for a short time. His heart

was with his own people, and when he was called to teach theology in the Primitive Methodist College at Manchester, he felt that there was his life's work. So indeed it proved. At the Hartley College, the Lancashire Independent College, and in the then newly formed theological faculty of Manchester University he found a unique opportunity, and used it to the full. Many generations of theological students passed through his hands, and on all of them he left his mark. In his own denomination, Peake's men stand out for their scholarly equipment combined with evangelical power and zeal.

It should always be remembered that Peake was a convinced and loyal Primitive Methodist. His father was one of their ministers, and his own deep religious experience owed much to the warm evangelical atmosphere of his Mother Church. He never forgot this debt, for it meant more than a mere denominational attachment. He had passed through a religious crisis in his youth that determined his theological outlook. His interest in Paulinism, for example, and his deep understanding of it, are not to be explained by any merely academic reasons. They were the outcome of a sympathy born of a kindred experience. In many respects Peake was the most competent modern exponent of the mind of St. Paul, and to those who knew him the reason was not far to seek. To him, as to the Apostle, sin, redemption, and the grace of God in Jesus Christ were among the supreme experiences of life, and he brought to the interpretation of the Apostle's expression of his experience a knowledge born of sympathy. In writing and lecturing on St. Paul he always made it clear that he was dealing with the really fundamental things of the Christian life and faith. So far from finding in Paulinism an excrescence on the original Christian stock, as men not infrequently do, he came to regard it, and indeed to preach it, as the best key to the secret of Christianity. He always contended that St. Paul must be studied with the heart as much as with the head, and he was really speaking of himself when he said, 'The secret of the spell which the theology of Paul has cast on such multitudes is to be found in the illumination which it has brought to their own spiritual history.'

Looking back on Peake's work as a whole, it becomes quite clear that the most important feature of it was his power of mediating to ordinary people the results of Biblical criticism, and of modern theological study generally. He owed this partly to his training, and partly to his strategic denominational position, but mainly to his own genius for combining spiritual fervour and devotion with ripe scholarship and intellectual honesty. While at Oxford he had been greatly influenced by Fairbairn, particularly in regard to the apologetic presentation of historical Christianity in relation to the great religions of the world. Fairbairn's pioneer work in this direction has perhaps never been appreciated at its true value. Peake realized to the full its timeliness, and carried the work forward in his own way. There were certain limitations in Fairbairn's outlook on modern theology which Peake was able to transcend, and, though he went much further than Fairbairn, he never failed to reckon himself as his disciple. His patient and exact scholarship gave him here a great advantage. More than any man of his time, he could, and did, write with authority both on the Old and the New Testaments. His work on the Epistle to the Hebrews and on Paulinism, on Isaiah, and on the problem of suffering in the Old Testament reveals him as an expert in a very wide field, and it may truly be said of him that in the realm of Biblical study he touched nothing that he did not adorn. And it was all done so simply and unostentatiously, without any parade of learning, and in language that any one could understand. Peake had an astonishing facility for dealing with great problems in a short compass, and yet clearly and effectively.

Such a book, to take only one example, as *Christianity, its Nature and Truth*, a collection of papers originally contributed to a popular magazine, contains at once an apologetic and a dogmatic—a restatement of the Christian faith in terms of the new knowledge. It is critical and yet thoroughly constructive, and that in a large free way that takes it well out of the category of an *ad hoc* apology. It is written, too, with such clarity and simplicity as to bring it within the reach of quite uninstructed readers. The same, too, may be said of his really great book on the Bible, with its characteristic sub-title, 'Its Origin, Significance, and Abiding Worth.' Though it appeared some years ago, it has never been superseded, and is still the best book available for the serious student who wishes to obtain a complete survey of the whole field of Biblical criticism within a conveniently short compass. The writer of such a book has necessarily to commit himself to expressing his judgment on many disputed points. Here Peake excels and shows himself to be a really competent guide. He never sits on the fence, and never yields to extravagance. Where he thinks it well to

suspend judgment he says so, and gives his reasons, and his definite decisions are generally so well backed up that it is very difficult to quarrel with them. And he never suffers his reader to forget that to him the Bible is the Word of God and a very sacred thing. He never loses the saint in the scholar.

Peake's Biblical work culminated in his now famous one volume Commentary on the Bible, in which he secured the co-operation of many eminent scholars. Much of it he wrote himself, and he took his duties as Editor very seriously, supervising the whole, and leaving his mark upon it. It had an astonishing success, and it is quite legitimate that it should be known everywhere as 'Peake's' Commentary. It was written, of course, throughout from a soberly critical point of view. In spite of its moderation, however, it proved too much for those in all the Churches who are known as fundamentalists. Peake was astonished and a little distressed at the amount of vituperative and even threatening correspondence he received. He used to confess rather ruefully that if he required any proof of the need for such a work he had received it in abundance. But the work remains: an abiding monument of its editor's insight and skill.

It must not be supposed, however, that Peake was a scholar and nothing more. He was a great teacher, administrator, and preacher, and he brought to all his practical work the same shrewd common sense and deeply religious spirit that he showed in his studies. To his students he was a hero as well as a master. They learned from him the joy of intellectual achievement, for he taught them to think for themselves, and not remain mere echoes. As Dean of the Theological Faculty, Vice-Chancellor of the University, President of the Free Church Council, Editor of the *Holborn Review*, and a member of endless committees and conferences he showed a quiet sagacity that made his counsel always welcome, and gave him an ever-increasing influence. Though he preferred to remain a layman, he took an active part in Church work, and very frequently preached. He excelled in extempore speech, was clear, direct, incisive, and appealing. He would give an hour's address or lecture without a single note, and with no loss of coherence. His voice was weak but penetrating, and his simple earnestness drove his message home. If preaching is the impartation of truth through personality, Peake had the gift to a remarkable degree. The man behind the sermon made the sermon count.

And all this was done by a man with a frail physique never far removed from invalidism. At one time he had to spend long periods lying on his back, but the work went on all the same. He used gleefully to admit that one reason why he was able to get through so much was that he gave to work the hours that most men spent in exercise. Yet he was no recluse. He loved intercourse with his fellows, shone in conversation, and had a great fund of good stories. He was keenly interested in every phase of life, and on social and political questions wielded an undoubted influence, especially among his own people. He did not shrink from controversy, as when the Education struggle was in its acute stages, but his spirit was eirenic, and he had no love for strife. He took an eager part in various conferences on Church reunion, and rejoiced in the accomplishment of Methodist union as at least a step in the right direction. But he had no illusions as to the difficulties in the way of union between the Free Churches and the Anglican. He felt that the time for it was not yet, that much spade-work had yet to be done on both sides, and a better mutual understanding to be secured. Probably no Free Church leader was ever more respected, trusted, and even loved by those who differed from him most widely. When Oxford opened her divinity degrees to others than Anglicans, he was chosen to be one of the first three to receive the honorary D.D. from his old University. I think he felt it to be the crowning honour of his career. He leaves behind him a stainless name and a memory of quiet but immensely effective service of God and man. Himself *anima naturaliter Christiana*, he made Christianity a more real and living thing to his generation. All the Churches are in his debt, but none so deeply as those 'Primitives' whom he loved and so loyally served. That they bring with them so fine a contribution to United Methodism is due to this one man, Arthur Samuel Peake.