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for interpretation, with which we are specially concerned. This problem has attracted a great deal of attention of late in Great Britain as well as abroad, and of course the documentary analysis has a bearing on the exegesis. In this respect Loisy's career has been of interest. The first edition of his *Le Quatrième Évangile* (1903) was a volume of nine hundred and sixty pages, rather diffusely written and from an advanced standpoint, but a highly competent exposition. The unity of the Gospel was firmly asserted. In 1921 he published a much smaller work devoting about five hundred pages to the Gospel and nearly eighty to

the Johannine Epistles. In this revision of the exposition of the Fourth Gospel he has abandoned the unity, and suggests that an earlier draft of the work was expanded by a redactor. He thus applies here a solution with which readers of his works will be familiar elsewhere. The student would probably find more help from the first edition than from the second. I need only mention that an earlier volume by Calmes in the Roman Catholic series of French commentaries has been replaced by an important commentary from the hand of Lagrange.

(To be continued.)

In the Study.

Virginibus Quærisque.

The Half-way Folk.

BY THE REVEREND STUART ROBERTSON, M.A.,
GLASGOW.

'Thou art neither cold nor hot: I would thou wert cold or hot.'—Rev 3¹⁵.

IN the book *When We Were Very Young*, which every boy and girl ought to know, there is this quaint little song:

Half-way down the stairs
Is a stair
Where I sit.
There isn't any
Other stair
Quite like
It.
I'm not at the bottom,
I'm not at the top;
So this is the stair
Where
I always
Stop.
Half-way up the stairs
Isn't up,
And isn't down.
It isn't in the nursery,
It isn't in the town.
And all sorts of funny thoughts
Run round my head:
'It isn't really
Anywhere!
It's somewhere else
Instead!'

There is a delightful picture of the little boy sitting at the turn of the stairs thinking 'all sorts of funny thoughts.'

Now that's all very well for a little boy on the nursery stairs, but it's not well at all for anybody climbing the ladder of life. But the little boy among his funny thoughts had hit on one thing that is very true; and that is that 'half-way up the stairs isn't really anywhere.'

This world is full of half-way people who think they are doing very well; but they aren't really anywhere. They are like the old woman who bowed her head at the name of the devil and who, when she was told it was at the name of Jesus she should bow, replied, 'I know that fine, but it's as well to have friends on both sides.' She wanted to be on good terms with the Saviour and she didn't want to be on bad terms with the devil, so she sat down half-way between and bowed to both.

In the Gospels Jesus talks about people who try to serve God and gold; about half-Christians who say and don't do. They are not very bad and they are not very good. They are betwixt and between. They are middling. They remind one of the Grand Old Duke of York:

When he was up, he was up,
And when he was down, he was down,
And when he was only half-way up,
He was neither up nor down.

They don't want to be sinners, but they don't want to be saints. They are as near the bottom as the top. They are not anywhere. They are colourless. You can't say what they are, or on what side. You

can't tell whether they are going up or down. They have stopped at the turn.

But I can see this : they are facing downwards, for you can't very well sit on a stair facing upwards ; and those people who have sat down about the middle of the stairs of character have their backs turned to the heights, and what is behind our backs is very soon out of our minds. So there they are—stuck fast, hard aground, and quite content.

I see this too, that nobody ever got up to the top by sitting down. If you sit long enough, you fall asleep, and then you fall down and wake at the bottom with sore bones !

In the Old Testament Elijah asked the people of Israel, 'How long will ye halt between two opinions? If the Lord be God, follow Him ; but if Baal, follow him.' They wanted to do both and stayed betwixt and between, and God was angry with them.

In the New Testament the Spirit of Jesus says to the Church of Laodicea, 'I know thy works, how thou art neither cold nor hot : I would thou wert cold or hot. So now because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' That is to say, 'I wish you were something out and out, whatever it is.' Hot water is comforting, cold water is refreshing, but lukewarm water just makes folk sick. People like that, Jesus says, are 'not fit for the kingdom of God.' They are no use. There is no hole to fit them, for they have no shape.

Now the turn of the stairs is a tempting place to sit down. There are turns on the stairs of life that tempt us to sit down. One is when girls and boys are not children any more, and are not yet men and women. It is called 'adolescence'—a difficult word, but it just means the time between childhood and manhood or womanhood. As children they have learned to love God in a child's way, to love Jesus, to like to sing of Him and hear of Him and think of Him. Then just when they should go on some steps higher and stand up on His side, many sit down at the turn, and aren't anywhere, and never get anywhere.

Another turn is called 'middle age,' and there, too, many who have been faithful in work and worship just stop and sit down, and let all their high purposes of following Christ and their hopes of being like Him fade out.

Girls and boys, it won't do. It isn't really anywhere. You can't serve God and gold. People call it 'the golden mean' ; but it is very seldom golden, and it is very often mean. Our Saviour says, 'Whosoever is not with me, is against me.' God can save sinners, and can bless saints, but even God

is puzzled to make anything of the folk who are neither one thing nor another—the Half-way Folk. They are God's disappointments.

We dare not stop. We must go on and on, and up and up to the top : to full Christian manhood and full Christian womanhood, with Christ and for Christ's sake.

A Challenge.

BY THE REVEREND F. C. HOGGARTH, MORECAMBE.

'Take thy part.'—2 Ti 2^d (R.V.m.).

The Parks Committee of a certain City Council recently reported a big loss on the year's work. An illuminating analysis was given of the contents of the boxes at the gates. Entrants are given a programme in return for a contribution thrown into the boxes. Much besides money gets into those boxes. All is not coin that rattles. Hundreds of people in a great city are not above coming to hear the best bands that can be procured, and, as their contribution to the expenses, throwing in buttons, safety-pins, nails, boot protectors—anything, in fact, that will rattle.

They might pass the boxes by on the other side. But that would look mean. Besides, they want a programme, which is the hall-mark of their support. With a programme in the hand one is free from any suspicions of having come in without a contribution. So they pass muster, these members of the safety-pin and button brigade. Who pays, so long as they escape, is not their concern. They want the best bands, but any sense of honourable obligation never reaches to the box at the gate.

In the support of the Church we see how unequal the sacrifice is. Side by side with most beautiful loyalty there is found a most heedless lack of that virtue. Some, like Luther, feel themselves part of any situation they are in, others never seem to imagine they are part of any situation. That constitutes one of the greatest differences between people. Some do their part and some don't.

It is a great sort of ideal, this that Paul holds up for young Timothy when he says to him—'Take thy part.' None can begin too early to feel that he is part of any situation in which he finds himself, as a citizen, as a Christian. As such the right sort of person does not seek to be let off lightly. He is willing to take his part, to 'do his bit,' to 'stand his corner.' He recognizes that it is up to him to put at least as much into life as he takes out of it. He knows, too, that such loyalty will mean responsibility, the curbing of his freedom to do *always* the things he would, and at times real hardship.

During the War a young American officer told the writer that at first he refused the silver bar, the lieutenant's badge. He made excuse. He was not prepared for the responsibility. The straight challenging reply that he got was, 'If you refuse that bar, you're a quitter.' That was how men talked to one another in war-time. He took the bar. War or peace, however, should make little difference. Peace also has its challenges. The challenge of war might never be heard if all good men loyally accepted the challenge of peace. It is more easily possible to be a quitter in peace than in war.

'What are you doing for peace?' asked one ex-officer from a comrade he recently met. 'Nothing,' was the answer. 'Neither am I,' said the questioner. 'We both went through the war. We saw our pals die. But once the fighting is over we do nothing.' Neither of them felt quite comfortable about it. There they were, like thousands of others, doing nothing. Yet the unfulfilled task of Christianity is to organize the world on the basis of brotherhood. That is essentially the task for youth. In the present world-situation, the young should be ambitious to play their part—not seeking to be let off lightly, but eager to share the work that makes God's Kingdom come. Henry Drummond used to say that the first great epoch of the Christian life, after the awe and wonder of its dawn, was when there breaks into the mind the sense that Christ has a purpose for mankind, a purpose beyond us and our needs, which embraces every man and woman born, and their welfare in every part.

Mr. Basil Mathews, in his book *The Clash of Colour*, shows how the boys at Trinity College, Kandy, Ceylon, are learning to take their part.

Boys of all ages from nine to nineteen attend there, they are all shades of colour, from white to dark brown; boys of over a dozen different races. They have a fine sports record, but they are learning that school patriotism is not enough.

They have a Social Service League under which the boys, in co-operation with other people, have helped the poor to fight starvation in the food crises, and have joined in 'clean-up' days to fight the plague. Working with the municipal authorities, they have helped to clear out the filthy nooks and corners of the town, to get the people to destroy their plague-ridden rubbish, and to transfer them from the evacuated plague areas into barracks.

They have arranged for games in the poorer parts and started a play centre for boys; they have run unkempt, neglected boys into Scout Troops and made them keen footballers. They prepared a

survey of the need and possibilities of housing to do away with the slums of Kandy, and on their survey subsequent legislation was framed and houses have been built. Whilst still at school these boys are catching something of this take-your-part spirit.

If the Kingdom of God comes but slowly, is it not because of the number of those who shirk their part? Those who are not taking their share too often mar the whole enterprise. Clough's lines are still true:

If hopes were dupes, fears may be liars;
It may be in yon smoke concealed
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

The Christian Year.

FIFTH SUNDAY AFTER EASTER.

The Great Command.

'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.'—Dt 6^s.

We are all aware that Love to God and Love to Man are the primary principles of the Christian religion and ethic. According to the statement of Jesus, on these two commandments hang all the law and the prophets. The former, at least, is a primary principle of Old Testament, as well as of New Testament, religion. It is true that Jesus deepened love to God and broadened immeasurably love to man; but still in the forefront of pure religion, before Jesus as well as after Him, there stands this precept, 'thou shalt love the Lord thy God.'

So far, all is plain sailing; but as soon as we try to make that command concrete, we are faced with difficulties. We find that love to God cannot, any more than love to our friend, be fixed in a formula. It is all the harder to get at the essence of it, because it expresses itself so differently in different natures. St. James and men like him have one way of it. St. Paul and his spiritual brethren have another. Bernard of Clairvaux, Tauler, Eckhart, Madame de Guyon will have their language of mysticism. Horatius Bonar and Samuel Rutherford will have warm, rushing adjectives to describe it. Dr. Dale will say but little, until he has the opportunity of the language of deeds. Yet, all these will have loved their God, and will have been taken to rejoice in His love for ever. Therefore, it is unwise to go outside the scope of Scripture and to attempt more than to state the

origin of this love and some of its indispensable marks.

1. First of all, it has its source in the knowledge that we have of the love of God towards us. 'We love, because he first loved us.' 'Love is of God.' It is the revealed love of God towards us that awakens a like attitude in our hearts towards Him. We gain that revelation in three ways :

(1) In the daily acts of His Providence.

(2) In the sending of Jesus ; and particularly in His death.

(3) In the actual human love of the Man, Christ Jesus. By these various means we are made aware of the permanent God-attitude towards us. When we are awake to it, an answering movement towards Him is expected of us. Thus we are not expected to do more than to have that feeling towards our Heavenly Father which is due to our experience of Him.

From another point of view in Scripture, love to God is based upon the relation which exists between the Perfect and the Imperfect. He is the Perfect. That is to say, He is Love. And His Love is made the basis of an obligation to love Him, on the ground that we ought to love the highest when we see it.

Finally, we learn that love to God is of such a sort that there comes from it, as its child, love to man. You remember how strongly St. John puts the point. 'He that saith he loveth God and loveth not his brother is'—not a half-developed Christian—not a man with an unfortunate disposition—not a man with any excuse whatever—but, 'he is a liar.'

2. When we come to the text itself, what chiefly strikes us is that love is inculcated as a duty. 'Thou *shalt* love the Lord thy God.'

Consequently, we need to take our idea into some region, to begin with, into which compulsion admittedly comes. Now, we admit that we can be commanded to 'love' the good, in the sense of selecting it, desiring it, and pursuing it. Thus, first, we say that Love of God is Love of Good. And we may claim Scriptural support for the view that our love of God is not to be sentiment or excitement of feeling, but is closely connected with wilful moral choice. 'This is the love of God, that we keep his commandments.' In speaking of love to God, we have to remember the peculiar relation in which we stand to Him. The danger of analogies from human friendship is that we come to think of Him as altogether such another as we are. Whereas, we are related to God as we are to no other Being. He is Infinite ; we are finite. He is outside space and time ; all others that we

know are conditioned by them. Wherefore, our relation to Him is unique in our experience. So far, the love which we owe to Him is unique also. At the commencement it amounts to a choosing of His side in life ; an acknowledgment of the excellence of, and a surrender to, His will.

So, then, are we to understand the compulsion of the text. But God has so planned our natures that we do not rest there. There is a kind of sequence of experience, which is a spiritual law, which runs like this : strive continually to do good, and you will prefer to do good ; and in the process you will obtain a heart-convincing of God and will recognize Him, not only as Author of the moral law, but as the Heavenly Father. Whence there arises a new consciousness, which enables a man to say, '*my* Heavenly Father.' Then there is awakened in that man warmth of love to God. But that, as a fixed possession, is the reward rather than the commencement.

3. But, in all this, there is a hiatus. For love is not only an outcome of goodness, but an incentive. 'If ye love, ye *will* keep my commandments.' That is a statement of sequences, not a command. It indicates, 'Take care of the loving, and the commandment-keeping will take care of itself.' We all may have seen cases of the effect of friendship on ethical development. As Dr. Martineau says : 'There are cases of minds that out of the thought of self can do nothing ; but, press the lever of their affections, and, though it seems to have nothing whereon to rest, you will move their world.'

Now, that leads many of us into a cul-de-sac. 'Be pure, and ye shall know the love of God.' What is the use of that, if we first need the impulse of the Love in order to be pure ? Ah ! but there is an escape ! How ? Why, through Jesus Christ our Lord. The great Presence is always mediated to us by Christ. And, in the moments when faith is living, there comes a strong, inflexible certainty of a surrounding Christ-love, to which the hearts of us answer with a great rush of trust and security.¹

SUNDAY AFTER ASCENSION.

Intellect and Faith.

'When I thought to know this, it was too painful for me ; until I went into the sanctuary of God.'—Ps 73^{16, 17}.

The poet is here concerned with a problem which only emerged at a relatively late period in the history of Israel. The difficulty of believing

¹ J. R. P. Sclater, *The Enterprise of Life*, 193.

in God's righteous government of the world, in face of the apparent prosperity of the wicked man ; and the adversity of the good man, seems not to have pressed itself upon men's minds with any special cogency, until a severe crisis in the national life had made separation between class and class, and tested Jehovah's servants in the glowing furnace of affliction.

In the early and middle days of the Judæan monarchy, when the power of the nation was at its zenith, and men enjoyed, upon the whole, happy and prosperous times, it was the commonly received theory that in this life Jehovah rewarded the righteous and punished the wicked ; prosperity was regarded as an immediate mark of His favour ; adversity—especially if sudden and overwhelming—as a sure sign of His displeasure. But the period of decadence which preceded the fall of the kingdom of Judah was marked by grave social abuses and growing indifference to the spirit of Jehovah's religion, coupled with bare formalism or the definite introduction of foreign cults. Upright and pious men formed a despised, if not a persecuted, minority ; justice and virtue seemed to bring, not success, but loss and failure in their train. And during the Babylonian Exile this condition of things appears rather to have been accentuated than diminished. Nor was the return from Babylon by any means a restoration of happy and prosperous times for this faithful remnant. Though those who availed themselves of the decree of Cyrus belonged, in the main, to the body who held by the hope of Israel, and were, as a whole, animated by a common aim, yet the hardships to be contended with were enormous.

It was in times such as these that men turned to review their ancient position, and to perceive its partiality and insufficiency. Righteousness certainly no longer appeared uniformly to bring its reward, nor wickedness its due punishment. We must recollect that at that stage of thought quick returns were looked for. The view that righteousness would be rewarded after death, and that present hardship might form a training for a future state, so far from being generally held, was, in fact, the outcome of thought which appeared *later on* as part of the answer to the difficulties which the anomalies of the present life excited in men's minds.

But as for me, my feet were almost gone ;
My steps had well-nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.

But even in his misery it comes upon him that this is not the attitude which a member of the true Israel ought to adopt.

If I had said, I will speak thus ;
Behold, I had dealt treacherously with the generation of thy children.

Therefore, when faith seems weakest, he determines to make the severest trial of faith. He takes his difficulty into the sanctuary of God. And it is here that a solution offers itself to his mind, and he meets with perfect satisfaction.

When I thought how I might know this,
It was too painful for me ;
Until I went into the sanctuary of God,
And considered their latter end.

Let us glance for a moment at the Psalmist's explanation. It is briefly this. The prosperity of the ungodly is, after all, more apparent than real. There is a Nemesis who is waiting in their path. Even while they stretch out their eager hands to gather life's flowers, the solid rock gives way beneath their feet, and they go down quick into the abyss.

Now it must be observed that this solution is not in any sense final and altogether satisfactory. It represents a small advance in thought upon the old opinion ; but is, in fact, merely a partial and fragmentary contribution to the truth, and was destined soon to be merged in a larger view of God's dealings with men.

But this is not the Psalmist's real gain during his visit to the sanctuary. We find it rather in that conviction which seizes him of the great reality of his communion with God—a conviction which calls forth from him such a confession of trust in God as forms, when we consider his partial light and uncertain knowledge of the future life, a passage as remarkable and splendid as anything in the pages of the Old Testament.

Nevertheless I am continually with thee :
Thou hast holden my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee ?
And there is none upon earth that I desire beside thee.

My flesh and my heart faileth :
But God is the strength of my heart and my portion for ever.

It has been much questioned whether the Psalmist is here formulating any definite statement of belief in a life of blessedness beyond the grave. This does not seem to be precisely the position which he takes. Rather, in the fullness of the sense of his communion with Jehovah, he ignores or overlooks the fact of death; feeling that he possesses all he needs, and that, in any event, he is entirely in the hands, and under the special care, of his God.

He might have argued that the question was dangerous, as striking at the foundations of belief, and so have determined to preserve his faith by ignoring it. Or, on the other hand, he might have reasoned that, until such a difficulty had been set at rest, belief reposed upon too precarious a basis, and that it was better therefore to suspend his judgment, together with the worship of a God whose dealings with mankind were so mysterious and obscure. He did neither. Rather, while maintaining and exercising his right to rational investigation of the question which harassed his mind, in the light of the facts which lay to his hand, he trusted that beyond this there was something *supernatural* which God alone was able to grant in response to an act of faith; and that this latter, so far from being antagonistic to the results obtained by the exercise of reason, was indeed intended to condition and to set them in a right direction. And so he betook himself to the place where God's mysterious Presence was believed specially to be manifest, and staking all upon an act of faith, he obtained, not merely a rational solution of his difficulty, but, what was of far higher value, such an inward sense of Jehovah's fatherly care and protection as secured him for ever in his faith and endued him with perfect peace.

And this is surely the way in which we ought to meet the doubts and difficulties which so frequently assail us. We are not likely to place them on one side and to ignore them, but we must feel bound to subject them to the searching light which the advancement of knowledge has placed within our reach. Rightly so. But let us not forget that we are members of a Church which believes in and proclaims the supernatural Presence of her Lord in her midst, and that He has promised to give Himself to those who seek Him, in order that He may guide them into all truth. And let us be willing at least to make trial of the act of faith, coming to Him that we may cast our burdens upon Him, and receive for ourselves out of His fullness.¹

¹C. F. Burney, *The Gospel in the Old Testament*, 207.

WHITSUNDAY.

The Gift of the Holy Spirit.

'And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'—Ac 2⁴.

1. *The Festival.*—It is something more than history which tells us that Good Friday does not fall in Easter week; it is spiritual necessity which places Good Friday and Easter in a certain order, for, as the Apostle says, 'if we be dead with Christ, we shall also live with him'; or, as the Salvation Army lassie said when she was telling her experience, 'I had to learn that Good Friday came before Easter Day.' The case is not so simple nor the fact so readily observed in the case of another pair of festivals to which we must now draw attention—the Ascension of Christ and the Descent of the Holy Ghost. One does not instinctively connect Ascensiontide and Whitsuntide together. There is a great difference in kind between the two. The former is a festival of heaven, the latter belongs entirely to the experience of the Church on earth. The Ascension was a festival of heaven; it was there that the bells were ringing, not in the most heavenward-reaching of our towers; it was there that they unloosed the bars of massy light and let the King of Glory in; it was the angelic company that had the rapture, who had followed Him all His life through:

Of wondering where and how at last
The mystic scene would end.

They brought His chariot from above
To bear Him to His throne,
Spread their triumphant wings and cried,
'The glorious work is done!'

In a word, they crowned Him Lord of all; but of the fact of the coronation, in any sense that should provoke a festival record, there does not seem to have been a suspicion in the minds of the primitive believers. And it was not until ten days afterward that the news of heaven became the property of earth, and the saints below began to sing in concert with those that were above and to say that 'God has made this same Jesus both Lord and Christ,' 'He is by the right hand of God exalted; he has received of the Father the promise of the Spirit,' which we now experience. They had linked together the two festivals and made the conjunction of heavenly and terrestrial bliss. It is, therefore, quite clear that these two festivals are a co-ordinated sequence. The Pentecost becomes intelligible when it is seen to be a festival of the exalted and glorified Christ.

2. *The Experience.*—So much having been said with regard to the calendar and its external apparatus for the illustration of spiritual things, let us try to get at the spiritual things themselves. The experience of Pentecost is not marked by any other chronology than that of obedience and faith ; and these will make a Pentecost anywhere and at any time. Perhaps we shall see this more clearly if we turn to the account of the great and notable day in the Acts of the Apostles ; when we do so we find that the stress is laid on time, place, and concord : a day fully come, a place conformed to the habit of an expectant people, and a united spirit of faith. Now, suppose we ask the question, Which of these is the most important, in which quarter did the magic lie, from whence did the grace proceed ? From the time ? Not necessarily, for the phenomenon repeated itself many times. From the place ? No, for it occurred outside Jerusalem, however much it began in and from Jerusalem. From the concord ? Certainly this is the mark of every such outpouring and visitation ; it is the result of an understanding between God and man and between one man and his brethren. Thus we arrive at the underlying truth that *the day of Pentecost was not a day, but an agreement.*

3. *Its Features.*—And now let us see some of the features which made this visitation of God so great and notable ; let us come to the experience itself.

We will speak of it in two of its results : first, as being an equipment in personality ; second, as being the reception of the apostolic and Christian credentials.

Now, with regard to personality, may we not say that the Holy Spirit is the missing factor in our personality, and that without it we cannot be altogether ourselves, as God wants us to be ? For we notice that an abiding gift means an abiding change in the person to whom the gift is made ; and this is an abiding gift : it is said that ‘ He shall abide with you for ever.’ So, then, if the Holy Spirit is a Divine Abiding, the result of the gift will be found in personal equipment and change. To keep the matter simple, and to keep it also forcible, we will call for a testimony as to what the work of the Holy Spirit in the transformation of personality is like. Here is one, of a very simple character.

‘ Now was I come up in Spirit, through the flaming sword, into the paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocence, and righteousness ; so that I was come up to the state of Adam, which he was in before he fell.’

Now let us think of the way in which this visita-

tion of the Holy Ghost furnishes the credentials for Divine service. St. Ephraem the Syrian tells us that the children of Israel believed Moses when he came down from the mountain because the rays of light from his face furnished a testimony to the truth of his word ! It was necessary that Moses should have credentials, for ‘ whereby shall it be known that thou hast sent me ? ’ the man might ask. So Moses came down from the mountain, supported, not by the conventional two or three witnesses who shall confirm his word, but by two or three thousand convincing and converting sunbeams, declaring without fear of contradiction that ‘ this man is come to you with a message from your Lord.’ The right preaching is that in which something about the man commends the message. And we may say, therefore, that it is of the nature of a true Pentecostal experience to produce *a congruity between the message and the messenger.* Now certainly this was the case with our Lord Himself. The people who heard Him were blessed before ever He opened His mouth and said, ‘ Blessed are ye.’ They were rested before ever He said, ‘ I will give you rest.’ The gospel was Christ even more than it was the word of Christ ; and there was a perfect congruity between the Christ-Person and the Christ-word. And this being His experience, we may be sure that something like it appears in the experiences of the apostolic men and women, the earlier and later saints, and believers generally. They have a gospel which has to be proclaimed, but it has also to be commended ; it has to be announced, but it has also to be adorned. The Pentecostal congruity between the Messenger and the Message arises from this inward experience, this reign of God in the heart and conscience. And the Holy Ghost will fall on those who hear the word, when it has first fallen upon those who speak the word. It will make them able where they have before been weak ; it saves them from impotence, reluctance, and disability. Negatively also it removes from the life those wayward desires which choke the word, impede the life, and postpone the kingdom. Thus the visitation of the Holy Ghost is only another way of describing the effect which Christ has upon willing and surrendered souls : the visitation is, in fact, the vision. It instructs us to follow after Him, and to become fishers of men. It does in continuance what a single visit or interview used to do in the days of His flesh. It is not a different kind of grace from that which came to the woman of Samaria, when a single talk with One who told her all that ever she did made her an evangelist and (may we not say ?) an apostle.

And to her also He spoke of an inward fountain

which should spring up into an eternal life ; and it would be difficult to describe Pentecost and its experience in more exact terms.

Pentecost adds nothing to the equipment of doctrines : it adds everything to the equipment of the teachers. The equipment of doctrine stands where it did. It is expressed in words like these out of the past of the learners : ' Lord, I believe,' ' Thou art the Christ,' ' He is really risen,' ' Thou knowest all things,' and the like. What, then, is the real increment ? A little more faith in the Lord, and a great deal more of resulting experience ; a sense of personal union with Him and of personal interest in His grace and His promises ; a conviction that the promise is to us which will enable us presently to say to some one else that ' the promise is to you ' ; a conviction for holiness which will result presently in a confession of holiness, as the Spirit of Truth shall lead.

The right way to understand the difference which the great Visitation made is to imagine what would have happened if they had gone on without it, if they had not tarried in Jerusalem for the Divine equipment. They could have gone on without it ; they already were a Church ; their names were written both in earth and heaven ; they had a message to the world. So they might have made some progress. And perhaps it might not have been altogether unlike the experience of some modern Churches, where they do not preach upon the text, ' The little one shall become a thousand,' but where they discuss whether they are keeping up with the population and its normal growth. In that case Peter might have said to the first believers, ' We are now a hundred and twenty in number, and Christ is risen ; perhaps by the end of the year we shall be a hundred and twenty-one.' But what saith the Scripture ?—' The same day there were added to the church three thousand souls.' That was the difference. The little one became a thousand under their eyes, and they could see the mustard-seed grow and become a tree as they watched it.¹

TRINITY SUNDAY.

The Glories of Christ.

' Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever.'—Rev 1⁵. 9.

He ' loves us, and loosed us from our sins in his blood, and made us kings and priests unto God,'

¹ J. Rendel Harris, *Aaron's Breastplate*, 159.

that, in John's view, is the ever-wonderful thing in Jesus Christ, which most clearly marks Him out as worthy to have glory and dominion at all times. Later in his book (5⁹. 10), when he imagines what the blessed sing of, he imputes to them no other cause of gladness. Their lives on earth are now completed ; they have passed beyond our confusions and see things as they are, but even there they find no grander theme than the redemption wrought by Christ. That other life is the completion and consummation of the present : and as we see men up to the extreme limit of sense still growing in love and wonder for their Lord, we may be sure that they will not forget in that large world which lies before us.

Let us speak, then, of two engrossing wonders—of *what Christ does for men* in loving them, and of *what He makes of men*, in setting them as kings and priests to God.

1. *What Christ does for men.*—John reckoned first that our Master is glorious and worthy of all power, because He loves us and because He died for us. The present tense of the verb, which the Revised Version has restored, has a reality and intimacy which the other reading lacks. That love of His is not of yesterday, but is timeless. It is marked by incidents which have given both life and death another look, and specially by the supreme incident of the Cross ; but there is no beginning to the love of Christ, and there can be no ending. We dare not say of any man that there was a time when Jesus Christ did not think of him. Each new arrival on our planet, before ever his eyes have seen the light, has this of wonder hanging round him like a golden haze. Here is a creature coming from God's hand out into a world pervaded by Divine activities. The love of God, as revealed in Jesus Christ, will beset him behind and before, following him over many ways ; and one day God will lay His hand upon His child, and awaken him to the sense of the greatest fact of all. ' He loves us '—that is the burden of the song of those whose eyes are opened.

To John this marked the farthest reach of glory in his Master. Throughout the years since first he met with Jesus he had been gathering courage to write that ' God is love,' and nothing made him so conscious of the difference between his Master and the best of men as the Divine largeness of His heart. In our narrowness we draw lines amongst our acquaintances, marking off so many whom we cannot bring ourselves to like. We see nothing in them to admire or to attract ; it may be that we even find much to repel. But our

Lord is more magnanimous ; and just as a true poet catches hints of the most gorgeous imaginings in places which we find drab and dull, so Christ's thoughts of men are not as our thoughts, nor His ways as our ways.

Sometimes we must be astonished, not so much that Jesus Christ should love men whom we dislike or despise, as that He should love us : looking into our hearts we are impressed by our native ugliness of mood, and we wonder that He is not also repelled. Our lowness of aim, our lack of grace and courtesy, of kindness, and consistency, and chivalry—these make us often odious to ourselves. Anxiously we conceal such faults from our neighbours lest they should condemn us utterly ; and yet the Lord from whom nothing is hidden speaks no sentence of exclusion. There are acts and moods which an honest man can scarcely pardon in himself, and yet 'when we were without strength Christ died for the ungodly.' He begins to understand what Ezekiel wrote : 'That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame ; when I have forgiven thee all that thou hast done.' It was there that many of us, for the first time, saw the full wonder of Christ's greatness, and were ready, with John, to exclaim, Here truly is something high and lordly ! Here is One worthy to have the crown ! 'To him who loves us be the glory and the rule for ever !'

2. *What Christ makes of men.*—'He loosed us from our sins . . . he made us kings and priests to God.' It is one mark of a born governor of men that he not only can give to noble tools their proper play, but can turn the poorest tools to extraordinary uses. Cromwell spoke with scorn of the kind of recruits who were pressed at first into the Parliamentary army : 'Your troops,' he said to John Hampden, 'are most of them old, decayed serving-men and tapsters and such kind of fellows ; do you think that the spirits of such base and mean fellows will ever be able to encounter gentlemen that have honour and courage and resolution in them ? You must get men of a spirit that is likely to go as far as gentlemen will go, or else you will be beaten still.' And later he reports that he 'raised such men as had the fear of God before them, and made some conscience of what they did ; and from that day forward I must say to you they were never beaten.' That is the record of a famous captain who had the gift of discovering and attaching to himself men who were fit for his work ; but how much higher a place would the great Protector deserve if he had been able out of the poor stuff of

the old army to fashion such a force as he required, to inspire the battered hearts of its men with his own heroic temper ! And that is Christ's continual achievement. His victories are won by men who were not always on His side, and who at first gave little promise of quality. Paul, in one place, runs over a hideous catalogue of offences, and adds, 'And such were some of you ; but ye were washed, ye were justified, ye were sanctified'—consecrated to the service of God, and started on the way to sainthood. That is Christ's inimitable work, to lay hold of unsteadfast men for His great occasions and then to make them conquerors. But even that is too weak an expression to describe all that He achieves in those who admit His influence : for Paul has to manufacture a word, and he says that Christ makes us 'conquerors and more.'

'He loosed us from our sins in his blood'—so in life there may be new beginnings, which for those growing old in evil must seem the best of all possible tidings. Christian people so lamentably fail in their thoughts of the new life that they need to be admonished by the confidence of Jesus. To Him His work appeared not as a passing affair, the asserting of a principle, or an exhibition of heroic feeling ; He believed and proclaimed that something was actually accomplished by Himself. He who was 'meek and lowly of heart' declared without reserve that 'if he were lifted out from the earth he would draw all men unto him.' On the night of His betrayal He gave them wine, saying, 'This cup is the new covenant in my blood'—what Jeremiah had spoken of six centuries before, and what had remained so long an unfulfilled ideal ; but now, said Jesus, it is secured by My death. There is a new relation with God, in which distrust and disobedience have no longer any place, and it is I who have achieved it. In the final hour of darkness, when strength might have been at its lowest, He cried, 'It is finished !' ; the work for which the world has been waiting is completed. It would be well for us if we could learn from Christ to think thus decisively of the difference which He has made. When the Pilgrim came to the Cross the burden on his back fell off : 'Then was Christian glad and lightsome, and with a merry heart he said, He hath given me rest by His sorrow, and life by His death. Then he stood still a while to look and wonder, for it was very surprising to him that the sight of the Cross should thus ease him of his burden.'

But Jesus not only separates men from their past of failure, He sets them forward on a new and

glorious course, making them kings and priests to God. Of the two titles kingship has the sound of higher dignity, but priesthood is the more substantial privilege. What everywhere tends to keep men low is their remoteness from God. That binds the cares and miseries of life upon them, for griefs, in other conditions bearable, now fret the soul, whilst graver troubles crush or harden. Men may admit that the anxieties which harass them are disproportioned, but they cannot rise above these, until Christ ends the difficulty by bringing them near to God. He shows them what God is like, and thus inclines them to claim kinship with Him. He takes them by the hand, His utter confidence making them bold, and brings them to the Presence, and He makes them feel that it is part of their duty to be near. 'My remembrance of thee is unceasing,' he says, 'in my prayers night and day.' And thus, with good right, he admonishes his friends to be 'anxious about nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God; and the peace of God which passeth all understanding shall keep your heart and mind in Jesus Christ.' That is the priestly rule, where accident and whim are excluded, and 'in everything' approach is made to God; and the end of that rule is peace. It is

to this we also are called, for 'he has made us priests to God.'

The kingship follows on the priesthood thus conceived. An old poet had daringly said that God has 'put all things under the feet of man'; but this dominion, if it ever was exercised, has been lost, and we find ourselves enslaved where we were meant to bear rule. But the wrong is set right by Christ, who brings His brethren back to their appointed dignity, making them lords of His own creation. Paul merely translates the promise of kingship into other words when he says that 'all things work together for good to them that love God,' for what before was threatening and hostile is turned about by God to be of service in the growing life. A man to whom every experience thus brings tribute is a true king in the world; he is enthroned where nothing can assail him, for even death itself is his. When love has banished fear, and he knows God as his friend, then all things are on his side. So Christ brings men back to fellowship with God and dominion over circumstance. No wonder that John was moved to exclaim, To Him who can raise a sinful man to such a height of nature, to Him the glory must be due and the dominion for ever and ever.¹

¹ W. M. Macgregor, *Repentance unto Life*, 176.

The Newer Estimate of Judaism.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., CAMBUSLANG.

AT a time when Judaism shows some sign of revising its attitude to Christianity, it is noteworthy that Christian scholars are revising their estimate of Judaism. One of the latest contributions to this process, and probably the most important, is that of Professor G. F. Moore. His two magnificent volumes¹ are the ripe fruit of a mind deeply and widely versed in Rabbinic literature, and have at once been hailed as authoritative and, indeed, as making such books as Schürer's and Bousset's out of date. They are written with utter detachment and impartiality; indeed, with a curious phlegm. For, though the period they cover includes the break-away or emergence of Christianity,

¹ *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim* (Cambridge: Harvard University Press; 42s.).

the destruction of Jerusalem, and the revolt of Bar Cochba, the volumes can be read from cover to cover without one quickening of the pulse. The explanation is the unreserved adoption of the point of view and horizon of Orthodox Judaism for the purpose of the book, resulting in a surrender, of which the author may be hardly conscious, to its spirit and method. A trifling example is found in the appendix, where the dates of the various Rabbis quoted are given, not, as the eager reader might expect to find them for his modern mind, according to the Christian era—it is of great interest to know the date when the point may be the comparison of Rabbinic and Gospel teaching—but by such a mysterious symbol as P. A. 3, which means Palestinian Amora, third generation. An appendix enables one with cruder thirst for in-