---

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

hour when Paul could truly say, 'my life-work has been accomplished. The gospel has been fully and widely preached, and *all* the nations, that is the western as well as the eastern portions of the Roman Empire, have heard.'

Many other features in the Pastorals fall into line with this suggestion. Alexander's fierce 'hostility to *our* arguments' implies that on this occasion Paul had a companion, evidently Luke—'only Luke is with me'—to assist him. It is clear, then, that his opposition was shown to the pleadings of Paul and the evidence of Luke at the second trial. There would be no point in referring to such hostility at the first apologia, when Paul was without Luke's help and when the apostle was tried concerning specific charges entered on the *elogium* or charge sheet; and upon which no fresh charge could be entered. Alexander's appearance on the scene shows that it was a different trial. It was through his information that Paul had been arrested and brought a second time before the Emperor's court. His activities were still to be feared. He could still do Timothy harm if he was not careful. It was probably because Timothy had not exercised discretion regarding him that Paul was in his present trouble and had to say, 'of him do thou also beware' (v.[15]). Something had been done that had made Alexander intensely angry. We find in the first Epistle (1[20]) mention of 'Hymenæus and Alexander, whom I am handing over to Satan,[1] that they may be taught not to blaspheme.' Some tactless use of that remark by Timothy, who was inclined to scold (1 Ti 5[1]), brought this trouble upon the apostle. That that Alexander is the man in the text is quite probable. In the former passage there was no need to mention his trade as he is coupled with Hymenæus, a well-known leader of the opposition mentioned in both Epistles (1 Ti 1[20], 2 Ti 2[17]). But in the second passage his trade is specified to prevent confusion with another innocent Alexander. We have a parallel case in Ac 10[17] and 10[33]. In the first passage we have 'the house of Simon,' in the second 'the house of Simon the tanner.' Alexander's opportunity came, for just before the words which provoked him was a passage which could be construed as a personal attack upon the Emperor (1 Ti 1[8-10]), containing among many other opprobrious epithets which fitted Nero like a glove the one word that above all names he detested—*matricide*—only here in the Bible. This was Nero's 'constant epithet.' For using that word he punished people severely, and afterwards was to visit Delphi with his fury because of the oracle's reference to his crime. Now if Apollonius was impeached for high treason and impiety against Nero for saying 'pardon the gods for taking pleasure in buffoons'[2]—a reference to Nero—how much more likely would Paul (if he was informed against, and in those days Tacitus and Philostratus assure us there was not even liberty to converse or correspond) be charged with that offence. In days when 'no house could keep a secret,' when Apollonius dreaded to put his thoughts on paper, when a man's face was watched as well as his mouth, the apostle was courting death when he wrote that passage about the law not being made for a righteous man (like him), *but for unrighteous men* (like Nero) who had broken every law in the Roman calendar and claimed as Emperor to be above the Law (*lege solutus*), expressly mentioning the crime of *matricide*, as well as other crimes Nero regarded as accomplishments. That Alexander acted as informer is also brought out by the word 'reward,' for Nero's rewards for informers were fabulous, and included a portion of their victim's estate. Paul's estate was small, but his Lord would see to it that Alexander had his reward—a truly Pauline remark.

[1] παρέδωκα, epistolary aorist.

[2] Philostratus, iv. 47.

# In the Study.

## Virginibus Puerisque.

### Greediness.

By the Reverend F. J. Ashley, Johannesburg.

'The snare is laid for him in the ground, and a trap for him in the way.'—Job 18[10].

I suppose when you visit the Zoo some of the best fun you get is feeding the monkeys, and, of course, it seems quite the right thing that what they like best is monkey-nuts. Aren't they quick to catch them? and don't they get the shells off them cleverly? and all the time keeping their eyes on you, hoping for more.

But aren't they greedy? If you throw two or three nuts one after another to a monkey quickly, he does not wait to crack and eat the first, but claps them one after the other into his mouth, till

his cheeks are bulging with them. Does anything look more comical?

Have you ever wondered how monkeys are caught? They are very watchful and quick, and once they get into the trees it is hopeless going after them. Well, let me tell you how some native boys catch them, and they are able to do so because they know monkeys are greedy.

A boy will take a melon or pumpkin, cut a small hole in the top, hollow out the inside and fasten the stem to the ground where he knows the monkeys come; inside the pumpkin he puts something that rattles, a bright piece of glass or metal, and then goes and hides in the long grass. And presently here come the monkeys, chattering and playing about, and one of them knocks the pumpkin over, hears the rattle, and, wondering what that is, grabs the pumpkin, sees the hole and peeps.

Then, oh my! he's as pleased as Jacky Horner with his pie, and in goes his hand. And as soon as the native boy sees him do that, up he gets and walks up to the monkey; does not run, or stalk him, just walks straight up to him; he knows he's got that monkey.

Why? Well, you see, the hole in the top of the pumpkin is made just big enough for a monkey to squeeze his paws into with the fingers straight out, but when his fist is doubled up with that gaudy thing he wants so badly inside it, it is quite impossible for him to pull out his paw. And, of course, the pumpkin is fastened to the peg in the ground.

'Well,' you say, 'why doesn't he let it go?'

Ah, but that is just what he will not do on any account. He jabbers away with fright, pulls and tugs at the pumpkin, scratches and bites, but he *will not let go.* And the native boy knows he won't, just as he knows a dog will not let go of his bone. So that is why he calmly walks up to the monkey, picks him up by the scruff of his neck, smacks him to make him quiet, and carries him off to sell him to a white man. All because he's greedy.

Now Paul tells us in one of his letters to 'covet earnestly the best things.' And they have this virtue, that though we want them for ourselves, we also want to share them. Half the pleasure in having a good book is to say to some one else, 'Here, read this. You'll like it.'

What is more, we can only appreciate the best things by definitely making up our minds not to want the bad things. If we go after the bad things we are sure to be badly caught in the end. For what happens then is that we get into bad company, form bad habits and become the slaves of them. If you know any one who cannot leave strong drink alone, who gambles, you know some one who has been caught in a trap. Again I say to you, don't be greedy and selfish, then you will have no source of weakness in yourself, but rather be a strength to your friends. And I need hardly add that the best way to achieve this is by following our Lord faithfully.

---

### Jim Gardner, V.C.: An Armistice Talk.

By the Reverend E. Hardee Merchant, B.A., B.D., Liverpool.

'A good soldier of Jesus Christ.'—2 Ti $2^3$.

The most wonderful and romantic position in any church is that of the organ-blower. He has a little castle all to himself. There he works, away from all observers, in a kind of splendid loneliness. There is a screen which prevents any members of the congregation seeing him. And what goes on there we can never know. The other day some church officers had occasion to go behind to the place where the blower sits. Something was being done to the organ, and they were walking round. They were amused to find that for years the various organ-blowers had pencilled their names on the woodwork, so that it was possible to get a history of the organ-blowers from the pencilled record. But these youngsters had not been satisfied with writing only their names, they had covered themselves with glory by adding various titles of honour. One of them was especially prominent, 'Jim Gardner, V.C.'

That is one of the advantages of youth. You can write anything after your name. All the professions are open to you. You can have only one of them, of course, but the choice is yours. Any of the various trades are open. And it is not a matter for wonder that boys and girls change so often as they do, when there is such a dazzling choice open to them. Some of the decisions are not so changeable as people think. A boy I know wants to be a minister. He talks about it every day. One day a doctor of great charm visited his house, and since that day the boy has talked a great deal about becoming a doctor. You understand he has not really changed his mind at all. He is probably going to be a medical missionary.

For just a few years all the world is open to you, and you show people what your characters are like by the opinions you express.

Suppose you think now to yourselves what you are going to become in the next few years. Some of you are going to College and in imagination you

are writing various degrees after your names. It will mean a great deal of work to realize your dreams, but still, you are making a start.

What if you were now to write down your ambitions and to hand the papers up to the pulpit? They would be very interesting. It would be very sad, of course, if none of you had thought of doing anything for the good of other people and if your papers were entirely devoted to your own honour and success. That is the first and last danger of planning, that our plans should be so narrow that no one else gets a share in what we hope to do. I think we will manage to avoid that.

When I first knew Jim Gardner it was many years after he had written on the organ. I met him first on the evening he arrived home from France after serving in the Army. His soldiering was ended, and he would soon be going back to his ordinary work. He was not a V.C., but he had done the work of a real man, and his record was that of hundreds of thousands of men who had in all simplicity done their duty. He had fulfilled the spirit of his boyish dreams.

It is a terrible thing when the letters we write after our names at the beginning never work out in our lives. One boy was taught at school to play for his side and not to think too much about his own honour. That is a promising start, with the hope of an unselfish life. But the boy forgot, and when he became a man he lived only for himself and often hindered others and made life more difficult for them. Perhaps it was a girl who planned to do a lot of good when she became bigger. But as the girl grew older she began to think of more selfish things. This girl studied being more grandly dressed than others rather than how to give people a little help. People admired her, but she was really only a very selfish person. There had been beautiful dreams, but they had not worked out.

So I like to think of Jim Gardner, who did his duty and made good.

---

## The Christian Year.

TWENTY-FIRST SUNDAY AFTER TRINITY.

### Religion and Common Sense.

'But we beseech you, brethren, that ye study . . . to work with your own hands. . . . Of the times and the seasons, brethren, ye have no need that I write unto you. . . . Let us, who are of the day, be sober, putting on . . . for an helmet, the hope of salvation.'—1 Th $4^{10f.}$ $5^{1.8}$.

The Apostle Paul had at least one consolation in his difficulties. His churches were founded amongst people so diverse in race and temperament—Jews, Greeks, Celts, and solid Romans—that he found himself engaged in the solution of new problems, as well as old ones, wherever he went. Whatever he could complain of, he could not complain of monotony in his ecclesiastical labours.

The Church at Thessalonica, not to break this uniformity of difference, had a peculiar tendency of its own to put all its emphasis of interest on the doctrines of the 'last things.'

That attitude of mind had two results:

It tended to divorce their religious thought and interest from their religious experience. By putting emphasis on the doctrines of the last things, it tended to shift the emphasis from the great doctrines of forgiveness and the indwelling spirit, which are the theological counterparts of a man's present religious life, if it is a Christian one, and, therefore, are the doctrines of chiefest practical importance.

It tended secondly to make them impatient of the 'daily round, the common task.' Ordinary duties became very ordinary in the brightness of the expectancy of Christ's coming; and those who had to perform them grew contemptuous of them. There was nothing for them to do, they thought, but wait a day or two—or if He should delay His coming yet awhile, a day or two more—and then the sudden light, and the establishment of a new earth. Thus they tended to divorce their thinking from ordinary practical duty, as well as to take the emphasis off the religion of experience.

To these friends of his the Apostle gave two pieces of advice. The first was to go on working, even though the Lord was at hand. Let us remember that the Apostle said that, and thought that; and that the value of his advice is only heightened by the fact that he himself expected the quick coming of Christ. On the other hand, he advised them (though not so explicitly) to recognize the extent of Christian ignorance and confidence. 'Ye yourselves know perfectly that the day of the Lord cometh as a thief in the night.' That is to say, 'though we expect it soon, ye know perfectly well that ye know nothing about it.' But, 'our God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him.' That is to say, there is something that you *do* know. And what you know is enough.

In these two instructions, two points are suggested for our consideration:

The ordinary active life is not opposed to the religious life.

When the barriers of Christian ignorance are frankly acknowledged, we find that we know enough generously to support, at their height, the lives which God has given us.

1. In the first place, then, Paul urges, and especially upon those anxious for electric religious uplift, the duty and value of the daily task.

Not the least service our ordinary routine does us is its splendid defensive quality against our own faculty of thought. Set a man entirely loose from present occupation, and his will need to be a mind extraordinarily ruled of Christ, if it is to keep its peace. 'The devices and desires' would be at him; and he, although the grace of God is wonderful indeed, would be defenceless against them. Wherefore the Almighty gives him work to do. It takes him, say, ten hours in the day; and planning for to-morrow fills a good many of the rest. Really, God treats us as we need, which is like children. We get fretful, and ask unmanly questions, and the great, kind Father hands us a spade, and says, 'Go, dig'; or a pen, and says, 'Go, write; and forget the questions for a little.' If we still rebel, a great voice, speaking clear and loud through Nature, and with a poignant tenderness from the Cross, cries unto us, 'Work and trust.' And if we hearken, a very gracious whisper comes, 'What ye know not now, ye shall know hereafter.'

Furthermore, it is our daily task that forces us into large human relations. If, in the first instance, it serves to save us from ourselves, in the second, it gives us the opportunity of fulfilling the law of Christ, which is to bear one another's burdens. It not only defends us, but it helps us to grow.

Now, the family and the social circle aid in the same way; but, for many of us, it is our daily task that chiefly aids. It forces us to live not where we would, but where we can. It brings us into touch with all sorts and conditions of men. It forces us to see a good deal of the burden and sorrow of life. A man free from daily duty is in horrible danger of creating a palace of delight for himself. If he has not to pursue duty, the chances are that he will pursue pleasure, not necessarily in any ignoble sense. Himself free from life's stress he does not want to see it, so he puts himself in fair surroundings, selects the most congenial companions, and lets the world go by—or at least that section of it which is ugly and uncongenial, and, above all, that section which is at all suggestive of tears. That is not in the least an unfair description of a good many 'independent' men.

The daily task also develops the simple power of going on. The very monotony of things, rightly used, helps. The same things have to be done every day. But, when they are done, and against the grain, one thing more has been gained than their accomplishment. The worker has developed in that splendid power of patience, wherein, so Jesus says, men win their lives.

Wherefore, we reject with strong emphasis the thought of worthy Christian people, who find the daily task a barrier to their knowledge of God. On the contrary, it is one of God's great ministries; for it advances the knowledge of the good. And the good is God. At the same time it was religious folk who were working. If a man shuts God out of his life, on the 'God-has-nothing-to-do-with-business' principle, he is not likely to gain great comfort. A man must soak his work in a great thought of God, doing those things that are honest to his own conscience, before, slowly, he may find his duty an instrument for bringing him into the kingdom of righteousness, peace, and joy.

2. Ay! but it is hard, even so, to go on knowing little of beginnings and endings. It is hard to continue in the dark. But is it so dark that we cannot divine? The times and seasons are, indeed, hidden. Let us be frank and honest about it. Let us admit that we do not know what we do not know. But let us be equally emphatic about what we do know. We *can* mark an extraordinary Power making for righteousness. We *can* learn of a great Beneficence making for peace. These facts are there to be tested by experience. We *can* discern the Father. Wherefore let us on with the helmet of good hope. 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.' [1]

---

TWENTY-SECOND SUNDAY AFTER TRINITY.

**The Pathfinder.**

'I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee.'—Ps 32[8] (R.V.).

When an expedition sets forth on the deserts of Cathay, with all its uncertainties, the natives greet the departing caravan with a farewell shout, 'May there be a road!'

Contemplating great national movements we come to believe in 'the man and the hour'; that the man and the juncture arrive together, and that his joy and glory are bound up with his devotion

[1] J. R. P. Sclater, *The Enterprise of Life*, 201.

to the cause for the success of which he came into the world. But this is not only true for the elect few who are destined to control imperial movements; we believe it is equally so as it concerns all men. Of course, the harmony is not so palpably manifest in the case of the ordinary individual as in that of the famous historical actor, but we are compelled to believe it equally true. There is a particular line of life drawn by God's finger, along which we best realize ourselves, most effectually serve society, and most assuredly attain life's great end.

This conception of life implies the tremendous truth that the ordained path may be missed. Migrating birds occasionally lose their way. From one cause or another instinct fails, or is thwarted, and the creature strays into an unfamiliar region in which it is supremely unhappy. The human being is liable to the same misfortune. 'As a bird that wandereth from her nest, so is a man that wandereth from his place' (Pr $27^{8}$). The scientist tells that, so far as Nature is concerned, we live in a world of fitnesses, that we have to search to find misfits, and when we think that we have found them, we have generally made a mistake. How different it appears when we turn to society!

What are the reflections suggested by this state of things?

1. *The necessity of supernatural direction* is forced upon us. 'O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps' (Jer $10^{23}$). 'Education is the discerner of men,' writes Ruskin; and undoubtedly true education reveals latent intellectual qualities and aptitudes, so tending directly to reduce the disharmonies of society, only it is more easy to discern men than to place them. Now psychology, striking deeper still, sets itself to decipher the subtle hieroglyphics inscribed in the constitution of every fresh being, and to adjudge them the niche they can best fill. Finally, we congratulate ourselves that in the absence of the instinct of direction possessed by bird and beast, we enjoy the faculty of reason by which we are supposed to detect and evade every false way. Yet, at last, we are conscious that in spite of all our gifts and expedients, our utmost worldly wisdom, we are unequal to the vast experiment of living, of choosing the best way, of so directing our steps as to answer life's great end. Something more is required for the full realization of the Divine design than what the most richly-gifted possess. In a word, to compass the Divine design we need Divine illumination.

2. The aim of the Divine leading must be kept in view. The goal that we propose is not always that designed by God. We become the victims of false ideals, and are apt to conclude that we are on the right path only when it leads to temporal enjoyment and aggrandizement. Anatole France writes: 'When the road is strewn with flowers, do not ask whither it leads.' Pleasure is to be accepted as the end of life, and we are to infer that we have chosen the right road when it is strewn with roses. A Sanscrit proverb sounds a better note, still far from the whole truth, 'That is the road which is trodden by the great.' That is, we are to regard wealth, greatness, and glory, as the reigning ideals, and to be satisfied only whilst we find ourselves on the paths promising splendid prizes. But these are not the objects proposed by the government of God. 'For my thoughts are not your thoughts, neither are your ways my ways,' saith the Lord. Circumstances are only means to the end, however splendid they may appear; the end contemplated is that through discipline the spiritual powers of the redeemed are brought to light and glorious action.

'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (Jn $8^{12}$). The King's highroad is 'the way of holiness'; the path bearing the footprints of the Greatest. His path was not always strewn with flowers, far from it, but we know that even when stained by blood it was the royal road.

We are apt to think that whilst the worldly lot agrees with our constitutional trend, and events move smoothly, we are in the providential way, but as soon as friction sets in we imagine ourselves on a wrong course. It is, in fact, God's larger, higher purpose crossing our inferior thought and ambition. For the highest end Nature itself must be suspended, contradicted, varied, or sacrificed. 'There is a way which seemeth right unto a man, but the end thereof are the ways of death' (Pr $14^{12}$). May we not say that there is a way which seemeth wrong unto a man, but the end thereof are the ways of life? God's transcending control contradicts, for the time and occasion at least, what seems most agreeable with natural happiness and social welfare. The distasteful task, the uncongenial society, the discordant marriage, the hateful neighbourhood, appear so many unfortunate associations, and yet may better serve our highest interest than the smooth, the pleasant, the successful. The unfitness of the worldly environment enhances the spiritual life.

3. *To identify ourselves with the Divine purpose* is the security of life. 'Teach me thy way, O

Lord' (Ps $27^{11}$). Unamuno writes: 'Goodness is the best source of spiritual clear-sightedness.' If a man has faith in God, joined to a life of purity, and moral elevation, his sense of the right, the true, the safe, will be unfailing. The Spirit of God enhances the normal perceptions and judgment of such, and in the bewildering hour light arises in the darkness. He who is sincere and inspired, the golden lamp of revelation in his hand, the light of the Spirit in his heart, finds life no erratic pilgrimage, tortured and despairing. In deepest eclipse may he confidently affirm: 'But he knoweth the way that I take; when he hath tried me, I shall come forth as gold. My foot hath held fast to his steps; his way have I kept, and turned not aside' (Job $23^{10f.}$).

What a sense of strength and serenity does the knowledge of God's leadership impart! 'I will counsel thee with mine eye upon thee.' It is great indeed to live in the care of the living God, not to be left to abstract laws and precepts, to prudence and policy, to the wisdom of the world. It is sweet to know that in life and death He is ever, in His own way, drawing us to Himself.

If we are to enjoy this sense of protection how carefully must we guard the sensitiveness of the soul, so that we may discern the Divine impulse! James Sully tells this story of a German musician who was a friend of his: 'He was of so nicely balanced a nervous organization that once when I asked him to play a piece of Schumann just after smoking a cigarette, he declined in a shocked sort of way.' If, then, a narcotic particle can disqualify an artist for high music, what care must we give for the preservation of our spiritual sensibility![1]

---

TWENTY-THIRD SUNDAY AFTER TRINITY.

**The Things that remain.**

'Be watchful, and strengthen the things which remain.'—Rev $3^{2}$.

There is a certain sad comfort in being reminded that the Christian Church began to fall from grace while a father could still tell his son the story of Pentecost as an eye and ear witness. The glory of Sardis, the city, was already gone when the letter to the seven churches was written. Now there is nothing left of the city but dim memories and two lonely columns of a pagan temple, and nothing is left of the church save the message which rebuked and assured it; but one phrase of that message haunts us still with its pathetic testimony to the transient estate of all human things and its terse insistence upon the duty of strongly maintaining what is left: 'Be watchful, and strengthen the things which remain.' All the wearing tides of time and our power to stand against them meet in these eight words. I spent the end of a cloudless afternoon last summer about the Roman amphitheatre at Nîmes, says Dr. Gaius Glenn Atkins of Auburn Theological Seminary, New York. Its ellipse is still complete, its arches are unbroken, its stone seats can still be used. But time had clothed it with an indefinable sense of things done and ended. Marcus Aurelius may have seen its foundations laid. The Vandals had explored its passages. The Goths had made a fortress of it. The Saracens had held it for a little till Karl Martell drove them out. It had echoed the songs of Troubadours and, possibly, the prayers of embattled French Protestantism, and now of all such far-off unhappy things as these it alone was left. And in a slow, careful way Nîmes or France was strengthening what remained. There were workmen's tools and builders' materials stored in archways the gladiators had used. Old columns had new capitols, there were fresh-cut stones where old stones had fallen out as though they could no longer bear any weight at all. The very sound of the craftsmen's hammer re-echoed the insistence of our text—'Be watchful, and strengthen the things which remain.'

Let us consider all this as it bears upon our own estate and duty.

1. Be watchful, and *strengthen the things which have remained.* It is every man's fate to live amongst the remains of his idealisms and keep intact only a part—and often the lesser part—of the brave confidence with which he set out. Life is not kind to dreams and tries the temper of our ideals with disillusioning experience. We bring no love unworn to life's midmost heights, nor any goodness unstained, nor any faith across which the chill shadow of doubt has not sometimes fallen. What shall we do, then, with what is left? Dismiss what we have kept because it seems so inconsequential compared with what we have lost, and, because so much is gone, let what remains go also? By no means. What is left has a force only the strongly tested can possibly possess. Whatever endures is deeply rooted in some element of reality.

The hearthstone love which has outlasted the friction of intimate daily comradeship, the quiet blessed friendly warmth of it is worth more than any love that went out shining and untried to meet the dawn. We may begin with all the faith of all the creeds, and end with a bare handgrip on God

[1] W. L. Watkinson, *The Stability of the Spiritual*, 59.

that is always slipping and never slips, and that last unbroken strand of faith, which no brute fact has broken nor any acid experience dissolved, will prove the power to link our soul to the Eternal. Whatever goodness we have achieved and kept through temptation and moral failure and the wreck of resolution, has a fire-tested quality to make it the corner-stone of a goodness for which evil will have no allure and against which the gates of hell cannot prevail.

We are not asked to strengthen the faith with which we began, rehabilitate the undisciplined characters of the banished years, recapture the ardour of some pristine love. We whom time has tried are asked only to begin with what is left. ' Red Rust ' is the story of a handful of seed wheat. The hero—if the sad son of a Swedish immigrant can ever be a hero—lived a poor, bare life. But he was mind-kin and soul-kin to the great scientists. He puzzled out for himself, with a gleam from Darwin and a hint from somewhere else, the secret of plant-breeding. He saw successive harvests, which might have eased a little the cruel pressure of poverty, ruined, sometimes by frost, sometimes by drought, sometimes in a summer night by red rust, and he gave his life to find a grain to suit the climate and the soil. He saved what was left after each disaster. He sent to Sweden for wheat which his father remembered to have ripened in a short northern summer. He crossed the seed which lived through a rainless season with the seed that ripened before the frost came. He saved a dozen heads of wheat from a rust-ruined field, crossed his handful once more, created a new grain from scanty harvests sifted by the years and heat and frost and rust, and left to the north-west the seed wheat of the world's bread. He had strengthened the things that had remained ; they made the future rich.

2. Be watchful, and *strengthen the things that should remain.* Even the time-tested is not always the time-approved. Whatever endures has both meaning and power, but not always by the truest tests enduring value. We are by the grace of God judges and dividers. Whatever has outlasted the discipline of time and the correction of experience passes in review before us while we, with our own consent, renew its ancient leasehold over our souls and society or forbid its further empire. Nay, this freighted current of the years does not pass before us ; it passes through us. It uses our wills and our affections for its channelled way. Our judgments are the sceptres which the past extends over the future, our resolutions furnish what would otherwise be an army of ghosts with weapons to conquer by. These things, whose right to rule has long since been forfeited, have neither body, voice, nor weapon till they have won us and made us their tools.

It belongs to youth to assert itself against what ought not to endure any longer, and to bring its gallant and unwasted force to the support of all those things which ought to endure. In this use of the text the emphasis falls strongly upon the cautioning phrase. Be watchful—moral alertness is a very necessary virtue. Those unworthy claimants for a future which would be far better without them are unsleeping. They solicit us in the guise of our own interests and destinies ; they spread abroad to all the winds banners of pride and patriotism and plead an immemorial usage. They support themselves with the sanctity of dear association. It is never an easy thing to disentangle the strangely mingled fabrics of life.

The ageless associations of valour and loyalty with war must be undone—and valour and loyalty furnished with a more humane and righteous support. There has always been a star-dust glory to light the black horror of a battlefield with the intimations of what we are able to do and bear and give when life itself is dedicated to the hazard of a great cause. We still need to take star dust and use it to make the securities of peace as splendid as the risks of war. Our religion is entangled with old survivals and older supports. Some of them can be changed to meet new needs of more discerning spirits, others have served their purpose, and others still are becoming a positive hindrance, and yet, like the weathering wall, they are penetrated by the tendrils of some living growth of faith and devotion. It will need a sure and delicate touch to feel among all the tendrils of the soul and, without fatally wounding them, attach them to new supports or feed them with a force to stand alone. That is the task of the ministry of the next generation if religion is to increase its growth. Be watchful—but be tender and patient too.

And be intelligent. This whole great process of strengthening the things that should remain involves a rare quality of moral judgment. We have to judge not only the certainly wrong—which is easy—but all the things more or less colourless in themselves and having no moral value, save in their relation to vaster and more significant interests—which is desperately difficult. From our own dearly bought point of vision we see now how often humanity has contended for the dust and missed the strategic heights which have commanded their

future. We need to choose for survival always with a far vision. And lest so great a mandate should seem to have no meaning for the most of us, let us remember that we are never doing anything else than choosing the things that shall remain. Our choices and our visions, our obediences and rebellions, our lives and loyalties, our labours and wearinesses are all aspects of an eternal process.

3. Finally, *strengthen the things that do remain.* So far, our own lonely responsibilities have been urged as though there was no seat of judgment above our own, no court of final appeal; as though we ourselves could create the enduring by choosing it. There was never a stranger mingling of truth and fallacy. We do not really determine what shall endure. That is, in the nature of things, an aspect of eternal reality, the undergirding power of God. We only choose whether our days and our ways shall fall in with the current of the abiding, or, in the majestic phrase of Bossuet, be caught in the current of the transient and carried down into the abyss of oblivion. For there are two currents whose flow we can trace through all the experiences of our humanity. They use the same channels, they seem to reflect the same lights. And yet give them a vast enough reach and one vanishes and one endures. St. Paul saw the marble-crowned Acropolis in all its mellow-pillared perfectness. He saw Nero's Golden House and Imperial standards above mailed legions. He heard the echoes of Platonic philosophy in the streets of Athens, and Rabbinic lore in the streets of Jerusalem, and he saw the shadow of doom across them all.

In one inspired moment he saw the ultimate issues, the undergirding realities so near they beat with his pulse, so strong they carried him toward their own timeless ends. 'Now abideth faith and hope and love.' That is all. Here are the ultimate tests of every issue which demands our suffrage, every cause which asks our permission to go on. Are they in the direction of faith and hope and love? Do they establish our confidence in those things which, though unseen, are the enduring? Do they fill the world with a braver expectation of an outcome worth the cost of life to man and to God? Do they make love more real and more commanding? Let us choose them, then, and make our own souls their support and guard. We must lose ourselves in something—or else we shall never find ourselves at all. But no man can perish who loses himself in the abiding. Be watchful and strengthen the things that remain.[1]

[1] G. G. Atkins in *Christian World Pulpit*, cxv. 90.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

**The Unity of the Race: An Armistice Sermon.**

'One God and Father of all.'—Eph 4[6].

1. It is about the Church—the great Church, the total Church—that the Apostle is speaking when he uses the words 'One God and Father of all.' That great Church had its local manifestations, for already Christianity had gained a footing in places as far apart as Jerusalem, Antioch, Ephesus, Corinth, and Rome. In all these places Christian churches—local fellowships—had been formed. These local churches differed amongst themselves in method and practice and polity, but, in spite of all their external differences, they together formed one 'body,' and knew themselves to be one great Church, because, whether in Antioch, Ephesus, Corinth, Rome, or Jerusalem, they had one Lord, one faith, one baptism, one God and Father.

It is, therefore, quite clear that it is of God's relationship to the Christian people that these words were originally written. All Christian people are one because they have one God and Father. But while God is Father to believing people in a special and intimate way, He is also the Father of all mankind. Our Lord speaks of God as Father in that inclusive and universal sense. In the case of the Christian the filial relationship to God is a *realized* relationship; in the case of non-believing people it is an *un*realized relationship. As Dr. Dale used to put it: 'God is the Father of all men, but all men are not sons.' But the fact that a relationship is not realized does not affect the fact that such a relationship exists. The universal Fatherhood of God is a New Testament truth. So that, while we may be departing slightly from the original application of the phrase of the text, we shall certainly not be travelling beyond the orbit of Christian truth, if we use it as descriptive of God's relationship to the whole of mankind, and find the ultimate ground for belief in the unity of the race, and justification for our faith that the race will one day realize itself as 'one body' in the great fact that there is 'one God and Father of us all.'

2. The revelation that God was One, and that He was the Only, was one of the most tremendous truths ever flashed into the mind of man. It has profoundly affected thought and practical life. It has had certain great and momentous consequences.

To begin with, it has given us a universe, a cosmos, a rational and intelligible world. There could be no *universe* if various gods were at work in this world of ours, prosecuting their own plans

and furthering their own purposes. That accounts for the sigh of relief with which—according to Dr. Glover—an educated Japanese welcomed the proclamation of the Christian gospel. 'One God,' he exclaimed, 'not eight millions; that was joyful news to me.' One of the regulative ideas of our time is that of the uniformity of Nature. There is nothing accidental or haphazard or casual about Nature—Nature can be depended on. Astronomers, for example, can forecast to the minute the coming of an eclipse. But what is the uniformity of Nature but the scientific aspect of the unity of God? We have a world which we can decipher and understand, a universe and not a chaos, because behind all Nature's phenomena there is a Mind, a single Mind; because God, one God, works all and in all.

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

But it all starts with the 'one God.' 'One law' because there is 'one God.'

And as it makes our world a universe, so it justifies us in believing there is meaning and purpose in life—the life both of the individual and of the world. To believe in a multitude of gods, playing at cross-purposes, using men and women as pawns in their game, is to reduce life to a tale told by an idiot, full of sound and fury, signifying nothing. We are able to believe that things work together for good only because we believe there is one God at work, and He a good and loving God. And we are able to believe that, in spite of delays and set-backs and reactions, there is some 'far-off divine event to which the whole creation moves' only because we believe in One God, One Sovereign Lord steadily bringing to pass His own chosen and determined purpose.

And, further, the unity of God carries with it the unity of the race. Humanity is one wherever we find it. It is one in spite of differences of colour and physiognomy and speech. It is one in spite of the vast differences in development which separate the child races of Africa and the South Seas from the finished product of Western civilization—one because created by the same God, with fundamentally the same feelings and instincts and aspirations. 'We are His offspring!' All men can make that great and stupendous statement.

3. Our Lord, in His teaching about God, built upon the foundations laid by the prophets. He started from this great truth—the climax of the prophetic revelation: that God was One and that He was good and holy—but He added another truth to it, a truth about the *nature* of God, a truth which has transfigured our very conception of God, and given us a God whom we cannot only fear and reverence, but love. 'And Father,' that is the addition Jesus made. St. Paul could never have penned the brief sentence of the text, had he not sat at the feet of Christ and learned of Him. 'One God and *Father*!' The fact that God is One carries with it the truth of the unity of the race. But this further truth, which our Lord revealed, makes of our race something warmer and more intimate than a unity: it makes it a *family*.

Now, the Fatherhood of God has become an accepted truth, at any rate amongst Christian nations. But the consequential truth of the unity of the race, of the real brotherhood of men, still waits for a practical acceptance.[1]

Here on the Sunday before Armistice Day we are called to remember our dead:

What shall we give to the men who have died?
Order or cross for their mourners' pride?
Can the dead so cheaply be satisfied?

What shall we do for these gallant dead?
To the widow money, to the children bread?
Can this debt be paid at so much a head?

What shall we give to the men who have died?
What guerdon asks the Crucified?
That His friends bear fruit and the fruit abide.[2]

'Brethren, we are debtors.' Do we believe that God meant the human race, of all nations and kindreds and peoples and tongues, to be a family, one family under one Father—God? If we do, then why don't we get busy making it so?

'Peace is proclaimed,' said M. Briand in his impassioned speech before the signing of the Kellogg Pact; 'it is well: it is much. But it still remains necessary to organize it. In the solution of difficulties, *right*, and not might, must prevail.

'That is to be the work of to-morrow. At this unforgettable hour the conscience of the peoples, pure and rid of all national selfishness, is sincerely endeavouring to attain these serene regions where human *brotherhood* can be felt in the beatings of one and the same heart. Let us seek a common idea within which we can all merge our fervent hopes and give up any selfish thoughts. As there is not one of the nations represented here but has shed her blood in the last war, I propose that we

[1] J. D. Jones, *The Inevitable Christ*, 183.
[2] A. W. Pollard.

should dedicate to the dead, to all the dead of the Great War, the event which we are going to consecrate together by our signatures.'

On Tuesday, the 3rd of September this year, the Prime Minister took a further step in the organizing of peace when he announced to the Assembly of the League of Nations at Geneva that the optional clause of the Hague Statute was to be signed by England. Referring to the Kellogg Peace Pact for the renunciation of war, the Prime Minister said that the British Government, and he was sure everybody else, was desirous that the Pact should not merely be a declaration on paper, but should be translated into constitutions and institutions that will work for the peace of the world.

But institutions, we know, are not enough. The League of Nations deserves the eager and prayerful support of all Christian people, because it aims at preventing a recurrence of war. It has already accomplished much, and has thereby placed the world in its debt. But the truth is, the League of Nations, in and of itself, is insufficient to guarantee the world's peace. Behind it, if it is to be effective, there must be a mind, a public mind, and it must be a new mind. Was it not Monsieur Briand who said that before disarmament could become a practical policy there would have to be a 'disarmament of the mind'? That is true! But we need something more radical even than a disarmament of the mind; we want the creation of a *new* mind. Men act as they think. If they think in terms of a nation's interests and supposed prestige, they will act as nations, and that is certain to mean antagonism and strife. Not until they think in terms of the race will the peace of the world be secure. Our Lord was always insisting upon the new mind, or the 'new heart' as He expressed it.

And how shall men get this 'new mind,' this 'new heart'? Well, the regular meeting of the representatives of the various nations in the Assembly of the League is doing something to create it. But it is only Jesus Christ who can really give it. As men learn of Him, receive His Spirit, they get new outlooks, new ideals, new motives, new inspirations. They are literally 'born again.' When Christ is truly received, He gives men the new mind, He abolishes the enmities, and teaches men to love one another. This is not mere theorizing. History affirms the truth of it. There was no fiercer or more vehement nationalist than the Apostle Paul was in his early days. He was a Hebrew of the Hebrews. But, when Christ was born in him, he got a new mind. All his Jewish prejudices died, and he took the world to his heart. Jew and Gentile turned to one another and clasped hands, and said: 'Beloved, if God so loved us, we ought also to love one another.'

'I attended,' says Dr. J. D. Jones, 'a great religious conference in Boston, U.S.A., many years ago. The platform of the hall in which we met was decorated with flags—the flags of the various nations represented in the conference. But in the middle were hung side by side, and interfolded, the Union Jack and the Stars and Stripes. Above those two flags there was hung another flag—a small flag, which consisted of a Cross on a white ground. One day an American speaker explained to us strangers what that tiny flag with the Cross on it meant. It was the flag that floated at the mast-head of American warships during Divine Service. "It is the only flag," he added, "that ever floats above the Stars and Stripes." On that day it was floating above the Union Jack as well. The Union Jack and the Stars and Stripes were, so to speak, linked together by the flag with the Cross on it. But it is not the Union Jack and the Stars and Stripes alone which will float side by side, but the flags of all the nations will float in friendship and peace side by side when the flag with the Cross on it floats over them all.'

# Books that have influenced our Epoch.

## Carlyle's 'Sartor Resartus.'

By Professor W. P. Paterson, D.D., LL.D., The University, Edinburgh.

Carlyle's *Sartor Resartus* ranks in English Literature as the work of a man of genius who had unique command of the resources of our composite language, blended glowing imagination with grim humour, and in his impassioned prose often reached the sublime. And the substance is as remarkable as the literary form. It is primarily an investigation into the nature and the functions of clothes. From this it