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dealing with that situation. In other words, revelation shades off into reconciliation, so that Christ as the Revealer of God as He is, and as man may be brought to see Him, and of man as he is, and as by virtue of his hitherto misdirected possibilities he may yet become, is at the same time the Mediator of right relations between God and man. For as the truth of God finds its entry into hearts whose alienation rests upon misunderstandings derived from the moral blindness caused by the wrong uses to which life has been put, the sense of alienation passes and a new footing is secured. When the real character of God is seen as an overflowing love for which the Cross is not too high a price to pay for man's salvation; when new hope is given by the fading out of the dismal picture of what we know ourselves to be with the coming of the vision of the way our Father looks on us, then the opposition breaks down, and the two who were never meant to be apart come together, and both God finds the satisfaction of His Fatherly yearnings, and man enters on the blessedness of attaining the end for which he was made.

For to realize the truth of God as it is in Jesus is to come into fellowship with the God of truth; to bow before the spirit of love and tenderness and forgiveness manifested in Him is to partake of that same spirit; to reverence Him in what He was and what He stood for is to be purged and strengthened and quickened into newness of life; to see ourselves as God's children is to enter on the pathway of filial obedience and love. Jesus Christ by manifesting a perfect relation with the Father shows us what God is towards us, and thereby empowers us to become what God would have us to be towards Him.

In the Study.

Virginibus Puerisque.

The 'B.P. Plus.'

By the Reverend William MacIntyre, M.A., Newcastle-on-Tyne.

'Be ye therefore perfect, even as your Father which is in heaven is perfect.'—Mt 5^{48}.

Those of you who keep your eyes open when you pass the petrol-filling stations, and when you read the newspapers, noticed some weeks ago that the British Petroleum Company had started to sell and to advertise a new quality of petrol which they have named 'B.P. plus.' Their advertisements are very amusing. Each week I watch to see what their latest rhyme is. One of them goes thus:

Up and down the busy streets,
Nipping round the busses,
Watch the way your car will go—
'B.P.' always plusses.

For a long time now I have seen the letters 'B.P.' on the hoardings and at the filling stations, but only since the arrival of 'B.P. plus' have I noticed that these letters have a number of important things to say to me. I want to pass on some of them to you, so that as you go along the streets you may find out some of them for yourselves.

Scouts, who are always alert, will tell me straightaway that 'B.P.' can stand for Baden-Powell, the Chief Scout, and for 'Be Prepared,' which is the Scout motto. These letters can stand for much more than that though, and every girl and boy, whether a Guide or Scout or not, ought to listen to their messages. Let me mention a few that have suggested themselves to me: Be Prayerful; Be Pure; Be Patient; Be Persevering; Be Peace-loving; Be Praiseworthy; Be Pleasant; Be Punctual; Be Plucky; Be Polite.

There, including 'Be Prepared,' you have eleven 'B.P.'s,' all good and all worthy of being remembered and practised.

But there is a better 'B.P.' still, the best of them all, the 'B.P. plus.' Jesus spoke of its importance long ago, before petrol or motor-cars were dreamed of. When He preached the Sermon on the Mount He summed up all He had to say in the words, 'Be ye perfect, even as your Father in heaven is perfect.' That is the 'B.P. plus.' Jesus always asks for the 'plus,' the very best that we can do and be. He Himself is our example, and in the Sermon on the Mount He tells us how we may follow Him and be like Him. 'If any one wishes to go to law with you to deprive you of your undergarment, let him,' He says, 'have your outer one also. And if any one compels you to convey his

goods one mile, go with him two' (Weymouth). And later in the Sermon He asks, 'What do ye *more* than others?' That is to say, the 'B.P. plus' is the motto, the ideal for every disciple of Jesus Christ.

'Be Perfect,' says Jesus.
And the disciple replies:

Just as I am, young, strong, and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come.

Adverbs.

By the Reverend Robert Strong, M.A., B.Litt., Burton-on-Trent.

'Take heed therefore how ye hear.'—Lk 8^{18}.

If you have ever read *Through the Looking-Glass*, written by that same wonderful man who wrote *Alice in Wonderland*, you may remember how Humpty Dumpty was once talking to Alice about words, 'They've a temper, some of them—particularly verbs, they're the proudest—adjectives you can do anything with, but not verbs.' I wonder why he had nothing to say about adverbs! He must have forgotten about them, or I'm sure he would have had a kind word to say about them. If the verb is a proud fellow because no sentence can do without him—although they try, and sometimes get into trouble—the adverb is a hard-working fellow, and ought to get credit for all the work he has to do. Sometimes, indeed, he is in danger of being worked too hard. We are always asking questions—Why this? and How that?—and many of these questions cannot be answered without calling in some adverb to help us. How many times a day do we say, How?—When?—Where?—or Why? Questions like these are being asked all the time, and then some adverb has to be called in. A difficult task in life is to find the right one. I expect it is because of their use in the world that an old proverb used to say: 'God takes more delight in adverbs than in nouns.'

In this matter of hearing, Jesus said, Take heed 'how'—or be careful which adverb you select. You can hear lazily, never really taking it in, or you can hear attentively, with all your wits about you. You can hear as if it did matter, as if everything depended on it. Many an examiner, while reading through examination papers, is puzzled by the queer muddles he finds there, and he can only explain it by thinking that perhaps these candidates had been listening with rather less than half their power. And in the living of life, the adverb matters a good deal. When there are errands to be done at home, how shall we do them? Sometimes there is a great temptation to take the first adverb that occurs to us—'Sulkily'—and to do the tasks like that, with the result that there is trouble all round. It is wiser to pick another adverb—'Cheerfully'—and do the task in that spirit. Then the work is made lighter, and the home is made a jolly place to live in, which of course it ought to be! Take heed *how*!

And 'When?' is always an important question. When this has to be answered it is usually right to use the adverb 'Now.' Some never seem to realize the value of to-day—they are either regretting yesterday or dreaming about to-morrow, and so they never succeed in doing very much to-day. 'The rule is—jam to-morrow and jam yesterday, but never jam to-day.' If there is work to be done, it really is better fun to get on with it now than to find out when it is too late that you are not prepared. There is a real part of your life that is to be lived out now, and the more you can achieve of power now, the more fit you are going to be to tackle the tasks that will be waiting for you in the future.

And 'Where?' It is a great thing to learn quite early how many splendid things can be done just where you are. Some people have a way of supposing that they could do a fine thing almost anywhere except where they happen to be. They dream of scoring a century in a Test Match, but they don't spend much time practising in the games being played on their own village green, so that it all ends in a dream! They fancy they could be wonderful heroes anywhere else, but they miss the chances of doing heroic things in their own school or their own home. Now this is a form of weakness which is both silly and mischievous. The place where you happen to be is not really so small after all, and a big character can be made there. If some of it isn't made there it is unlikely that it will ever be made at all. He that is faithful in that which is least is faithful in much. Where can I be brave and truthful and strong? The right adverb to use here every time is simply this—'Here.'

Perhaps the biggest question of all is this—'Why?' Why should we seek to realize the best? Why should we try to play a man's part in the splendid battle of life? We don't want to be content with many of the poorer answers that men sometimes give. We want a far bigger motive than simply to make money or to make a show in the world. The Lord Jesus Christ has taught us

the biggest secret of all. Behind all our strivings there should be one great motive—'For Jesus' sake.' When that lives in our hearts, life can become a beautiful and joyous thing. Then not only shall we become brave in ourselves, but we shall help others into courage and fortitude. Because God is interested in all these things, that old proverb is surely true—'God takes more delight in adverbs than in nouns.'

The Christian Year.

ELEVENTH SUNDAY AFTER TRINITY.

Keeping Ourselves.

BY THE REVEREND CANON D. S. GUY, B.D., GUILDFORD.

'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'—Jude [20. 21].

How seldom do we hear a text given out from St. Jude, or go to that Epistle for help. Yet where can we find greater comfort, or get better advice than in vv.[21. 22. 24. 25]? Those verses stand out all the brighter by reason of the dark background of the rest of the Epistle.

Here is a small Christian community in a tight corner, clearly living surrounded by massed forces of evil, and bidden 'to keep themselves in the love of God'—manifestly a gigantic task. Yet they are not only exhorted thereto, but carefully and tenderly instructed how to do it. If we analyse the advice, it comes to this: they are to cultivate right relationships with each person of the Blessed Trinity—(1) 'Keep yourselves in the love of God' (the Father), (2) 'Looking for the mercy of our Lord Jesus Christ,' (3) 'Praying in the Holy Spirit.' Note that this is a personal attitude, as befits persons made in the Divine image, to each personality in and through whom God has revealed Himself to men.

It is important to realize that the central piece of advice, namely, to 'keep in the love of God,' does not mean 'to keep themselves loving God,' important as that would be, but to keep themselves within the atmosphere and range of God's love to them. Just as we might say to a delicate child whom we were sending out to play in the open air, 'Keep in the sun, don't go into the shade,' so they are bidden to keep in the love of God, in the sunshine of His love, never to go beyond it in thought, word, or action, 'never to say or do anything God would not love to see them doing.' That is a very noble standard, and very practical Christianity. This 'keeping ourselves' is the correlative of the way God keeps us, so often emphasized in the Bible. For example, Ps 121 has for its central idea 'the Lord is thy keeper,' and the word 'keep' runs as a refrain throughout the whole Psalm. But this is not all, and we have to 'work out our own salvation,' as well as 'God working' in us.

And three ways are mentioned by which this keeping in God's love can be achieved. First, they are bidden to 'build themselves up on their most holy faith.' That is a very suggestive thought for the Trinity season, when we are dwelling on the doctrine—one wholly saturated with thoughts of worship—of the thrice 'Holy,' and are thinking how to build it into our daily lives. A Christian is, of course, one whose life is founded on Jesus Christ, and built up day by day upon His life and teaching. Here is the vital link between creed and conduct, between what we believe and what we are or become. Here is the ample reply to those who say that it does not matter what we believe, if our life is right. We, if we would 'keep in the love of God,' must be ever building up ourselves on our most holy faith. We can none of us afford to neglect this advice. It is a daily and a lifelong task, building up our own sacred personality by the impact of the personality of Christ upon it.

Secondly, we are exhorted to pray 'in the Holy Spirit.' Certainly our prayers will be profitable only in so far as they are thus inspired and directed. We none of us know rightly what to ask for, and the Holy Spirit is sent to help our infirmities, and to teach us how to pray. Only by co-operating with Him, submitting to Him, can we 'worship in spirit and in truth.' This is the true

Stoop of the soul, which in bending upraises it too,
The submission of man's nothing-perfect to God's all-complete.

Thirdly, our attitude to Jesus Christ, the second Person of the Trinity, is to be a constant 'looking unto Jesus.' In Him alone we shall find Saviourhood, cleansing from sin, strength in place of weakness, a never-failing example of righteousness. He alone is 'the Way, the Truth, and the Life,' no one 'cometh unto the Father' but by Him. 'Looking for the mercy of our Lord Jesus Christ unto eternal life.' He alone has, and can impart to us, eternal life—life which has an eternal quality, which begins here, and lasts eternally. These are the ways by which those hard-pressed Christians could, and by which we also can, 'keep in the love of God.' If we need further assurance on the point, it will be

found in the noble passage which ends the Epistle, 'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.'

TWELFTH SUNDAY AFTER TRINITY.

The Revealer and the Redeemer.

'Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.'—Jn 6^{68}.

This scene at Capernaum, following immediately on the miracle of the loaves and fishes, marks a kind of watershed in our Lord's career. It culminates in His desertion by many of His followers, and that immediately after the enthusiasm created by the miracle which would there and then have taken Him and made Him a king. It is not strange that after the great miracle of the feeding, the enthusiasm of the crowd all at once caught fire, and that they were about to take Him and proclaim Him their Messianic King. But Jesus did not wish to be known as their Messiah. The feelings that had gathered about the term in the hearts of His countrymen were of a character altogether different from His own. He had come, indeed, to set up on earth the Kingdom of Heaven, but a Kingdom far other than that of which they dreamed.

So He uttered this hard speech in the Synagogue at Capernaum about the Bread of Life, with its strange mystical ideas, with its language about eating His flesh and drinking His blood, so revolting on the surface to a Jew. And so, by forcing this doctrine upon them immediately after the miracle, He throws cold water upon their Messianic enthusiasm, and sends away from Himself many of those who had been His loudest followers. And when He had taken this step upon the downward road which was to slope so swiftly and steeply to Gethsemane and the Cross—when He had experienced the great desertion, He turned to His intimate companions. To them He puts the question if they also would go away and leave Him to pursue His journey alone. And Peter, answering not for himself alone, but for all the rest, replies in these classical words: 'Lord, to whom shall we go? thou hast the words of eternal life.'

Now, when we look at this saying of Peter's, we are struck at once by its truth and its inadequacy.

1. We are struck by its truth. The words of Jesus come to us through one of the most crucial of all tests. We have not the original words of Jesus preserved to us in the language in which He uttered them, for the language in which Jesus spoke was the language of His own time—that is, Aramaic. We have His words only in a translation; that is to say, in Greek. And the vast majority of Christians have to read the words of Jesus in what is only a translation of a translation. And now is it not a wonderful thing that these words still come to us and move us, as we read them in the Gospels, in all our so different conditions, across the many centuries which have elapsed, under our Western skies and in our transformed civilization—come to us, not as strange, but as great, searching, familiar words, which go to the very deepest crevices of our heart, and seem to find us as the words of no other speaker can?

That touches simply the form of the words; but when we go from the form in which they have come to us and speak about their contents, is not that also the case? Hitherto, men had thought of God, when they thought of Him worthily, very largely as a distant Sovereign, away in heaven, One who could not come into that intimate fellowship with the individual which we understand religious communion to be. They had not, indeed, been unaware of the fact that God was the Father. But as they used the term in the Old Testament, they thought of Him for the most part as the Father of the nation, and not of the individual. And even though in the Judaism of Christ's own days this was no longer the case, and God was also spoken of as the Father of the individual, yet it was not in the same sense, nor with the same feeling and intensity of meaning, that Jesus put into the word. For this was His central thought of God, and by its relation to this He judged everything. And not only did He bring home to us this new thought of God as our Father. No one before His time had ever revealed such truth concerning man. There had been no one who had understood the unspeakable value of the human spirit as Jesus understood and proclaimed it.

2. But while Jesus did all this, yet we must surely feel that the emphasis does not lie there. It is a great mistake for us to think of Him simply as the supreme Teacher. For, after all, although it is precious for us to learn about God and about ourselves, yet it is certain that an abstract doctrine is not what we supremely need. The religion of Jesus stands distinguished from other religions—first of all, in the place it gives to its own Founder. Other religions have thrown the great emphasis either upon the ceremony by which God's blessing is secured for men, or upon the process of thought by which correct ideas about Him are achieved.

In other words, these religions throw their emphasis either upon ritual or upon theology. But Jesus did neither; and Christianity has never, when it has been true to itself, done so either. For when Christianity has been truest to itself, it has been most conscious of the fact that what lies at the very centre and heart of its religion is not a theology, nor yet a ritual, but a living Person with whom we have fellowship, and who is to us our pledge of God. And we see further what this means when we remember that even as a Teacher, the greatness of Jesus does not come out chiefly in His words. His words are incomparable, but He Himself was greater than all His words. For as Jesus speaks to us we have a description of what God is. As we look at the Man Himself, living here our common life, we see the very nature and love of God translated into human life and speech, and incarnate before our eyes. If, then, we want to know where we get our most vivid knowledge of God, the answer is quite plain. We do not get our most vivid knowledge of God from what Jesus tells us about Him; no, but we go back to our Gospels, we become familiar with the Jesus who is represented there; and then, as we learn to know Him we understand God with an intimacy and a vividness of knowledge which we could not have gained otherwise. We understand what God is because we know that God is just what Jesus was.

3. But, even so, is not this a very imperfect gospel for us? For we do not simply want to *know*, but we want even more to *do* and to *be*. Do we not recognize when we are honest with ourselves, that what we supremely want is not so much more knowledge, as the power and will to put into practice that which we already know?

So Christianity comes to us, not simply telling us of One who loves us and cares for us, and who has sent His Son to tell us about Him, but also as a gospel for our waywardness, the feebleness of our character and all the strange weakness of our will. Christ is not only 'made unto us the wisdom of God,' but He is 'made unto us the power of God' as well. So the Son of God came not simply to reveal the Divine life in the terms and in the conditions of humanity, nor yet merely as One who sets before us a beautiful life and bids us aspire to it. He comes to the weak and careworn, and bids them with new courage take up their work because a new and supreme power, the power of Jesus Christ, has become their own. The whole secret of Christianity lies in our union with Christ; a union which is no mere moral union—God forbid we should degrade it into that—but a mystical union, so close and so intimate that we can describe it in the Apostle's words, 'He that is joined to the Lord is one spirit.' When we are thus united with Christ through faith, then there streams into us an energy which enables us to live the new life in a way which flesh and blood could never have achieved. So while we feel, and feel strongly, the truth of this great utterance, that Jesus has 'the words of eternal life,' we are bound to thank God that Jesus is the eternal life itself—a life we may realize here and now as we share in God's own eternity through our union with Him in Christ.

And, lastly, Jesus brings us the solution of our supreme question. For the question that haunts a man in his deepest moods is the problem of the future. And here, too, Jesus has helped us. We have caught from Him a radiant confidence which has made the future life an axiom—an unquestionable belief—to those who have put their trust in Him. All who have once come to know Him, and who live in blessed fellowship with Him, are as sure of it as they are of the existence of God Himself. They 'know in whom they have believed,' and they are quite sure that they can stand upon the rock with absolute confidence. For if they are one with Christ here they must share that immortality which is His blessed and eternal life.[1]

THIRTEENTH SUNDAY AFTER TRINITY.

Clothes and the Man.

'It is my son's coat; an evil beast hath devoured him.'—Gn 37^{33}.

It was a natural inference; yet it was entirely unjustified and utterly false. This same inference is made about many and different things, and because of the needless miseries it adds to life, it shall be our theme. It is the inference that life is destroyed and ended because the garment it wore is discovered to be spoiled and empty.

The brethren of Joseph having sold their brother, deceived their father. They brought the coat of Joseph—that coat which had caused so many mischiefs, and which has passed into a symbol and a proverb for favouritism. They brought it now all dabbled with blood, and they said, 'This we have found.' More than this they needed not to say.

'Without doubt,' said Jacob in his emotion. The finality of it sounds odd and ironical because we happen to know how wrong he was. What is it in human nature which makes a mistake of this

[1] A. S. Peake, *Plain Thoughts on Great Subjects*, 160.

kind so frequent? The raiment is stripped and torn and soiled; therefore the life is finished. The coat is stained and empty; therefore the son is dead. There was no 'therefore' about it. The facts were entirely opposite. That torn coat, so far from signifying the end of Joseph, was actually the sign of his emancipation. Chance had made him the favourite son of an old and unwise man. His gaudy coat was the emblem of what people call luck. Rid of it he is going on to depend not on luck but on grit, not on favouritism but on character.

Yet this is a real and moving sorrow of Jacob for him. 'An evil beast hath devoured him,' and no man may touch so real a sorrow save tenderly. Yet there comes down through the ages, and out of every generation, the sound of this same mourning. It is a mourning which need not have been. A sentiment has been wounded to death, and men who cherished it have wept as if a cause had been destroyed. A dogma is roughly handled and left discarded, and good men who have been reared with it have spoken as if truth had been devoured by an evil beast.

We may reflect upon certain illustrations of this inveterate tendency which lays these needless burdens upon men.

1. The first is gravest of all. It is that which our Lord corrected when He once said: 'Fear not them which can kill the body, but are not able to kill the soul.' Soul and body are familiarly together on human lips, and one of the most enduring of the problems of thought has been to determine the relation between the two. Has man a soul? was the query of a placard in the street, and Dr. Parker, seeing it, thundered that day his answer: 'No! He *has* a body; he *is* a soul.' It was a short, sharp way of expressing a truth not only of faith and religion, but a truth more and more strengthened and made credible by the progress of discovery in material science. It is the affirmation that these bodies of ours are the creation of spirit—more possibly still that they are the focal centres upon which a wonderful system of spiritual forces clusters and converges, in order that, by waking up to know itself in that centre, as separate from the Mind of the universe, the Over-Soul, as Emerson called it, and by undergoing a human experience, it might shape itself at length into an immortal personality.

This is the first great religious thought of the body. 'This tabernacle,' the Apostle named it. It has its dignity and its rights, and every function of it has its holy service to fulfil in the economy of human life. But it is housing.

The Rev. Thomas Yates was held up late one night in a certain city, and betook himself to a friend's house where he knew was a welcome. His friend was no believer in any Christian sense, but a rationalist, given, on the only religious side he seemed to have, to pantheistic leanings and speculations. Mr. Yates found him that night alone, and strangely rapt and silent. He said to him: 'An hour ago a man, a friend of mine near by, a noble friend, died while I held him in my arms. But in that moment I knew it was not his end: I felt that he had slipped silently out of my grasp behind the curtain.' After a pause he said: 'I cannot tell why. But for the first time I am certain of the soul and of immortality. I do not think I shall ever doubt these again.'

It is open to any one to say: 'This was an emotional conclusion; understandable in a solemn experience, but without validity.' It may be so. But I think if you knew that man as I do who am his friend, said Mr. Yates, you would not say this. At any rate, this is what in my deepest self I too am convinced of. It is the great Christian affirmation, and behind it there lies the whole weight of Jesus Christ.

> Death with the might of his sunbeam
> Touches the flesh, and the soul awakes.

I shall be satisfied when I awake with Thy likeness.

2. There are lesser concerns about which we fall into the mischiefs of a false inference. There is the *Christian Church*. There are deeply religious people whose ideas have been so shaken up that they think the Church is being shaken down. Yet in truth what is happening is what has happened again and again. Old tight garments which held it, and with which men clothed the indestructible idea of the Christian Church, are being shed.

The thing itself, the fellowship of redeemed believers, the Church as the instrument of the Kingdom of God among them—this is greater than any clothes it has worn or wears.

It is not of this that misgiving is justified. That which may well disturb the Christian mind is this old Jacob mistake which takes the garment for the life. It has sometimes emerged in the recent discussions concerning Christian unity. These things have been spoken of as if they were simply schemes for reinforcement and increased collective effectiveness, not a union which is a meeting of brothers in which there is willing sacrifice for love's sake and deep kinship, but more like unto the amalgamation of rival firms who know themselves too weak to continue rivals; an accommodation

with a view to popularity. This is a jarring thing. It is too like Jacob's concern over Joseph's coat. The coat is nothing; it is the living Church which is everything.

There is the *Bible* and some hasty and sorrow-provoking inferences about what is happening to it. Devout people have cherished a theory about it—about its origin, its nature, its inspiration. They are being left with a torn coat. Their alarm and sorrow are no matter for scoff. Their dismay will be deep and real until they will permit themselves to be taught that the real question is not how we think God should have spoken to man, but how He has spoken; not what we think the Bible must be, but what it is.

What is gone or going is an old dress which cramped the Scriptures, and hid their wonder and miracle. Joseph in his coat was a family fetish, adored by some, but an exasperation to others. Without his needless coat it began speedily to be seen how great he was in himself.

Then there is *religion* itself, and some too hasty inferences about it. The clothes are for ever being confused with the essential and living thing. The torn coat of a traditional theology is flung down, and it is said, 'Behold, religion is finished.'. Man is made for truth, but the truth he sees and grasps is always human truth, the reflection of the eternal in the temporary. What may be true as a stage may be false as a finality. Religion does not perish with its garment. A man's theology can wait until experience beats it out for him. But meanwhile there is the hunger for Something—for Some One, who can complete our lives and answer our dissatisfactions, and deal with our failures and futilities. The heart of us cries for the living God. Shall any raise a foolish voice to say, 'An evil beast hath devoured him'?

Hast thou not known, hast thou not heard,
that firm remains on high
The everlasting throne of Him
who form'd the earth and sky?

Art thou afraid His pow'r shall fail
when comes thy evil day?
And can an all-creating arm
grow weary or decay?

He gives the conquest to the weak,
supports the fainting heart;
And courage in the evil hour
His heav'nly aids impart.[1]

[1] T. Yates, *The Strategies of Grace*, 102.

FOURTEENTH SUNDAY AFTER TRINITY.

The Child to the Parent.

'Father, Hallowed be thy name. Thy kingdom come.'—Lk 11[2] (R.V.).

It is interesting to remember that so great an authority as Professor Max Müller declared that the Lord's Prayer is the one religious formulary that is capable of translation into every known tongue. There are no people so rude that they cannot grasp the general significance of its main ideas.

Our Lord's favourite illustration was that of the home, and it is there we shall find the true key to the meaning of this Prayer. It is not too much to say that we have only to analyse home life into its main constituent elements in order to see the meaning of the structure of the Lord's Prayer.

There are two things the parent has a right to look for from the children—reverence and obedience. And three things the children may rightly claim to receive from the parent—support, and forbearance, and protection. Now it can scarcely need more than a glance to convince us that the outline which we have thus traced is the very pattern which underlies the structure of the Lord's Prayer. This becomes the more strikingly evident if we take the text as it stands in the Gospel of St. Luke. In this form, as given in the Revised Version, the Prayer reads thus: 'Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.'

Let us consider the first clauses—'Father, Hallowed be thy name. Thy kingdom come.' Here we notice that two are omitted; namely, 'Thy will be done,' and 'Deliver us from evil'—the first, we may suppose, as being already included in the request, 'Thy kingdom come'; the second as already covered by the words, 'bring us not into temptation.' In this version, therefore, we have but five petitions; and these exactly correspond to the fundamental obligations of which we have spoken as involved in the chief relationships of the home—'Father, Hallowed be thy name': there is the requirement of reverence. 'Thy kingdom come': there is the requirement of obedience. 'Give us day by day our daily bread': there is the claim for support. 'Forgive us our sins': there is the claim for forbearance. 'Bring us not into temptation': there, finally, is the claim for protection. We may take it, then, that our Lord means us to learn that, when we go to God in prayer, we are to approach Him as members of His

family. True prayer, that is to say, is the voice of the children as heard in the home.

1. '*Hallowed be thy name.*' Let us try to learn what is the first thing we should ask for if we are to use the privilege of prayer aright? If we are to be honest, we shall have to confess that it is not a thing to which we would have given the first place, if we had been left to our own unaided discretion. We would have thought it most natural to say: Give us food for our bodies, and peace for our souls.

The disciples to whom the Lord's Prayer was originally given would not be altogether surprised at the way in which it began. The school in which they, and their countrymen, had been trained must have prepared them to expect something of the kind. For centuries the Jewish people had been disciplined in the belief that their first duty was to set forth the honour and praise of God.

There is a beautiful Jewish legend, preserved by Philo, which told how, when the Creation was almost finished, the Creator had asked the angels what they thought of it, and whether anything was needed to complete the work. They pronounced it exceeding fair, but said that in their opinion there was one thing lacking, and that was 'a clear harmonious voice that should fill all the corners of the earth.' Man was accordingly created to supply the need. It was not that without man's help the worship of creation would have been entirely dumb. The heavens would still be telling the glory of God, and the earth would re-echo their praise. But yet to the ears of the angels, and may it not well be to God Himself, there would be something wanting. It would be as though the front benches of the great orchestra were empty. To man was to be assigned the melody, the air. It was his voice that was to give articulate expression to the meaning of it all.

It is a commonplace to say that the trend of Western thought and life has been in the direction of the insistence upon the rights of the individual, and upon the meaning and worth of personality. There has been an ever-increasing emphasis upon the importance of the self. This has been seen very markedly in philosophy, which did not hesitate to make the ego the foundation of its reasoning. The same principle was almost universally accepted in political economy, with its doctrine of unlimited competition and every man for himself. The latest developments have been in psychology, which is of course frankly introspective.

It might have been supposed that concentration upon personality would have given added meaning to the centrality of the conception of the Great Being to whom all reverence and honour are due. But the opposite seems to have happened. There has been a gradual banishment of thought of the Divine to the circumference of life. And the evidence of this tendency has been seen in almost every direction. In science, if a Supreme Power was recognized at all, it had come to be a nameless, unknowable force—immanent and impersonal. In business, religion was more and more politely bowed out with the formula 'business is business!' In education, it is scarcely too much to say that God was coming to be regarded as 'an extra.' Perhaps most significant of all was the fact that the name of God found no place in the Covenant of the League of Nations. There are signs of a turning tide, however. There is quite a new acceptance of purpose and design; and a recognition that in the final analysis all depends upon thought, that is, of course, upon a Thinker. We are likely to hear less of what was, after all, a most curious doctrine, that there can be laws apart from a Law-giver. This change will, when it is appreciated, have far-reaching effects. In commercial relations, too, we are evidently on the eve of great changes. As we all know, pure individualism is quickly becoming a thing of the past. Then there is the progress in the matter of social reform. Never were so many minds at work in this department. And at least one vitally important step has been taken. It is agreed that no systems can work unless we have a new 'spirit'—and it is agreed what that 'spirit' must be. As some one has well put it, 'the work of the nineteenth century was to make the world a neighbourhood: the work of the twentieth century is to make the world a brotherhood.'

The next step, and there are signs that this is beginning to be realized, will be the conviction that any further advance requires the help of religion. And why? Simply because brotherhood can mean nothing if it does not take its origin in fatherhood.

And in religion, are there signs of advance? We think there are. The very emptying of our churches may have been needed to teach us that we had been using them in the wrong way. We had been attracting people by what they might hope to get—good preaching, good music; some kind of benefit for themselves. Perhaps we are being led to see, as we have not seen, that the first and most powerful motive for church-going ought to be a different one.

2. '*Thy kingdom come.*' Obviously reverence must be more than an attitude, a profession, a

saying of 'Lord, Lord,' without 'doing the will of the Father in heaven.' So then our next thought must be of obedience, of the acceptance of and submission to authority. Here, again, we are bound to admit the need of recovering something that has been to a large extent lost. If we recall the tone of religious writings of the earlier part of the nineteenth century, and of the century before it, we know well what was the note of theology. One idea was dominant. It was the idea of the moral government of God. We may remember how it was told of Bishop Butler that, when he was dying, he confessed to his chaplain that it was 'an awful thing to appear before the Moral Governor of the world.' But a new note, and a new hope, began to appear in sermons and books. Men welcomed it as a new revelation, and many evidently were deeply influenced by it, as they began to believe passionately in 'the fatherhood of God.' We must not hesitate to say that the change was for good. It brought with it a new and most welcome understanding of the good news of the gospel. On the other hand, we cannot overlook the fact that here too, as ever, the gain was purchased at a price. There was a seriousness and strength about the older religious type which we miss to-day with our too general impatience of discipline and penitence and awe. While it is most necessary to keep a firm hold on the aspect of God's character which has been shown us afresh, we must not lose our grip of the old. When Christianity came into the world, the idea of fatherhood certainly carried with it the thought of authority and rule. And our Lord deepened the sense of the tenderness, but at the same time He heightened the sense of authority. Indeed, His teaching moved round the two conceptions of the 'Father' and the 'Kingdom.'

It is not without significance that a great deal of attention has of late years been given to the meaning of 'the kingdom,' as the words are used in the New Testament. A number of questions has been raised. Are we to understand a rule, or a realm? Is it to be thought of as future or present, social or individual, universal or ecclesiastical? Is it to be limited to any of these, or does it include them all? The latter view is more likely to be true than the former. But we miss the best clue to the meaning of the term while we fail to remember one simple fact; and that is the fact that, in our Lord's fuller version of the great Prayer, He has given us what He appears to have considered to be the equivalent of 'Thy kingdom come,' in the additional words: 'Thy will be done, in earth as it is in heaven.' Shall we conclude, then, that the coming of the Kingdom is the gradual establishment of the order in which the Divine authority will be voluntarily accepted as the one and only condition of the true well-being of the universe? [1]

FIFTEENTH SUNDAY AFTER TRINITY.

What is a Christian?

'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'—2 Co 5^{17}.

There are times when it is important to get back to the first elements in religion, and such, I believe, are the times in which we live. Nothing in the world is so frequently misunderstood as what it means to be a Christian man. If we were to ask a score of people, taken at random, this question, there would be some varied and curious answers. It would be strange, for instance, if we did not find the reply that Christianity is a magic prescription for making people good; or that it is a kind of antiseptic against moral impurity; or that it is a form of transaction with God that makes you sure about salvation in a future life and secure against the penalties of sin. It is even possible that some might reply that a Christian is a person who does not indulge in certain questionable habits. Such ideas as these are still common, so we cannot wonder that many people are confused in mind, and that Christianity often sounds, and sometimes looks, a very unattractive thing.

It is curious that not one of these ideas is found in St. Paul's outlook. He never claimed, for instance, that Christ had made him a better man. It was true, but the fact did not strike him. He never identified Christianity with giving up things. He did give up things, and was ready to give up anything if he found that it stood in the way of his loyalty to Christ; but self-denial for its own sake had no place in Paul's idea of the Christian life. His definition is quite different; it is so startling that it makes us do some hard thinking. 'If any man be in Christ, he is a new creation,' a new kind of man, a different kind of man. He is not merely changed on the surface, not merely one who gives up some bad habits, or forms some new habits, or takes on some extra duties, or begins to do a bit of service. Some of these things may be a sign of a man's Christianity, but the essence of it is a radical change; it runs right down to the roots of life. Some people tell us that you cannot change human nature. If that be so, we

[1] A. W. Robinson, *The Way to Pray*, 74.

had better give up Christianity for good. For that is precisely what it sets out to do. If it does not do that, it has no more real power than any good system of morals.

1. 'If any man be in Christ he is a new creation.' Now this is actually what happened in the case of the people who inhabit the New Testament pages, and of the people who stand out in history and biography as the true type of Christian manhood and womanhood. Take the case of Paul himself, for instance, and we find a change which is nothing short of a re-making. Here is a man who at one time was possessed by a ruthless ambition, which would use any weapon of cruelty or even murder to compass its design. But after he had met with Christ a change took place so great that even the Christians could hardly take it in. Or think of St. Francis of Assisi, twelve centuries later. When you meet him first, you find a man—rich, popular, selfish, self-loving—spending in a night what would have kept a score of people for a month. Bit by bit there comes a change; he is no longer happy in that kind of life. Then there comes into his heart a great love for the poor, for the lepers, for the birds and flowers, for everything around him, a love whose secret is Jesus. He is a changed man; he walks in a new world; his values are turned upside down. Or think of a man like John Wesley. No such startling outward change can be related of him, and yet it was there. You find him first at Oxford, living a life of disciplined piety, so that he and others were nicknamed 'Methodists.' Nothing can be more exemplary. He even went out as a missionary to Georgia, hoping, as he said, to save his own soul. Then, in the meeting-house at Aldersgate Street, he says: 'I felt my heart strangely warmed by the love of Christ.' After that everything became different. Writing of the results of this change, Lecky the historian says that: 'It is scarcely too much to say that the event which took place in Aldersgate marks an epoch in English history.' Wesley was a different man; he was a 'new creation.' These are outstanding examples of course, but millions of people have experienced this change, and scarcely know how or when it came. They just grew into it. But the point is that in Christian people there ought to be an accent of quality which can be felt even if it cannot be defined.

2. Now what is this difference? Is it not just this, that a Christian is living not with self at the centre of his being, but with love for others there? He has ceased to have self on the throne and has begun to think of others, to feel with others. This sounds very simple and very commonplace. But it runs very deep; it is a difference at the very fount of our nature. To realize how deep it runs we have only to think of what we call the 'natural man'—never in reality escaped from the jungle, however refined he may be. He thinks of himself, his rights, his possessions, his reputation, even his own perfection.

To be saved means to be saved out of a life of which self is the centre, into a life of which love is the centre. The root of all sin is just selfishness; for it is the denial of our true nature as the children of the Father and as members of His family. 'The real test of our nearness to God,' says A. C. Benson, 'is the way we feel about one another.' Mr. Galsworthy has a short story in which this becomes clear. During the war a man found himself one of the jury at the trial of a soldier for attempted suicide. The reason the prisoner gave was that he could not bear to be parted from his wife. Most people laughed when he made the confession. But this juryman began to think. He had caught a glimpse of something that had never come to himself, a love and sympathy for another, such that separation was intolerable; and as he went home he longed to go to his wife and say, 'I've learned a lot to-day, Kate; I've found out things I've never thought of. Life's a wonderful thing, a thing one can't live all to oneself, a thing one shares with everybody, so that when another suffers we suffer too. It came to me that what one has doesn't matter; it's what one does and how one sympathizes with other people. It came to me in the most extraordinary vivid way watching that poor little rat of a soldier in his trap. It's the first time I've ever felt the spirit of Christ. It's a wonderful thing, wonderful, really priceless.' This new outlook will bring new social and industrial relationships; it will prevent us from looking upon men merely as things, as means to our selfish ends.

3. But how does it come? The secret is, of course, in Jesus. 'If any man be in Christ.' How does He bring it? for we cannot create it. The one thing which of ourselves we cannot do is to compel ourselves to love. There are various stages; though with some all these stages are telescoped into a vivid moment, and the whole experience crystallizes like that of the Apostle Paul. But in most cases the change is gradual. Yet when you get down to them they have all the same elements. The first is that we see Christ in His love for us and for all men. He awakens our admiration, our wonder. And then, as we look,

He strikes our hearts with a certain shame. He throws up the shadows. It may take time for this judgment to come home. But it comes home—that is the universal experience. We examine the figure of Jesus to find out where we will place Him, and before long the thing we want to know is where He places us. Thus, bit by bit, pride is broken and selfishness condemned; our fancied goodness is seen to be worthless, our best efforts as nothing, and mere money, ambition, reputation, become trivialities. New desires begin to awaken. We long to follow Him, to be like Him. Then, as we get nearer, the conviction dawns that this is beyond us. It was when Augustine had given up trying to break his chain, and had discovered his utter impotence and the horror of it, that the light of love shone into his heart. When we are quiet enough and lowly enough to hear Christ speak, it is then that His love is able to break in and to possess us.

4. This experience makes a new world. A psychologist says that most people go about the world half-conscious—that is, only half-alive to reality. Only one person was fully conscious—Jesus Christ. And when we see Christ, His love tears away the veils; there is a new look about everything. The old prizes of life, as we thought them, lose their glamour. We see people with new eyes, as the children of God. It is a new world, all through, to which Christ brings us; and only the changed heart can enter and live in it. That is why the Sermon on the Mount sounds such impossible doctrine to the man who is looking at it from the outside. 'Love your enemies, do good to them that hate you. Judge not that ye be not judged. If any man compel thee to go a mile with him, go with him twain.' What a world it is! Its glistening peaks seem to shine with such impossible splendour and such cold, hard perfection, that men look at it and pass it by. But it was Christ's description of the kind of life that would be lived by those whose hearts had been won by Him and changed from selfishness and pride to Christlikeness. It is not easy, indeed, for these. But it is only by people with this changed heart that Christ's kind of civilization is going to be brought in. Under whatever system of government, the world can be no better, no sweeter, no cleaner than the hearts of the people who run it. The aggressive, self-centred spirit, either of the classes or the masses, will never make it new. It is the new humanity which will make the new world, and Christ came to make both new.[1]

[1] J. Reid, *In Touch with Christ*, 165.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, M.A., Glenfarg, Perthshire.

Excavators in Palestine are not hunting for works of art or precious objects so much as making a systematic and scientific exploration of the buried cities and other remains with the view of recapturing the ancient life of the people, Canaanite and Israelite, in all its aspects, historical, industrial, social, and the rest. Their research thus takes on an important human value. All the objects discovered, apart from their artistic worth, lead us back to those far-off Old Testament times, and enable us to visualize the daily life of the people. In addition to buried cities, the classes of remains which are being examined include caves, dolmens and other megaliths, cisterns, rock-workings, tells or mounds, *khirbets* or ruin-fields, tombs of all periods, pottery, architectural ruins, and inscriptions. America has been taking the lead in the work. Last year, five expeditions were American, four were British, two were French, one was Italian, and one was a combined British-American enterprise.

Perhaps the most interesting of all campaigns lately, from the popular point of view, has been the Marston-Melchett one, at Jericho, where over one hundred thousand potsherds have already been unearthed and classified, and many pre-Israelite houses have been explored. When the Israelites approached from the east, they would not see a large city—it only occupied about six acres at that time[1]—but they would have before them an

[1] An ancient Canaanite town, though regarded by the inhabitants as great and strong, was no more than a village within fortified walls. As a rule, it began as a citadel or fortress, around which a number of dwellings, built closely and irregularly, generally developed in the course of time.