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of this, but if on more general grounds we accept his contention about the whole passage, then this is a satisfactory explanation of this verse.

Finally, though one might think this point not the strongest part of the whole argument, it is certainly the fact that in Ac 10 the brief statement of the facts of our Lord's life on earth passes at once from the Resurrection to His being 'ordained to be the Judge of quick and dead.' If Ac $1^{10f.}$ are Luke's we might fairly expect a similar link between Ac $10^{40.\ 42}$. Though this detail is not convincing by itself, it both supports and is supported by the cumulative effect of the whole.

Perhaps the *least*, therefore, that really unbiassed criticism would allow would be the statement that Meyer's rejection of the Ascension-narrative in Ac 1 cannot be summarily dismissed, whether by footnote or otherwise, but deserves serious consideration.

Literature.

NEW TESTAMENT CHRISTOLOGY.

The Christ of the Christian Faith (Macmillan; $2.00), by Dr. W. Douglas Mackenzie, is a noteworthy contribution to the study of Christology. The late Dr. James Hastings regarded President Mackenzie's article 'Jesus Christ' in the seventh volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS as a model article, and we have often thought that it might well be printed in book form. In this volume the first half of the article is reproduced, with a number of technical discussions omitted. But the volume contains also a great deal of new material.

After a chapter of General Introduction, Dr. Mackenzie turns to the subject of the Consciousness of Jesus, discussing successively the origin and nature of the problem, the personal religion of Jesus, the relation of His mission thereto, and the method of His mission. Then follow chapters on the relation of Christ to the Christian Church and to the moral regeneration of mankind, and on the Consciousness of Jesus as viewed in the Pauline and Johannine Christologies.

The whole discussion, which is solid and thoughtful, is based upon a careful study of the recent voluminous literature on the subject, and not the least valuable part of it is the references for further study. The standpoint is conservative, but Dr. Mackenzie's conservatism is not of the hidebound order, being sensitive to the various currents of modern thought and criticism. It is a book which might well be prescribed in our theological schools; yet it is so written that it may be understood of the 'plain man.'

Dr. Mackenzie concludes by expressing the opinion that if we would understand the fact of Incarnation, we must approach it not only with at least a respectful attitude toward the ancient discussions from Nicæa to Chalcedon, but with minds aware of the light upon it which may come from biology and psychology and a true philosophy of evolution. But we must admit at the start that Jesus has proved Himself for two thousand years to be the Saviour and Lord of mankind.

THE MEANING OF RELIGION.

The Meaning and Truth of Religion (Scribner's; 12s. 6d. net) is a large book of four hundred and seventy pages, in which Professor Eugene W. Lyman makes his way with a sure step and a certain unruffled imperturbability through the maze of problems and interpretations, of discussions and attacks, by which religion finds itself confronted in our time, all with a view to showing that religion is a creative energizing force in life and in the world.

Here is a man who has read widely, who quotes aptly, though, as is the way with most Americans, with a catholicity which, on occasion, is satisfied with witnesses not over weighty, who has listened long and closely to the murmuring of the shell of this unquiet age, and gives a deft summary of it all, and of how his mind is affected by the clashing of opinion round him.

It is sound and pertinent and interesting, is laid out on a wide and comprehensive plan with far horizons—is, in short, a worthy contribution to the philosophy of religion, which should be helpful to many. Denney declared it was a pity that the creeds had come down from philosophical times, seeing that the world to-day is interested not in philosophy but in science. And,

certainly, it seems as if the trenches, cut to meet the attacks of their own day, need to be re-formed to meet the new assaults pressed home from a new angle. Such a book as this, dealing with the pressing questions of the hour, should be of use. Relativity, the Quantum Theory, and the like, and how they impinge on our religious thinking, or matters like the Crisis Theology, are here competently handled. None the less, religion means, and truly is, much more than this correct and intellectual presentation of it. There are deeps in it, a passion and a power, which are not brought to light by this dissector's clever fingers. This is a real contribution to present-day apologetics. But the title suggests a book 'further ben.'

MORAL PROBLEMS.

A volume of a very practical and useful nature is *Conduct*, by the Rev. T. W. Pym, Chaplain and Fellow of Balliol (S.C.M.; 2s. 6d. net). Mr. Pym is known widely for his books on psychology and Christianity, and here he applies his psychology to the problems of personal duty. His main purpose is to outline a method whereby the individual may decide questions of right and wrong in his personal life. Social ethics is excluded. The question dealt with is: How am I, personally, to know what goodness is in this case or that? We have a good analysis of the sources of that moral perplexity in which people often find themselves. There is, for example, sometimes no guidance to be found in the Bible on our modern problems, and in the absence of this we are pressed on all sides by the discouraging moral atmosphere of our time.

The author quite frankly assumes a belief in God as revealed in Christ, and in Christ as the standard of goodness. And he admits that there are no rules for Christian conduct. We have to decide for ourselves on the basis of the principles Christ laid down, aided (as his closing chapter emphasizes) by the guidance of the Holy Spirit. But the perplexity even so remains very real on certain points. What about small bets on a game of bridge? They undoubtedly curb the folly of selfish players. Are they wrong? And why?

This is the particular question dealt with in a symposium published under the title: *Is It Wrong to Gamble?* (S.C.M.; 1s. net). The writers are R. Cove-Smith, the famous Rugby internationalist, Jack Hobbs, the even more famous cricketer, Frank Lenwood, and others, and there is an excellent introduction by Lord Astor which should frighten off 'mugs' from the silly game of betting on horses if they are susceptible to reason or fact. The book is, however, not over helpful, since it repeats the clichés which are so familiar and so unconvincing. Gambling may be 'economic waste,' and 'an expression of the acquisitive spirit,' and seeking money without giving value in work, but then so are many other things practised even by good people. It is very difficult to construct an argument that condemns gambling without condemning much else. The real argument against it is, as Canon Peter Green has shown in his excellent book, its effects on life and character. That is the one final and conclusive condemnation.

COMMUNISM AND CHRISTIANITY.

One of the really live issues of to-day is the challenge of Communism both to our social order and to our religious faith. In view of this the Student Christian Movement Press is publishing a number of volumes, written from different points of view, to help Christian people to assess both the truth and the error of the Communist doctrine and way of life. Two of these volumes have just appeared, *The Truth and Error of Communism*, by Mr. H. G. Wood, M.A., Lecturer at Selly Oak College (4s. net), and *Communism and the Alternative*, by Mr. Arthur J. Penty (3s. 6d. net). The former book is longer, fuller, more analytic and, in its exposition and criticism, more thorough. But the latter is fresh, original, well-informed, and by no means superfluous. Both books insist on the fact that Communism is a religion, an alternative religion to Christianity. But this is an abuse of words. Communism is the negation of all that religion (*any* religion) means or claims. It is atheistic, materialistic, unmoral, mechanistic. It is perfectly true that Communism is inspired by a passionate hope and by a compelling cause, but that only means that men can be moved, and moved deeply, by materialistic aims and by class loyalty. Let us drop this representation of Bolshevism as a religion, and say plainly that the great alternative is between a spiritual view of life and a materialistic view.

The main characteristics of this social creed are these. First, it is a negation of God. Secondly, it is a way of violent revolution. It does not believe in moral appeal. Mr. Middleton Murry justifies its violence on the ground that group

morality is essentially non-moral. Violence may sometimes be justified, but violence is the declared policy of Bolshevism. Thirdly, Communism is unmoral. In his book on Education and Society Mr. Bertrand Russell says that the only morality taught in Soviet Schools is what is useful to the proletariat, and when the Soviet is fully established there will be no morality taught at all.

These are general features of the system. Mr. Wood analyses the economic basis of it at considerable length. His exposition is admirably lucid and his criticisms searching and convincing. It would be difficult to find a better popular account of Marx's 'Capital' than we get here, and those who have toiled through that singular work will be grateful for both explanation and answer. Mr. Penty goes on different lines, but both writers insist that Communism can only be met, and its challenge countered, by a social ideal and gospel truer and worthier and more moral. Christianity is the only real answer, because Christianity takes a spiritual view of man, but it must be a Christianity that is fearlessly applied in our social ideals and practices. We need a drastic socializing of our industrial system which will make the world fit for the plain man to live in. Mr. Wood and Mr. Penty have different views of what this implies. But at any rate it may be hoped that books such as these will be read and seriously considered by the youth who will have the deciding influence in shaping the new era.

THEISTIC APOLOGY.

The Plain Man seeks for God (Scribner's; 8s. 6d. net) is a contribution to theistic philosophy, couched in an attractive popular style, from Dr. Henry P. Van Dusen, Associate Professor of Systematic Theology and the Philosophy of Religion in Union Theological Seminary, New York.

Dr. Van Dusen suggests that much of our modern doubt and confusion is due to the fact that many lack the conviction of the activity of God, of His vital contact with our lives. And he urges that unless we can regain a reasoned conviction of God's activity, God as a power in human life will disappear.

He himself essays to build up an inductive argument for the reality of God upon the foundation of modern science. He suggests that we meet with God in the primordial structure of the world, of which He is the Author and Sustainer; in the upward nisus of the world, which is His purpose; and in the experiences of value which stand as the culmination of Nature's striving and adumbrate God's hope for the world.

Turning from the realm of Nature to the experience of human values, Dr. Van Dusen seeks to broaden the foundations of his argument. For facts and values are not dissociated, but belong to the one cosmic order. Through a philosophy of values he reaches a richer and fuller conception of God than the philosophy of Nature had yielded.

And now the discussion turns upon itself. The limitations of the inductive approach to the reality of God are recognized. It is seen that the proper function of the mind in knowledge is not creation but reception. Certainty of God has been not so much a conclusion of a train of reasoning as an awakening to the deeper significance of familiar experience. We would not seek Him if we had not already possessed Him.

Readers of theistic literature will have noticed that Dr. Van Dusen's line of exposition is not unfamiliar, but there are vitality and freshness in his writing that make his book worth attention.

His final chapter takes up the well-worn theme of the problem of evil. In the end, as he says, we are forced to a choice between two alternative positions. Either the Ultimate Reality is indifferent to man's welfare and the triumph of man's highest values, or the Ultimate Reality is solicitous for man and his ideals. On the first alternative the issue is a philosophy of noble resignation, on the second a reasoned religious faith. Which brings Dr. Van Dusen to the concluding note of an interesting book—the necessity of faith in the fullest religious life.

Any one who is perplexed about the existing international scandal of abounding plenty in a world where low wages and widespread unemployment prevail, cannot do better than read the Swarthmore Lecture for 1933 on *Unemployment and Plenty* (Allen & Unwin; 2s. 6d.; paper covers, 1s. 6d. net), by Mr. Shipley N. Brayshaw, M.I.Mech.E. This little book contains a most valuable collection of facts and opinions bearing on the present perplexing economic situation, and it justly deserves to receive a wide circulation. 'In days of old,' Mr. Brayshaw writes, 'a land flowing with milk and honey seemed a desirable place to live in . . . but we have arrived at a point at which there is something incongruous in holding a harvest thanksgiving. We find that when the earth yields her increase there is too

much of everything so we must all economise.' The author refuses to despair, however, because he believes that anything like the united will, determination, and self-sacrifice of the War-period 'would suffice to transform unemployment into a nightmare of the past.' Believing that drastic changes are necessary in our social and economic system, Mr. Brayshaw is also convinced that something like a religious revival is needed. He finds the basis for this—inadequately, as it seems to us—in 'our belief in the unity and divinity of man.' In spite of this criticism, we desire to commend this book for its remarkable combination of wide knowledge with wise and balanced suggestions, and for the atmosphere of glowing religious conviction which pervades the whole.

By the publication of *David Ḳimḥi's Hebrew Grammar* (Dropsie College, Philadelphia; $2.00), Dr. William Chomsky has made it possible for modern students of Hebrew grammar to realize the extent of their debt to grammarians of the past, of whom Ḳimḥi was one of the most famous. This book is not an exact reproduction in English of Ḳimḥi, it is something better; Dr. Chomsky has rearranged the material and brought it into line with modern grammatical works, besides reducing its compass by avoiding repetitions. Dr. Chomsky has greatly enhanced the value of his work by appending elaborate notes, which enable one in a measure to trace the history of Hebrew grammar from mediæval times down to the present day, and to feel how far from being yet settled are some of its problems; for example, the pronunciation of 'sh^{e}wa mobile.' We are reminded of the influence of Latin on the organization of the vowel system, and of the terminology of the Indo-Germanic tenses upon the verb; and we learn that, as a paradigm, קטל had as predecessors שמר and פקד. There are interesting discussions of 'methegh,' of שׁ as a relative particle, and dozens of other points. This edition of Ḳimḥi together with the notes cannot fail to interest all genuine students of the Hebrew language.

Walter Bagehot said that Shakespeare had an 'experiencing nature,' and that this was one secret of his greatness. It is such an attitude to life that is commended in *On Being Alive,* by Dr. Walter Russell Bowie (Hodder & Stoughton; 5s. net). 'This book,' says the jacket, 'shows how, when, and why life can be interesting and full of meaning'; and if exhortation and example could make us fully alive this book would have a creative value. Perhaps that is too much to expect of any book. In any case Dr. Bowie's chapters are full of high spirits, and of something more. They are rich in imagination and suggestion. The author has read widely and can use his reading to illuminate his points. What the late Dr. Stalker once said of Martensen's 'Christian Ethics' is true of Dr. Bowie's volume—it is crawling with sermons. And many more than preachers may turn with pleasure and profit to these vivid essays as being alive to Nature, people, truth, poetry, and God.

Asking God, by the Rev. J. O. F. Murray, D.D. (Hodder & Stoughton; 1s. net), contains three addresses on the petitionary aspect of prayer. Reviewing our Lord's teachings on prayer, the writer points out that 'they lay overwhelming stress on the petitionary side of prayer. They exhort us to definite and persistent asking. They assure us that if we fulfil the conditions the whole power of God is at our service.' The three lectures deal with petitionary prayer, first in relation to God the Father to whom we pray; second, to God the Son in whose name we pray; and third, to God the Holy Spirit by whose quickening and illumination and prompting we pray. These lectures should prove spiritually helpful, for they are based on sound Christian teaching, and are rich in fine devotional feeling.

The Jewish Publication Society of America in Philadelphia has published three *Lectures on Jewish Liturgy* entitled respectively (i) Rabban Gamaliel II. Reorganizer of the Synagogual Services, (ii) The Prayer Book of Maimonides, and (iii) Cabbalistic Interpolations in the Prayer Book. The first illustrates the problems created by the substitution of prayers for the sacrificial services and the modifications made upon the famous Shemoneh Esreh (Eighteen Benedictions). The second discusses the similarities between the Prayer Book of Maimonides and that of Saadia two and a half centuries earlier, and shows how the former attacked the liturgical problem with dignity, reverence, and courage. The third reveals the influence of mysticism upon expounders of Jewish Law. The book will have a special interest for Jewish scholars.

To the Lutterworth Papers already published by the Lutterworth Press (a series of brief pamphlets on big themes) have been added five more: *Can I be sure of God?,* by the Rev. Conrad Skinner, M.A. (3d.); *Religion and the Younger Generation,* by Mr. Basil A. Fletcher, B.Sc. (a headmaster) (3d.); *The Indispensable Laity,* by the Rev. Archibald

the shadow has come over it. Of course, we know that this is foolish, but there you are, there are people who believe it.

We are all casting shadows. Every day our body casts its shadow; but our life, too, casts its shadow, which falls on other people. This shadow is our *influence*. It is the power we have of altering other people's courses of action because they have come into contact with our lives. You have a tremendous power in this way. Have you ever thought how you have affected your friend's conduct by your talk or your actions? Have you ever thought of how his conduct has been altered by his very thinking about you? If you have never thought about these things, try now to think how your own life has been affected by those around you, particularly your father and mother, your teachers at day school and at Sunday school, your brothers and sisters, and your friends. You will find how greatly the shadows of these lives have affected your own. Then you will be able to see how the shadow of your life has influenced those with whom you come into contact. I am sure that you will want your shadow to be a good one—a shadow that brings healing like Peter's, not one that brings dissatisfaction, and bad feeling.

The Christian Year.

TENTH SUNDAY AFTER TRINITY.

The Solvent of Sympathy.

'And I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me.'—Ezk $3^{15f.}$.

Ezekiel is a difficult book; but it would be a serious loss to us were we to be turned aside from it because of the difficulties. In the text we come upon a clear patch free from the huge shadows which roll about on this side and that. And as we make as much as we can of this little patch, the entire book becomes clearer and less strange.

Ezekiel's countrymen were in exile in a land which means something to us all to-day—the valley of the Euphrates. And Ezekiel, who, we take it, might have remained at home, went out to see his brethren. He tells us that he set out upon this mission 'in bitterness and in the heat of his spirit.' To be able to grow 'bitter and hot' when the occasion demands it is one of the marks of the Lord Jesus. In course of time he arrived at the place—the bank of a canal in Mesopotamia. And then when Ezekiel arrived at the place and saw the actual human beings on whom he was preparing to let loose his bitterness and heat, a strange thing happened. Ezekiel, who strikes us as a servant of God who had a good deal to say, said not a word! No words could describe the collapse of the natural man and the rising from the dead of the pure man of God within him, as he himself has described the change: 'I sat where they sat . . . astonished for seven days.' It took Saul of Tarsus three days to get his breath when the truth felled him to the ground outside Damascus. It took Ezekiel seven days.

E. Stanley Jones says in *Christ at the Round Table*, 'I felt no one has a right to teach others who is not learning from them. I came to India with everything to teach and nothing to learn. I now stay to learn as well, and I am a better man for having come into contact with the gentle heart of the East. I think I know now the meaning of Ezekiel's going to the captives by the river to speak to them out of the "heat and bitterness of his spirit" . . . In these Conferences we have tried to understand sympathetically the view-point of the other man—to sit where he sits; and I have been enriched through them. Life can never be quite the same again.'

Perhaps that is why we servants of God are the poor and ineffectual things we are—we speak before we are ready. We will not wait 'till Pentecost.'

When at length, after seven days' silence and humble astonishment, Ezekiel found his voice, the thing he said was something very different from what he had proposed to say. He had gone out to preach to those countrymen of his, to say to them things that he had said elsewhere, things of course which were true enough, but not the very things as he now perceived which come naturally, that is to say, from God, face to face with the actual men.

For seven days he lived with those broken and exiled men. He shared their privations. He listened to what they had to say for themselves. He heard, it may be, their accusations against the accepted order of things. He saw the matter from their standpoint. In a word, and in his own word, he '*sat where they sat*';—and this not for a moment only, in which case a man might get up and forget the horror and hold on to his prejudices. He sat where they sat—for seven days, until by force of sympathy and experience he was one of them.

'I sat where they sat.' Here is the solution

of all our troubles: to see the other's point of view. It is so easy to see things from our own point of view.

It is told in the biography of Sinclair Stevenson of the Irish Presbyterian Mission in Western India, that 'once an old and rather set English clergyman said to him: "I hope that you are praying that all these young people may be brought round to our point of view."

'"No," replied Clair, "I am too busy praying that I may see their point of view."'

It is so easy and so natural to cultivate our own point of view, until we quite honestly come to believe that no other is possible or that no other is just. It is here that we begin to invoke the much-abused word 'conscience'—when the fact is, when we use the word 'conscience,' meaning our own private conscience, we really mean nothing more than our own prejudice, our own predominant and habitual appetite or desire. The dictionary itself ought to be enough to teach us that *that* is not conscience which has to do only with our own feelings. The very idea of 'conscience'—*con*, 'along with'; *scio*, 'I know'—the very idea of 'conscience' implies such sober and qualifying ideas as 'consideration,' 'width,' 'patience,' 'sympathy.' The first question that a man—who is proposing to act on 'conscience'—must ask himself is not, 'How is this action of mine going to affect me?' but 'How is this action of mine going to affect others?' And so, St. Paul, you will remember, gave the ruling 'not my conscience, but the others.' And St. Paul had good reason to know the necessity of such a precaution. He admits that he never was so wrong and so cruelly wrong as when he was most conscientious. 'I verily thought with myself that I ought to do many things in opposition to the name of Christ.'

But, once again, 'I sat where they sat,' is the formula which alone will heal the breaches by which one human being is divided from another, the breaches also which separate one class in the community from another, and which alienate the nations. Legislation of itself will never do it. Only love will do it: one man sitting where the other has to sit, long enough to know what it means—for seven days—where another man has to sit day in and day out, until he dies!

The principle underlying these words is, like every other principle, inexhaustible. It would lead, in fact, to such sympathy and pity that there is a danger in yielding to it which only a very strong man can resist or can deal with profitably. There is no doubt that if we could sit down for a time where certain other people have to spend their lives, we should lose all power of judgment. We should conclude rather that there is only one attitude for us men and women to take up to one another everywhere; and that an attitude of uninquiring sympathy and reckless forgiveness. We should decide that every one is fighting a hard battle; and that it is never for us to judge. And yet, judge we must. Unless we are simply going to assent to everything being as it is, and, that the only moral action competent for human beings is that they shall be indulgent to one another, we must control ourselves and give some practical issue to our sympathy. And here it is that Ezekiel throws open a door through which we see again, and with fresh eyes and fresh understanding, the moral greatness, the goodness and sheer wisdom of our Lord Jesus Christ. After seven days' silence and humble sympathy, Ezekiel tells us he saw his way. He heard God speaking to him. He saw clearly what henceforward his business must be in this world. And what was it that he saw? What was it that he heard as God's word to him, which he should henceforward pass on or lose his soul? 'Son of man, I have made thee a watchman unto the house of Israel.'

The thing which, Ezekiel perceived, God wanted him to say and to keep saying to all men at all times everywhere was this: We live in a moral world, where things are related to one another by indestructible sequences and affinities; little things, such as a spark of fire, to great explosions, as when powers and kingdoms reel: wherefore let every one watch himself lest he in his own speech, or in his own act, or, Christ added, in his own thought, let loose upon the world sinister forces which will combine to cover some generation which in itself was no more guilty than another in an ocean of retributive blood and tears. In other words, the message of Ezekiel in this place is the message which the Cross of our Lord Jesus Christ seems above all other messages to proclaim to all mankind, namely, this: that it is only at an infinite cost—and, for the most part, cost to the innocent—that wrong is righted in this world.[1]

ELEVENTH SUNDAY AFTER TRINITY.

The Darnel among the Wheat.

'Another parable put he forth unto them saying. The kingdom of heaven is likened unto a man which

[1] J. A. Hutton, *Our Only Safeguard*, 125.

sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . Let both grow together until the harvest.'—Mt 13^{24-30}.

In the Sower it was assumed that the thorns got in among the crop by accident. The darnel presents a new case in which the weeds are deliberately sown with hostile intent. Let us ask first what the parable meant to 'Matthew' and the circle for which he wrote. They may have had in mind cases of grave moral delinquency in the Church. Was Paul right, for example, in recommending the excommunication of the Corinthian Christian who was living with his father's wife ? It seems unlikely that any Gospel writer could ascribe to Jesus the view that no attempt should be made to root iniquity out of the Church.

More probably, the early Church regarded the parable as giving guidance on the treatment to be accorded to Christians who held and taught beliefs that differed from the received teaching of the authorities. There was, for example, the great Pauline heresy, that Gentile believers might be baptized without first being circumcised. The proper treatment for men whose beliefs were considered dangerously erroneous must have been at first a matter for serious discussion. Were they to be tolerated in the Church, or were they to be driven out ? The parable seemed to answer : 'Let the heretics alone. If their teaching is really wrong and dangerous, in due time its true nature will show itself. Let God be the judge.' This was, in fact, the advice which Gamaliel had given the members of the Sanhedrin, when they wanted to root out *their* thorns, Peter and the other Apostles who had defied them. The Jerusalem Council also decided that the uncircumcised Gentile converts might remain in the Church, though some members regarded their membership as a noxious weed. Paul gave the same answer to the same question. If on the foundation any man builds a structure of wood or thatch, there is no need for us to burn it down ; the Day, God's Day, will show it up ; the Fire will bring out its true quality.

But such questions can hardly have been in the mind of Jesus. The opening scene conveys an important and memorable truth. If there are farmers who sow good seed, there are other farmers who sow darnel. In our Lord's day, His disciples were not the only preachers ; Pharisees were scouring sea and land to make proselytes. In our day, if there are missionaries of the Cross, there are also missionaries of the Rationalist Press Association, and there are distinguished novelists and essayists, often with the most meagre knowledge of what they are discussing, using their influence to discredit the Christian message. While Christian preachers and writers are sowing the seed of lofty thought, pure ideals, and upright conduct, multitudes in the press, in the drink saloon, on the racecourse, in the cheap theatre, with no thought but that of making money from the foibles of their fellow-men, are briskly advertising their wares and sowing the seeds of destruction. And it is not only in the sphere of religion that good seems to be inextricably intertwined with evil. Invention has enlarged the opportunity of the criminal as well as of the respectable citizen, and discovery has smoothed the path of vice as well as of virtue.

But our Lord's thought moved in the moral and spiritual sphere. With the history of His own people in view, He knew how the system of animal sacrifice had attached itself to the Jewish religion, and men at one and the same time could believe that God was righteous and that by the blood of bulls and goats God could be induced to forgive their sins. Pharisaic zeal for the purity of their race and their religion had resulted in the ugly Pharisaism depicted in the Gospels. A genuine desire to have all things clean in the sight of God had been transformed into that ceremonialism which cleansed all the appurtenances of religion—except the heart of the worshipper. The Sabbath rest had become a burden and tithing a mechanical tax.

We have similar experiences in our own day. We have only to look around to see how easily religion, however noble its development, deteriorates till it becomes a parody of its former self. The living Church becomes a dead institution, faith degenerates into a creed, and worship into a repetition of formulæ and ceremonies. The ecclesiastic becomes a poor substitute for the Churchman and the priest for the pastor. The sacrament turns into the mystery, and the joyous reading of the Bible issues in fundamentalism.

Whether or not we have the parable in the precise form in which Jesus gave it, at all events it graphically sets before us three points of great practical importance. There are missionaries of evil as well as missionaries of good ; the evil and the good are intertwined in the closest way, the evil being often, in fact, a parasite of the good ; and rash attempts to destroy the evil may involve the destruction of much of the good. In uprooting the magical element in the sacramentalist's attitude to religion, may we not at the same time destroy his interest in the sacrament ? Convince the fundamentalist

of the intellectual unsoundness of his position, and in some cases he may never again feel the same joyful certainty in reading the old book. Who can tell us the precise point in religion at which the external ends and the internal begins? The architecture, the liturgy, the music, the vestments, beautiful in themselves and rich in historic memories and spiritual significance—can those who regard these things as of the essence of their worship be deprived of them without the quality of their worship being vitally affected? It is a live issue with which this parable deals.

There was much that was revolting in the Judaism of our Lord's day; yet He conducted the whole of His ministry within its confines, and He knew that there was another side to contemporary religion. In the introduction to his Gospel Luke seems anxious to show the reverse side of the picture. There were men like Zechariah and women like Elisabeth in the priestly families as well as the priest who ignored the wounded traveller lying on the Jericho road and the priests who hounded Jesus to His death. In the country there were simple shepherds of unaffected piety with an ear for the heavenly choir. Even in the Temple one might see the doctors amazed at the questions and answers of the child Jesus.

Our Lord did attack the corruptions of Judaism in some of the fiercest denunciations in literature; yet in all His dealings with it He kept in view His own principle that the uprooting of the evil should not endanger the good. He must have loathed the stream of animal blood that flowed in the name of God, yet we nowhere read that He denounced animal sacrifice: He left the system to perish, and it did perish. He knew how far the priests had fallen from the priestly ideal, but He nowhere suggested the abolition of the priesthood. To the last He remained loyal to the Temple in spite of its corruptions. So far was He from proposing to break loose from the whole Judaic system that after He was taken from them His followers still thought of themselves as Jews and continued to worship in the Temple. When the harvest was ripe the separation took place spontaneously.

On every mission field we have learned the wisdom of the warning that, in seeking to lop off rotten branches, we may kill the tree. There are many pious souls to whom a work of destruction is very congenial, but Sodom is not the only city that is worth saving if there are even ten righteous men within it.[1]

[1] J. F. McFadyen, *The Message of the Parables*, 92.

TWELFTH SUNDAY AFTER TRINITY.

The Friendship of Jesus.

'I have called you friends.'—Jn 15^{15}.

A sure sign that truth has been perfectly grasped is that it can be put into words that are simple and clear. Half-knowledge explains things in five-syllable words, winds them into long sentences packed into heavy paragraphs. Jesus is dealing with the biggest things of all: truths about God, the meaning of life, Duty, Destiny, the Christian Gospel, and the Church—infinitely complex, supremely important matters. Yet in a perfectly simple way He handles the most important matters our human spirits ever deal with, so that we can understand them.

1. 'I have called you friends,' means surely that we live in a friendly Universe. Now that is the one fact about it which finally matters. A score of sciences tell us what a wonderful universe it is: its myriad forms, incredible energies, immeasurable distances: of worlds within the atom as well as worlds infinitely vast. Its treasures are spread out in dazzling profusion—but it is a universe complex, mysterious, and in some aspects cold and terrifying. What we finally want to know about it is: Is it friendly? Mark the ground on which men have stood to find relation with the source of it all—the ground of Fear. The gods are demons or heedless giant deities to be avoided, or cajoled with gifts and sacrifices. How many generations have passed all their lifetime in the bondage of fear! Or the ground of Fate, hard, cold mysterious Fate, where the weak despair and the strongest can only offer a stoic resistance.

Now see the ground on which we stand with Christ. The disciples once found Jesus praying, *i.e.* seeking communion with the Source of all things, and what they saw made them beg Him to teach them how to pray, and He said: 'A certain man had a Friend . . .' A certain man—any man, the ordinary man, the least of men—had a Friend. He lived and died in perfect communion with God the Friend.

2. Then Jesus sums up the Christian religion in these words: 'I have called you friends.' Any religion, of course, will have its theology, just as the universe has its sciences, descriptive and applied. So the Christian gospel has its philosophy and ethics—a myriad thoughts and arguments high and deep. But the whole of the Christian theology is in this crystal word. The Christian

life is 'fellowship with Jesus and with one another through Him.'

3. The Church is the fellowship of those who are His friends, and are for His sake friends one with another, without question of sex, colour, wealth, race. Friends of Jesus! Now think of the vast complicated machinery of churchmanship, the elaborate creeds, the rigid institutions, the ceremonies, the hierarchies, and supposed 'apostolical successions.' In whose interest is all this set up? To turn from such confusion and complication to the words of Jesus is like passing from a profusely decorated ceiling fifty feet high covered with colours and tortuous hieroglyphics out into the open air where the evening star shines in the deep blue dome high as Infinity.

4. The friendship of Jesus is based on the nature of His life and ours, and is therefore for every man. Sometimes human friendship begins because we sit in the same form at school or hail from the same town. Neighbours and workmates form friendships, some of which are lifelong. But friendship's essence is not in these, but in affinity of soul.

I had a friend that loved me:
I was his soul: he lived not but in me:
We were so close within each other's breast,
The rivets were not found that join'd us first.
That does not reach us yet: we were so mix'd,
As meeting streams—both to ourselves were lost.
We were one mass, we could not give or take,
But from the same: for he was I; I, he.

Friendship is like chemical fusion, where elements are held together not by rope or nails or wax, but of their nature. In every soul lies something which is made for personal fellowship with God in Christ. What keeps us from Jesus does not really belong to us.

5. Greek art tried to typify real friendship and represented it as a young man, bare-headed and meagrely dressed. The bare head and scanty dress showed him to be active, ready to serve. On his forehead were the words 'Summer and Winter.' The left shoulder and arm were naked to the heart. Upon the fringe of his garment was written 'Death and Life.' With his right hand he pointed to words written over the heart, 'Far and Near.'

Every one who received the friendship of Jesus in His lifetime knew that it had these qualities. He went about doing good. Whom did Jesus ever forsake? The look He turned upon Peter when Peter denied Him was the look of One who was still a friend. 'Having loved his own, he loved them to the end' was the shining word written many years after His death by one who loved Him most dearly. We often see the imperfections of these men He chose to be His friends—their quarrels amongst themselves, their timidity. One seeks private favours from Him above the others, one denies Him, another betrays Him, and there came an hour when all His friends forsook Him and fled. But when He came amongst them again He said, 'Go tell my brothers—my friends.'

Mr. George Stewart writes in *God and Pain*: 'There would be fewer failures if each person knew there was some one who would be quite heart-broken if he went wrong or failed. In the days of his severest struggles Galsworthy received a letter from a friend who believed in him, which helped to restore his confidence in himself and in the dependability of the world. His friend remarked: "That the man who has written once *The Four Winds* has written now *The Man of Devon* is a source of infinite gratification to me. It vindicates my insight, my opinion, my judgment, and it satisfies my affection for you—in whom I believed and am believing. Because that is the point: I am believing. You've gone now beyond the point where I could be no use to you otherwise than just by my belief."'

6. Any one who will go three steps with Jesus as his Friend knows that in His friendship Jesus must be his Saviour. It is what all find who move any distance through life in the friendship of Jesus. Indeed, before they move one step, while yet Jesus stands before them as a friend, and they steadily look at Him, they see that in His hands are nail prints, on His brow a thorn. A Sufferer! Yet His eyes are not the eyes of a sufferer, but of a conqueror. Conqueror and sufferer, what has He to do with us? And while we look upon our Friend we know that the soul within us has its own struggle, the brute and the spirit strive. We are not good enough, as we are, for His friendship. But in the same moment that we feel this, we feel that to become good enough for His friendship is to find our only true selfhood. Nothing less will do. We want our Friend to stand by us, to refuse to let us sink down to our lower desires, to 'stab our conscience broad awake,' to strengthen the weak will, to understand, to be merciful and never let go of us, to forgive and forgive and forgive. And as we quietly think who we are and what the Holy Father meant us to become we reverently say at length, 'Greater love hath no man than this, that a man lay down his life for his friends.'[1]

[1] R. W. Thompson, *The Friendship of Jesus*, 7.

THIRTEENTH SUNDAY AFTER TRINITY.

The Road to Jericho.

'And Jesus answering said, A certain man went down from Jerusalem to Jericho.'—Lk 10^{30}.

Some of the most interesting things recorded in the Gospels happened on the highways of Palestine. This is not surprising, for the ministry of our Lord was essentially a ministry of the open road.

A road, from whatever angle you view it, is a romantic thing. It has its value if you consider it even from the standpoint of the engineer or the traveller; but if you think of it from the human standpoint it has a message all its own. For what, after all, is a road? It is a mark of civilization. Humanity, arriving at a certain stage of culture, prepared roads for its feet. Every great roadway in the world is a symbol of a deep-rooted instinct and desire, the desire for communication. The highways are symbols of our yearning to get into touch with one another. We may survey a road, or measure it, or examine its constituents; but a better way is to tread it with imagination, recalling the lives of those who have trodden it before us. So, for example, visitors to Rome who tread the Appian Way may reflect that once the feet of the great Apostle journeyed along there. And what modern pilgrim can make the journey to Jerusalem without a thrill of exultation as he remembers the pilgrims of bygone days?

In one of His great parables Jesus spoke about a journey from Jerusalem to Jericho. There is not much left to-day to suggest the romance and fortunes of the ancient city of Jericho. It was the first city conquered by the Israelites after they had survived the difficulties of the Jordan. Like all ancient cities it had its ups and downs. It saw days of prosperity and peace—there was a college of prophets there in the time of Elisha—and days of adversity. In gospel times it acquired fame through its association with the ministry of our Lord. Round about this place there occurred the encounter with Zacchæus, and the healing of blind Bartimæus. But it lives in our minds because of Jesus' famous parable of the Good Samaritan. 'A certain man went down from Jerusalem to Jericho, and fell among thieves.'

Why did Jesus refer to that road, if not that He might suggest to us that the road of life is a dangerous road? All who have observed life, as men and women have to live it, have emphasized that aspect. We have, for example, two of the best-known stories in Greek mythology—the Twelve Labours of Hercules, the most celebrated of all the heroes of Antiquity. And there was the Quest of the Golden Fleece, that story so beloved of our childhood days. Jason, to gain a kingdom, had to secure a golden fleece guarded by a dragon. In our youthful days we revelled in those adventures, but as, with more mature minds, we ask what the Greeks meant by such stories, we come to the conclusion that they regarded the road of achievement as a road of constant striving. In more modern times our greatest allegorist, Bunyan, introduced into his wonderful story the constant difficulties that lie in the Christian's path.

Does not this agree with the explicit declaration of the New Testament? The disciples did not accept the challenge of Jesus because He painted for them a beautiful picture of an easy way. He told them definitely that they were to expect tribulation. And it is still true. Sin is a reality, in spite of all our modern attempts to ignore it or explain it away. Deep in our experience we know the power of instincts which lead us away from God. And in the outer world the forces of secularism are still arrayed against us. The modern world does not persecute the followers of Christ as once it did; but, let us make no mistake about it, the power of evil is as big a reality as when Jesus went to His Cross. And we render a great disservice to the cause of true religion if we ignore this fact. The call to discipleship is still a heroic call. It means giving, sacrificing, suffering, for the sake of the Name.

Any one who reads this parable will be impressed by the variety of the travellers on the road. Jesus pictures five types: The wayfarer, the robber, the priest, the Levite, and the compassionate Samaritan. Here, again, is a point in close touch with life as we know it. Our human pathway has its stretches of monotony, but there is no monotony in the characters that plod along it.

Two impressions come to us as we reflect upon this ever-changing scene on the roadway. It is in contact with varied types and conditions of life that we ourselves learn how to live. They supply the conditions of our moral growth. We meet upon the roadway the selfish, the carnally-minded, the arrogant and aggressive, the proud and the scornful; and it is in face of the challenges which these present that we have to live our Christian life. We would not wish it otherwise, for nobody wants to live his Christian life in solitude. If the road is full of men and women whose ideals never rise higher than the pavement, all the more need for us to venture among them with our witness to greater and nobler ideals. But a more arresting

thought still is that, among the varied types which we meet, there is not one for whom the Grace of God will not suffice. In our more depressing moments, when the full force of the world's indifference overcomes us, we are apt to cry, 'Who is sufficient for all this human need?' Can our teachers and professors cope with it? Can our legislators guide it? Can our Church organizations deal with it? And we are thrown back upon the only answer: only God could provide the way of life for all these striving, jostling, shouting men and women. It is the will of God alone that can give peace to the restless soul. It is the Word of God alone that can bring hope to the disheartened. It is the tender sympathy of Christ that will avail for those crushed and beaten back in life's great surge. And that this is no mere theory is proved again and again by the experience of thousands in every age.

And this brings us to the great thought that Christ is on the Road. If we dip into the writings of the great Church Fathers, we find that this road from Jerusalem to Jericho has often been interpreted as a mystical representation of human life. The traveller is our human nature. It has left Jerusalem, the City of God, for Jericho, the profane city. On the journey the human soul meets with dangers. Where can it find help? The priest comes along, representing the Law, but there is no help here. The Levite comes, representing sacrifice, but this does not avail. It is only the Good Samaritan, who is Jesus Himself, who renders help to the needy soul. On this interpretation the way was open for the Fathers of the Church to develop their great message, that what law and sacrifices could not achieve, Jesus achieved. But what we wish to emphasize is that Christ Himself is on the road. He is with us in our journey, and if we will, we may enjoy His comradeship on the way. This was the great truth inherent in all revelation. It was the message of the Old Testament, that we are not to think of God as remote, far away, but as with men. It was surely the inner meaning of the Incarnation—Immanuel, God with us. 'Lo, I am with you alway, even unto the end of the world.'

It must have been with a feeling such as this that the disciples set out on their adventure for Christ in those early days of the Church. 'What else matters,' they exclaimed, 'if He be with us?' With that conviction, strong and deep in their lives, they were able to face anything. For wherever the road was leading, it meant a sure comradeship. 'Nothing can separate us from his love,' cried Paul; and if anybody knew, Paul certainly did. Yes, it is a great experience to walk along with Christ.[1]

FOURTEENTH SUNDAY AFTER TRINITY.

Harvest Thanksgiving.

'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'—Is $55^{10f.}$.

When these words were first uttered many of the Jews were in exile and the whole nation was very despondent. Everything seemed to have gone against them, and under the stress of national calamities they had largely lost the saving grace of hope. But there arose in their midst a prophet who still saw the light of God, and with great courage he set himself to stir his fellow-countrymen to a truer conception of life. It was not Jehovah, he declared, but they themselves who had failed. If only they would turn their thoughts and hearts to God, they would inherit those blessings—material and spiritual—which for the nonce they had forfeited.

It is of special interest to us to observe that the prophet sustains this statement—it might be called the gospel of the old dispensation—by an appeal to Nature.

1. *God's Word.*—It is proper for us Christians to interpret God's 'word' as involving the whole Christian dispensation and purpose. St. John describes our Lord as the *Logos*, the very utterance of God. What does Jesus express? Surely that God is love, and that therefore it is His will and promise to deliver us from the thraldom of sin, and to bless us with fullness of life and happiness. Salvation! That is God's word to men.

The promise of deliverance and bliss was made through Isaiah to the whole Jewish people, and the Christian development of that promise has undoubtedly a national application. God has laws for nations as for Nature; and although the precise form of their application may be ambiguous here and there, there can be no doubt as to their general principles. We know it is God's will and rule that nations should esteem righteousness more than mammon, and fellowship more than moloch. He has given us statutes and ordinances to observe and to do. It is well for statesmen to

[1] F. Townley Lord, *Christ on the Road*, 11.

study them. The art of government ultimately depends upon their observance. The setting aside of those eternal principles enunciated by Jehovah to the Jews of old can lead only to disaster. History supplies too many melancholy illustrations for any one to doubt that. On the other hand, righteousness does indeed exalt a nation, and blessings inestimable abound where God's broad principles are made the foundation of national life. The 'word' is effective, and prospers in the thing whereto it is sent.

Likewise with individual men and women. God's 'word' uttered in the gospel and expounded in the Church is designed to save imperishable personalities from sin and shame, and to bring them true enduring life. In this, as in its national mission, it returneth not void, but attains its end and really achieves. Observation and experience bear unshakeable witness to the power of the 'word' to make good. Wherever the gospel of Christ has been given free course, wherever men have faithfully endeavoured to cultivate its spirit and to live by its principles, it has borne a harvest of inestimable worth. But such results can be reaped only where certain conditions are fulfilled. What are those conditions? The splendid sacraments of the processes of Nature to which the prophet so aptly refers will help us to find the answer.

2. *Man's Co-operation.*—The rain and the snow do not themselves fructify. They water the earth; but the earth has an indispensable share in the process of growth. There are precious elements in the rain and snow which left to themselves would be sterile; but, in contact with certain chemical properties in the soil, they bear fruit. Wherever the subject of attainment is dealt with in the Bible, and notably in the Parable of the Sower, this necessity of co-operation is plainly set forth. The prophet did not tell the Jews that Jehovah would deliver them by irresistible omnipotence or by the subtler methods of magic. The people themselves must deliberately seek and call upon the Lord. Nay, more, they must repent of their evil ways, forsake them utterly, and turn again to the Lord their God, to work in union with Him. Then, and not till then, could God's 'word' prosper and bear its rich fruit.

The same Divine principle is operative to-day, and has become even more obvious and convincing through the light that is thrown upon it by the science of psychology. Evidence has accumulated that we ourselves have a share in generating every experience. We have an essential share in the fulfilment of God's purpose in the world. Recognizing this fact, we shall desist from merely sentimental longings and cease to waste time in helpless complaint that there is so much evil in the world; we should realize that God is just waiting for us to work with Him in the increase of those qualities that are essential to the blessings we long to attain.

Safed the Sage, the Rev. William E. Barton, in his *My Faith in Immortality* tells the following story. 'In a recent exhibition a little company gathered about a man who took from his vest-pocket a little box which contained a miniature steam engine. Its base was the size of a three-penny piece, and its boiler contained a dozen drops of water, more or less; but he lighted the tiny alcohol lamp, the water boiled, and the microscopic engine worked. He set it down on the base of the great engine that operated all the machinery of the Exhibition, and the two ran side by side. The machinery of man is too clumsy for such an engine to share the labour of operating the Exhibition. But with God it is not so. It is permitted me to run a tiny thread to the great band-wheel of the universe, and yoke my energy with God's. It is not much, to be sure; and the few drops of alcohol in my lamp are burning fast; but I am not merely a part of the machinery that is being run; I am a part of the power that operates and controls. This is the end for which life was made. This is a part of the structural plan of the universe. This is the destination towards which we journey.'

3. *Patience.*—We all ask ourselves sometimes: Why does so beneficent a purpose as God's tarry so long? Why does the 'word' not prosper more swiftly? Well, it is not just a question of God's will or power. We have observed that His unalterable way is to work with and through men. Progress is a co-operative movement. Let us confess that God is having to work with poor partners. The problem is complicated because progress involves the uplifting of frail and imperfect men. Their own deliberate assent is essential, otherwise how would they be saved? And let us remember this: apart from the saving of men, there can be no saving of the world. But it must not be thought that because there is no startling advance there is no improvement. Here again, God teaches through Nature. We have occasionally seen the snow lie thick upon the ground and in that state it seems merely obstructive; but a few months later we may see a crop of golden wheat where that snow lay, and

the snow has helped to produce it. Or we see torrents of rain fall upon a bare mountain where it appears to be sheer waste; but down below in the valley that very water turns the mill that grinds the corn and quenches the thirst of a thousand oxen. Let us learn to give God time to work out His sovereign will.

Dr. Gossip writes: 'To attempt to measure what God's grace can do through our poor efforts is the maddest folly. Is it so small a thing to bend and tinge and make even one of those little minds, though all the rest remain impervious to all your efforts all the years? "I can't realize that I should ever be so honoured of God," writes Smetham; "I can go on working, I can sow a little, I can add my labour to the heap, in hope that among other agencies I may help rather than retard. But to save a soul as the direct result of my personal effort!" And yet that august possibility lies open to us all. And we can never tell. . . . Didn't a certain Black Friar one day open his heart to a youth? He is forgotten, and yet he made Scotland. For his words gripped, haunted, laid compulsion on John Knox! And didn't a disappointed man in an Argyleshire glen, with nothing to encourage him, keep on teaching his dwindling class year in, year out? And have not the ends of the earth good cause to honour him because one day one little lad, as he sat there and listened, made up his mind to be what he became, James Chalmers of New Guinea, whom Stevenson so envied?'[1]

[1] *The Hero in thy Soul*, 89.

4. *Assured victory.*—To-day, as in Isaiah's time, one of the greatest needs is the rekindling of hope and faith in the hearts of men. God's 'word' cannot but prosper and bring blessings where it is given free course. This is as plainly attested in history as it is asserted in the Bible. And in this generation do we not see glimpses of the Divine process? Whatever disappointments we still experience, there are signs that the general trend of the world is towards the eternal goal of God. We would interpret as a parable the fact that the rain and the snow come from above, from the heavens. The gospel of salvation must prosper because it comes from God who is All-Sovereign as well as All-Good. Despite some happenings that suggest the contrary, we believe that God is in command of all the forces in the universe, that He is supreme. It is well for us to renew our faith in His power from time to time. When the eyes of Elisha's servant were opened he saw the mountain ablaze with horses and chariots of fire. God grant us in time of doubt and perplexity the reassurance of such a vision.[2]

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

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes, silent, flooding in, the main.

[2] R. E. Roberts, *The Hope of the World*, 105.

Recent Biblical Archaeology.

By Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

Professor Elihu Grant has afforded us further information regarding discoveries at *Rumeileh*, southern Beth-shemesh (Jos 15^{10}, 1 S 6^{9}, 2 Ch 28^{18}, etc.), about twenty miles due west of Jerusalem, at the edge of the Shephelah or lower hill country. It was here that Amaziah of Judah was defeated and made prisoner by Jehoash, king of Israel, and the city must have figured largely in ancient history. 'The main results,' Professor Grant says, 'are naturally confirmatory of our knowledge of southern Canaan during the two millennia just preceding the Christian era.' Excavations show that the people had an unusual predilection for beauty, colour, and foreign artistic achievement. They imported numerous *objets d'art* as well as useful articles, including alabaster, bronzes, gems, jewellery, scarabs, seals, and weapons. Ægean and Egyptian influences were prominent, perhaps also Babylonian, while North Syrian were only faintly seen. Hebron was the dominating centre rather than Jerusalem. The religious ideas were broad and mature, with numerous varied symbols, not only Palestinian, but Mycenæan, Minoan, and Egyptian. The place was the City of the Sun (cf.