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have all become Vaisnavas, and Krisna takes away the sin of Vaisnavas. The whole world will be saved since you have wished it, for to Krisna it is no labour to redeem all.'[1] The above passage effectually disposes of the idea of suffering of any kind in connexion with deliverance from sin. In a similar strain, Sir Charles Eliot, having stated that 'There are few dogmas known to the theologies of the world which are not held by some of India's multitudinous sects,' adds in a footnote, 'Probably the Christian doctrine of the atonement or salvation by the death of a deity is an exception. I do not know of any Indian sect which holds a similar view.'[2]

Thus we may with some confidence state that in Indian thought redemption is primarily concerned with release from *samsara*, it originates (in the view of the theistic sects) in the pity of the deity who by a gesture of his power (normally through a human appearance) saves individuals out of the toils of successive rebirths into union with himself (usually indistinguishable from absorption). The response for which he asks, if the individual is to enjoy this salvation, is that of constant devotion (*bhakti*) towards himself.

Over against this view we set the Christian doctrine of redemption. That from which man needs deliverance is summed up in two phrases—Love of Self and Love of the World. 'Love of Self' is essentially the refusal to live in harmony with God's purpose of good for all mankind. 'Love of the World' is the value-judgment which finds its only life in the gains and pleasures of this world. It is essentially the materialistic spirit which does not so much resist God as ignore God altogether. Now the supreme claim of the Christian is that God loves the world of men, and that because of that Love He willed to become Incarnate in the Person of His Son to effect the salvation of all mankind. He lived in a truly human body under ordinary human conditions. He passed through temptation and suffering. But in His life He was untouched by either of the destructive forces—selfishness and materialism. Finally, He yielded to death. As Representative Man He experienced the bitterness of sin's final reward. This was an action of infinite worth, for it was effected at infinite cost—even the cost of the life-blood of the Son of God. But it was proved to be an action supremely well-pleasing to God by the Resurrection which followed. By His death man's bonds were for ever broken; by His life man could enter into a new eternal life in fellowship with the living God.

For man to enjoy what has thus been won for him, one only response is necessary—it is 'Faith in Jesus Christ.' This faith is a moral energy in harmony with the will of God; it involves such an identification with Jesus Christ as will lead to a death to Self and the World and a new life unto God. On the ground of such a faith, God admits men into His holy fellowship and does not in any way hold their sins against them. They are henceforth members of a community redeemed in Christ; finally, removed from all contact with sin, they will enjoy the unbroken vision of God and remain for ever in His fellowship.

Such, in brief, are some of the points of contrast which appear in the respective doctrines of Hinduism and Christianity. It can never be easy for a Christian to interpret the Hindu faith. Recognizing this to the full, the writer can only hope that what has been written is a not altogether unfair presentation of some of the fundamental contrasts which emerge when the two faiths are compared one with another.

[1] M. T. Kennedy, *The Caitanya Movement*, 97.
[2] Eliot, *op. cit.* i. p. xiv.

In the Study.

Virginibus Puerisque.

Reliability.

By the Reverend John O. Barrett, B.A., Newcastle-upon-Tyne.

'. . . because they relied upon the Lord, the God of their fathers.'—2 Ch 13[18] (R.V.).

Big Ben, who lives in the great tower of the Houses of Parliament, and whose chimes are heard over the wireless every day by millions of people all over the world, is to be silent from April 30th for about two months. The reason for this is that Big Ben is to be cleaned, and the famous chimes, which have won for him a multitude of friends, are to be overhauled. It will take about a week to dismantle the great clock, and after that his parts will be removed to workshops for the cleaning. Big Ben's place in the broadcast programme is to be taken by Big Tom, who lives in the tower of St. Paul's

Cathedral. Big Tom is not so well known as his more famous brother. Let us hope that he will live up to the reputation Big Ben has made for himself, for on only nine days of last year was he as much as one second out in his time. A wonderful record of reliability for so big a clock, for he weighs no less than 13½ tons, is the largest striking clock in the world, and, what is more important, is the world's most reliable public clock. A clock must be reliable if it is to be of any use. A clock that can't be trusted is only a nuisance. Everywhere people check their watches and clocks by Big Ben. His is a great responsibility. For, if he were unreliable, thousands of watches and clocks would follow his wrong time, and there would be a great deal of confusion. What a tribute it is to the maker that Big Ben is so reliable. He was certainly 'a workman that needed not to be ashamed.'

It is a great blessing for us that the world in which we live is reliable. We know the sun will give the light and heat we need if we are to live, and that the stars will move in their ordered courses, not subject to sudden lapses which might send them crashing into our world. What a trouble it would be if spring sometimes unexpectedly changed places with winter, or if from daffodil bulbs there sometimes grew daffodils, sometimes potatoes. The world would be a strange and terrible place in which to live unless it were reliable.

A reliable clock and a reliable world are great blessings, and so are reliable people. They inspire confidence. You know you can trust them, and that they will not let you down. One of the finest tributes ever paid to any one was paid by the Governor of the Gold Coast to Aggrey of Achimota, the great African Christian leader and teacher, when he said of him, 'You can trust him absolutely.' It is friends like that we are most glad to have when we are in trouble. How grateful the Apostle Paul was for friends whose friendship stood the test of trials and unpopularity. He needed such friends when he was in prison. What a help it must have been to him that, though Demas forsook him, 'having loved this present world,' Onesiphorus was not ashamed to visit him in prison, nor did he fear what might come of it. He could be relied upon to stand by Paul in the hour of need.

Onesiphorus and Aggrey were both Christians. They themselves trusted God. This is the best news of all, that God is reliable, 'the same yesterday, to-day, and for ever,' in His wisdom and love. The pages of the Bible are full of great promises like this: 'I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.' The men who wrote them found them true, and they are true to-day.

To rely upon God for His help and guidance at all times is the sure way of helping Him to make us into boys and girls that every one will trust.

Jumping to the Top.

By the Reverend A. Crichton Barr, M.A., Thornliebank, Glasgow.

'I press on toward the goal.'—Ph 3[14] (R.V.).

Here is an ancient story about Sir Foulk, a famous and very brave Welsh knight. He was relating to the knights and noblemen of Glamorgan his exploits in the Holy Land, where he had been fighting against the Saracens, and to each of his adventures the knights replied, 'I could easily have done that myself.' Each boasted that in knightly prowess and courage he was equal to the great Sir Foulk himself. 'One other thing I did,' said Sir Foulk, 'which is less wonderful, perhaps, than anything I have yet related.' 'What was that?' said they all. 'I jumped to the top of my own castle, which every one of you acknowledges to be the highest in the kingdom.' 'We all admit that yours is the highest castle,' they replied, 'but that you did or can jump to the top of it we will not believe unless we see you do it with our own eyes.' 'Very good,' said Sir Foulk. 'If you will be good enough to dine with me some day, you shall see me do it.' A day was fixed, and all the knights and noblemen arrived as they had promised. Sir Foulk entertained them to a fine feast, and when it was finished, he said, 'Now come with me, and you shall see me jump to the top of the castle's tower.' Sir Foulk led them to the foot of the stairs and jumped on to the first step, from that on to the second, then to the third, and thus, step by step, he jumped to the top of the tower. 'You would not believe me,' he said, 'but now you have seen me do it.'

We do not know what the knights and noblemen thought of Sir Foulk's jest, but it illustrates an important truth—that the things worth achieving can only be done step by step and not by one big leap. A schoolboy sat down to his home-work one evening. He was in a great hurry, for he wanted to go out to play football. Somehow his sums would not work out correctly. He passed from one to another without result. He put them impatiently aside and turned to history, but he could not master the facts. Then he gave a few moments to geography, cast the book aside, grabbed his cap, and was off to play before his mother had a chance of asking him if his work were done. He

wanted to leap to the top of the castle of knowledge, but no one can do that. Only step by step can the top be reached; only by mastering one lesson by patience and application and then passing to the next.

Paderewski, the greatest living pianist, gave this as the secret of his wonderful achievements—that he had worn his fingers almost to the bone practising scales, those horrid exercises. It is the same with almost everything worth doing; success is achieved step by step, and only so.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Went toiling upward through the night.

Great things are not done even by great and gifted men without toil and trouble.

A boy once heard a sermon about Jesus and His love and courage and kindness, and he prayed, 'O God, make me like Jesus. Please do it now.' He was aiming at the best of all achievements, he wanted to reach the top of the highest castle of all, the castle of a noble character. But he wanted to leap to the top. 'Do it now,' he said. But we cannot make one great leap and land at the top. We can be like Jesus only by climbing up step by step. In our text St. Paul is thinking of Christlikeness, but he does not imagine that it can be attained by one great effort. He says, 'I press on toward the goal.' He thinks of himself as running a race with Christlikeness as the prize, and a race is won, as we all know, by pressing forward step by step. And St. Paul, I think, would tell you and me that every selfish habit or thought we conquer, every lie we refuse to tell, every kind deed we do, and every good and beautiful thought we think is a step nearer the top. If we try hard to be kind and good and true, to be like Jesus, and ask Him to help us, some day we shall be like Him.

And the first step we have to jump is to say with our whole hearts the first line of this hymn we are going to sing:

'I want—*I want*—to be like Jesus.'

The Christian Year.

THIRD SUNDAY AFTER TRINITY.

Redemption through Fellowship.

'What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?'—Lk 15^4.

The three parables in this chapter are all illustrations of one saying of Jesus, 'The Son of man is come to seek and to save that which was lost.' The key to them all is in the word 'lost.' In general, a thing is lost when it is out of relationship with that to which it belongs. And two things happen when a thing is lost. That thing is itself defective. A diamond in the gutter may be worth much, but not so long as it is in the gutter. Its true value is discovered only when it is restored to its place in the jewel to which it belongs. It is the same, of course, with the lost people of whom Christ is thinking. Personality is incomplete, undeveloped, unsatisfied, till the persons are brought into relation with the world to which they belong. But, also, the world from which things are lost is defective till they are restored. A brooch without its diamond looks a pitiful thing; and it is a poverty-stricken garden where the plants which have withered and died are left unreplaced. Jesus came to find us, to restore us to the place to which we belong in God's love and in a real world. We belong to it not only for our own sake but for the sake of that world.

If we examine these three stories carefully, we shall find that they each suggest a different way in which people are lost. Such was His genius, His insight into human nature, that Christ realized that people are lost in various ways; and, if these parables are studied, they illustrate needs in human life, and defects by which people get out of touch with God; needs and defects which Christ can meet. Let us think of the first, the case of the sheep which had gone astray.

1. The sheep will be neither safe, nor happy, nor strong, until it is restored to the flock. Is it straining the picture's meaning too much to see in it the case of the man who is out of touch with his fellows, or out of that touch with them in which we were meant to live; who is therefore lost, his nature unsatisfied, his personality undeveloped?

The most familiar thing in the world is the solitude of the soul. There is, of course, a solitude that belongs to all of us. As Amiel says, 'We suffer alone, we sin alone, we die alone.' There are solitudes into which no other than God can enter. There are secrets we cannot share, because we cannot communicate them: 'the heart knoweth its own bitterness.' Or there is the loneliness of the man who is ahead of his time—the pioneer in truth or conscience. No one was so lonely as Jesus. His loneliness at the end was only the reflex of the loneliness in which He had lived all His days. And, again, there is the solitude of independence, a solitude which is essential to our life. In a sense we must all stand alone and walk alone, if we are

to be ourselves. There are times when the light is clear to us, and we must follow it by ourselves. When Paul was once clear in his own mind about the path, he asked counsel of no one. 'Immediately,' he says, 'I conferred not with flesh and blood.' But no such solitudes as these need put us out of touch with our fellows, though they may put them out of touch with us. The more Christ walked in the solitude of His own communion with God, the more closely He was in touch with men. None was so lonely as He, and yet none was so deeply at one with them—their pain and sin as much His own as the beating of His own heart.

But there is a solitude which isolates. This isolation may happen in various ways. It may come about through pride; we have more gifts than other people, and our tastes are, as we suppose, superior to theirs. Insensibly we begin to criticise them; to look down upon them. Again, it may come through our individuality. We want to be ourselves, which is perfectly right; we want to be free from conventions in which we feel imprisoned, to think out our own way. We want to find a religion of our own, and perhaps in finding it we discover that we cannot hold exactly what others hold. All that may be perfectly right. There is a period in the growth of young people when they are up against their elders, just because at that stage it is right for them to assert their individuality. But we may never emerge from that stage of rebellion; it may harden into an attitude of resentment and aloofness.

Or it is possible that isolation may come through sin. All sin isolates. Coleridge devoted a whole great poem to make this clear—the quaint story of the Ancient Mariner. In an act of senseless cruelty he had killed the albatross which had become the ship's friend, and afterwards, the ship was becalmed, and his comrades died, and he was left alone:

> O Wedding-Guest! this soul hath been
> Alone on a wide wide sea:
> So lonely 'twas, that God Himself
> Scarce seemèd there to be.

The essence of sin is to seek for something for oneself, apart from the good of others; to satisfy our own impulses and desires, apart from the good of the community. It is the assertion of oneself in ambition, or passion, or appetite. And, therefore, all sin isolates; it dries up the love we have for our fellows, and tends to empty them of value for us. It puts us out of sympathy with them; and, therefore, to follow the pathway of selfishness is to go astray, like the sheep that sought the good pasture for itself and got lost.

On the other hand, there is an isolation in which we are driven in on ourselves through the fault of others or of circumstances. George Eliot describes such a case in the story of Silas Marner. In the little narrow religious circle to which he belonged he was falsely accused of stealing a bag of money, and the evidence seemed conclusive. He was dismissed from church membership. The girl to whom he was engaged to be married broke off the engagement. Every one was against him. The result was that he was driven for solace to his work as a weaver. But now the money, for which he used to work because he found a purpose for it beyond itself, became an end in itself. He removed to a village among strangers. His one effort to find a bridge of fellowship ended disastrously. His whole soul was frosted with suspicion and enmity.

2. Now the truth is that there is no full development of our true nature apart from the love of others and a real interest in them. This sympathy with others is the most important quality in our nature. Without it our deepest instincts are unsatisfied. That is the secret of many restless and empty lives, and people do not know it. They try in various ways to find a substitute for it. They develop a violent affection for a pet dog or some other animal. Or they find in ambition a substitute for the love of others, or, like Silas Marner, in money. 'Every man's work, pursued steadily,' says George Eliot, 'tends in this way to become an end in itself, and so to bridge over the loveless chasms of his life.' Sometimes they seek satisfaction for their empty hearts in a form of mystical religion.

Without this sympathy we are defective in social life. We cannot pull with others; we cannot rightly help others because we cannot really understand them or identify ourselves with them in their need. 'When I have attempted to give myself to others by services,' says Emerson, 'it is an intellectual trick. They eat your service like apples and leave you out; but love them, and they feel you and delight in you all the time.' It is this want of sympathy that divides the world by class bitterness and race contempt. And, worst of all, and saddest of all, without this love there is no true sense of God in our life, and no real touch with Him. The truth is, we cannot give our love to God in the abstract, any more than we can give our love to an idea. We can love God truly only, as He meets us among the things we know, in the love of those who need us, and whose lives are empty for want of what we can give.

3. How is this need to be met? Only Christ can meet it. Sometimes it is through the Church's fellowship that He breaks into the lonely heart. It is part of the Church's business to recover those who are estranged from their fellows. It is through the fellowship of those who believe in love, because it is the power through which their own lives have been caught up from the swirl of meaningless things, that Christ gets through. And the Church must have a sense of incompleteness till the people who are lost are brought in. And when they come, by whatever road, into touch with Christ, how does He meet their need? How does He deal with the hardness, the self-absorption? If we are open to Him, He shows us what we are; He holds up a mirror to the pride or the contempt which has kept back our affection; He destroys that false idea of ourselves which has buttressed our superiority. For what are *we* in the blazing light of His love and unselfishness? When pride is broken, there is room for us to see others. The windows are unscreened; we are free to realize how much these others are worth to Him. And then, as we see the need of other folk, a love for them, an interest in them, awakens. We realize that in that need Christ comes and asks for our love and we are drawn out, not in patronage, but in lowly service that makes us one with Him.[1]

I come in the little things,
Saith the Lord:
My starry wings
I do forsake,
Love's highway of humility to take;
Meekly I fit My stature to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.

FOURTH SUNDAY AFTER TRINITY.

The Law of Recompense.

'Give, and it shall be given unto you. . . . For with the same measure that ye mete withal, it shall be measured to you again.'—Lk 6^{38}.

The life to which we have been called and directed afresh in these days can be entered upon only through the gateway of a full and uncalculating consecration.

It is part of our Lord's characteristic genius, ex-

[1] J. Reid, *In Touch with God*, 86.

plicable only upon the ground of His Deity, that He at all times expresses a whole world in a single word. Many men can say little in much; few men can say much in little. Examine the best words of man under any mental microscope, and it is as when we examine under a strong lens what appears to be the polished and sharp point of a needle that is seen to be jagged and rough as compared with what it appears to the naked eye. But when we examine the words of the Lord Jesus we find that every word of His is perfection. '*Ne plus ultra*' might be written over His every saying. 'To whom shall we go? Thou hast the words of eternal life.' That question and declaration are applicable to every contingency in every age and in every life. If we would but approach our Lord afresh with open mind and desirous heart, we should find ourselves not endeavouring to hold His word, we should find ourselves held by it, and held by it as a steersman holds his vessel on a determined course.

Here, on the surface, it seems that our Lord is giving direction for the conduct of social relationships and responsibilities. And there is no other firm basis for social order but Christ's teaching. There is no coherence for the social order in any other philosophy of life. But the final meaning of our Lord's word here is not merely in its significance to the social relationships which men must maintain. He does not assert here that at the hands of men we shall always meet even-handed justice. He does not say that men will repay with added interest and gratitude that which is expended in their service. He knew human nature far too well for that. Indeed, His own life's experience would contradict the expression of any such optimism on His part. For He gave Himself—actually gave Himself—and received in return contumacy and hatred and rejection. Our Lord, when He said these words, evidently visioned life in its entirety, in its spiritual background as well as in the human activity of its foreground, which activity, as we know too well, is often but organized perversity. What He said in effect is this: that there is a Divine principle at work in the world behind all human practice; that it is by law of recompense that men reap harvests from small seeds; that it is in the very nature of things for God to repay men richly. Incidentally, it is this fact alone which makes sinning such a serious business. For, when a man sins, he has not only his own body and mind and soul to deal with, and he is not merely guilty of ruptured relationship with his fellows when he wounds them and outrages society, but he has to do with God. It is a fact like this that makes sinning

such a serious business—that when a man sows to the flesh, of the flesh he will reap corruption. Ultimately, and in everything, it is with God that we have to do. Hence this word of Jesus has to do with life in its entirety.

It is with the aspect of giving our lives back to God that the chief significance of this great word is to be thought of. He has taught us in Himself that this is life's truest meaning—that it is made for the Divine possession and service. And with what measure we give Him back the life we owe—the life created, redeemed, providentially preserved and guided—in that same measure He gives to us the necessary enduement for doing His will and for living the Christian life. Our Lord Jesus, who not only spoke the truth but was the Truth, who teaches us not merely by what He said but by what He Himself was and did—He has bidden us follow Him in this same pathway.

To loyal hearts, to spirits brave,
  To souls that are pure and true—
You give to the Lord the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  And strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honour will honour you;
And the smile that is sweet will surely meet
  The smile that is just as true.

For life is a mirror of king and slave;
  It is just what we are to do;
Then give to the Lord the best you have,
  And the best will come back to you.

Those of us who are acquainted with life on the other side of the Atlantic have often seen in American cities notice-boards on business premises or industrial factories bearing these striking words: 'These premises to let, with or without power.' There is a corresponding classification of Christian people—with or without essential power. And those without power are in a pitiful majority—seeing the life, endorsing the truth, mentally assenting to all its propositions and promises, but apparently utterly unable to realize the ideal, utterly unable to walk along the sacrificial pathway of Christ and His service. Here is the explanation of it. God only reasserts Himself, in the power of the Holy Ghost, in answer to a man's full consecration. Do not let us be over-emotional when we talk of giving ourselves to God. Our debt to Him is payable at the bank of humanity's need; and we give ourselves to God when, without reserve, we give ourselves wholly to the cause of the Kingdom of God amongst men.

Our Lord here says that we actually determine the quality and character of our own Christian lives. For the feeble quality of our lives, our service, our influence is nothing more or less than a declaration of the measure of our consecration to God. If a man begins to go on with Jesus Christ it means going all lengths, or else when he comes up to cross-roads a break must be made. For before long such questions as these will present themselves: How is this going to affect business? How is this going to affect one's career? Can this consecrated life be lived and one's popularity be maintained? And the end of the matter is too often a small, measured obedience which any day may find itself at the end of the measure, without any satisfying experience to hold life to the Christ-track. For the measured obedience has already predetermined its own spiritual enduement, and the soul finds itself without any power to summon up moral reserves in an hour of swift and unexpected crisis. 'From that time many of his disciples went back and walked no more with him'—not because they did not understand Him, but because they understood Him only too well; not because they did not know where He was leading them to, but because they did know only too surely. Their following was merely 'up to a point.'

During His lifetime we are told He could do no mighty works in the city of Capernaum because of its unbelief. On the other hand, we are told He had many things to say to His disciples, but it would have been useless speaking to them. That is, both the world and His disciples received from Him according to the measure that they brought to Him. How entirely that spirit of calculated obedience was obliterated after Calvary, and the Resurrection, and Pentecost. It was as though icy calculation had melted in the fires of love, and all the dross of selfish prudence had been consumed. Listen to them after Pentecost. There is no calculation now about what they shall give to Him, as to how far they shall follow Him. Listen to such words as these, and note God's response to such absence of measure. 'What things were gain to me I counted loss for Christ . . . I count all things but loss for the excellency of the knowledge of our Lord Christ. . . . I reckon that the sufferings of the present are not worthy to be compared with the glory that shall

be revealed in us.' See how God answers that kind of attitude. 'Of his fulness have we all received. . . . Able to do exceedingly abundantly above all we ask or think. . . . In all things, more than conquerors through him that loved us. . . . Rejoicing with joy unspeakable and full of glory. . . . All things are yours, for ye are Christ's, and Christ is God's.' That is the way God answers a man's full consecration.

One further word. We come back again to our Lord Christ, who gives us this warning and this encouragement, to find that, while He discourages rash discipleship, unconsidered vows, and emotional promises with nothing of substantial reality behind them, He, at the same time, denounces the man who puts his hand to the plough and looks back as unfit. It is as though He would say to us, 'Once the initial choice is determined, then no more calculation, then go right ahead! It is as though He would have us meet an uttermost commission with an uttermost consecration, grateful love withholding nothing, and receiving back from God in the currency of heaven that which it gives to Him in the currency of the earth.

But on the contrary, what a man holds for himself he loses. In the city of Genoa, in one of the palaces, there is a glass case very carefully guarded, containing the violin of the great Paganini. The violin was bequeathed to the city of Genoa on condition that it should never be played again; and there it has been preserved as that city's most famous treasure. But not being used it has fallen a prey to tiny insects which are working its decay. It will in time become, in the opinion of experts, nothing more than a handful of worthless dust![1]

FIFTH SUNDAY AFTER TRINITY.

The Word of the Cross.

'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.'—1 Co 1[18].

In the year A.D. 51 or 52 there came to Corinth a man of whom Corinth knew nothing. It was Paul, the travelling preacher. When Paul visited Corinth it was the capital of the Roman province. Its population, so it was said, ran into hundreds of thousands, and nearly half of these were slaves. The city owed its greatness to its position between East and West. It was a queen enthroned between two seas. This brought into it an immense volume of trade. And, as is so often the case in a large port, society was loosely organized: the population was shifting, and in it there were sharp distinctions. Wealth and poverty, magnificence and squalor, freedom and slavery were side by side in vivid contrast.

Corinth had its religion, its temples rising heavenwards. But their pure, white marble was no symbol of a pure religion, and we are told that one of the most popular cults of Corinth was the worship of Aphrodite, the Greek goddess of love. Attached to her temple there were more than a thousand prostitutes. The philosophy of Corinth was facile and sceptical, showy rather than sincere. Corinth was also the home of a degraded athleticism. Even in the Greek world it had an evil name. 'To play the Corinthian'—the Greeks knew what that meant, and they coined a word to describe it.

And there was Paul, almost alone, confronting this big, busy, prosperous, wicked city. Is it any wonder that he had misgivings? He was about to confront Corinth with the word of the Cross. His message was of One who some twenty years earlier had died the death of a criminal. If on that day when Paul set foot in the city a man in Corinth had been told that the message of the unknown and rather contemptible-looking little missionary was destined to outlive the greatness of his city, he would have gasped with astonishment. History has its surprises. Corinth has gone: the Cross remains. It is very startling to one who looks at it with the eye of the imagination. The Cross has outlived Corinth, because it was stronger than Corinth.

In the first place, the Cross reveals eternity. Beyond the boundaries of this life for Corinth there was nothing, nothing beyond the world of sense. Time and all that time makes possible, trade, money-making, pleasure were everything: all else was shadow. The Cross is something in time which takes us beyond time, and so reveals eternity. Many of us still recall the story of Captain Oates, the companion of Scott on the South Polar expedition. When he saw that his increasing weakness was destroying his companions' last chance of reaching safety, he quietly said to Scott, 'I'm going outside for a few minutes.' And he went out into that snow which was to be his winding-sheet and grave, laying down his life that his companions might not have their last chance of safety jeopardized by him. A deed like that took a few seconds to perform, about as long as it takes us to tie up our shoe-lace, but how much there is in it! Considerateness, unselfishness, love, courage, heroism—all in a few seconds. We can never measure that deed in time, and say that it took a few seconds of clock-time. There is something

[1] J. S. Holden, *The God-lit Road*, 223.

infinite and eternal about it. A bigger world has descended upon man's little world.

Everything is in the Cross—tenderness, devotion, love, goodness, heroism, sublimity. There the infinite and eternal world penetrated this finite, changing world, and found expression in a matchless deed. The Cross is the full breaking in of that eternal order, and of this the Resurrection is the outward confirmation.

Secondly, the Cross reveals sin. Corinth was not troubling about sin. As Paul said, at the Cross God condemned sin (Ro 8^3). An African convert in Bechuanaland, in a testimony meeting, used the striking phrase: 'The cross of Christ condemns me to be a saint.' Is there not something radically wrong with a world in which the best Man who ever lived was crucified? Surely there must be some profound derangement in human life for that to be possible—some terrible derangement. That derangement is sin. What a condemnation of sin the Cross is! If sin means that, if sin caused that, if sin has that outcome, how terrible and horrible it is!

And we are part of that world which crucified Jesus. But we say, 'No, we could never have done that: surely we are not implicated in what caused the Cross.' Are we sure? What was it that led to the tragedy of the Cross? There was the envy and jealousy of the Pharisees, their reluctance to come to terms with new truth; there was the fear of the Sadducees that they would be deprived of their ease, pleasures, and pre-eminence; there was the moral cowardice of Pilate, his unwillingness to face a difficult decision. These caused the Cross, these are sin, and they are everyday things. Envy and jealousy—which of us is free from them? Reluctance to face new truth—how much of this there has been in the Church during the last fifty years while God has been opening new truths before us! Selfishness, worldliness—how common they are! And unwillingness to face a difficult decision which would compel them to re-shape their lives, is it not that that keeps four people out of every five from accepting Jesus' way of living? And it is at the Cross that these things are shown up for what they are.

John Masefield has put it vividly when he makes the Quakeress in his poem say to the besotted drunkard, Saul Kane:

> 'when next you drink,
> Do me the gentleness to think
> That every drop of drink accursed
> Makes Christ within you die of thirst,
> That every dirty word you say
> Is one more flint upon His way,
> Another thorn about His head,
> Another mock by where He tread,
> Another nail, another cross.
> All that you are is that Christ's loss.'

This portrayal of his life as a continuation of Calvary is Saul Kane's deliverance:

> The bolted door had broken in,
> I knew that I had done with sin.
> I knew that Christ had given me birth
> To brother all the souls on earth,
> And every bird and every beast
> Should share the crumbs broke at the feast.

Thirdly, the Cross reveals God. Corinth was not concerning itself with God. Neither in its philosophy nor in its practical life was it troubling about God. The Cross is God flinging Himself into the struggle for man's soul, for goodness against sin, and seeing it through from first to last, even though the cost was Gethsemane and the Cross. When we see God in Jesus Christ, mocked, buffeted, spat upon, scourged, and crucified, yet never giving up, never turning back, never despairing of man even when man was most to be despaired of—there is something there that gets right into our hearts, and into our minds as well, breaks every barrier down, so that the only thing we can do is to say in mingled tones of penitence and adoration, 'My God, Thou art Love.'

> Just as I am—Thy love unknown
> Has broken every barrier down—

'Corinth has gone'—that is true, and yet it is not all the truth. There has been a revival of Corinth in our day, a revival of paganism.

Are we not losing the note of eternity? Time is becoming almost everything, and eternity is fading out of our thoughts. Much recent philosophy has been dominated by the idea of time. In practical life also time dominates. What lies beyond death has become dim and vague: people feel no assurance about it. And the result is that everything has to be crowded into a few fleeting years. We are losing the note of eternity, and the calmness and the peace and the spaciousness which it brings. As Vaughan writes:

> I saw Eternity the other night,
> Like a great *Ring* of pure and endless light,
> All calm, as it was bright.

Secondly, we are losing the sense of sin. On all sides to-day sin is explained away. It is due to

unfavourable surroundings, says many a social reformer: we must blame the environment and not the man. It is due, says the psychologist, to our mental make-up. We cannot blame a man for it any more than for having a peculiar nose, or an inflamed appendix. It is due to the survival of the animal, says the evolutionist, and we cannot blame the individual for it. These are a few of the facts. Even from the pulpit any dealing with sin has largely gone.

Thirdly, we are losing the sense of God. Even when we rise to some of the higher ideals of to-day we still find God left out. It is Man—Man spelt with a capital letter—that is the centre. Man has been glorified and exalted. We are often told that the highest life is the life of social service, by which is meant the service of man. Far be it from us to belittle social service. We want far more of it than we have got, but in it God is often left out, or we are told bluntly that the service of man is the service of God. We put the second great commandment before the first.

The spirit of Corinth, the spirit of paganism, has revived in our age. But the Cross is still in the field. We can have no doubt whatever about the final victory. The Cross will conquer. But there are times when we must feel anxious about the future of England and Western Europe. Corinth went. Many of the things which were fatal to Corinth are present in the life of England. History is full of the judgments of God on decadent civilizations. Which side are we on? Paganism or the Cross? The issue is urgent.[1]

SIXTH SUNDAY AFTER TRINITY.

The Christian Ethic of Forgiveness.

'Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'—Mt 5[24].

When one finds it repeatedly stated that forgiveness can only follow upon repentance, and is practically immoral otherwise, then it is time the Church reminded itself of the most elementary meaning of the Cross of the Lord Jesus Christ. Such statements are the more dangerous because they state a half-truth, and one which fits in far too well with the vindictiveness that is all too constant a temptation to human nature.

We are easily caught by this half-truth because we so constantly make the blunder of associating forgiveness with the consequences of sin rather than with sin itself. Forgiveness tends to be restricted in our minds to the poverty-stricken significance of 'letting off,' 'releasing from consequences.' It becomes thereby an action indistinguishable from the weak indulgence of those who have no vivid sense of the wickedness of sin, or are too cowardly to assert their personal rights.

The grand corrective of this serious error is to get back to the teaching and person of Jesus, and into the presence of the God of Forgiveness. At least the forgiveness divine can have nothing weak or foolish about it, and God—as Jesus interprets Him to us—is essentially and supremely a God of Forgiveness. So much so, indeed, that you dare not worship Him whilst you deny forgiveness to a brother. 'Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'

'Forgiveness' *is a forth-giving of oneself in renewed feelings of friendliness and activity of friendly purpose.* It is an attempt to restore soul-union between the wronged and the wronger. This is why we must forgive, that we may enjoy feeling and knowing God's forgiveness. He *is* Love, and only by giving place to love in our hearts can we let Him into them. If, then, our communion with Him is to be constant, our forgiveness of others must be constant too: it cannot and dare not wait upon penitence in others.

The half-truthfulness of the plea that repentance must precede forgiveness arises from the fact that the spirit of divine love may be greatly thwarted in its beneficent purpose by the hardness of the unrepentant soul. A man may by his obduracy prevent your doing much for him, however forgiving your spirit may be; but behind your inability your spirit will not falter in its purpose of love and restoration; it will rather seek by greater and greater self-sacrifice to reach the hidden and reluctant soul upon whom its merciful love is fixed. This consideration brings us right to the heart of the matter. It brings us to the Cross. To the Cross of our Lord, which shows us God suffering the obduracy of sinful humanity, pleading by blood and anguish with the impenitent souls of men, asserting His forgiving love in face of the jeering contempt of the world, and proving it in uttermost self-sacrifice. And it brings us to our own Cross, if we are going to forgive as we have been forgiven. There is always a risk in forgiveness—a risk of being misunderstood, of being flouted and rejected.

Strikingly enough this fact of atonement, this painful effort to reach the obdurate soul, is all in the very word 'forgiveness,' as it comes to us in its

[1] J. A. Chapman, *The Supernatural Life*, 64.

Greek forms. Beneath them all is the idea of effort on behalf of the sinful, and in some of its stronger forms, used by our Lord and by Paul, it carries such meanings as 'doing a favour,' and 'making it up,' as in old days at school, and the schoolboy quarrels, and the 'making it up' by little services of goodwill. So, in the sterner clash of men with men, and nations with nations, Christian forgiveness stands for sacrificial effort, to convince men that they are loved with an everlasting love, a love which is indeed, to borrow Francis Thompson's phrase, a veritable 'hound of heaven.' Because Christian forgiveness means the assertion of an unvarying love to every sinful soul and an attempt to make that love felt at all costs, forgiveness in the Christian ethic precedes repentance.

There is a remarkable passage in David Livingstone's later *Journal*, written after he had suffered incredible hardships and after his faith had been severely tested by tragic disappointments. 'What is the atonement of Christ?' this noble soul asks. 'It is *Himself*. It is the inherent and everlasting mercy of God made apparent to human eyes and ears. The Everlasting Love was disclosed in our Lord's life and death. He showed that God forgives because He loves to forgive.'

The teaching and example of Jesus upon this matter is extremely illuminating and convincing. Christ's whole idea of God is of a father, who meets his prodigal son more than half-way with the offer of forgiveness. The very conception of the gospel, the meaning of the Incarnation, is this, that God seeks men ere ever they seek Him. 'The Son of man is come to seek and to save the lost.' And the perfection of the Father is always the pattern in Christ's view of the Christian's perfection. His attitude can never be merely righteous with the righteousness that is purely critical and unredemptive. Righteousness for Jesus could never be divorced from love. His teaching, however, is enormously strengthened and vindicated by His example. Let us take two examples.

It was incredibly mean and cowardly of Peter to deny his Master. Jesus read his weakness of character very shrewdly, yet did not harden His heart against him. *Jesus prayed for Peter.* And when the sin had been committed there was no bitterness in the attitude of Jesus, nothing but 'effort to redeem.' The 'look' that broke Peter's heart ere ever he 'wept bitterly' would never have done so had 'love and forgiveness' been absent from it. And after the Resurrection Christ's first thought is for His fallen disciple. 'Tell Peter,' He says. The effect of Christ's method becomes evident in that gem of conversation preserved for us by John, which took place between Peter and Jesus on the shore of the lake. 'Lovest thou me?' asks Jesus three times, tempting Peter to his old self-assertiveness. But Peter is changed. He is a penitent man, a new creature, made so by the Lord's divine forgiveness.

Above all, there is Christ's free forgiveness of those crucifying Him. This completes the argument from Christ's example. 'Father! forgive them, for they know not what they do.' It is quite impossible to restrict the scope of that appeal to the Roman soldiers, as some have tried to do. It is doubtful if they needed to be forgiven, inasmuch as they were but carrying out orders they were under obligation to fulfil. The sin of the situation lies with the priests and the crowd. It is for these, utterly impenitent at the moment, that Jesus pleads forgiveness, and implicitly gives to them His own. In doing so, He is true to the most fundamental meaning of His sacrifice. The Cross declares an Atonement, purposed and carried through, for every sinning soul before it is convicted of its sin or in the least repentant.

There must be some profound and good reason for the practice of Jesus. The answer surely is found in that last great word, 'For they know not what they do.' In all human sin there is an abundant element of unreason, a failing of the human mind, a misjudgment, a knowing-not. This is the only thing that makes it forgivable. It does not express the true man. The man has yet to 'come to himself,' as Jesus said of the prodigal, and when that happens he will grow ashamed of his temporary sinful self. This is no theory, it is fact, as any one can prove who will reflect upon his own sins. We know the feeling of 'wonder' that we should ever have been capable of this or that. Temporary mental aberration, the failure of the higher centres of the brain, is the explanation of many sinful actions. Tennyson's story of King Arthur and Guinevere is a notable commentary upon this truth, especially the words of the fallen queen:

It was my duty to have loved the highest:
It surely was my profit had I known:
It would have been my pleasure had I seen.
We needs must love the highest when we see it.

This explanation, of course, must not be pushed to extremes. It does not annul responsibility, for one should have better mental control, and one should 'walk in the light,' and not 'in the darkness.'

Forgiveness, by its natural appeal to the better

self, rouses and revives the better mind, predisposes the guilty soul to a rejudgment of the situation, robs it of all self-justification in its selfish action, in excuse for which it loves to plead the hardness and selfishness of the world, and so leads on to a 'change of mind.' The Psalmist knew this when he cried, 'There is forgiveness with thee, that thou mayest be feared.' In St. Paul's phrase, 'Coals of fire,' there is a terrible truth. Remorse and penitence are kindled by nothing so surely as by the amazing mercy of that God who is a consuming fire of love.

Seeing, then, that the mainspring of sin is selfishness as well as ignorance of the good, if it is to be overcome the good must live and shine in us. Hate must be fought with love, and cruelty with forgiveness. Not that all the consequences should or can be annulled. The consequences are not merely evil, again and again they are the soul's best source of illumination, proving its tragic error. Such illumination, however, is not enough by itself.

The sinful hearts of men are visited by recurring spring-tides of remorse and penitence; such tides ebb fruitlessly away when met only by the crabbed, mean, self-righteous spirit of the world; they flow to flood-tide when greeted by the full sunshine of a love divine in its freedom and prodigal in its passion and sacrifice. So let us pray George MacDonald's noble prayer:

Make my forgiveness downright, such as I
Should perish if I did not have from Thee.
I let the wrong go, withered up and dry,
Cursed with divine forgetfulness in me;
'Tis but self-pity, pleasant, mean, and sly,
Low whispering bids the paltry memory live,
What am I brother for but to forgive?[1]

[1] A. D. Belden, *Does God Really Care?* 58.

The Ministry of Heresy.

By the Reverend A. J. Westlake, B.A., B.D., Deal.

A recent instance of theological controversy in Scotland, issuing in the resignation of a minister who could no longer subscribe to the constitution of his Church, and the publicity given to it in the religious press, prompts one to reflect upon the interesting theme of the ministry of heresy to the Church of Christ. The interest is sharpened by the reading of an excellent monograph on Father Tyrrell, written by H. D. A. Major, to be found in a recent book entitled *Great Christians*, recalling the noble Catholic cleric, whose life ended in such sorrow to himself and to his friends, and in his expulsion from the Church of his choice. It is worth while to set down what the development of the Christian religion teaches concerning dogmatic conflicts that we may trace its bearing upon the pursuit of truth, and so learn to avoid that intellectual haziness and spiritual indifference which merely weaken the witness of the Church.

I. Modern Toleration.—A conspicuous feature of modern days is a heightened impatience with anything that suggests a heresy hunt. It is easy to-day to write on liberty, but this does not mean necessarily that we can pride ourselves on the honour due to an Hubmaier whose 'Heretics and their Burners' constituted one of the most thoroughgoing pleas for liberty of conscience that a troubled age, the sixteenth century, produced, or to a Milton whose classic *Areopagitica* is so renowned. 'Other men laboured, and ye are entered into their labours' (Jn 4^{38}).

Throughout the nineteenth century in Britain we can trace a growing tolerance in the public mind, and an increasing reluctance to resort to the extreme measure of excommunication. The Church of England, for example, with its studied comprehensiveness can boast the gradual victory over attempts during the last half of the century to drive the High Anglican from the Church, and can point to the impossibility now of enforcing such imprisonment for religious conviction as attended that conflict in Church and State. Mutual charity has enabled opposing parties to enjoy a more peaceful life in the fold of the one national Church and to regard themselves as the complement, one of the other. It is evident that the most zealous churchmen would not tolerate to-day the distressing scenes that threatened to divide the Church of England in that period of ecclesiastical turmoil. In Scotland this impatience would be no less felt as men remembered the exclusion of Robertson Smith for maintaining an attitude of mind which has become the norm of Biblical exegesis, and all discerning Christians would honour the eloquent