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change was made in the conditions of Subscription, but Dr. Clarke was left undisturbed in his living. There was no need to call for a General Council. *Nicaea locuta est : causa finita est.*

Christians who believe that 'God fulfils Himself in many ways' will not be indiscriminate in their condemnation of 'Arianism.' Men who were

called Arians did noble missionary work in early days, and Eusebius of Cæsarea and Samuel Clarke of St. James, Westminster, 'who confessed the Father and the Son,' though imperfect as theologians, may be numbered with the saints. Eusebius lives as a great Christian advocate, Samuel Clarke as a faithful parish priest.

In the Study.

Virginibus Puerisque.

An Address for Armistice Day.

BY THE REVEREND F. A. FARLEY, M.A., B.D.,
BLACKPOOL.

'With the jeopardy of their lives they brought it.'—
I Ch II¹⁹.

You will all remember how popular David became with the people when he slew the giant Goliath, whom all the warriors of Israel had feared. And you will also remember that, because of that popularity, and in spite of the fact that David's music had often cheered him in his depression and sullen tempers, King Saul became very jealous of David, and David had to seek refuge among the bare hills. There he lived with those who cared to share with him in the hardships of that exile—some of them were men in debt, others had committed some great wrong, and for these reasons they were glad to find some place where they could be safe from those who pursued them. Others were brave men, loyal to David, who looked for the time when he would be their king, and would drive the invading Philistines from their land. Whatever their characters had been before they joined David, and although they had to live as outlaws, and almost as brigands, yet David kept them under good discipline. They were never allowed to harm the weak, or to take what food they needed from the hard-working farmers of their own people. If they needed corn or a sheep they must raid the Philistines' camp, or seek their food from some wealthy man in return for their protection of his lands from the enemy.

For all that it was a wild life they led, and a hard one. The hills were bare even of grass. They could not move this way, because Saul's soldiers were waiting for them; and they could not move that way, because the Philistines were eager to

catch them. In the hot, rainless season there was no water near at hand, the cave where they hid and lived was very close, and often they were thirsty as well as hungry.

On one such day David stood at the mouth of the cave with parched lips, and as he looked out towards Bethlehem, the village in which he was born and which he loved so well, but which was now in the hands of the Philistines, a longing came to his lips, and he said, 'Oh, that one would bring me water from the well of Bethlehem!' But that was impossible. The enemy had that village, and what they would guard most securely was the well on which they depended for their water. But brave men often do the impossible. Three of his followers heard David express his wish, and when night came they stole out of their cave, passed the Philistines' sentries, went right into the village, filled a flask with water from the well, and then turned to go back. Again they had watchfully to pass the sentries, but this they did, and safely reached their stronghold again.

Then they brought to their great leader the drink he had longed for. Still his lips were parched. He looked at the water and saw its sparkle and freshness, but he saw something else as well. He saw his men taking their lives in their hands to quench his thirst, and though he longed to drink he felt that that water was too costly and too sacred for him to drink. So he poured it out as an offering to God, for, said he, 'With the jeopardy of their lives they brought it.'

You may think the three heroes were very disappointed when they saw the water poured out on to the ground, but then they, too, would think that that was a way to offer it to God, and they would know how much David valued their courage. And David felt that if he drank that water it would choke him.

'With the jeopardy of their lives they brought it.' We can, and must, say that to-day, about our lives and our freedom and our peace. It was all bought for us at a great cost and sacrifice. How shall we use it all? Shall we just enjoy it carelessly, without thought of those by whose sacrifice all was won. Or shall we also, seeing how sacred life and peace now are to us, 'pour them out unto the Lord'? That is all we can do. But we have learnt better ways of making offerings to God. What we must do is to live our lives unto God, preserve and use this costly peace to the glory of God. And the glory of God is always the good of men—of all men.

Our very lives, and this peace which we enjoy, are sacred unto the Lord. They were bought with a great price. We must use them as God wants them used. 'For with the jeopardy of their lives they brought it.'

The Miracle Tunnel.

BY THE REVEREND R. OSWALD DAVIES, LEICESTER.

'We are more than conquerors.'—Ro 8³⁷.

1. On July 18 of this year (1934) His Majesty the King visited the city of Liverpool. Before the royal dais there stood an immense fan-like arrangement, beautifully coloured. At a given moment, the King pressed a button; the fan opened, and disclosed the portal of the Mersey Tunnel. It was Liverpool's wonder tunnel. Tunnels we have known before; but they were made for steam-engines. They are dark, and generally full of smoke. This tunnel has been made for the motor-car. It is lit by 2500 lamps, and is, indeed, beautiful.

As you glide along this iron road, it is like moving down the aisle of some immense cathedral, only the aisle is $2\frac{1}{2}$ miles long! This tunnel links up the two great centres of Liverpool and Birkenhead. It goes beneath the river Mersey, over the waters of which pass the ships of the world. It is the largest under-water tunnel in the world. It is so large that 4150 cars can pass through it in one hour, four lines of cars being able to travel through it together at the rate of 20 miles an hour.

How thrilling it must be to drive in at Liverpool, travel along this illuminated highway for $2\frac{1}{2}$ miles, and emerge at Birkenhead. What a mighty task and what a mighty achievement was the building of this amazing tunnel! Those men of Liverpool and Birkenhead carefully made their calculations; they said, 'It can be done. It shall be done!' And on July 18 it *was* done. Thus are all great tasks performed. It is faith and courage which are the

secret of all great achievements. The conquerors in every realm of life have been men of great faith. William Wilberforce went on unflinchingly with his fight against slavery until he had won. Ronald Ross never gave up until he had tracked down the cause of malaria. Wilfred Grenfell faced the rigours of Labrador so as to bring hope and healing to the Eskimo people. Above all, our Lord Jesus 'set his face stedfastly towards Jerusalem' though it meant the Cross, because it was the only way to conquer men's hearts. Learn this lesson early in life. Don't be afraid of difficulties. Cultivate faith and courage; and thus get yourselves ready for life's great tasks.

2. Again, the Mersey Tunnel was not made without tremendous cost. In money, it has cost over £7,000,000. In time, it has cost over eight years. Here are some interesting facts about the material that was put into it. There were used 82,000 tons of cast-iron lining; 140 miles of lead caulking; 560,000 pounds of explosive; a million bolts; 270,000 tons of concrete; 600 miles of cabling; 2500 light fittings; and 94 alarm-boxes and telephones. That will give you some idea of its tremendous cost. Neither must we forget the men who daily risked their lives in the darkness to make this great achievement possible. As the King graciously said: 'May those who use it ever keep grateful thought of the many who struggled for long months against wind and darkness to bring it into being.'

Everything that is worth while is based on sacrifice. Your homes were built on it. Your parents are daily sacrificing themselves for you. And the Church to which we belong is built upon the great sacrifice of Jesus Christ. We, too, must learn to sacrifice. Start by giving up little things, and later you will be able to sacrifice big things.

3. Finally, the Mersey Tunnel was opened by the King. In the presence of a large concourse of people he declared it open. Not only that, he went through it himself, and became a forerunner of the many thousands who will use it for generations to come.

We think, too, of our King the Lord Jesus Christ as our forerunner in all things. Never shall we come to some dark place on life's road without knowing that our King has gone before us, and has somehow lighted the way for us.

And when He left this world He went through the tunnel of Death Himself. 'I go to prepare a place for you,' He said, 'that where I am ye shall be also.'

So to-day we face the tunnel of Death cheerfully

and buoyantly, because the King Himself has gone through it and lighted it with the unfailing light of another world. Through Him we, too, can be conquerors.

The Christian Year.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Healing.

'There was a certain nobleman, whose son was sick at Capernaum. . . . Jesus saith unto him, Go thy way; thy son liveth.'—Jn 4⁴⁶⁻⁵⁰.

'And a certain man was there, which had an infirmity thirty and eight years. . . . Jesus saith unto him, Rise, take up thy bed, and walk.'—Jn 5⁵⁻⁸.

St. Paul very seldom uses 'sins' in the plural; he is concerned with 'sin.' It is a gigantic evil, which he treats almost as a malignant person, a horrible tyrant who wants to lord it over us. 'Sins' are a series of separate acts or thoughts or feelings that are wrong. 'Sin' is a condition of disease, which shows itself partly, but not entirely, in definite 'sins.' All sin is ill-health, weakness, failure, lack of spiritual vitality, which we have contracted by our own fault. In so far as it is not due to our own fault, it is not sin. Sin and the new life that Christ brings are as opposite to one another as sickness and health.

This is symbolized in two signs that St. John gives us: a nobleman's son was sick at Capernaum; and an old man had lain helpless for thirty-eight years at the pool of Bethesda. And the Lord healed them both, that is, restored them to health. And health is what the new life is.

We can use these two persons, the boy and the old man, to draw three contrasts, which will cover a large part of mankind.

1. *The one was young and the other was old.* The boy was attacked with a sudden illness, probably something infectious caught from another child or young man. The old man had been paralysed for years. Sin, spiritual disease, in the young and in the old is to a large extent different. The young, in their beautiful, springing vitality, feel the pressure of all the instincts rising fresh and insurgent within them. Everything is new and untried, and they want to try everything. The strength of their instincts is as strong as heredity can make it, while the strength of their spiritual life has not yet had time to grow, as it has had in an older person. Their minds are plastic and susceptible to every influence alike. Their soul, like their body, catches infectious diseases much more easily. There are,

of course, exceptions; but, broadly speaking, the influences in which a child is placed will largely mould him for good or for bad; and the bad more easily than the good. One influence—for good or evil—we must take into account which applies especially to the young men and women of college or business age. It is difficult to describe it more exactly than to say that it is the general atmosphere of the age. Let Christ use the spirit of the time, the atmosphere of the age, that in it He may lead them to His service, and by His life heal what is diseased.

Again, the sins of the young are, humanly speaking, easier to heal than those of the old. Some of the instincts, which to the young are a hostile army, begin to lose their power in old age. But there is one that is often dominant and increasingly hostile—the instinct of self-assertion. The old have the experience of life, they have control of the money, they have the position of authority. They expect to be respected, and consulted and treated with deference. That is right and natural, but it has its dangers, from which the young are mostly free. As we grow older, the word 'I' is apt to grow a bigger letter on the page of our thoughts.

The old have more frequent, or more permanent, ailments and weaknesses of the body. Hence irritability, peevishness, crotchets, self-centredness. Why they are sometimes 'difficult' here receives an explanation but not an excuse. For many old people, too, life is not as interesting and exciting as it used to be. And when conversation begins to be duller and less amusing, it sometimes degenerates into gossip, finding fault with people, criticising them, running them down. Another thing is that, like the weakness of the man who had been paralysed for thirty-eight years, what sins they have are mostly long-engrained habits. And they nearly all arise from the habit of putting self first. Jealousy is one form of it. But there is no habit too old for Christ to heal. The new life that He brings can rush into them, and make, not their bodies, but their souls young again. He does it by increasing their love for Him and for men and women, their sympathy, their tenderness, their self-forgetfulness. If it is not I that live, but Christ liveth in me—Christ who never grows old—then my spirit can remain eternally young.

2. A contrast between the two patients is seen in the fact that *one of them was rich*, the nobleman's son, *the other was poor*. Rich and poor can symbolize the difference of opportunities that people have in the spiritual life. The chief thing that we must remember is the richness of our own opportunities.

We need not dwell long on the contrast between rich and poor ; but it is worth while to kneel down, and think what we might have been with the riches that God has given us, and ask Him to show us how we can use them better.

3. And then the third contrast. *The man at the pool could speak to Christ Himself ; the nobleman's son did not see Him at all.* Part of the richness of our opportunity is that we have learnt to pray for ourselves. We can get the relief of telling our Heavenly Father what is the matter with us ; we can tell Him of our selfishness, our waste of opportunities, our insincerities.

See how the poor old man was healed. The principle was the same as in the cure of Naaman's leprosy. The prophet did not strike his hand over the place and recover the leper by magic ; he told him to do something. What Christ said, in effect, was : It is not for Me to cure you in spite of yourself. Rise, take up your bed, and walk. It was the power of God, accepted and used by the man, that cured him ; and it was his trust in Jesus that made him accept and use the power.

That is where we fail. We are offered the whole power of God, and we often fail to accept it, and lie on in our miserable paralysis. 'I can do all things through Christ that putteth power into me.' That is much nearer the meaning of St. Paul's Greek words than the Authorized Version. This engrained habit of self-centredness, which we may have been making more and more engrained with the passing of the years—we *can* be free from it, we *can* rise up and walk and lose our paralysis, because the Divine power is given us.

And in contrast with the man who could pray for himself, there was the boy at a distance from our Lord, needing to be prayed for. Part of our release from self-centredness is to pray for those who cannot pray for themselves ; for those whose surroundings make it virtually impossible to know anything about prayer or about a God to pray to ; for those who, if they have ever prayed, have long given it up ; for the heathen who have never heard of the love of Him who came to heal them. And what is to prevent us from praying for those who have gone, with no love for God, as far as we can see, and no repentance, that, if possible, they may have further rich opportunities of repentance and love ? The nobleman's son, who needed to be prayed for, can symbolize them all. Who can measure the wealth of our opportunities of bringing the new life offered by Christ to bear upon the souls of men ?¹

¹ A. H. McNeile, *Alive unto God*, 24.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Until Seventy Times Seven.

'Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.'—Mt 18²².

Christ could not endure either the love of money or the spirit of revenge. Christian opinion to-day is disposed to treat them less seriously. The modern Church, for example, does not condemn a man who is plainly too fond of riches as it condemns a man who is plainly too fond of drink. Few Christians, again, would recoil from bearing malice as they would recoil from telling lies.

In one sense, of course, the ancient *lex talionis*—an eye for an eye, a tooth for a tooth—is instinctive in human nature. When any one harms us or wrongs us, our first impulse is to pay him back in his own coin. Yet when we watch the effects of such a spirit, we recognize the miserable folly of harbouring this sense of personal grievance. Nothing warps and sours the heart like self-pity, when we feel ourselves badly used. It has been said quite truly, if somewhat bluntly, that God Almighty has no use for a man with a grievance. Moreover, when once we allow our resentment room to fester in the soul, it will find utterance and be inflamed and aggravated by expression.

The sweetness of revenge entered into some heathen ideals of paradise. The Norseman imagined Valhalla as a banqueting hall, where warriors drank mead out of the skulls of their conquered foes. We turn away shuddering from that savage picture, when we remember another place which was called Golgotha—the place of a skull—and listen to the voice of the Crucified : 'I say unto you, love your enemies, bless them that curse you, pray for them that despitefully use you.' If such words have any meaning, then, so long as we permit ourselves to cherish bitter and revengeful feelings against any human being, we are living in a state of wilful sin. Christ bids us every night to pray the prayer of the little child : 'Forgive me my trespasses, as I forgive them that trespass against me.' And He requires us to go on forgiving our brothers, though they sin against us until seventy times seven.

Our Lord's precept about inexhaustible forgiveness was spoken in an ancient Syrian village. We can hardly imagine how amazing and impossible His words must have sounded, when He first bade men love their very enemies. It may be urged, indeed, that the doctrine of forbearance was peculiarly needed by men like the Zealots of Galilee, with hot Eastern blood in their veins. Yet was

their temperament more prone to evil than the dark, sullen anger which belongs to Northern nations? To-day the struggle for existence still kindles fierce enmity among those who are competing in every trade and industry. Surely the most supernatural work which our Lord ever undertook was to teach us how to feel affection for our rivals, to bless our persecutors, to pray for our foes.

Now before we can grasp the scope of this great commandment, we must realize, first of all, that Christ does not bid us be on good terms with the enemies of the human race. When, for instance, we come across people who make a trade out of their neighbours' vices, people who torment dumb creatures or little children, people who defraud the poor, we understand how unselfish anger can become a most urgent and awful duty. The one person whom Christ insists that we must forgive is the person who has trespassed against us personally—the man who cheats us in business, or slanders our character, or insults our dignity, or abuses our confidence, or is thankless for our kindness. And this personal offence is precisely the hard thing to pardon: because the essence of the injury is that it hurts our pride.

Perhaps the sin which destroys more souls than any other is the sin of wounded pride. George MacDonald reminds us that our Lord has spoken of two sins which cannot be forgiven, because they involve a spiritual condition in us which will allow no forgiveness to enter, and so they shut out God's mercy. And one of these sins is enmity against our neighbour. 'If God said, "I forgive you," to a man who hated his brother, and if (as is impossible) that voice of forgiveness should reach the man, how would he interpret it? Would it not mean to him, "You may go on hating"?'

Just because it is pride which ultimately hinders us from forgiving the brother who wrongs us, Christ has bound up such forgiveness on our part with our own pardon by God. When we come to confess our sins against the Father of spirits, pride breaks down and crumbles away. In the All-Holy Presence, we must bring ourselves face to face with every one who is indebted to us. We must see them in the light in which the Father Himself sees them and us together. We must judge them, as we humbly pray Him to judge us. We must love them, because we know that He loves us all alike. 'Forgive us,' we whisper, 'as we also forgive.' It is not that we hold up our mercifulness as a standard for the Divine mercy: it is that we bind ourselves, because God is forgiving our many debts, to offer this sacrifice

of peace and thanksgiving in that we also forgive our debtors.

Our Lord's unfathomable words about ceaseless, tireless mercy, about absolute forgiveness, about the duty not of tolerating but of actually loving our enemies, point to a miraculous virtue that resides in compassion which is like Christ's own compassion—which never gives up, and never grows weary, and so has Divine power to subdue the unthankful and the evil at last. Christ will have us know that there is a latent spiritual energy in pure, persistent affection, such as we have no courage to believe in yet. For it is true, as a modern teacher declares, that faith and hope and charity only become saving virtues when they are exercised *in extremis*, or, rather, *in excelsis*. Faith is not dull acquiescence: it means believing the incredible, trusting utterly in goodness when every one and everything conspire to impeach it and deny it. Hope is not vague cheerfulness: it means expecting the impossible, holding out confident to the very last in the face of despair. And charity is not genial good nature: it means pardoning the unpardonable, loving the unlovely—loving them in spite of ingratitude even unto the end. And this charity never faileth: it shares the victories and conquests of Almighty Love.¹

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Spirit of Christianity.

'God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.'—2 Ti 1⁷.

The question which is settled for us by these words of Scripture is a very important one, and a very practical one. With every function which a human being is called upon to fulfil in this world, whether that function be assigned to him by the direct act of Divine Providence or assumed by him through the exercise of his own free-will, we are accustomed to associate the idea of what we call a certain 'spirit.' We enter into the 'spirit' of any enterprise, as the saying is, when, having formed a good idea of the object in view, we endeavour to realize it to the best of our abilities, and as the circumstances require. Sympathy with the purpose of an undertaking, and enthusiasm for its promotion, are demanded from those who would embrace it in the right 'spirit.'

Now the Christian life is a vocation. It has a character all its own, which distinguishes it from other ways of living. It consists of certain wonderful

T. H. Darlow, *Holy Ground*, 163.

privileges, and involves certain definite obligations. Hence there pertains to it a 'spirit,' in relation to which, as to a standard, every Christian life, as it is lived, takes rank in the scale of worthiness. The degree in which we are faithful to the perfect idea of what we should be determines the quality of our Christianity. And what the Apostle does in this sentence of his letter to Timothy is to describe the 'spirit' of our Christian calling. He is thinking, no doubt, primarily of the office of the ministry. But what he says has a more general application as well. The character or temper in keeping with our profession as Christian men and women is not the spirit of 'fear,' but of 'power, and love, and a sound mind.' That spirit, which manifests itself in these three ways, he bids us 'stir up,' or 'fan into a flame.'

The Christian life, as we are all very well aware, has two sides—an inner and an outward. Viewed on its inner side, it consists of a conscious, personal relationship to God through Jesus Christ. 'Ye received the spirit of adoption,' the Apostle writes, 'whereby we cry, "Abba, Father."' The footing on which we now stand towards God, that is to say, the true conception of our relationship to Him, is that of children to a Father. But, in this letter to Timothy, Paul has in view the Christian life not on its inward but on its outward side. He is surveying the Christian as he stands face to face with the world and human society.

At the same time, we should be careful to observe that it is not with the general subject of the qualities which ought to be manifested in a Christian's outward life that the Apostle is here concerned. In other words, he does not set himself to give an exhaustive account of the Christian graces and virtues. He simply describes the true 'spirit' of the Christian life in contrast with a particular false 'spirit'—the spirit of 'fearfulness.' His description is therefore limited by the temper which he wishes to repudiate. In contrast with, say, the 'spirit' of selfishness or joylessness, he would have named other qualities than those of 'power, and love, and soundness of mind.' Why he selects 'fearfulness' is easily explained. Timothy, 'his dearly beloved son,' as he calls him, was evidently prone to 'fearfulness.' In proof of this statement we have not only the language of the present letter to go on, but the interesting fact also that when there were troublesome matters to be settled in the Church at Corinth, Paul did not dispatch Timothy to deal with them, but sent Titus as the stronger man. There was no question about Timothy's faith. But there was a timidity, a strain of 'fearful-

ness' in his character, which was quite out of keeping with the true Christian temper.

We are all sensible that there is much in our conduct that is inconsistent with our vocation as Christian men and women. And one of the most fertile sources of specific and conspicuous acts of disloyalty is just our susceptibility to 'fearfulness.' 'Fear and Gain,' says William Penn, 'are great perverters of mankind.' We are afraid to put our foot down: we hide our colours as if they were rags to be ashamed of. Cowardice constrains us to wink at things said and done in our presence. Our silence is taken for approval, and we become compromised before we know what has happened.

The 'spirit' of Christianity is a 'spirit of power.' However strong and however seductive the influences may be to which we are exposed, we have resources in God able to overcome them. It is sometimes said that the greatest need of the age is for men and women with some distinction of personality about them. There are plenty of people whose intentions are good, and whose lives are gangrened with no flagrant faults. But the impression conveyed by too many is that their principles are perpetually in a fluid condition. They are not to be counted on; their characters run to flabbiness. And yet a bracing and clear-cut individuality ought to be inseparable from the profession of Christianity.

As opposed, then, to 'moral timidity,' the 'spirit' appropriate to the Christian life is the 'spirit of power.' But the Apostle has something to say about the nature of this power. When we speak of a person as powerful, if we are not alluding to the fact that he is well-built and physically strong, we generally mean that he is capable of imposing his will on others. A powerful man, in that sense, is not necessarily a good man. The power which ought to inspire the character and conduct of a Christian is a power springing out of love, and seeking the ends of love.

Another type of person who has an air of strength about him is the man who has evidently succeeded, after a long course of practice, in reducing his appetites to a state of entire subjection. Assured of his immunity from the ordinary temptations that assail human beings, he feels justified in regarding his weaker brethren with disdain. But, impressive though that self-complacent and contemptuous attitude sometimes is, the consciousness of superiority on which it is based, and the assumption of a self-righteousness by which it is characterized, are utterly unlike the inward source and governing principle of the power exerted by the Christian. For in his case it is the love of God and of righteous-

ness that invests him with strength; and it is a passionate desire for the true well-being of his fellows that urges him to brave misunderstanding in seeking their good.

Lest there should be any danger of this spirit of consideration for others becoming a vapid emotion, the Apostle condenses it, as it were, into a more indissoluble form. The term in the original, 'a sound mind,' really means 'correction,' or 'discipline.' The idea is the same as that which is implied in the words which our Lord addressed to His disciples, 'Ye are the salt of the earth.' In the name of love Christian men and women are to take up arms against unrighteousness. Love is not to seal their lips, but to open them. As sores react painfully to the cleansing and curative virtues of salt, so the influence of Christian men and women ought to be asserted lovingly but still potently. It is possible to concede, and to concede in the interests of good comradeship, till the very distinctions, in vindication of which Christ died, have been betrayed. The pass may be sold by a false geniality and a spurious charity of temper. Let us have courage to affirm that if certain views of life are accepted as authoritative, then the gospel of Jesus Christ is sheer and intolerable twaddle. There are serious questions of intellectual and ethical significance from which we have no right to run away. They have to be investigated with patience, and answered with arguments. But on such great matters as goodness and God and human destiny, do we acknowledge the authority of clever conversationalists and brilliant writers, or the authority of Jesus Christ, the Son of God? ¹

Whoso hath felt the Spirit of the Highest

Cannot confound nor doubt Him nor deny:
Yea with one voice, oh world, tho' thou deniest,
Stand thou on that side, for on this am I.

AN ARMISTICE DAY SERMON.

The Way of Reconciliation.

BY THE REVEREND THOMAS YATES, D.D., LONDON.

'And Laban said to Jacob, Look at this cairn, look at the pillar I have set up between myself and you. This cairn be witness, this pillar be witness, that I will not pass it to attack you, and you shall not pass this cairn and pillar to attack me. The God of Abraham and the God of Nahor judge between us!'—Gn 31⁶¹ (Moffatt).

So concluded a peace conference after an early armistice day. Here is a Scripture story which

¹ A. B. Macaulay, *The Word of the Cross*, 268.

will bear translation into wider terms. It is a squalid story of the antagonisms of two men with their families, sustained for long years, sometimes under a semblance of friendliness, but with the poison always working. They lived together for twenty years with difficulty, and then they broke with each other in vicious quarrel. Long afterwards they came together again, and it was a painful climb over the ugly débris which their animosities had heaped up. They swore amendment, and an end of strife between them. But it took all the determination they had, and every bit of religion in them to make, and still more to keep, that peace compact.

Their antipathies were deeply rooted. Something in blood and temperament set them across each other. At the best of times a vague dislike and suspicion simmered in them. There is no way to peace under such incompatibilities, unless they can together find something bigger than themselves and their own interests which they are mutually willing to put in control.

This was what Jacob and Laban ultimately did. They had drifted into secret deceptions. They went on in attempts to overreach each other. Their relationships were poisoned by insincerities. So life went on, one collision following another, until they both met God, and they knew that the great thing had happened which must now rule them both.

1. Across this story out of old time is written large what men's private strifes come to. These two men suffered from each other, and the wrong spread and involved others. Laban was tricked by Jacob. Jacob was caught by the duplicities of Laban. Neither played the game, or it was the wrong game. And a wrong thing never stops at being a personal and private wrong. You can tell where evil begins, but you can never tell where it will end. It is a surprising traveller. It spreads out over life. So it was with the jealousies and crookednesses of Jacob and Laban. Neither was open and straight. There are chapters which tell of mean bickering about wages, contracts, cattle, profit and loss, and these two went at all this until neither could sleep at night for wondering what the other was up to. There is only one end to this. They broke in bitterness, and parted. Jacob went off by the light of the moon, and took with him what he should have left behind. There was snarling over petty purloining, and the women were mixed up in it. The two families and their followers were involved, and the bad business became worse, until Laban went out in anger

looking for Jacob, and it looked like fighting. It is a poor story.

But see what a spreading thing a wrong and insincere relationship is, and how one crooked thing leads to the next, and how in the issue there is going to be conflict and violence. This is a plain and simple thing, and when we are deeply concerned, as we ought to be, about war and peace among the nations, let none of us overlook the nearer matter of being and keeping peace with our neighbours and our own folk. This that I am saying about the spreading power of strife is lit up by the long human experience. What a great reading we have had in the history and conditions which led up to the Great War! An incessant stream of books has poured out, and they have been read widely because all thoughtful people want to know how that cataclysm befell the world. The more we read, the less we felt we knew. Yet some things are clear. It was a world of endless intrigue into which the War crashed, of diplomatic moves countered by other moves, of long-distance scheming, of feints covering a push elsewhere, of balancing alliances and secret bargainings, and all of it in a twilight region in which nothing actually was what it seemed to be. Another thing too is clear, and it is how few people can involve a whole world in disaster. And what people! Then when the slide began no one could stop it. Almost every one who had had to do with it would like to have stopped it. But the hideous crash was on them and us all, and it was to break the heart of millions of people.

For mankind is one in spirit
 And an instinct bears along
 Round the earth's electric circle,
 The swift flash of right and wrong.
 Whether conscious or unconscious,
 Yet humanity's vast frame.
 In its ocean-sundered fibres,
 Feels the gush of joy or shame.
 In the gain or loss of one race
 All the rest have equal blame.

That is what the rivalries and wrongs of nations come to. It has always been so. These Genesis stories write it again and again. There is a quarrel between two brothers, and the blood of Abel is on the ground in some quiet corner of the earth. The very next chapter is the story of the Deluge. Out of the confused history of the beginnings of the Great War, millions of people in many lands have begun, and will continue, to ask some questions. Can we afford to let the whole region of inter-

national relations be left to the play of non-moral and non-Christian principles? Can we afford to let them continue to be conducted on a basis of accepted insincerity, handled by a few in the half-light, and only seen in their tragic meaning and issues when the flame of war lights them up, and it is too late? As never before in history mankind is asking these questions, and they will have to be answered.

2. We left those two men going after each other in the dark. We have seen an international situation exactly like that, and for the same reason that human relationships between nations were poisoned by false values and gross insincerities. These two men met, and there were expostulations on both sides. Neither had much to say for himself in defence. They were tired of a false way of life. Reaction was heavily upon them both. They wanted to end their contrariness, and get on to another way of living together in the same world. But this is never easy to achieve. How could men, who had found each other out so often, make a fresh and durable bond of confidence? There was no real candour. They kept blaming each other. Each of them thinks that the other has mental reservations. So hard it is for men who have been at strife to get a new basis for life. Yet there is nothing else that will do.

The international situation is like this to-day. It is the inevitable outcome of relationships honey-combed by false values. It is idle and dangerous to obscure the fact of a world situation as precarious as history has seen. The political situation is in certain respects worse than before the War. The new frontiers no more satisfy the peoples most affected than did pre-War frontiers, and are the breeding-places of unrest. Dictatorship rules in many States; the countries of Europe are under diverse and antagonistic political systems; ideas of liberty are under a cloud. Economic nationalism, of an uncompromising kind, is the rule everywhere, definitely lowering the level of life, and immensely increasing international tension. Upon the rock of 'No Concession' the Disarmament Conference is battered to impotence.

One achievement alone stands: the League of Nations. It is a frail barrier between a world at peace and international anarchy, a world where there is not a civilized country in which preparation for war is not going forward. That the League exists is a fact which definitely distinguishes the post-War from the pre-War world. It is not a strong League, because the States which comprise it do not themselves strongly support it, though

they speak of it with fair words, and speak many words within it. Yet it stands, and I do not believe it will sink into futility. It represents the greatest venture of faith in the future which collective nations have ever made. The only hope is that civilized mankind will hold fast to the only grain of wisdom that emerged from the ending of the War—the wise resolution to make effective, in the teeth of all antagonisms, the League of Nations. The nations are like Laban and Jacob. They have realized that they cannot go on in the old ways which made catastrophe inevitable. In the League of Nations they registered their recognition that only an act of trust could keep them from disaster. Now they know that peace is not to be made by a gesture, or secured by an institution. It can come only by a spirit.

I return to these men of the old story, and to what they did. They called on God to guard. They built a cairn and set a pillar on the hillside, and they called it Mizpah. We use this old name, but we have softened and sentimentalized it. We use it to express the wish that God will guard us and our friends while we are apart. 'The Lord watch between thee and me.' It is a kindly prayer. But for Jacob and Laban it had a sterner meaning. It was a declaration of the end of strife. It was an open mutual committal in the name of God that they would seek each other's hurt no more. But in the very act of pledging themselves to seek no more to hurt each other, they doubted their own ability to keep the pledge of themselves. 'God watch us,' they said, for we shall need Him and His guarding every day and for ever, as we need Him now.

Somehow we have to get operative religion into this peace-seeking. There are efforts for it which seem to think of everything except God. Nations are protesting that they want peace, and it is true that they want it. Then why, in God's name, are they not getting it, but preparing for war? There is only one answer. They want peace without the only conditions of peace. Our Lord said the one word about this. 'Seek ye first the rule of God and His right way of it, and all these things shall be added unto you.' Peace is a bonus which can come only upon certain conditions. Is there any way at all but through some decent beginning of obedience to the will of God? The will of God is righteousness—'God's right way of it.' The

debate about war is really closed. It cannot be God's right way. It reverses all the natural and moral relations of men. It settles nothing about right and wrong. As a method of settling international disputes it is incompatible with the teaching and spirit of Christ. But there is no ending of it save in 'God's right way.' 'There is no peace, saith my God, to the wicked.'

We are beginning to see that peace is something more than the absence of war. It is not a negative proposition. Its vision is not of the nations of mankind 'sitting about and making daisy chains,' as Mr. H. G. Wells has said. It is a positive proposal. It is a constructive venture. It is a venture which will take man far, and demand from him a courage more persistent and unwavering, and of a far finer kind, than war has ever evoked. That peace is one with the heart of a living faith in a living God. 'Seek God's right way of it, and these things shall be added.' A passionate realization of God in the life of the world establishes the true values. I reiterate the word of Jesus, 'All these things shall be added to you'—reconciliation of races, disarmament of nations, constructive peace—'shall be added to you.' It is the one possible sequence.

'The new order of peace and brotherhood will be born,' writes Lord Snowden at the end of his Autobiography, 'in the hearts of men, and until that birth, Treaties, Covenants, and Pacts will not save the world from war.'

This day we are joining with many nations in remembrance of those who gave their lives in the Great War. Most of us have long thoughts, and private sorrows are made fresh to-day. I do not wish to intrude upon these in public speech. The public thing was said long before Christ was born. 'The whole earth is the tomb of heroic men, and their story is not graven only upon stone over their clay, but abides without visible symbol woven into the stuff of other men's lives.' Thus we to-day salute our own dead, and as we remember them let no man think too highly of himself, or too meanly of mankind. In their remembrance let us commit ourselves to the eager, determined pursuit of peace, adjusting our lives and affairs to the mind and will of the God of peace. For God's will for man is peace, and in His name and under His guard, we must be servants of the new world in which righteousness shall dwell and reign.