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In the Study.

New Sermon Literature.

The Heart of a Child.

THE Rev. J. Warschauer, M.A., D.Phil., has preached a course of sermons on the Book of Proverbs, and published it under the name of *The Way of Understanding* (James Clarke & Co.; 3s. 6d. net). The title of one of the sermons is 'The Heart of a Child,' and that is also the text. The words are taken from Pr 22¹⁵.

Dr. Warschauer begins by pointing out how small a difference the lapse of twenty-five centuries or so has made in the essentials of human nature. 'The same motives sway us, the same frailties beset us, the same trials vex us, as beset and swayed these Orientals of a bygone age; and the line which tells us that

East is East, and West is West, and never the
twain shall meet,

is seen to be little more than a high-sounding superficiality after all.'

But in one respect there is a diametrical difference between the outlook of these ancient sages and our own, that is in the treatment of children. The Book of Proverbs breathes a fervent belief in the wholesomeness of drastic measures with children. 'Children are naturally stupid and perverse, and the nonsense has to be knocked out of them—for their own good, no doubt, but also for the peace and comfort of much-tried grown-ups who have something better to do than to be bothered with unruly youngsters.'

And Dr. Warschauer has no difficulty in finding texts to prove it. Our attitude to children is quite different. Where has the change come from? It has come from Christ, says Dr. Warschauer. So that it is really a difference between the Old Testament and the New. When Christ said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God'—we are at one bound removed to a different climate, and almost to a different world, certainly a different world for children.

It is a difference between the Old Testament and the New Testament. And the extraordinary thing is that almost up to our own day the method of the Old Testament has been preferred to the

method of the New. 'How much the people of a bygone day deprived themselves of by maintaining the ceremonial usage which made a son address his father in his letters as "Honoured Sir," and close with presenting his "dutiful respects"! Mr. William Canton, one of the most delightful interpreters of childhood, relates how, when he had told his little girl of these stiff formalities, she asked him, "Didn't they say 'Daddy' sometimes? Didn't they say it on Sunday, for a treat?" Alas, Sunday was apt to be less of a treat day than any other in the week for the mites of those stern and gloomy days!'

1. Dr. Warschauer's subject is 'The Heart of a Child,' and his first point is that the heart of a child has to be won. Now it can be won only if it is studied and understood. 'And the first thing to understand is that the child is a separate individuality, a new creation of God, with rights to be respected, with a soul to be developed, a self that craves expression, and which it is a stupid cruelty to force into suppression. And then let us remember that a child is all imagination, all vitality, and to suppress childish mirth, childish high spirits, in the interests of "strictness," stunts, and may kill, something that is exceeding precious; as often as not, such strictness is merely another name for grown-up dulness and impatience. Do you know these lines?

In the house of "too much trouble"

Lived a lonely little boy;

He was eager for a playmate,

He was hungry for a toy.

But 'twas always "too much trouble,"

"Too much dirt," and "too much noise,"

For the house of "too much trouble"

Wasn't meant for little boys.

And sometimes the little fellow

Left a book upon the floor,

Or forgot and laughed too loudly,

Or he failed to close the door.

In the house of "too much trouble"

Things must be precise and trim—

In the house of "too much trouble"

There was little room for him.

He must never scatter playthings,

He must never romp and play;

Every room must be in order,

And kept quiet all the day.

He had never had companions,
 He had never owned a pet—
 In the house of "too much trouble"
 It is trim, and quiet yet.

Every room is set in order,
 Every book is in its place,
 And the lonely little fellow
 Wears a smile upon his face.
 In the house of "too much trouble"
 He is silent and at rest—
 In the house of "too much trouble,"
 With a lily on his breast.'

2. So the first thing is Sympathy. The second is that sympathy must not be confounded with Sentimentality. 'Children are not meant to be agreeable, pretty toys, or charming live dolls for their elders; and many a future character has been spoilt in the bud by treatment which regarded the child as something purely ornamental, by a bringing-up without seriousness of purpose, a period of youth in which there was no instilling of a sense of responsibility, of duty, of self-respect—ideas which the normal child is perfectly capable of understanding and responding to. That true sympathy which inspired our Saviour's estimate of young lives—an estimate which must have amazed His hearers—is always ultimately based upon respect, upon reverence for the wonder of personality which we can never fathom.'

'There is, of course, room and necessity for correction, reproof, discipline, for it is no good to delude ourselves by seeing boys and girls through rose-coloured clouds of sentimentalism; but the only correction which avails is that which is inwardly approved by the small delinquents' own sense of justice—a sense which is apt to be remarkably strong and keen. We have smiled together ere now over the Rugby boy's outspoken comment on Dr. Temple, the Head Master: "Temple's a beast, but he's a just beast." That was evidently one of the secrets of his remarkable influence—the conviction he inspired in the many hundreds of lads who passed through his hands, that even in punishing them for their pranks and misdemeanours he was determined to act fairly, and could be trusted not to pass the bounds of what the transgressor himself would, in his heart, acknowledge to be justice.'

3. The third thing, says Dr. Warschauer, is to be firmly convinced that the soil is good, almost invariably good. He returns to Jesus. 'It is

surely what Jesus indicated in the most striking manner when He pointed to a casual knot of village boys and girls—not "angelic" or æsthetic youngsters in the least—with the authoritative declaration, "Of such is the kingdom of God." I do not forget the fact of heredity, the inborn proclivities that may be waiting, unsuspected, to assert themselves in the years of growth; nevertheless, generally speaking, the possibilities of good in a child outweigh the possibilities of evil immeasurably, asking only to be recognised and utilised.'

4. 'More than this, the heart of the normal child naturally responds to every fine sentiment; it has a spontaneous appreciation of generosity, compassionateness, bravery, unselfishness; there is no difficulty in appealing to its admiration for what is really admirable, or in engaging its sympathies with any fine and chivalrous action. There lies the real hope and promise in all character training; the educator has not to start with the task of expelling a mass of evil that is native to the childish spirit, as the writers of Proverbs would have us believe, but to take for granted the child's receptiveness for whatever is good and healthy. To people the youthful mind with stories of the heroic, of loyal devotion, of high attempts and courageous enterprises, is never difficult and always worth while, and the value of *this* kind of education is happily becoming ever more fully recognised.'

5. 'But if the heart of a child possesses an intense capacity for happiness, it possesses a corresponding one for its opposite; if it is only too willing to unfold and respond to love, it is bitterly hurt by the want of it, keenly sensitive to unkindness. No greater mistake than to imagine that the sorrows of little ones are therefore little in themselves; or that because their occasions are trifling from our point of view, they are felt by them as trifles; on the contrary, this lost ball or that damaged engine are big things, filling the horizon and mattering immensely. I know of a child of four who was told by his mother how in hurrying along the street she had accidentally trodden upon and spoilt some little urchin's penny toy, and the piteous wail he set up; I remember to this day the impression made upon the child who heard the story, how all on a sudden the joy seemed to have gone out of things, how he went to bed with a heavy heart, and how for a

long time afterwards the memory of that trivial tragedy, to which he never dared allude, sufficed to give him a keen twinge of pain.'

6. Last of all, and in a single paragraph, which shall be quoted in full, Dr. Warschauer touches on the child's religion. 'What,' he asks, 'shall we say of the share of religion in the heart of a child? If we are wise, I think, we shall say little, and that little cautiously. So much is quite sure, that young hearts are naturally religious, accessible, as to all good influences, to this, the highest of all; so much also is sure, that it is futile, and worse, to introduce those tender, unformed minds to the aridities and subtleties of speculative doctrine. They have no difficulty in responding to the simple teaching of God as their Father, of Jesus as their loving Friend; no need to trouble them with a scholastic, dogmatic theology, which can only serve to cloud the vision of childhood. "What are you doing?" a mother asked her little boy of three, as he stood gazing out of the window one night; unhesitatingly the cry came back—"I am smiling at God; I can't see Him, but He can see me." "Smiling at God"—ah, if we could smile at Him, like children, trustfully and confidingly, would He not smile at us? "Out of the mouth of babes He perfecteth praise."'

Child Conversion.

It sometimes takes two sermons to exhaust a subject. The Rev. D. M. M'Intyre begins just where Dr. Warschauer leaves off. Mr. M'Intyre has published a volume of addresses under the title of *Spirit and Power* (James Clarke & Co.; 2s. 6d. net). They seem to have been spoken partly to the pulpit and partly to the pew. And as there is no attempt to disentangle the audience the effect is sometimes startling, and the more effective it is the more it startles. One of the addresses is on 'Child Conversion.'

The note is struck at once. It is the *religion* of a child that Mr. M'Intyre is interested in. He recalls a story which 'Dr. John Duncan used to tell of an aged professor in Prague, who, as he passed up and down the streets, was accustomed to lay his hand on the head of any child whom he should meet, reverently uttering that Name which is above every other name. He could not look on a young face without yearning to impart some spiritual gift.'

But to whom is Mr. M'Intyre speaking? Probably to preachers. For, after referring to the natural affinity between Christ and a little child, he tells us what Dr. Pope, the celebrated Wesleyan theologian, used to say to his students in Didsbury, 'When you go out into your circuits, never lose an opportunity of getting down among the children, and letting Jesus Christ look at you through their eyes.'

By saying that children are near to Christ, Mr. M'Intyre does not mean that they do not need to enter into 'a saving relation to Him.' He believes firmly that they do. In proof he quotes 'two statements of Christ which are in apparent contrast, but are really complementary truths: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," and "It is not the will of your Father which is in heaven that one of these little ones should perish." Between these sentences the parable of the Seeking Shepherd and the lost sheep, with its direct application to child-life, intervenes.'

Accordingly, Mr. M'Intyre proceeds to ask, 'How soon may a child, consciously and deliberately, give in his adhesion to Christ? Surely, as soon as he is able to understand the nature of Divine love. And that may be at a very early age. On one occasion Jesus "called a little child unto him." The boy was so little, that, as one of the evangelists indicates, he climbed up into Christ's embrace, resting with infinite contentment in the kind arms of the Lord. And this little lad, one of a number just such as he, Christ claimed as a disciple, "One of these little ones that believe on me."'

He then gives this example: 'Jonathan Edwards, the grave divine of New England, has written a characteristically careful account of the revival of religion in Massachusetts and Connecticut, but in all that remarkable history nothing, perhaps, interested him more than the story of the conversion of little Phœbe Bartlet, aged four. As we know, this child lived to be an old woman of more than eighty years, and maintained her Christian hope undimmed.'

It sometimes happens that after an early conversion there is a sorrowful declension from child-piety. Richard Baxter's father used to say, with tears in his eyes, that his son was consecrated even from the cradle, but in youth Richard fell into evil practices, and had, as it were, to be reconverted. 'I

imagine that this thing often happens. But perhaps it never need happen. The reason of its occurrence lies, as it seems to me, along two lines. In the first place, there is the constant bias, strong even in a renewed nature, which carries the mind away from God. The most experienced Christian requires to keep his heart with all diligence, and the pliable mind of youth, with its swift acceptance of impressions from without and its frank expression of moods, is in still greater peril. But what is more germane to our subject is this: as the boy or girl advances in knowledge and ripens in experience, the horizon widens, new thoughts stream in, new motives are generated, new temptations emerge; in fact, the whole life reconstructs itself. It is necessary, therefore, frequently to realise one's religious acquisitions, to readjust one's religious outlook, to reconsider one's religious practice.'

Besides this, there are crises in child life. 'The fathers of the Scottish Church, unversed as they may have been in what we call "the new psychology," recognised these crises. An Act of the Church was passed, to the effect that the minister of the parish should have "catechisings" —involving, for the most part, personal religious conversation—with every child at the age of nine, eleven, and fourteen.'

And now it becomes quite clear that Mr. McIntyre is addressing the pastor and preacher. For at this point he asks the question, How ought we to present the truths of grace to young children? What is his answer?

1. 'A child comes to Christ, as older people do, in repentance and faith. Repentance frequently reveals itself in contrition, but essentially it is the turning from sin to God. I do not think that the broad statements one occasionally meets with of the absence of keen conviction from the child-heart are true to fact. The conscience of a child is often exquisitely sensitive, although one does not expect to find in early years those agonising and tumultuous distresses which in the case of an older person sometimes shake the heart with fear. It is in the *Life of George Müller*, I think, that the story is told of a little girl, who, being examined as to her faith in Christ, was asked, "But how about the Slough of Despond?" She replied, "Please, sir, I didn't come that way." And when children do come that way, as John Bunyan observed centuries ago, they pass lightly over the stepping-stones which Graceless, in his distress, so

often fails to see. But repentance is turning to God, and this is possible only when it is interlaced and interlinked with faith. In conjunction with the decision of the will, the child must trustfully repose on Christ. Only so will power be given to carry the decision into effect and consequence. A boy said to his mother once, "Mother, I've been giving my heart to the Lord Jesus, but it won't go." No. Faith must go hand-in-hand with repentance.'

2. 'To a very young child faith is wrapped up in love: within the circle of the family, love implies reliance, confidence, trust. Perhaps faith is never quite separated from affection; but, emphatically, the Christian belief of a little child is repose in the love of a gracious Saviour. A friend of mine, some years ago, was conducting a series of meetings for young people in Greenock. At the close of one of the services, a girl lingered in the aisle, shyly, as if she were desirous to speak to him. He noticed her, and said, "Well, my dear, what is it that you have to say to me?" "Please, sir," she replied, "He hath persuaded and enabled me to embrace Jesus Christ, freely offered to me in the Gospel." That is faith, according to the definition of a group of theological experts, it is faith according to the experience of a little child. It is to a personal Christ, a Christ who loves and saves, that the child-heart goes out.'

Three more of the volumes which go by the name of 'The Short Course Series' have been published (T. & T. Clark; 2s. net each). First there is a study in the visions of Zechariah by the editor of the series, the Rev. John Adams, B.D. Its title is *The Man among the Myrtles*.

Next there is *The Sevenfold I Am*, by the Rev. Thomas Marjoribanks, B.D. Evelyn Underhill in her new book on *The Mystic Way* speaks of the solemn 'I am' of the Johannine Christ, and calls it 'the dramatic expression of the mystic's certainty.' Mr. Marjoribanks does not write as a mystic or for mystics. In accordance with the purpose of the series he writes as an expositor for preachers.

Thirdly, there is a volume by the Rev. Thomas Whitelaw, D.D., on the names in the Old Testament compounded with Jehovah, as Jehovah-Jireh. The title he has given his book is *Jehovah-Jesus*.

'Five sermons preached by five bishops of the Methodist Episcopal Church presiding at as many

annual conferences of the Southwest Kansas Conference,' have been published in a single volume, entitled *The Humiliation of Christ* (Eaton & Mains; 50 c. net). The Humiliation of Christ is the title of the first sermon. It is a simple, and in its simplicity most striking, account of how truly Christ was born 'under the law.' The author is Bishop Henry W. Warren. This sermon is appropriately succeeded by one on 'the Making of Jesus Christ.' Under this title Bishop Nuelsen describes the process by which the Church grew out of the humiliation. The making of Jesus is the building of Christ's Church, just as the Acts of the Apostles are the things which Jesus did after He ascended. The sermons are all marked by individuality, evidently the work of strong men; yet all agree in the knowledge of the Lord Jesus Christ.

Messrs. Eaton & Mains have issued a volume of sermons by the Rev. Alpheus B. Austin, D.D., entitled *Linked Lives* (\$1 net). They are remarkable sermons. They seem to combine the best features of British and American sermons into one, and are therefore truly after the mind of the universal Christ. There is an absence of provincialism even in their language. Only an occasional spelling betrays the country of their birth. And their topics are fresh. Especially notable are the sermons on 'Factors in Moral Victories' and on 'The Consecration of our Utmost.' The text of the latter is 'Thou shalt love the Lord thy God with all thy heart.'

Under the title of *The Mind of Christ*, the Rev. A. D. Batchelor, A.M., S.T.B., has published an exposition of the Epistle to the Ephesians (Eaton & Mains; 50 c. net). It is such an exposition as may be given in addresses at a prayer meeting. And the author is able to show that such careful exposition and not too much of it at the time, together with sincere modern instances, is able to arrest the attention and increase the attendance at prayer meetings.

Mr. A. H. Tuttle, taking the narrative as we have it, in spite of Colenso and all his kind, has lectured on the Journey of the Israelites through the Wilderness homiletically, and has published his lectures with the title *Egypt to Canaan* (Eaton & Mains; \$1.00 net). There is fine homiletical

material in the record of that memorable journey, and perhaps our preachers have been unduly afraid of Colenso. This volume has the usual lessons to teach, but it teaches them with unusual force and freshness, by using the incidents of the march as illustration. And truly the themes, however familiar, are great—the Passover, the Manna, the Decalogue, the Tabernacle, and the Death of Moses. Let us add that the book is printed and bound with a fine appreciation of the importance to a book of printing and binding. The book-lover should be considered as well as the book reader.

The work of the Son of God, says Mr. Philip Mauro, is threefold. It is past, as the Apostle of God; it is present, as High Priest in the heavenly Sanctuary, fulfilling the type of the great day of Atonement; and it is future, as King-Priest of the age to come. On these three topics Mr. Mauro is wont to deliver addresses here and there which are eagerly listened to. Now he has written out the addresses and issued them in a volume under the title, *God's Apostle and High Priest* (Morgan & Scott; 2s. net).

Messrs. Morgan & Scott have issued in their 'Golden Treasury' series *The Gift and the Life*, two series of addresses by Theodore Monod, and a new impression of *Foundation Truths of the Gospel* (1s. net each). The latter, it will be remembered, contains a series of papers on the Fall, Sin, the Atonement, and other great doctrines, by recognized evangelical teachers, such as Canon Girdlestone, Mr. Meyer, Mr. M'Intyre, and Bishop Moule.

Another course of lectures has been established. It is called 'The James Sprunt Lectureship.' It is attached to Union Theological Seminary in Virginia. The lectures are to be delivered 'on subjects connected with various departments of Christian Thought and Christian Work.' The first course has been delivered by the Rev. David James Burrell, D.D., LL.D., Pastor of the Marble Collegiate Church, New York. The subject is *The Sermon, its Construction and Delivery* (Revell; 5s. net).

The subject is limited and the book is large. Dr. Burrell has space to handle it thoroughly. And he does handle it thoroughly. There is a

seriousness of spirit and an entrance into detail that of themselves make an impression. And then it is manifest that the author, who thus magnifies his office, has had sufficient experience to know when to warn and when to encourage. No apology is offered for treating the sermon as a thing to be constructed with plan and purpose. Evidently Dr. Burrell has no regard for the man who imagines that he can spin a sermon out of his own unaided brains. Every effort is needed to gather materials, every effort to lay a good foundation in the facts of life, every effort to add point to point of the argument, every effort to carry reason, imagination, feeling, conscience, and will in the final appeal. But perhaps Dr. Burrell is at his best and most earnest when he urges the use of illustrations. He even suggests a variety of sources for them—the Bible, the Parish Round, Travel, History and Biography, Mythology, Science, Art, Personal Experience. For he knows that the indolent preacher betrays his indolence at once by his lack of illustrations.

In the *Sunday School Times* of Philadelphia there has been appearing for some time a series of devotional studies in Genesis, their author being the editor himself, Mr. Charles Gallaudet Trumbull. These studies are now issued in book-form with the title *Messages for the Morning Watch* (Revell; 2s. 6d. net). 'No one,' says Mr. Trumbull, 'who has not tested it for himself can know the enrichment of spending time in the early morning, before entering upon the day's work or even breaking one's fast, alone with God in prayer and in the devotional reading of His Word. This habit of keeping the Morning Watch, as it is called, is undoubtedly being used of God for the complete making over of many lives that have already been committed into the keeping of His Son.'

The notes are short, usually expressing a single thought. That thought is always worthy and sometimes striking.

A small volume of short sermons is *Fruits of the Spirit*, by the Rev. John H. Bedford (Stockwell; 1s. net). The sermons seem to be published for the use of the preacher; and they do contain much pointed suggestion. But why are so many of the paragraphs no longer than a single sentence?

'I have been studying somewhat of late this

word "compassion." It is one of the deepest and most significant words we find in all the Gospels. It is used by Matthew, Mark, and Luke. It is used of four persons—the Good Samaritan; the master of the debtor; the father of the prodigal; and it is used of Jesus. It is used of Jesus on four occasions. It is used of Him in connexion with the leper; it is used of Him in connexion with the blind man; it is used of Him in connexion with the Widow of Nain; it is used of Him in connexion with the multitude. It is used of Jesus in connexion with the multitude three times, when He saw the multitude sick; when He saw the multitude tired and weary; when He saw the multitude hungry and faint. It is one of the strongest words in all our language—literally it means "to move toward with an outstretched hand." It is therefore a stronger word than love, because it is love in action, love expressing itself in service.'

This is merely an occasional aside in one of Dr. Len G. Broughton's sermons in a volume entitled *The Prodigal and Others* (Meyer; 2s. 6d. net). There are many such asides in the book. For the force of Mr. Broughton's preaching is not in arguments, but in unexpectedness.

Virginibus Puerisque.

MR. ALLENSON has published a small volume of children's addresses by the Rev. R. C. Gillie, M.A. Its title is, *What I said to the Children* (1s. net). The addresses are very short and very easily remembered. Here is one of them.

Where does your Heart live?

Where do you keep your heart? In my breast, you answer. Of course it is, but I am thinking of your heart in another sense. Your heart is what you love with, just as your mind is what you think with. Your heart is the most important part of you because your loves are the most important part of your life. So I say again, Where does your heart stay? People's hearts can be found in very curious places.

George MacDonald tells a wonderful fairy story of a giant whose heart of flesh lived outside his body, and had to live there. The giant was very big and very strong, a mountain of a man, but he was always uneasy for fear that someone would come upon his heart where he had hidden it. If

his heart was pinched, it hurt him, and if it could be stabbed, he would be killed. Much trouble he took to leave it in safety. Sometimes he left it in his wife's keeping, the proper place, but he would come hurrying back, afraid that she had forgotten to watch over it. Sometimes he placed it in a very ordinary place where people would not think of looking for it. Then he would be seized with fear lest it should be thrown away as of no account. Yet again he would hide it among his treasures and fall in a panic lest some robbers should break through while he was away. And in the end one of his prisoners did find it, and, stabbing it, slew the great monster. You see then how important it would be to have your heart of flesh in the right place, if it *could* live outside you. But the heart that we love with *does* live outside us. Where, I wonder?

I declare that some children keep their heart in the sweet-shop. They are constantly thinking of what will taste nice. They are ready to give up almost anything for more good things to eat. Oh, what a place for a heart to stay in. It is always in danger of being trod on and hurt, and so greedy children are always complaining and whining and crying out for more.

Some people keep their hearts in their money-chests, that is to say, in the Bank cellars where their money stays. How do I know? Because if they lose their money they are heart-broken. Clearly the people who took away their money, unintentionally broke their heart when they broke into their money-chest.

Some people put their heart in their wife's or in their mother's hands. How do I know? The faintest reproach from mother or wife hurts far more than the loud rebuke of another person, for if anyone is holding your heart, the faintest twitch of their fingers hurts more than a heavy blow on the shoulder. All goes well so long as wife or mother lives; but, alas! if they die, what then? The heart entrusted to these dead fingers is buried too. That is why some people really seem to die when their beloved die. Their heart lies in the grave of their dear dead.

Ah, there is only one perfectly safe and perfectly happy place for your heart. That is the hands of the Lord Jesus. He keeps it safe through loss and gain, through life and death, your own and other people's. And the wonderful thing is that He places it in a mother's and wife's hands, but

He holds it too. So we can really say, 'My heart is in my Lord's keeping and in my mother's too.' Then all is well.

Where is *your* heart then? Remember what Jesus said, 'Where your treasure is, there will your heart be also' (Mt 6²¹).

June.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'I am the rose of Sharon.'—Cant 2¹.

'I will come again.'—Jn 14².

One of the earliest things I can remember is of having been taken to see streets and houses all gay with flags and banners and every kind of decoration. The stones had been taken up at the sides of the roadways, and flag-poles had been erected. At the top of each there was a banner, and, hanging between the poles, stretching across the streets, were great strings of evergreens. The whole scene was very bright, and though I've seen the same kind of thing since, yet I have never forgotten that first time I saw it, and how wonderful it all appeared.

The reason why it was all done was very simple. The Queen was coming to visit the city, and the people wanted her to see everything at its best.

The same thing is happening round about us in these days. This is the month of June, and June is the time of the rose. The trees are looking very beautiful, clothed in their most gorgeous garments of leaves. About this time we see the gardens and woods and hedges all gay with flowers, rich with beautiful colours, and fragrant with delightful scents. In fact, it looks as if, in the outside world, preparations were being made just like what I told you I once saw. And that is quite true. The same thing *is* happening. The Queen is coming. June is the month of the rose, and the rose is the Queen of the flowers.

Now let us come to the first of our texts. Perhaps you have heard that Sharon is a long stretch of land, which is very beautiful. It is covered with brightly coloured flowers, far more in number than any one could hope to count; and Jesus is called the Rose of Sharon.

There are two things in particular we admire about the rose. Whatever be its colour, it is always beautiful, and we could hardly help liking the rose on account of its sweet smell.

An old story says that when Adam and Eve were

in the garden of Eden, Eve stooped down to kiss one of God's beautiful flowers. It was a white rose, and after she had kissed it, red roses grew on that bush—red, the colour of her lips. But when they sinned, and were put out of the garden, roses were among the things they lost and saw no more. Then the story tells that once, after Jesus had been on the earth, there was a young girl—a Jewess—who loved Him and gave Him her heart. None of the people about her loved Him, and they were cruel enough to say that if she did not cease to love Him, she would be put to death. She refused, and they actually tied her to a post and were about to burn her. But they were disappointed, for instead of flames, there came up about her red and white roses which had never been seen since they were lost in Eden.

Well, that is the story, and even if it is not all true you can see what it means. When we sin against God, a great deal of the beauty and the sweetness goes out of our life, and it only comes back when we begin to love Christ and try to please Him, and are willing even to suffer to show that our love for Him is real.

God put men and women into the world. Their lives were once fresh and fair and sweet, but they sinned against God, and all that was lost. It came back into the world only when Jesus came. That is why He is called the Rose of Sharon.

Now you have read how Jesus was taken from the world into heaven, but in our second text He says, 'I will come again.' When He comes we shall want to be ready to give Him a royal welcome, and make every preparation to receive Him. I want just to give you one word of warning about His coming, and it is in the form of a story.

Away out in the Pacific Ocean there is an island where there were a great number of people suffering from a terrible disease called leprosy. It made them not very pleasant to look at, yet they could not be cured. Once the Queen of the Islands was to visit this place, and was to speak a few kind words to these people. All the lepers were dressed in their finest clothes, and the place was decorated with banners and arches of flowers. Yet, in spite of all that, the Queen saw how miserable the people were, and how terrible was this disease they had—and when the time came for her to make her speech, she burst into tears and could not say a single word.

You see what the story means for us? Jesus

has promised He is coming back to us. I wonder what He will find when He does come? What He thinks of is not the clothes we wear, nor the things we do when we know others see us. He can see right past all that, into our hearts, and He is never deceived. He is only vexed if our hearts are not pure and clean.

The best way to get ready to receive Him when He comes again, is to ask God to cleanse our hearts, to give us hearts full of love for Jesus. He will then come and abide with us. If you do that now, you will remember June as the month of the rose, for Jesus is the Rose of Sharon.

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'THERE is a temptation to devote ourselves to a variety of pursuits, other than those which properly belong to us, to such an extent as to obscure our character and weaken our influence as spiritual leaders. . . . We sometimes attempt to do too many things even of the kind that may be rightly included in our sphere.'—ROBINSON'S *Personal Life of the Clergy*.

'For the average man the attempt to do too much is more likely than not to lead to serious failure.'—*Idem*.

'The priest and pastor has sometimes been merged and lost in the social leader and political reformer, or, more disastrous yet, he has descended to a level at which he has been regarded as little more than a successful provider of popular amusements.'—*Idem*.

'There were political oppressions to be remedied, there were social unrighteousness and iniquity to be condemned, but Jesus does not fling Himself into these social issues of the time. He moves through them with a strange tranquillity, not as one who is indifferent to them, but as one whose eye is fixed on an end in which these social problems will find their own solution.'—PROF. PEABODY.

'Many a parish would be greatly a gainer if its clergy were less ready and indeed eager to do everything themselves. . . . There is such a thing as the sacred principle of delegation.'—ROBINSON'S *Personal Life of the Clergy*.

'Limit your work that you may extend your influence. It is quality, not quantity, that tells. The work done by the worker in a healthful condition of mind and spirit, calmed and sustained by the consciousness of the divine approval and guidance, and which inevitably disappears in an atmosphere of hurry and bustle, is the work that is really fruitful of results that remain.'—*Idem.*

'In all the professions a man's first duty now is to renounce the ambition of becoming distinguished for activity; the temptation chiefly to be avoided is that of undertaking more than he can do in first-rate style. The quality of work must be improved, and to that end, if necessary, the quantity reduced. A higher, calmer sort of activity must be arrived at—economy in energy, expenditure without waste, zeal without haste.'—*Idem.*

'I beseech you not to waste in a few spasmodic efforts the strength and usefulness of years. I beseech you to regard the care of your health. . . . But within this limit work with life, with courage, with strength of purpose, with unfaltering faith in God.'—W. E. CHANNING—An Ordination Address.

'To seize the universal in the particular is the great heart of wisdom, and this is especially important to one who has to live amidst details.'—W. E. CHANNING—An Ordination Address.

'What is the secret of happiness? There is, I think, only one answer. The secret of happiness is self-surrender. Not self-extinction, for there can be no happiness in a mere negation. Not self-repression, for that is a difficult and painful process. No! but the consecration of our faculties in some congenial impersonal object, patriotic, social, religious, or artistic, which enriches our personality by making it typical of and continuous with something of permanent interest, human or divine, or both, and at the same time purges it of the poison of Egotism. The rivulet brawls and foams and frets so long as it is only a rivulet; it finds calm and clearness when it is merged in the wide brimming river. So with the soul of man when it merges itself in some great idea; with this difference, that in so doing it does not lose but find itself—as the greatest of teachers taught us long ago.'—'W. P.' in *Glasgow Herald*, October 19, 1912.

Apollinaris of Laodicea.

BY THE REV. DAWSON WALKER, M.A., D.D., PROFESSOR OF BIBLICAL EXEGESIS IN THE UNIVERSITY OF DURHAM.

II.

WHAT was the distinctive teaching of Apollinaris, and how did it originate? Let us recall the general situation in a few words. The teaching of Arius had called into question the Divinity of Christ. In attempting to meet the very real difficulty: 'How can God be One and yet Christ also be God?' he had given an answer which in fact surrendered the Godhead of Christ. Arius had been the pupil of Lucian of Antioch, and, like him, seems to have combined the adoptionist theory of Paul of Samosata, with the Logos doctrine of the Eastern Church, and so arrived at the conception of a created but pre-existent Logos. All the energies of Athanasius and of those who supported him—amongst them Apollinaris—were

directed to the establishment of the Homoousion—the absolute Godhead of Christ. On this point, so far as the Catholic Church was concerned, the victory was won. Harnack, no very sympathetic critic of Athanasius, tells us that it was he 'who first arrived at the *contradictio in adjecto* in the full sense of the phrase';¹ which is Harnack's way of saying that under the leadership of Athanasius the Church was committed to the view that the man Jesus Christ is 'Very God of Very God.' The Christian Church, with Judaism on the one side and the Gentile world on the other, was compelled to formulate its idea of God. The result, achieved by a process of scriptural exegesis, per-

¹ *History of Dogma*, vol. iv. p. 46.