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at the last he raised himself from the bed and cried, 'Open the window, and let in more of that music!' That is where we want to live; with the music about us of God's unconquerable love in

Christ. If something more of its marvel is taking possession of us, let us give thanks. 'O Lord, I am thy servant, truly I am thy servant; thou hast loosed my bonds.'

In the Study.

Virginitas Puerisque.

Birthdays of Good Men and Women.

I.

'One is your Master, even Christ; and all ye are brethren.'—Mt 23⁸.

LAST century, perhaps about the time your grandfather was a boy, there were, here and there throughout the country, homes in which boys and girls could not have helped feeling that they dared not be rough or make a great noise.

I want to tell you about one such home in the town of Scarborough in Yorkshire. The father had died, and the mother was left to take care of five young children, four girls and one boy whose name was Joshua. The mother was a very gentle woman with a face that would have made you love her. She wore her hair brushed smoothly down under a close-fitting muslin cap which had no ribbons upon it. Round her neck, and under her black bodice, there was always a snow-white neckerchief, and on occasions a black silk or cashmere shawl was pinned over her shoulders.

When her children were quite little she was often an invalid, for her husband's death had been a great blow to her: she had loved him with her whole heart. But she was always able to speak to her little girls and Joshua about the poor and the suffering, and she did it in such a way that her words seemed to them like God's words.

Joshua, about whom I want to speak to you, was born on April 6, 1844. He and his sisters did not go to school at first; they were taught by a governess. When they went out, they walked on the streets with a feeling that somehow they were not like other boys and girls. It was a common thing for them to hear the street children calling 'Quack, quack, quack!' and they knew what that meant. If it had not been for the thought of their happy though quiet home, and

their mother's love and teaching, I believe Joshua would have turned his head and said things back again. Not very long ago a Sunday School teacher was speaking to a class of boys about forgiving one's brother 'until seventy times seven.' 'What,' she asked, 'would be gained by doing such a thing?'

'Nothing,' came the answer from one boy.

'Then, what would *you* do if any one kept calling you names?' she asked him.

'I would tell the fellow to stop once, twice—maybe three times, and if he still went on, I would give him a thrashing.'

Joshua had been trained by his mother to believe in the New Testament way, for she was a Quaker. If you have not heard of the Quakers before now, ask your father or mother to tell you a little about them, and then get the *Life of George Fox* out of the Library and read it.

Joshua's surname was Rowntree. The name will suggest something nice to many of you. But he did not, like some of his relatives, grow up to make cocoa or chocolate. He became a lawyer. Walking with a schoolboy cousin one day his mother said, 'My dearest wish for Joshua is that he may become a leader of men both in his town and country; for there is nothing more noble, nothing which brings more happiness in life than to help others to do the right.' And as a lawyer Joshua Rowntree lived to fulfil that wish.

He loved his fellow-men, especially the hard-working thousands of the great cities. There were in Scarborough many lads who had neglected their education when they were boys. Joshua had heard of schools having been started for the benefit of such lads—schools that were like Scripture classes. Why should he not start one in his native town? If the lads would only have confidence in him, and ask questions about anything they did not understand, they and he might be a help to each other.

The motto of Joshua Rowntree's Adult School was at first, 'They helped every one his neighbour, and every one said to his brother, "Be of good courage."' Later the words from the New Testament were added, 'One is your Master, even Christ; and all ye are brethren.' In teaching and speaking he took, as far as possible, the standpoint of the men themselves. It was as if he talked like a child to a child, just as a good mother does to her little children.

'One is your Master, even Christ; and all ye are brethren.' Joshua Rowntree was following the example of Jesus Christ in trying to be a true brother to the men amongst whom he worked. Besides trying to teach them, he made a strong effort to interest them in Temperance, for he realized the evil done by the use of strong drink. Then he talked to them about politics. He had always been a keen politician himself—one of the right kind. He did not argue as if his side were right and that of every one else wrong, and in every discussion he took part he invariably took up the defence of the weak and the wronged. Joshua Rowntree, the little Quaker boy, whom the street boys of Scarborough derided, lived to be a blessing to those about him. He was for some time a respected and beloved member of Parliament. Referring to a letter which Joshua had written regarding a question on which he felt very strongly, the Colonial Secretary said, 'That was real Christianity.' So you see he preached the gospel of Jesus Christ wherever he went.

His presence anywhere seemed to bring a wonderful influence with it. He was for some time a magistrate and used to sit upon the Bench. He was always just, but even when he pronounced sentence, it was evident that he loved the poor erring ones. A young girl, who had done wrong and stood before him as a criminal, said afterwards, 'To go before Joshua Rowntree on the Bench made you feel you might be a good woman.'

II.

The Compleat Angler.

'They set a trap, they catch men.'—Jer 5²⁶.

'Fear not; from henceforth thou shalt catch men.'—Lk 5¹⁰.

There is a curious fish which inhabits the waters near our coasts. It is called the angler fish, and it has received this name because of the strange way in which it attracts its prey.

The angler fish is generally about three feet in length, and the greater part of its body is made up of its head! Its mouth is a huge chasm containing two long rows of very sharp teeth. But the extraordinary bit about this creature is its back fin. Three of the rays or spines belonging to this fin have grown into long tentacles and have removed from the back to the head. These tentacles the angler fish uses as baits to catch the smaller fishes. When it is ready for a meal it hides its head in the mud or among the sea-weed and waves the tentacles about in the water. They look exactly like three nice tempting worms, and the front ray, which is clubbed at the end, appears specially attractive. Very soon up swims a small fish expecting a nice dinner. Of course it never sees the huge mouth, for not even the silliest of silly little fishes would walk open-eyed into that trap. But just when it is upon the point of seizing the supposed worm there is a vicious snap, and the poor little victim is engulfed in the vast cavern.

The sailors sometimes call the angler fish the 'sea-devil,' and don't you think it is a good name? For when the devil wants to get hold of a man or a woman, when he wants to capture a boy or a girl he doesn't do it openly: he sets a trap. He knows that if his intended victims saw what an ugly, cruel, horrible old wretch he was he would never catch them at all, so he hides himself and dangles an attractive bait in front of their eyes.

That is why the things that lead us astray often seem so nice. We are so taken up looking at the attractive side of them that we forget where they are leading us until we find that we have wandered far away from the things that we knew to be right and true.

There is one other thing I want you to think about. You and I, boys and girls, whether we know it or not, are angling either on the side of Jesus or on the side of the devil.

Our first text was addressed to the people of Judah and Israel. They were told that among them were wicked men who set a trap and caught men. These wicked men were really servants of Satan. They caught others to destroy them.

Our second text is taken from the story of the miraculous draught of fishes. You remember how Jesus stood one morning by the shores of the Lake of Gennesaret, and He saw two fishing-boats lying there, but the fishermen had gone out of

them and were washing their nets a little distance off. He entered one of the boats and told the owners to launch out into the deep and let down their net for a draught. The skipper, Simon Peter, replied that they had toiled all night and caught nothing, but nevertheless because Jesus told them to do it they would let down the net. And when they obeyed they enclosed such a multitude of fishes that their net broke and they had to call in the help of their partners in the other ship. Not only that, but so great was the weight of their catch that both ships began to sink.

When Peter saw it he fell down at Jesus' feet and cried, 'Depart from me; for I am a sinful man, O Lord.' And Jesus said, 'Fear not; for henceforth thou shalt catch men.'

If you looked up that word 'catch' in the Greek New Testament you would see that it means 'take alive' or 'save alive.' That is what Jesus is doing, and that is what His true followers are doing too by His help.

For, boys and girls, if you are not on Jesus' side, if you are not on the side of the things that are noble and right, then, consciously or unconsciously, you are helping to draw others into the devil's trap. But if you are faithfully trying to follow Jesus and to do what He would have you do, then by your influence and example, by your kind words and your loving deeds, you are helping to catch men alive that they may be filled with fuller life.

III.

Our Great Example.

'I have given you an example.'—John 13¹⁵.

Our text to-day is one of Christ's sayings. He said it to His disciples the last evening He was on earth, just before they all had their last meal together.

You remember that Last Supper. It was held in a large upper room lent by one of Christ's friends. Now, before a meal, what seems to us a curious performance was gone through. All the guests had their feet bathed. This was absolutely necessary for their comfort because the people wore no shoes in the house and only sandals out-of-doors, and the sandy roads of Palestine were both hot and dusty. So the custom was that when the guests arrived a slave poured cool water over their tired feet and wiped them with a towel.

Christ and His disciples were poor and had no slave to perform this office for them, but one of the disciples was supposed to do it instead.

On this last evening of Christ's life, however, the disciples had been quarrelling as to which of them was the greatest, and they had got so hot over it that they hustled into the room like a lot of great sulking schoolboys. They threw themselves down on their couches and looked at the table, looked at the ceiling, looked at the floor, looked everywhere but at the pitcher and basin and towel that were crying out to be used. They knew quite well that it was the duty of one to bathe the feet of the others, but they were all equally determined not to be that one. They thought that he who would condescend to do such a lowly service would at once be acknowledging himself inferior, so they just sat and gloomed and said nothing.

Neither did Christ say anything; but He did something. He did a most surprising thing. He took a look at their faces and He took a look at their hearts—for He saw all that was going on there—and then He rose, and, casting aside His robes, took the pitcher and the basin and the towel, and one after another He washed the feet of those sullen angry men. Can't you guess how they must have felt when their Lord and Master—the Lord and Master of heaven and earth—stooped to do for them a slave's duty? In one moment the angry passion must have left each heart, and burning shame must have filled it.

We know that Peter, who was always the spokesman, did protest, and that he drew up his feet on the couch, and refused to let Christ serve him. But Christ insisted that Peter also should have his feet bathed. He bathed the feet of all, even those of Judas, who that very night was to betray Him for the price of a slave.

Then Christ put on His robes again and sat down, and, looking on their shamed faces, said gently, 'Do you know why I, your Lord and Master, have done this? It is because I want you to do likewise. I have given you an example, and I want you to think of it and copy it when I am gone. I want you to learn that true greatness consists in serving others, and that the greatest among you is the one who is readiest to serve his brethren!'

Now, when Christ said He had given us an

example to copy, He did not mean that we were actually to take a pitcher and a basin and a towel and go around washing the feet of others. Emperors and Popes and Archbishops have done that and are still doing it every year on Holy Thursday—or Maundy Thursday as we call it—the day before Good Friday. I am sure you will all have heard of Maundy money or Maundy pennies, the little silver pieces that our own King gives to deserving poor people on that day. He gives them money now instead of washing their feet, for the last English sovereign to carry out the ceremony of feet-washing was James II.

To wash the feet of beggars or poor people—that is one way of copying Christ's example. It is copying it in the letter. But that is not the way Christ meant us to copy it when He said, 'I have given you an example.' He meant us to take the spirit in which the deed was done and to copy that. He meant us to learn that he who is really greatest is he who is readiest to cast aside his pride and serve his fellow-men. The world still thinks it difficult to copy Christ's example; but those who know Christ know that it is easy for two reasons.

The first is that Christ showed the way. Christ gave the pattern. You know how much easier it is to do a sum if the teacher has worked one like it on the blackboard. If you have only written directions it seems almost impossible, but with the example before your eyes it is quite another matter.

The second reason is that love helps us. If we love Christ, and if we love our fellow-men, we feel that we can never do enough to serve them. Love makes service joy.

It is told of the famous French artist, Gustave Doré, that, whilst he was painting the face of Christ in one of his pictures, a lady came into his studio. Her gaze fell on the face and she stood transfixed, so wonderful was it. The artist watched her anxiously meanwhile. 'Why do you look at me like that, M. Doré?' she asked. 'I wanted to see what you thought of that face,' was the reply. 'You do like it—don't you?' 'Yes, I do,' said the lady. 'And I'll tell you what I think. I think that you couldn't paint such a face of Christ unless you loved Him.' 'Unless I loved Him!' exclaimed Doré. 'Ah! Madame, I trust I do, and that most sincerely—but as I love Him more I shall paint Him better.'

That artist knew the secret of service. He knew that the more we love the better we serve.

The Christian Year.

THE FIRST SUNDAY AFTER EASTER.

Wait.

'Wait for the promise.'—Acts 1⁴.

THE Apostles obeyed this most difficult command. It was a proof that their lives had been absolutely placed at the disposal of the Master. Christ often tests the love and obedience of His followers by putting before them hard things to do. But perhaps He never tests them so effectually as when He asks them not to do, but to abstain from doing, and to submit to a time of quiet monotony, whilst waiting to know His will.

1. The delay afforded time for preparation, and this was needed even with apostolic men. Strength comes with meditation and with prayer, and we shall need strength if we are to hold the beginning of our confidence steadfast until the end. We do not think of going to the common duties of life unprepared; why should it be otherwise with the holier and more spiritual side of existence? It is noteworthy, that all the great leaders of God's Israel have had a time of probation, apart from the stirring duties of the after-life. Moses was forty years in the land of Midian; David was in the wilderness of Judea; Paul listened not to flesh and blood, but went straightway into the deserts of Arabia; and with our Divine Master there was a thirty years' preparation for a three years' ministry. What wonder then, with these Apostles, before they went forth to their arduous labours, if there should be this brief season of waiting and of prayer, to linger in their memory ever afterwards?

You know how for spectators of a drama it is needful that the great events of the drama should not be too rapidly hurried forward upon the scenes, but kept back until the prolonged attention of the spectators has ripened their minds to receive with full understanding and due emotion the grand transactions of the tale. Well, in spiritual things, wherein the dramatist is a Divine Being, there needs the like management and economy: an event must not be hurried upon the mind; the mind must have time to ripen for it—only so will the event have its perfect work. Reason enough then why the promise of the Father was withheld those long ten days; reason enough why Christ said, 'Wait.'

2. Waiting was required because they lacked

¹ J. H. Skrine, *A Goodly Heritage*, 26.

the one thing supremely necessary for apostleship. Their work was to begin with God, and Christ Himself says to them, 'Without me ye can do nothing.' Had they the truth, they lacked the power which was to enforce the truth, and without which the Scriptures themselves are a dead letter. We cannot too often repeat it, the dispensation under which we live is a spiritual one, the gospel itself is a supernatural thing: it came from heaven, and in preaching it rightly, man must be inspired from heaven. Gifts and graces, however eminent, are but as fuel to the flame; the difference between Elijah's altar and Baal's is this, that fire is to come down from heaven and vivify and consecrate and use that fuel. It was not John's baptism, cold and formal and cleansing, these disciples needed—that they had—but one far more searching and illuminating and inspiring, of which Christ Himself had spoken to them—the baptism of the Holy Ghost.

One summer day some friends and I started in a small yacht to sail down Cardigan Bay to Aberdovey. The morning had been breathless, and we had almost abandoned the thought of the expedition; but at two o'clock a fresh and steady breeze sprang up. We embarked, and ran for two hours at a delicious pace over the summer sea. And then quite abruptly the wind dropped. The sails idly flapped, and then were motionless. We were far out in the bay, and the haze entirely hid the land. Suddenly we realized that we were there beyond the reach of help, powerless to move. No steamer ever came on that track; no sailing boat could come. We had no food to speak of. Hour after hour passed. The great sun sank in a splendid glow, marking his path along the glassy waters. Night came. There was nothing for it but to fit out what berths we could in the fore-cabin and under the half-deck, and to make a shift to go to sleep.

As I lay down the thought possessed me, how exactly this represents our impotence apart from the Breath Divine. Our boat is trim, our sails are set, but we cannot move an inch, we cannot even avoid the reefs on which the sinking tide may throw the helpless barque; we depend absolutely on that motion in the air, which is not in us, nor under our control.

Our skipper sat at the helm, smoking his pipe, uncommunicative, and prepared with no comfort. He had knowledge, but no power over the winds. About half-past ten I started up. There was a ripple and a movement. The moon had risen and lit the wide expanse of darkling waters. The sail was flapping again, and filling. As the heated air of the summer day rose from the sea, the cooler air from the Welsh mountains rushed down to replace it, and made a growing breeze. The yacht began to cut the waters. Presently it was gliding through ruffled waves, hissing, as the cloven seas flew over the deck, straining onward with the energy of a living creature. For two hours and a half the steady wind continued until we were able to cast anchor

below the estuary of Aberdovey, and wait for the morning star to guide us up the river.¹

3. We know how they were rewarded for their waiting. We know how, when they were all gathered together, the sound of a rushing, mighty wind was heard; how the tongues of fire appeared, and, parting asunder, rested upon each of them, and they were all filled with the Holy Ghost. And we know how at once, when the Spirit descended, the work of the Church began. Men who had once been cowards became full of courage; men who had been always making mistakes became endued with wisdom for their mighty work. And so first at Jerusalem, then at Samaria, and then at length at Rome itself, under the guidance and direction of the Holy Ghost, with enthusiasm and wisdom inspired by Him, the gospel was preached, the Church spread and grew. Surely it was worth while to wait for such a Gift as this—a Gift, which not only made their work effectual, but made it possible.

THE SECOND SUNDAY AFTER EASTER.

The Presence that fails not.

'Lo, I am with you alway, even unto the end of the world.'—Mt 28²⁰.

There are three things that especially appeal to us in this promise.

1. The first is that it is the presence not of God as God, but of God as Christ, that is promised. This was to the early disciples something entirely new. It was the same Christ whose feet had walked their hills, whose voice had entered into their consciousness, that was to be with them all the days. It was not just the renewed assurance of the omnipresence of God, the realization that God enfolds us as an impalpable Spirit, as a governing Force in life. The presence of Christ not only enables me to say, 'Since Thou my God art everywhere, I cannot be where Thou art not'; it is the coming to me, as if there were no one else in the world, of the very Christ who was with His disciples in the olden time.

2. The second thing is that this presence is promised to certain people. It is a missionary promise, and unless we are willing to be Christ's witnesses in our own little bit of the world, we cannot justly claim it. The 'go' and the 'lo' are together. It is those who take His yoke who take

¹ R. F. Horton, *The Trinity*, 213.

Christ, and find the rest of going forth to service as His yoke-fellows.

'All authority is given unto me in heaven and in earth,' the Lord said; 'go ye therefore——' Is that 'therefore' just the great imperative of a Master who has a right to order us where He will? No, the force of it resides in the promise: 'Go ye therefore, because I go with you.' It is not that He gives me *some* power and bids me go; but that He who has *all* power is going, and asks me to go with Him.

3. The third thing is that it is a promise guaranteed in all places. When Mark gives his account of the disciples' obedience to the command, he says: 'They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.' Everywhere the Lord was with them. Christ's people have found this to be true in all ages. In every land and on all the seas they have found Him nigh—found Him in prisons and in palaces, amid strangers and amid friends, in the hours of rapture and in the common ways of life.

'If St. John were in England,' Canon Robinson recently said, 'what wonderful things he would have to say about it, what clouds of glory he would see over Lothbury, what rivers he would see run down the valley of Cheapside!' If we had the seeing eye, no doubt Christ would be more evident to us in the familiar places of life; but it does not need St. John to make the discovery. There was once a man in London, homeless and ill-fed, walking up and down the Embankment, who realized that Christ was near. He says:

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems,
And lo, Christ walking on the water,
Not of Gennesareth but Thames!

I generally cross the Thames twice a day, but I never cross it without thinking of Francis Thompson, clinging Heaven by the hems and finding Christ walking on the water in the centre of the busy city. But he went further; for later on he sang about the Master:

And bolder now and bolder,
I lean upon that shoulder,
So dear
He is and near;
And with His aureole
The tresses of my soul
Are blent
In wished content.

Well, you say, that is poetic imagination; ordinary people cannot realize Christ so near! Suppose, then, we think of Livingstone—whatever Livingstone was, he was not a poet. When out in Africa he was confronted by a chief who refused to let him pass, he thought that in the night he would try to cross the river and escape; but opening his Testament, he read: 'Lo, I am with you alway, even unto the end of the

world'; and he said, 'It is the word of a gentleman of the most sacred and strictest honour. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee?' He found the promise true in Africa—the Lord was with him.¹

THE THIRD SUNDAY AFTER EASTER.

Service in Holiness.

'That we . . . might serve him in holiness.'—Lk i⁷⁴.⁷⁵.

Holiness in man may perhaps be defined as instinctive sympathy with and sensitiveness to the interests of God, which are also those of mankind as a whole. It is the moral expression of that active sympathy with God which must be the result of really loving Him, and which grows as we find how utterly His interests and ours coincide. On such deep-seated, often silent, sympathy between two natures human friendship also really depends far more than on any outward acts or words of affection and goodwill. We only properly know and are one with our friend when we have grasped and identified ourselves with his ideals. It is only then that we can really give him the 'service' in which love finds its highest expression—the offering not of acts, or gifts, but of ourselves as soldiers of his will. So we can see the place of Holiness in our friendship with and service of God. And from it other things will follow, converging with cumulative effect upon His problem and ours, the saving of the world. Take only three.

1. In the first place, as we have seen, 'All love assimilates the soul to what it loves.' Sympathy with God produces God-likeness: and one great need of our modern, conventionalized Christianity is to realize afresh that to be a Christian means being not merely 'good' but 'God-like,'—a bigger and harder but also far more interesting thing. 'As my Father hath sent me, *even so* send I you,' said Christ to His first band of emissaries and representatives: and He says the same to you and me. Our duty is not done when we are morally irreproachable: we are only beginning it when we start doing Christ's own work of saving others at the cost of giving ourselves. And all down the Christian centuries the 'saviours' have been, not the blameless (but quite ineffective) Christian of whom our churches tend to be full—or, should one say, half-empty?—nor the 'regular Churchman' or 'devout Communicant' whose Christianity begins and ends with his religious *devoirs*, but the

¹ W. Y. Fullerton, *The Practice of Christ's Presence*.

men and women who have dared to be God-like, at the cost even of social ostracism, or ex-communication, or martyrdom itself. It is such lives that move the Christian front-line forward: those whose effects on others are God-like because they are swayed to their depths by *sympathy with God*.

2. Again, from this sympathy with God springs instinctive sympathy with men, and even animals and things. (Think, for instance, of St. Francis of Assisi.) This not only makes life far more coherent and fascinating for the 'holy' man himself, but gives him a thousand new channels of influence: which, as he exists only to serve God's aims, means multiplying God's own opportunities of working. 'Moral genius' has been described as 'the innate or acquired power of *feeling* more sensitively for and with other people, of making wider, deeper, more vivid connections.'¹ It is precisely the quality that should strike the eye in every Christian, because his sympathies are, in theory, as wide as those of God Himself; and we all know how it is only when you approach people (or, for that matter, subjects or natural objects) 'sympathetically' that you can get to the heart of them or bring the best out of them. One of the most beautiful sayings about the early Christians that has come down to us is the remark of an unknown educated Christian who wrote a 'defence' of them in 130 A.D., known as 'The Apology of Aristides.' 'Because they acknowledge the goodness of God towards them,' he says, 'therefore on account of them there flows out the beauty that is in the world.' Holiness, sympathy with God, thus appears as the ideal way of 'making the best of' people and things—which means, in other words, helping to save the world.

3. Thirdly, and following from this last thought, he who shares God's ideals and outlook and sympathies, and wants nothing else but to forward His cause, will be God-like not least in being quick to forgive: not only because he owes it to God, and loses his own claim to forgiveness otherwise,—'Forgive us our trespasses, *even as we also forgive*,—but because this is the Divine and the only method of ending and overcoming evil. 'Love covers the multitude of sins,' not because it does not feel them, but because only so can it lift its object from the actual to the ideal.

If there is one thing clearer than another in Christian experience, it is the way in which the sense of being forgiven

unites to God in grateful love, and impels to His service those who before were rebels and enemies. In the bitterness naturally excited by the war and, with treasonable shortsightedness, stimulated further on all sides in the interests of victory, we have the measure of our distance from Christian civilization. In the disappointment which has followed the attempt to secure peace by retribution we are learning our need of a more excellent way. The way of peace, for man as for God, is and always must be the way of forgiveness. What we need is a wider and deeper 'holiness' which, alike in all relations of life, will make us able, like God, to forgive.²

THE FOURTH SUNDAY AFTER EASTER.

Trust and Knowledge.

'For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'—2 Ti 1¹².

The verse is full of beauty in itself and in its context; it stands out as some glorious church whose windows are filled with stained glass. You rest within the holy edifice, and, as the sun breaks out in radiance, new colours and hues pour upon your delighted eyes. Or you stand without in the dark, and the light that shines from within brings before you the glory that woos you to come inside, and see all that those glories stand for, in worship, in life, and in blessing. In the statements of the text there are three essentials. 'I have trusted Him and I know': there is the restfulness of faith. Then, 'I have committed to Him, and I am sure': there is the hopefulness of faith. And then, 'I suffer, and I am not ashamed': there is the dauntlessness of faith.

1. 'I have trusted Him, and I know.' There is the foundation of life, and that is the conviction of faith—'Jesus is,' and He is worth trusting. John Ruskin has said somewhere that the weakness of much Christian preaching consists in the fact that it bids men get up and work for God before it has bidden them stand and see God work for them. It is a mistake to be always watching a vision, and not getting up to work; but there is an equally fatal mistake—and that is, getting up to work before you have seen the vision. And just as there must have been a preparation upon this earth, before man, God's highest creature, could find his home there; and always a nursery-garden (or, if you are a biologist, call it favourable environment) before a child-man can be put into

¹ Jane Harrison, *Alpha and Omega*, p. 66.

² E. A. Burroughs, *The Way of Peace*.

it; so there must be a work of grace achieved for fallen souls, before there can be rehabilitation in all those spiritual privileges which Christ died to secure for us.

2. 'I have committed to him, and I am sure.' If the other was the foundation of life, this is the temple of fellowship. Here is faith's transference. There is no really living faith that can avoid committing to Him all life, directly that necessity and command is made plain by spoken voice, or by the vision of the inward eye. The responsibility of living for Christ follows inevitably upon the restfulness of life in Christ. When Christ has given you His best, He means you to give Him your best. It means that when He has given His all to you, He demands that you should give your all to Him; and He takes that all, and He makes it what royal property ought always to be—model property.

Our Prince of Wales is going round at the present time to the various estates of which he is master and landlord; and in some cases he is finding that they are unworthy to be the possessions of a prince; and with all the diligence of that young and gallant Christian life, he is setting himself to renovate and repair, in city and country, the things that are royal possessions. Now Jesus Christ, God's Prince of life, makes holy and worthy that which is His.

3. 'I suffer, and I am not ashamed.' If the last was the temple of fellowship, this is the garden of fruitfulness. 'I suffer.' Here is faith's conflict. Reinforcement is provided, but it is a fight still. 'Hold fast that which has been committed, and guard it by the Holy Ghost given unto you.' Remember that if He bids you enter with Him, it is by the way of the Cross. He has never shirked saying it. It will mean suffering; but it is suffering that you would not have been without for all the world, when you come to the resurrection glory that follows. 'I am not ashamed.' There is triumph in that word. There is a dauntlessness here which comes as a result of the security of faith.

It was in a dark heathen land where there was a mission station; and a man came up to one of the Christians, and said, 'Tell me the secret. What is it that you put on the faces of your converts?' He said, 'We do not put anything on their faces.' A pained look came into the face of the heathen, and he said, 'Tell me the truth. You are a Christian, and I thought I had the right to ask; I thought I could have trusted you to say.' And then it dawned upon the Christian what he meant. 'Oh,' he said, 'I can tell you; that is a shining from God.'¹

¹ Harrington C. Lees, *The Promise of Life*.

THE FIFTH SUNDAY AFTER EASTER.

The Principles of the Kingdom.

'Thy kingdom come.'—Mt 6¹⁰.

Jesus came to establish on earth a kingdom of spiritual and social good, a kingdom of righteousness and love based on sacrifice. That was the great general burden of His teaching, and it supplies a key for the solution of many social problems. For everything in social life and social conditions inconsistent and incompatible with that kingdom is manifestly wrong and should be rectified. It is sufficient to ask concerning any social habit, condition, or institution, 'Can it find a place in the kingdom?' to show at once its true nature and to pass judgment upon it.

Besides His proclamation of Divine Fatherhood and human Brotherhood, and His specific teaching on the importance of the family, the care of the poor, the stewardship of wealth, and the rights and duties of labour, Jesus enunciated certain great fundamental principles which were bound eventually to undermine every social wrong and transform society.

1. The first was *social righteousness*. That had formed the burden of prophetic preaching. To put away the evil of their doings, to seek justice, relieve the oppressed, defend the fatherless and plead for the widow (Is 1¹⁶); to trust not in lying words, to oppress not the stranger, to execute judgment between a man and his neighbour (Jer 7⁴); to execute righteousness and deliver the spoiled out of the hand of the oppressor; to do no wrong and no violence (Jer 22³); to do justly, love mercy, and walk humbly with God (Mic 6⁸)—such was the continuous message of the prophets. The same high ethical and social ideal is portrayed by the psalmist in the man who walketh uprightly and worketh righteousness and speaketh the truth (Ps 15).

This Old Testament message of righteousness was accepted in its fulness by Jesus and incorporated into His own wider teaching. It was a righteousness inseparable from the Kingdom (Mt 6³³), and could be realized only in social life, in ordinary human relationships, not in isolation. Jesus always had citizens of the Kingdom in view.

2. But Jesus asks for more than strict righteousness of conduct between man and man. He asks for *mercy*, as one of the fruits of the Kingdom. Mercy, we are told, is better than sacrifice and

greater even than justice. The merciful man is God-like, for mercy is the highest attribute of Deity. Mercy must never be subordinated to such things as the tithing of mint, anise, and cummin (Lk 6³⁶). On one occasion when teaching in the Temple, Jesus enforced the lesson of mercy in a startlingly dramatic fashion (Jn 8³), when the chivalry of Jesus shamed the scribes and Pharisees. 'He that is without sin among you, let him first cast a stone at her.' And one by one, conscience-stricken, they slunk away as from the judgment-seat.

3. But more even than mercy is expected from citizens of the Kingdom. Love is expected, *brotherly love*. There is singular pathos in our Lord's use of the words 'thy brother' (Mt 5²⁴ 18¹⁵). Fraternal love is the distinctive note of the Kingdom, and Jesus gives it the highest place in His social gospel. His law of love is not a code but a spirit, not a set of rigid rules but a controlling principle. Love is central and all-prevailing in His teaching. So clearly is this the case that ninety-nine people out of every hundred if asked what the message of Jesus is would answer unhesitatingly 'a message of love.' Love breathes from His personality, burns in His parables, emanates from every word He uttered, even the

sternest, for we feel that behind His sternness there throbs eternal love. Love explains Divine Fatherhood. Love explains the Incarnation and the Divine sacrifice on Calvary.

4. And, further, the love that Jesus asks is *love in action*, love expressed in *sacrifice* and *service*. The 'service of man' is a modern phrase, but the truth underlying it was a commonplace in our Lord's teaching. For next to His great Law of Love comes His great Law of Service, and the second is a corollary of the first. Love for Him meant no mere sentiment of transient emotion, but an energy of soul expressing itself in active ministry, doing good, practical helpfulness. Love proved itself by golden deeds.

On four occasions at least Jesus dwelt impressively upon the Law of Service: first, when He rebuked the desire for precedence and taught that greatness was measured by Service (Mt 20²⁶); second, when He showed by washing His disciples' feet that the lowliest service might be the divinest (Jn 13⁹); third, when He spoke the great parable of the Good Samaritan and censured dehumanized religious officialism (Lk 10³⁰); and, finally, when He indicated that at the last the crown of welcome would be for those who had performed deeds of love (Mt 25⁴⁰).¹

¹ D. Watson, *The Social Expression of Christianity*.

The Habiru and the Hebrews.

NEW MATERIAL IN THE PROBLEM.

By S. H. LANGDON, M.A., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

I NEED not enter into a detailed examination of the difficult question of the identification of the *amēli* *Ha-bi-ru* in the Canaanish correspondence of Amenhotep III. and IV. with the Hebrew people of the Old Testament.² There is, however, some extremely important material published more recently than any accessible discussion, and to make

² The most recent and thorough examination of the literature on this subject is by Professor Burney, *Israel's Settlement in Canaan*, 66-81, and the same scholar's edition of *Judges*, pp. lxxiii-lxxxiv. In this very able review of the sources, Professor Burney inclines to accept the identification, and he rightly in that case regards the description of the Habiru in the fifteenth and fourteenth centuries as revealed by the Amarna Letters as applicable to westward migrations of the Hebrews between the age of Abraham and the Exodus of the early thirteenth century.

this new evidence intelligible I begin with a brief résumé. Abdi-Heba, governor of Jerusalem, makes frequent mention of the *Habiru* (genitive-accusative *Habiri*),³ who plunder the lands of the Egyptian king's Palestinian provinces. In one instance the genitive form *Habiri-(ki)* occurs, that is, the name is followed by the geographical determinative for 'political state,' and hence the *Habiru* were a people and connected more or less vaguely with some province. It is possible to say 'the *Habiru-Habiri* man, or men.' The word is employed only in the singular, and is a diptote, that is, it is inflected in

³ The letters of Abdi-Heba are edited in Knudtzon, *El-Amarna-Tafeln*, Nos. 285-290. On the possible reading of this name as Mittanni or Hittite, see Knudtzon, p. 1333, and Gustav in *Orientalische Literatur-Zeitung*, 1911, 341.