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things by yielding itself all the while to God. And when selfishness prompts us to ease and sin threatens our overthrow, then by yielding to God we win the victory. In no other way do we gain salvation and secure our redemption.

For redemption means at last a redeemed life, or else our saving is incomplete. Life is the thing; and life reached by surrender. It is all nonsense, said Paul, talking of doing evil that God in His grace may forgive. Redemption is not doing evil and claiming forgiveness for it, but living out the Divine will day by day. It is rejoicing in the spirit of right-doing just as a strong man delights in the excitement of work. *Living it out.* That is the real issue. The principle of redemption is thus a principle of life, a living of God's life by the power of God's Spirit. We have seen it lived out once. Christ did it. And if we have died to sin having received the Spirit of Christ, we must then rise with Christ and live Christ's redeemed life in ourselves. This is the sharp point of contact

between the Gospel and the world. It is where the trouble begins, and the break comes, and hatred sets in towards the Church, and the deep down repulsion in the heart of man to the righteousness of God gets in its 'Long Melford' blows. This is where the strain starts; not at the Cross, nor in the House Beautiful, but out on the highway where Apollyon and Giant Despair and Ignorance and Talkative ply their ancient trades. And it's a question how we bear the touch. If Jesus stood now in our highways as He stood once beneath the blue Syrian skies in the busy streets of the Judæan cities, and if He called us from our own special pursuits and ideals, called us to walk with Him in the path of service, I wonder, should we too speak of our business and our importunate household cares, and would His face be sorrowful as we too turned to our own doors? And would He weep again because we, like the children of Jerusalem, knew not the time of our visitation? That is the real test of our redemption.

## In the Study.

### *Virginitus Puerisque.*

#### Roller Bandages.

'A roller to bind it.'—Ezk 30<sup>21</sup>.

WHAT a lot of funny texts there are in the Bible! Have you ever looked for them? Do you know where the 'white of an egg' is mentioned? And can you tell me the verse which speaks of 'tossing a ball'? Or can you give me the chapter where we read of 'a wheel in the middle of a wheel'? Well, to-day's text is one of these odd texts that pull you up with a jerk and make you exclaim, 'Why, I never knew *that* was in the Bible!' You didn't expect to find a roller bandage or a broken arm in the Book of Ezekiel—did you? But here they are. And though the word 'bandage' is not there, the word 'roller' is, and 'a roller to bind it' is just a roller bandage.

Now, I expect most of you could tell me more about how to apply a roller bandage than I could tell you. You boy scouts and you girl guides, and

those of you who have learned anything about First Aid, know all about a roller bandage and its little ways—for it has little ways of its own which take a lot of knowing. But you know how the long straight strip of material has to be rolled tightly and evenly before you can start putting it on. You know how to wind it criss-crosswise round a wounded leg or arm, and you know how to roll it up as you take it off, otherwise you and your patient will be beautifully tangled together in yards of white bandaging. It takes a lot of practice and patience to put on such a bandage properly, but it's worth the time and trouble, for there is nothing more useful than a roller bandage in the right place.

Yes, but there's nothing more harmful than a roller bandage in the wrong place, and that is where some people persist in putting it. The correct place, as you know, is round a limb to support it or keep the dressings and splints in position. But there are thousands and thousands of people, both big and little, who go about the world wearing

roller bandages in the wrong place, and wearing them all day and every day too. Have you ever met any of them? I have. There are some of them sitting here in church this morning. 'Well,' you say, 'I don't see them.' Ah! wait a bit. It takes a special kind of sight to see them. I'll describe some of them to you and then you'll tell me if you recognize them. And, let me whisper it, I shouldn't wonder though you found yourself among them.

1. First, there are the people who wear a roller bandage over their eyes. These people walk down the road and they come home and can't tell you anything they have seen. If you ask them they will admit they have met a lot of motors, but they can't tell you whether they were delivery vans, or landaulettes, or two-seaters, or what were their colours, or whether they bore home numbers or numbers of another county. 'I never noticed,' is the excuse. If you ask such people to tell you how many claws a cat has, or how many legs a spider owns, they will reply, 'I'm sure I *should* know, but I really can't tell.' They've seen these things again and again but they've 'never noticed.'

Did you ever hear of the famous conjuror Robert Houdin? He was so quick with his hands that he could do tricks that seemed absolutely magical. But he found that to do these tricks he had to train his eyes to be as ready as his hands. So he used to take his son with him for a walk down the street and after they had passed a shop window, glancing in as they passed but not stopping, they used to count who had noticed the greatest number of things in the window.

It is a grand game 'noticing.' You boys learn it in your scoutcraft and so do you girl guides; and you can't learn it too well. It is tearing stupid bandages off your eyes.

But there is another way of wearing eye bandages, a dodgy way that is worse than the first. It is not a case of wearing them all day and every day, but a case of wearing them when it is convenient not to notice. Some boys and girls are experts at this. I've seen them at it. So have you. I've seen them come in from school to find mother (who has been slaving all forenoon in the house) struggling to set the dinner and to dish it up at the same time; and I've seen these boys and girls sit down with a book, or pop out to the garden to 'wait till dinner's ready.' They saw mother's difficulties but clapped on their eye bandages at

once. It was none of their business to set the dinner. It should be waiting on the table when they arrived to eat it. I'm glad to think these eye bandages are not in every home—aren't you?

2. Then lots of people wear bandages on their mind. This bandage-wearing usually begins when they are very young. The boys and girls who can't be bothered with lessons and are content so long as they can just scrape through their exams are wearing that bandage. They are keeping their brains from developing at the age when they should be developing most quickly. You have heard how the baby girls of China in the bad old days all had their feet bandaged tightly, so that when they grew up they still had the tiny useless feet of babies and could scarcely walk and certainly not run. Well, the boys and girls who are bandaging their minds will find that when they grow up their minds will be poor crippled things. And then if they want to learn they will find they can't. So don't grudge the effort to learn lessons. Seize on all the information and ideas you can, and make them yours. You will be tearing off the mind bandages and letting your brains grow.

3. But the most dangerous bandage to wear is the bandage round the heart. It is a bandage I hope none of you little people will ever wear. For the people who wear it are the most to be pitied on earth. Who are they? They are the people who think only of themselves. Somebody may be starving in the next street; but if *they* have a good dinner, why worry about that? Somebody next door may be sick or unhappy or ill-used; but if *they* are having a good time, what about it? Nothing counts and nothing matters so long as it doesn't touch them. They remind me of a little boy who was asked, 'What happened ten years ago?' 'Nothing happened,' said he, 'I was born only seven years ago.'

Boys and girls, bandaged hearts—hearts that are shrivelled and shrunken till there is no love left in them, no sympathy, no pity—are one of the saddest sights on earth. So if you see signs of the bandages of selfishness winding round your heart, tear them off quicker than you ever did anything in your life. Tear them off and throw them from you, and ask God to help you to grow up the happiest somebody in the world, a somebody who never thinks of self because he is so busy loving and serving his fellow-men.

### Right-handed Hearts.

'A wise man's heart is at his right hand; but a fool's heart at his left.'—Ec 10<sup>2</sup>.

That seems an upside-down sort of thing to say, doesn't it? At first sight you fancy that the old gentleman who wrote this verse must have been allowing his wits to go a wool-gathering. Those of you who are old enough to know your right hand from your left know that your heart is very decidedly on your left side. When you run up a hill you can feel it go pit-a-pat; when you get a sudden fright or a sudden pleasant surprise it gives a sort of jump, and you know just exactly where it is.

But the writer of these words was not so far wrong as we might imagine. You see he was speaking in a sort of picture, or, as we sometimes say, a figure of speech. He was thinking of the heart as the place where the understanding and the affections dwell, as a bit of us that rules our conduct and our actions, and so he said, 'A wise man's heart is at his right hand; but a fool's heart at his left.' The left hand was looked upon as the sign of weakness and indecision and foolishness. By some ancient nations, too, the left side was regarded as unlucky. But the right was the place of honour and the right hand was the sign of strength and firmness and wisdom.

The man whose heart is on his right hand loves and strives after the things that are kind and noble and good. 'His heart is in the right place,' as we say. Do you know that fine old story about brave Sir Walter Raleigh? When he came to be executed the executioner asked him which way he would lay his head, and Sir Walter answered, 'So the heart be right, it matters not which way the head lies.'

Now our great wish for all boys and girls, and for all men and women, too, is that their hearts be right, that they be in the right place. For if your heart be right, you are *all* right, but if your heart be wrong, you are *all* wrong.

And first, if we wish our hearts to be in the right place we must learn to *love* the things that are true and noble and beautiful. That isn't difficult, for the things that are lovely, both in nature and in the lives and works of men and women, are all round us, and we have only to look for them to find them. And if we keep on looking at these things, we shall grow to love them, for God put

into the heart of every one of us the power to know and to love the highest and the best.

2. But if we want our hearts to be in the right place, we must also strive to *do* the things that are brave and straight and kind. It isn't much good admiring beautiful things and brave deeds unless we try to get some of the beauty and the courage into our own lives. We may thrill when we hear of some glorious piece of heroism, and yet the next hour we may tell a lie to save ourselves from punishment. We may admire tremendously some splendid bit of self-sacrifice, but we may refuse to give up our fun for a few minutes to help a little brother in a difficulty or run an errand for mother. It's easy to admire the brave things and the beautiful things and the kind things, but it isn't so easy to do them.

3. So lastly, and most important of all, if we want to have our hearts in the right place we must give them into Jesus' keeping. He alone can keep them pure and true and brave, and He will never fail us if we trust them to Him.

I read a sort of fairy-tale the other day about a boy called Rupert who had a removable heart. It was the fashion in those days to have removable hearts, and it was quite a convenient fashion in some ways, for if you went into battle, all you had to do was to take out your heart and leave it behind you. Then if an enemy ran his sword through your body he couldn't kill you, for your heart wasn't there to kill.

The only trouble was to find a safe place to leave your heart, for the country was full of witches and sorcerers, and it wasn't safe to keep it even in the usual place—inside your body.

Some of Rupert's friends had been very unfortunate in their choice of a hiding-place. One of them had given his heart to a beautiful lady who told him she would lay it away safely in her jewel-box. Instead of that she scratched it and squeezed it, and then when it was of no more use she flung it back to him.

Another friend had locked his heart up in his safe beside his money. But he began to grow old so quickly that one day he took the key of the safe and opened it to see what had gone wrong. He found that a sort of rust had eaten into his heart until it had become no bigger than the heart of a rabbit.

Yet another friend had hidden his heart in his wardrobe under his fine clothes. But after a time

he went to look at it and he found that the moths had eaten it away until what was left was of little use.

So you may imagine that Rupert was very anxious about where to keep his heart. And while he was still wondering where he should leave it, he heard that war had broken out in the land. A wicked giant who was an enchanter had invaded it with a big army, and the Crown Prince had gathered together a few troops and gone to meet him.

Rupert was very anxious for the safety of the Prince, and he hastened to the front. When he arrived there he found that things were in a very bad way. The Prince and his little band of followers were making a last stand against the giant and his big army. The giant was rushing upon the Prince, whose sword was broken, and he had raised his club to smite the young man to the ground. Rupert had no armour, but suddenly he remembered that he had a removable heart. He plucked it out and threw it right in the giant's face, blinding him for the moment. The Prince had just time to seize a sword from a follower, and before the tyrant could quite recover himself, the young warrior ran him through the body. When the giant's army saw that their chief was slain they turned and fled.

When the battle was over the Prince sent for Rupert to thank him. And Rupert explained how he had just taken out his heart and flung it at the giant's face, and that he was really glad to get rid of it, for now he would be saved the trouble of thinking where to keep it. Thereupon the Prince opened his bosom and showed Rupert that his heart was hanging there beside his own. 'You thought you threw it away,' he said, 'but I caught it and kept it safe.' Then he told the boy that, if he wished, he could leave it there always, and that there it would be perfectly secure, for no one could steal the heart of the Prince, and no one could steal the hearts that lay beside his.

### *The Christian Year.*

TWENTY-FIRST SUNDAY AFTER TRINITY.

#### *The Use of Money.*

'Children, how hard it is for them that trust in riches to enter into the kingdom of God.'—Mk 10<sup>24</sup>.

The Christian use of money is a difficult subject. I am not going to talk to you about political

measures or schemes of industrial or social reconstruction. I am going to try and speak to you solely about the attitude of the Christian soul towards money. And what I desire of you as you listen and think is purely and simply this—as unprejudiced and detached an attitude as possible; that is the disposition of people who honestly desire above all things to be real and faithful disciples of Jesus Christ.

1. First, I would ask that it should be frankly recognized that to live and to enjoy one's self in idleness on the toil of others is a totally illegitimate position. Of course I recognize to the full that there are many different kinds of labour, and that the owner of property who really manages his property is labouring; and a man who thinks and studies and writes is labouring quite as truly as any one else and quite as hard; and a woman who manages a household or brings up a family is doing the noblest kind of work. By all means let us broaden our sense of what work means. Nevertheless, 'if a man will not work, neither let him eat.' No man or woman grown to maturity has a right to eat his dinner or her dinner unless he or she earns it; unless he or she feels honestly, 'I have done the work which deserves this dinner; I am a worker who is receiving my necessary sustenance.' Now I believe it would be an immense transformation of our society if the children of what we call the upper classes had this truth ingrained into them. I do not so much mean by particular lessons given to the young—though such lessons might well be given—as by the whole assumption of society; because as I look back upon my own schooldays I feel that any such assumption was infinitely remote. We had, most of us, no doubt at all that we were a class for whom other people were to work and who were to enjoy ourselves to the best of our opportunities. We too might have to work: nevertheless there was no doubt that we were going out into life to get as much enjoyment as we could, and that, as a matter of course, other people were to work for us. And I do not think that spirit is at all dead, and it requires very fundamental eradication. Every boy and girl must be taught that he must justify his existence by labour profitable to society, and any one who fails to do this should be made ashamed of himself.

2. Then, secondly, I am sure that we need to make a great effort of detachment from wealth,

and to learn again the old Christian fear of being rich. We must revive the belief that if we have got what is necessary for our maintenance as far as we are concerned—food and covering, and the necessities of healthy life—we have got all that we can reasonably claim. 'Having food and covering let us be therewith content.' There may be more laid upon us. We may have larger responsibilities; we may have riches; but we must cut ourselves free from the desire to be rich. And there would follow, no doubt, from that new attitude towards wealth what our society greatly needs—that is, public instances of the voluntary abandonment of possessions. There are perhaps more instances amongst us to-day of such abandonment of wealth and property, where it can legitimately be renounced, than people are aware of; but there is no public opinion that welcomes them and rejoices in them. That is what we need; then they would be both more abundant and would produce more spiritual effect. Of course there will remain many people who have the responsibilities of property and wealth, and who cannot renounce them. Nevertheless it would be a great thing if we were detached. Our Lord said, 'Blessed are ye poor'; that is, those who really and voluntarily have nothing of their own; but besides that He said, 'Blessed are the poor in spirit'; that is, those who are detached from money and the desire for money.

3. And then, thirdly, we need to think fundamentally about the meaning of justice and about the relation of justice to the rights of property. Justice is a divine thing; it means a certain equality among men; not equality of faculty or equality of position or status, but a fundamental equality none the less. It means the equal right of every single man and woman to have the opportunity to make the best of himself or herself. That is a very radical proposition; yet I am sure that the great Christian Church has been right in its best days, in finding here the real principle of justice in the sight of God, before whom certainly every man counts for one and no one counts for more than one. This principle is no enemy to the rights of property in a certain sense. Christianity is not communistic. I cannot conceive a healthy society without private property for use; that indeed seems to me to be involved in the independence and nobility of the individual life. But an almost unrestricted right of property is a

very different thing; and I do claim that our almost unrestricted right of property is hostile to a very fundamental Christian principle. I used, thirty years ago, to have more to do than I have now with certain attempts to reform or rebuild slum property. The unrestricted right of a man to keep property which was injurious and simply a source of widespread degradation seemed to me then, and still seems to me, to be an intolerable evil. And yet not only was that right practically unrestricted, but you could not even find out who the people were who owned the property in the various stages of ownership. They could effectually conceal themselves. Again, that what is confessedly a dangerous trade, like the trade in intoxicating drinks, should be allowed to pursue its way with so little regard to what is obviously the public interest, but simply for private profit—that, I think, is a fundamental and disastrous betrayal of the welfare of society.

We need to reconstruct our whole conception of the right of private property so as to see that it ought confessedly to be restricted and limited by the general interest. Perhaps we have improved in this matter of late years, but there is a great deal of room for improvement still. We need to feel again, with a quite fresh vividness, that the welfare and dignity of persons, the value of every single human life, ought to be a prior object in the eye of the law as compared with the right of property. Money, in fact, is a trust and a responsibility before God and for the general good.

Thus I am quite sure that no Christian ought to be able to invest his money in any concern, without a very bad conscience, unless he has done his best to assure himself that that in which he proposes to invest it is for the public good. Nor can his responsibility end there. His conscience ought not to allow him to retain money in investments without, up to the limits of his power, ascertaining from time to time that his money is being rightly used, and taking what measures he can to protest, if he have reason to believe that it is not being used for the common good. I have in my own small experience found out that even insignificant shareholders can do something by protest, though they represent but a small body of opinion. The point is that we cannot make or retain an investment without responsibility for the use, as regards the general welfare, that it is being put to.<sup>1</sup>

<sup>1</sup> Bishop Charles Gore, *Christian Moral Principles*.

## TWENTY-SECOND SUNDAY AFTER TRINITY.

## Renewal.

'And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest.'—Ex 34<sup>1</sup>.

It is quite impossible to read the Bible without being arrested by its promises of renewal to men who have failed. One of the clamant notes in the harmony of the Divine revelation is that which declares to poor, penitent, broken-spirited, heart-sickened men that God restores to them the mercies which they have forfeited; that He renews to them the grace which they have misused; that every day may be one of new beginning to men who have lost their grip and missed their foothold.

Moses comes down from the mount with God's law which is to establish the nation in righteousness. In that awe-inspiring communion of forty days with God he had come to recognize something of his partnership with Jehovah. God had become much more than a name to Moses in those days. He had become to him not only the Law-giver, but the life by which the law alone can be kept. God had become known to him as the controlling power of righteousness, the enemy of all evil, the inspiration of order in every sphere. And under the impulse of that new apprehension he is moved to hot anger and indignation by the failure of the people to see what had become so plain to him—the nature, the character, the claim of God. Under the very shadow of the mount of God, and of his most august and inspiring experience, he shatters the law of God in his indignant zeal.

The failure of Israel was stupendous. The moral catastrophe which overtook the nation when they forsook God, who had so recently brought them out of Egypt, going back in heart to the defilements of the land of their enslavement, is altogether beyond words. But the failure of Moses was infinitely greater. He lost hold of himself, and he lost hold on the laws of God. He sinned not only against Israel, but he sinned against God and against his own experience. Only one thing remained when he had shattered the law of God—only one thing. And that thing was found not alone in his need but in the greatness of God's nature and of God's mercy. Deep answered to deep in that overwhelming hour of Moses's life.

The record of these words of grace, which become more luminous every time we read them, is the record of a grace which is positively immeasurable. 'I will write upon these tables the words which were in the first tables, which thou brakest.' Hence Moses prays under the inspiration of this great word of God, and his prayer is recorded and will be remembered by us all—'Show me thy ways.' How appealing is the diffidence of the man who knows his failings, who has missed the way of God. 'Lord, show me thy ways!' 'Lord, show me thy glory,' he goes on to pray. For he knows he has missed the glory of God, and has lost the track in his blind and headstrong folly.

Let me endeavour to point out the steps by which these blessings were realized by this Man of God, and by which also they may be realized by every one of us.

1. Notice the invitation to 'come up.' 'Come back to the place of your failure, and then,' said God, 'get past it! Come higher up still. Come back to the place where temptation overcame you, where you slipped your moorings and failed; and get right beyond it.' Oh, you who have broken God's law, I am here to proclaim to you in His name that you can get beyond the place of your failure, that you may get higher and nearer to Him than you have ever been, on the warrant of His own assured invitation. 'Come up!' What a rebuke to the hopelessness of the prophet, and what a rekindling of hope by the revelation of the possibility of another chance! It puts spring into his step and faith in his heart. And if similar experience is to be ours we too have got to get back to the primary things in these days—back to the august holiness of God, back to the precious Blood of Jesus Christ, back to the promises of God, eternal as His own nature which is our ultimate security. We have to hearken and respond anew to God's loving invitation.

2. You will notice, in the second place, it is prescribed that he comes up alone, that no man is to come up with him. This is an adventure which he must make in solitary confidence in the God who has called him. This is to be an experience in the life of Moses which supersedes everything else by its sheer necessity. Hence with considerable detail—all pointing to the same meaning—direction is given as to his approach and

ascent of the mount. There will be subsequent relationships with men; he will have a great deal to do with flocks and herds in the days to come. But for the present good of his own soul and the immediate readjustment of an outraged relationship, he must 'come up' alone. I venture to say to you that you will never find what you most need in the crowd. Get up into the mount with God. Face God! Take yourself ruthlessly in hand! Let every other interest in life be superseded by the supreme necessity of this one thing—to recover your lost ground and to regain your forfeited fellowship with high Heaven.

3. A third thing claims our attention—that God gives him the assurance of a renewal which shall carry him infinitely further than his original experience. For listen to what God says to him: 'I will make all my goodness pass before thee; I will be gracious unto thee, and will show mercy. I will put thee in a cleft of the rock, and cover thee with the shadow of my hand; and then I will write upon these tables which you bring up to me in contrition and repentance the words which were on the first ones.' Do you not see what it all means—that God covenants to give him a new copy of a dishonoured gospel, but with a new and sanctifying sense of the goodness, the grace, the mercy, which constitute His glory? This is the blessing that awaits us; nothing less—and there can be nothing more—than a new copy of a dishonoured gospel, and this time written not as an outward law which we may read and forget, but 'in their minds I will write it, and in their hearts I will put it.' A gospel, yea; but a gospel reinforced with an experience of Divine love which shall convert for us all its precepts into possibilities and all its light into life.

The outcome of this incident was that Moses went down from the mount with the supporting inspiration that God had trusted him despite everything. And that inspiration was such a living thing, such a resurgence within his being, that his face shone from the inner radiance of his life, and 'he wist not that his face shone.' And it is ever the man of the mount who will be the light of the darkness below. It is the man whose own experience of God has been renewed in the sanctity of silence who will go forth to bless men in His Name, unconsciously reflecting a radiance which none can miss and none can mistake.<sup>1</sup>

<sup>1</sup> J. Stuart Holden, *Your Reasonable Service*.

## TWENTY-THIRD SUNDAY AFTER TRINITY.

### The Three Voices.

'Day unto day uttereth speech,  
And night unto night sheweth knowledge.  
There is no speech nor language;  
Their voice is not heard.  
Their line is gone out through all the earth.'

Ps 19<sup>2-4</sup>.

We may speak of the three voices of Nature, meaning the impulses that come from the three-fold—practical, emotional, and intellectual—relation between Man and Nature. These are the wordless voices referred to in the nineteenth Psalm: 'Day unto day is welling forth speech, and night unto night is breathing out knowledge; there *is* no speech, and there *are* no words; their voice has no audible sound; yet it resonates over all the earth.' The three voices are: Endeavour, Enjoy, Enquire. The first voice is Endeavour. What would our hereditary character be without Nature's millennial sifting of the insurgent, the adventurous, the controlled, the far-sighted, the strenuous? And the discipline is still binding. There is no doubt as to Nature's condemnation of the unlit lamp and the ungirt loin. One of the obvious lessons of evolution is the danger of having things made too easy!

The second voice is Enjoy. As we come to know Nature, we find that everything is wonderful. 'You of any well that springs may unfold the heaven of things.' 'It is enough if through Thy grace I've found naught common on Thy Earth. Take not that vision from my ken.' As we begin to feel more at home our wonder grows into what may almost be called affection. This is true of those who have what Meredith called 'love exceeding a simple love of the things that glide in grasses and rubble of woody wreck.' Science never destroys wonder or delight, but only shifts it higher or deeper. As Coleridge said, 'All knowledge begins and ends with wonder, but the first wonder is the child of ignorance, while the second is the parent of adoration.' We need to listen to this second voice which says Wonder, Enjoy, Revere. It was one whose life was far from being all roses who said:

To make this Earth our hermitage,  
A cheerful and a changeful page,  
God's bright and intricate device  
Of days and seasons doth suffice.



The third voice is Enquire. From the first Nature has been setting man problems, leading him gradually on from the practical to the more abstract. Lafcadio Hearn tells us that in the house of any old Japanese family the guest is likely to be shown some of the heirlooms. 'A pretty little box, perhaps, will be set before you. Opening it you will see only a beautiful silk bag, closed with a silk running-cord decked with tiny tassels. . . . You open the bag and see within it another bag of a different quality of silk, but very fine. Open that, and lo! a third, which contains a fourth, which contains a fifth, which contains a sixth, which contains a seventh bag, which contains the strongest, roughest, hardest vessel of Chinese clay that you ever beheld; yet it is not only curious but precious; it may be more than a thousand years old.' Indeed it is more than clay; there is an idea in it.

Natural science has to do with a similar process of unwrapping; it opens the beautiful box, it removes one silken envelope after another, trying at the same time to unravel the pattern and count the threads—and what is finally revealed is something very old and wonderful—the stuff out of which worlds have been spun—'a handful of dust which God enchants.' For we must see the scientific Common Denominator in the light of the philosophic Greatest Common Measure.

Varying the metaphor, one of the foremost investigators, Sir J. J. Thomson, writes: 'As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon. In the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, the truth of which is emphasized by every advance in science, that "Great are the Works of the Lord."'

These are the three voices of Nature. She joins hands with us, and says, *Struggle, Endeavour*. She comes close to us, we hear her heart beating; she says, *Wonder, Enjoy, Revere*. She whispers secrets to us, we cannot always catch her words; she says, *Search, Enquire*. These three voices appeal to Hand and Heart and Head, to the trinity of our being. In listening to them we may be disciplined to hear even more august voices. Man's struggles for food and foothold have often helped him to much higher reaches of endeavour; to be thrilled with beauty may be a step to loving goodness; to try to find out scientifically what is

true in Nature may be the beginning of waiting patiently upon the Lord. But our point is that to listen to the three voices of Nature is in itself worth while. It is a necessary and natural discipline of the developing human spirit.

We are familiar with the story of a rugged and very human Hebrew prophet, who after severe discipline climbed a mountain and heard the three voices of Nature. First there was a great and strong wind—a symbol of the practical voice, surely, which commands man to build his house upon a rock, and to struggle against the storm, which teaches the sailor to trim his sails and the husbandman to prepare for the rain. Second there was an earthquake—a symbol of the emotional voice, surely, for is there anything so awful that stirs man and beast more deeply, that moves us down to the primeval bed-rock of human nature laid down in the time of the cave-dwellers. Third, there was the fire—a symbol of the scientific voice, surely, for the fire of science burns up rubbish, melts out the gold, reduces things to a common denominator, and gives light to man. Now it seemed to the prophet that God was not in the wind, nor in the earthquake, nor in the fire; and it seems strictly correct to say that listening to the three voices of Nature is not in itself religious, but it is a good thing to listen, and it may form a preparation for religion. It was so in the prophet's case, for after the echoes of the wind and the earthquake and the fire had died away, he heard a still, small voice—God's voice—a sound of gentle stillness, the margin says, which spoke very incisively to him. It was a great experience to the prophet to have heard the three voices of Nature, but it meant more for him practically to hear the still, small voice. And it may be that in *obeying* it he understood afterwards that God *was* in the other voices too.

So when we pass from the cold evening-light of science, which the schoolmen called *cognitio vespertina*, to the morning-light of religion, which they called *cognitio matutina*, we may be able to agree with Ruskin's fine words (engraved on the memorial at Keswick): 'The Spirit of God is around you in the air that you breathe, His glory in the light that you see, and in the fruitfulness of the earth and the joy of its creatures He has written for you day by day His revelation, and He has granted you day by day your daily bread.'<sup>1</sup>

<sup>1</sup> J. Arthur Thomson, *The System of Animate Nature*.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Church and the Kingdom.

'Thy kingdom come.'—Mt 6<sup>10</sup>.

There are two distinct elements which appear to be necessary in any adequate idea of the Kingdom of God. First, there is the sovereign inward rule of God in the individual hearts and characters of men, and secondly there is an external order and process whereby human society is visibly redeemed and transformed. These two elements are in fact hardly separable. They are intermingled all through Scripture, and appear to be complementary to one another in our Lord's teaching. Perhaps He spoke most often of the inward qualities of character which belong to the Kingdom in contrast to the crudeness and secularism of current ideas. But, on the other hand, the Incarnation itself is a perpetual reminder to us that however spiritual the forces of the Kingdom may be, the measure of their sway over men mainly depends upon the degree in which they can be expressed in concrete visible forms. Now these different elements of the Kingdom actually made their appearance as realized facts in the Apostolic Church. A new secret of inner life flowering into new manifestations of character, and embodied in a new kind of human fellowship with its own developing forms of outward order: this was what now appeared as a present reality having the marks of a new creation in which were stored untold resources for the redemption of mankind.

1. The Catholic Church received from our Lord the keys of the Kingdom of Heaven. In her are established the well-springs of grace through His indwelling Spirit. By these alone can man be reunited to God, renewed in His nature and made responsive to the divine claims upon his life. The Church thus possesses the secret of personal character, the vital power by which the Kingdom grows. In the apostolic writings we see how the two chief characteristics of the Kingdom are fused together. The rule of God in the heart liberates personality. Inwardly this means an enrichment of life by contact with God, opening out unlimited possibilities for the unfolding of individual gifts and graces. But this inward development provides the very material out of which a true social life can grow. The growth of personal character, as described in the New Testament, is one which through renunciation of self-seeking tendencies passes to a higher

level, where man finds increasing satisfaction in contributing his share to the common life of his fellow-men. Each one contributes something unique, and in so doing he exercises his proper function in the corporate life of the Body. Perhaps we may even say that the test of personal salvation in the apostolic religion appears in this attainment of function within the Body. We cannot reach the full stature of Christian personality except through a process of fitting into and contributing to the corporate life. It is important to observe the exact adjustment of the resources of the Kingdom as we find them in the Church, for there is a wider manifestation of the Kingdom which can be understood only in the light of this adjustment.

The manifestation of the Kingdom in the Church is seen to be first of all an inward mystical process of character-formation, which achieves itself in an intense social life. But this process does *not* create that social life, for it needs social forms already existing into which it can flow. The social structure of the Church had to be originally given before the process could begin. The inward dynamic of grace and its ethical fruits required a visible Body, as truly a divine gift as itself. And more than this was needed and was bestowed. The visible Body itself, the partner of such intense inward life, required for its support the divinely given authority of the Apostolic Ministry and its due continuance. For if the rule of God is to be in the heart of man, and if his life fructifies only in the social order of the Body, then the rule of God must visibly preside over that same order in an unmistakable way. The Kingdom can have full sway over the individual life only if the individual recognizes the imprint of divine authority over that external order to which he belongs.

2. These are permanent principles of the Kingdom of God. They appear in the Church as unique, divinely bestowed gifts. But in *some* form they must appear and be recognized in any manifestation of the Kingdom in human society as a whole; for they are really written upon the heart of man and upon the divine order of the world. It is this wider development of the Kingdom which we must now consider. From what has been said it will be clear that the Church as the typical, central, divinely-given embodiment of the Kingdom is the indispensable organ through which alone any further manifestation of the Kingdom can come. If this is so, the visible Church here

on earth cannot be regarded as an end in itself. It is an outward order over which, in spite of all imperfections, Christ manifestly reigns here and now. It witnesses and ministers to His inward reign over human hearts here and now. Yet it embodies a forecast and a prophecy of still greater things to come. For the end to which the processes of the Kingdom have been set in motion is not the individual salvation of a minority of souls, but nothing less than the redemption of the whole human race, and the recovery of all the riches of God's creation from the ruin into which it has fallen. Let us then consider the principles by which the Church's vocation as organ of the Kingdom must be realized in the world.

(1) The first and most important of these is the distinction between the Church and the world, and between the ends which they respectively seek. As against the cult of happiness and earthly peace the Church sets heavenly beatitude and the peace of God and His saints as the proper end of man. Her witness is to 'the kingdom of the heavens' which is not of this world—a Kingdom which has already come down from God out of heaven as a divine gift, and which at the end of time will finally be manifested in its perfection beyond this world-order by the mighty power of God. It has always been a deep-rooted Christian conviction that there can be no finality about any outward ordering of this world, and that the final reign of God and the saints belongs to a life which will be ushered in after this world has run its course. But that 'other world' not only reaches forward beyond the stretch of time which measures this earthly process. It also surrounds us now; and it is this which distinguishes Christian activity from worldly activity, even when both appear to be aiming at the same immediate results. Whatever the process, the one seeks supernatural ends, the other some earthly achievement. Renunciation of earth for heaven is the primary mark of Christian conduct, determining the relation of the Church to the world. The incarnation of God meant the descent to earth of a heaven-born Life whose energies could only fructify for us through deliberate renunciation on the Cross of that earth-born life into which it came. And so it must always

be; only poverty and meekness can inherit the earth. The martyrs died and the Roman Empire entered the Church. Monks fled into the wilderness and the wilderness blossomed into mediæval Christendom. The Cross is followed by the Resurrection.

(2) That brings us to another principle involved in the Church's mission to the world. Our Lord came into the world to redeem it from corruption to a new life of consecration. 'For God sent not his Son into the world to judge the world, but that the world through him might be saved.' The principle of the Resurrection is the principle of a new life which has conquered the world by renouncing it, and which, being itself consecrated by that sacrifice, possesses power to redeem all the natural riches of the human social order from worldly perversion and waste, and to raise them to the level of consecration, where they become a sacrifice acceptable to God. To redeem the world, however, is a more difficult task than to renounce it. At first sight, indeed, it seems to mean something fairly straightforward—the work of gathering souls into the Church by individual conversion and baptism, and then the task of building up their characters by sacramental grace until they become knit into their place in the Body of Christ, and contribute to the mystical fellowship of the common life in the Church. That is a process of assimilation by which human lives are gathered out of the corrupt society of the world, and placed in a better society. And when they come they bring with them all the natural gifts and tendencies and varieties of human personality, which have hitherto contributed to an organized life outside the Church. For the supernatural resources of the Kingdom, to which the Church holds the key, require material upon which to act; and the material upon which they act is *always* natural human material, only regenerated to a new use. Moreover, this is not simply a process of saving individual souls; for, as we have seen, the Church itself is a distinct social structure, into which all this consecrated human material is built.<sup>1</sup>

<sup>1</sup> L. S. Thornton, 'The Kingdom of God,' in *Report of the First Anglo-Catholic Congress*.