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is at once found by subtracting the 807 of Seth from the 969 of Methuselah; and the medial thus becomes the same round 800 that we have already seen in the case of Adam.

It appears, then, that in all the confused system of numbers with which P has crowded this chapter, there is not one which may not be traced with more or less confidence to the two given to him by tradition.

The following tables will help to make things clearer:

I.

Genealogy of J. (Genesis iv.)	Genealogy of P. (Genesis v.)
——	Adam [1]
	Seth [1]
	——
Adam	Enos
Cain (Cainan)	Cainan (Cain)
Enoch	Mahalalel (Mehujael?)
Irad	Jared (Irad?)
Mehujael	Enoch
Methusael	Methuselah
Lamech	Lamech

[1] These are probably extraneous, the original list beginning with a first man Enos, corresponding to the Adam of J.

II.

	Initial.	Final.	Total.
Adam	130 [2]	800	930
Seth	105 [3]	807	912
Enos	90 [3]	815	905
Cainan	70 [4]	840	910 [5]
Mahalalel	65 [6]	830	895 [7]
Jared	162 [8]	800 [9]	962 [10]
Enoch	65	300	365 [11]
Methuselah	187 [12]	782	969 [13]
Lamech	182 [14]	595	777 [15]
Noah (to Flood)	600	...	...
Total	1656		

[2] Obtained by doubling Enoch's 65.
[3] Together = 3 × 65: 105 = 7 × 5 × 3, 90 = 6 × 5 × 3.
[4] 70 + Adam's 930 = 1000.
[5] With the 90 of Enos = 1000.
[6] Repetition of Enoch's 65.
[7] With the 105 of Seth = 1000.
[8] With the 807 of Seth = 969 of Methuselah.
[9] Repetition of Adam's 800.
[10] Multiple of 13.
[11] Days in year: a fixed quantity.
[12] Subtract Lamech's 595 from Methuselah's 782.
[13] Just reaches Flood.
[14] 7 × 2 × 13.
[15] A kind of play on the sevens in Gn 4[24].

In the Study.

Virginibus Puerisque.

How much did it cost?

'Neither will I offer burnt offerings unto the Lord my God which cost me nothing.'—2 S 24[24].

During the last few weeks we have all been thinking and talking a great deal about Christmas presents. There were presents in the air, so to speak. We couldn't go down the street without seeing the shop windows filled with beautiful gifts; and some of us have spent hours with our noses glued to the panes of the windows that held life-like dolls and marvellous mechanical toys. Then at home there has been a lot of whispering and rustling of tissue-paper, and a quick hiding of certain articles when the people to whom they were going to be given came unexpectedly into the room. It has been a glorious time, and full of thrills—hasn't it?

Now I am going to ask you what sounds like a very rude question. How much did your Christmas presents cost? Wait a moment!—I don't want you to tell me how much you think the presents you *got* at Christmas cost—I want you to tell me the cost of the presents you *gave*. Now, before you answer that question, I'm sure you'll agree with me that the presents you gave were really much more important than the presents you got. The presents you got were fine. But, ah! the presents you gave!—what a lot of planning and thinking and doing without went to the giving of these presents! How many hours did you spend making them, when you might have been playing instead? How much did you deny yourself, young man, to buy the wood for that fretwork pipe-rack you gave to father? And how many needle pricks in your own fingers did you have,

little girl, before you finished that needle-book for mother? You have got to count up all these things and add them together before you answer my question, 'What did your presents cost?' For it's not mere money that makes a gift costly. It's love and thoughtfulness and self-denial that make it truly precious.

The other day as I was walking along the street I saw a thin little grey-green book lying on the pavement. I picked it up and found it was a Post Office Savings book. It bore the name of a little girl, and being curious I looked inside and discovered how old she was, and the date of her birthday. Then I thought I'd have a look to see how rich she was, and I discovered something very interesting that told me quite a lot about that unknown little girl. I discovered that the sums she had put into the bank during the year were quite small—sometimes only one shilling, sometimes two—but I also discovered that on Saturday the 17th of December, about a week before Christmas Day, she had drawn out almost all she had: One pound two shillings and sixpence. I thought I saw her marching proudly down town on that Saturday morning and coming home laden with parcels of all sorts and shapes. And somehow I felt I liked that little girl. Don't you? She did without a good many things during the year that she might have a crackling pound note and a shining half-crown to spend on others at Christmas.

And that little girl reminded me of an old, old Bible story out of which we have taken to-day's text. It is a story of King David. Once a terrible sickness visited his people, and they died like flies for number. Then God stopped the plague, and David was so glad that he wished to offer a sacrifice, a burnt offering to God to show his gratitude. Now the plague had been stopped at the threshing-floor of a man called Araunah, and this man offered in his polite Eastern way to give David the threshing-floor for an altar, and the oxen with which he had been threshing for an offering. But the king said, 'No, I shall pay for both the threshing-floor and the oxen. Because,' said he—and here come the words of our text—'Neither will I offer burnt offerings unto the Lord my God which cost me nothing.'

I think David knew what makes a present precious. Don't you? And he knew how God loves the gift which comes from a grateful heart.

I wonder if our gifts to God cost us anything. I wonder if we ever put a penny of our very own into the missionary box. The other day a little fellow I know gave a costly present to God. He was visiting his grandmother and he noticed her dropping some money into a box which stood on the dining-room mantelpiece. 'What's that for, Granny?' he asked; and she told him it was for God's little black boys and girls in Africa. 'Would you like to put in a penny too?' she inquired. Tommy nodded. 'Well, run upstairs and get it.' Tommy tore out of the room and was down again in a flash with something bright in his hand. 'Why, Tommy,' said his Granny, 'that's not a penny! That's your precious shilling. If you put it in this money-box you know you can't get it out again as you do out of your own bank.' 'I know,' replied Tommy solemnly. 'But you see it's for God's black boys and girls, and I couldn't give less.'

And now I want to give you a reason why the giving that costs is the best kind of giving. It is this. *The giving that costs is the giving that makes the giver happy.* Let me tell you another story to prove it.

A good many years ago a little girl was very ill. For a time she was so ill that she was thankful to lie in bed and do nothing. But by and by the pain went away and then came the hard bit. The doctor said that even although the pain was gone she must lie very quiet in bed for a few weeks. Now she was only four, and to lie perfectly still when you're only four, and you haven't any pain, and you hear your brothers and sisters and friends romping around and having no end of fun, is not an easy thing. And this little girl thought it—well, it couldn't be done! But she had a wise mother who saw how it could be done. She began to tell her little sick child about the other little sick children who had to lie in bed in hospital, and who had no lovely toys such as she had, who perhaps had never had a doll in their lives except a make-believe one. And Mother promised that every day Betty lay in bed she would give her a penny (pennies bought more in those days than they do now) and Father would give her a penny too, and then Betty could buy some dolls to send to the Sick Children's Hospital. Betty listened, and dried her tears, and smiled. Lying in bed because the doctor said you must was one thing; but lying in bed to earn dolls for sick children was

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quite another. So she lay as still as a mouse, and when Auntie heard of it she added another penny a day, and that made threepence. And the money kept mounting up. And when the doctor said at last that Betty might safely rise, she begged to be allowed to lie just a day or two longer that she might add still another dolly to the number. And the following week twelve little dolls, with long flaxen hair and arms and legs that moved, went to a Sick Children's Hospital with love from a very proud and happy Betty.

Children, if you haven't done it before, do it now, and in all the days to come. Give the gifts that cost and that make the givers happy.

Visions.

'An angel spake to him.'—Jn 12^{29}.

I wonder if any of you boys and girls have passed through an East-end district of London in a railway train. If you have, you must have wondered at the innumerable chimney-cans that were all round about you—on the right hand, on the left, everywhere. If sometimes you wished that you lived in the great city, you feared it that day. London seemed a place to get lost in and never be missed. But those chimney-cans mean firesides at which both old people and little children sit, it may be dreaming dreams and seeing visions, just as the young and the old did ages ago. A well-known lady writer tells us that she sat by the bedside of an old man in a wretched garret in the East-end of London, and found him apparently quite uninterested in what she was saying. The minister of a neighbouring church came to see him one day and spoke to him of the need of repentance, and the joys of heaven. After he had gone, the old man lay staring out at the mass of chimney-cans which could be seen from his window. At last he spoke: ''E said as 'ow there were golden streets in them parts. I ain't no ways particular wot they're made of, but it'll feel nat'ral like if there's *chimleys* too.'

'The sŭn,' the writer continues, 'stretched a sudden finger, and painted the chimney-pots red and gold against the smoke-dimmed sky, and with his face alight with surprised relief my friend died.'

Some people would smile at the idea of such an old man having a vision of the New Jerusalem, but Michael Fairless, as the writer called herself, believed that even in this world poor and lonely folks sometimes see the New Jerusalem all round about them. If John Bunyan had not been shut up in prison, with no outlook but four ugly walls, we should never have had his wonderful dream of how Christian journeyed from this world to a better. Then it was when the Apostle John was in banishment on the lonely Island of Patmos that the vision came to him about the golden streets of the New Jerusalem, about which the minister told the old man who lived up amongst the London chimney-cans.

Visions come to some boys and girls. You may have a schoolfellow who is very keen on making bargains. He is not a bad scholar; he can 'count,' and he is good at history. He is generally referred to as an all-round sensible chap. The master has picked him out for the commercial side. Then there's one who is a great favourite. You have heard him spoken of as being 'harum-scarum.' Those who know him well say he has original ideas about things, and they wonder how he ever got there. There was a school I once knew very well. One day there came a new scholar—a big boy from the country. We watched him, thinking to find something to laugh at. But he quickly showed that he knew more than any one of us. In the days that followed we realized that a very clever student was in our Latin class. He often seemed absent-minded; we did not really understand him. But years afterwards we learned something of his home life, and how when he herded his mother's cows on a hillside he had seen visions that made him resolve to be not only a great scholar but a seeker after God. His life was a short one, but he left books written by himself and the memory of a young life of exceptional promise.

When on earth, Jesus Christ walked about with men who, although they loved, could not understand Him. Looking at the same wayside object—it might be a tree, or a wayside flower—that object would have a very different meaning for them from what it had for Him. And so it would be with the wind, or with a thunderstorm. One day a great company had gathered together to listen to the wonderful things He said. Many could not understand; it was as if Jesus, while speaking to them, was full of the thought of His Father. He knew what lay before Him, and each day was bringing it nearer. He did not lack courage. He

was on earth to do His Father's will. When He felt troubled He had the vision of what He came to the world for, and that made Him say, 'I am ready.' When in presence of the multitude He raised His eyes to heaven, and said, 'Father, glorify thy name,' and immediately there came a sound from heaven we can imagine what different interpretations the listeners would put upon it. Some said, 'That was thunder.' Others who had been influenced by Jesus said, 'It was an angel who was speaking.' But Jesus knew it was His Father speaking words of good cheer to Him.

Things appear to us according to what we are ourselves. You know that there are mornings when you have felt better for having said your prayers. You went out to school, thinking that it was very good to be alive. You even said to yourself, 'God must be good, a friend, one who loves us.' You were having a vision. And you never thought of it. You just thought that it was something in yourself that told you to hope. Jesus Christ tried to make things simple for us; and He spoke of visions in words that boys and girls can understand quite well. He certainly said that it was something within ourselves that enables us to see them, for His words were, 'Blessed are the pure in heart: for they shall see God.'

The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

A Human God.

'I came not to destroy the law and the prophets.'—Mt 5^{17}.

In studying the life and literature of the ancient Hebrews as portrayed in the Old Testament, the student should always bear in mind a simple principle which has often been ignored, alike by the critics and the eulogists of that collection. The Old Testament represents the developing life of a people through a period of at least a thousand years. It therefore portrays the crudities, the errors, and the vices of a people out of which they have been led, no less than the principles inculcated by their leaders. And in the Old Testament the defects in the national character are depicted with extraordinary fidelity. But in attempting to estimate the influence of any people upon modern thought and life, we do not measure that influence by the ignorances, superstitions, and falsities of the common people, but by the truths which their great leaders have interpreted. We do not think the message of Great Britain has been absolutism because the Stuarts were absolutists, nor that the message of America is the righteousness of slavery because at one time in its history it maintained an almost pagan slave system. England is interpreted by its overthrow of the Stuarts, and America by its emancipation of the slaves. The slaughter of the Canaanites and the imprecatory psalms are not a part of the message of Israel. They indicate the native savagery of the people and make more luminous the message of their prophetic leaders.

And this message itself was a developing message. The truth of God grows in the mind of a race as in the mind of an individual. In measuring the character and influence of a nation, we have to consider, not its condition at any one stage of its progress, but the direction in which it progressed; not the opinions of its majority, but the ideals of its leaders.

The Hebrew prophets were not the first monotheists. The great thinkers in all ages of the world and in all forms of religion have tended toward belief in one Infinite and Eternal Energy. This was the philosophy, if it was not the faith, of the spiritual aristocracy of India and of Egypt in periods prior to any history of Israel which we possess. On the other hand, it is quite certain that in the early history of Israel the people believed in many gods; they rested content in the conviction that their God, Jehovah, was superior to the gods of the peoples round about. And it is by no means certain that this popular opinion was not for a time shared by some of their eminent leaders.

What was peculiar to the ancient Hebrews was their faith in a human God. The pagan nations with whom they had any acquaintance looked through nature to nature's god. Nature was to them the symbol and the interpretation of the Deity. Nature, therefore, in its various manifestations, was the object of their reverence. Nature reverence took on a great variety of forms, from the worship of the sun to the worship of the sacred ox or the sacred beetle. Israel from the very beginning of its history was led elsewhere for its symbol and interpretation of Deity. Its prophets looked, not through nature to nature's god, but through humanity to humanity's God. Signs of polytheism there are in Israel's history—

that is, the recognition, if not the adoration, of many gods; but there are no signs of nature worship except in occasional scathing condemnation of it as a departure from the faith of the fathers. The philosophers have coined a long word to represent this faith in a human God; they call it anthropomorphism, from two Greek words, meaning in the form of man. The religion of Israel was frankly anthropomorphic.

This, their fundamental faith, does not merely appear in the declaration of the first chapter of Genesis that God made man in His own image. It is easy to put too much emphasis on a single text. That conception of creation might have been, and perhaps was, borrowed from a foreign and earlier source. But the whole Jewish conception of God, life, and duty rested on and was developed out of this idea—that it is within, not without, in the intellectual and moral life of man, not in the forms and phenomena of nature, that man is to look for his interpretation of the Being whom he is to reverence and obey.

This belief is implied in the visit of the three angels of the Lord to Abraham in his tent; in the report that Jehovah wrote the Ten Commandments with His finger on the tables of stone; in the appearance at Jericho of the captain of Jehovah's host as a man with drawn sword in his hand; in the similar appearance of the Lord of Hosts, in the Temple, to Isaiah; and in the vision of the Son of God in the fiery furnace with the three Hebrew children. It is implied in the figures of prophet and poet, who compare God rarely to any physical object, habitually to a human life. Like as a shepherd shepherdeth his sheep; like as a king ruleth over his people; like as a father pitieth his children; like as a mother comforteth her child—these and such as these figures direct the thoughts of Israel inward in their search for the Eternal. The customary prophetic phrase, 'Thus saith Jehovah,' inevitably suggests a human God speaking to his earthly companion.

Nor was this conception confined to the seers and prophets. It characterized the Temple service. In the Holy of Holies of all heathen temples a symbol of the Deity was enshrined. Such a symbol was enshrined in the Holy of Holies of the Jewish Temple. But there it was not an image of a physical object, but a symbol of a human experience. The symbols of the Deity were the Ten Commandments and the Altar of Mercy. Thus the Temple repeated the message of the prophets, saying, Would you know whom to worship? Look within. Worship the God who is interpreted by the law written in your conscience and by the compassion which you feel for the suffering and the sinful. It is not power, it is justice and mercy which make Jehovah worthy of your reverence and your loyalty.

As the Jewish religion thus taught its votaries the humanness of God, it taught also, and by the same figures, the divinity of man. Man was made in the image of God; into man God has breathed the breath of His own life. Man is the offspring of God. Thus the same fundamental conception of man's origin and nature taught the ancient Jew the approachableness of God and the dignity of man. And this aspect of man's inherent worth and dignity is not dependent on a single text. It is implicit in the whole religious and political history of Israel. It is involved in the doctrine of possible fellowship between God and man, which is perhaps the most distinguishing note of the Old Testament. God is something more and other than a Creator and Ruler concealed behind nature; He is the Friend and Companion of man, and gives him law and counsel and comfort. Jehovah, said the Psalmist, is my shepherd. He leadeth me beside the still waters. If I stray, He restoreth my soul. If I come into darkness and the valley of the shadow of death, He goes with me there. He is my refuge and my fortress. Unknown He may be; but I can dwell in the secret place of the Most High: I can abide under the shadow of the Almighty.

And He is represented as with Israel not only in his hours of devotion but in his common tasks. It is He who inspires the artisan to devise cunning works in gold and in silver, to cut the stone and carve the timber and embroider the cloths for the Temple service. It is He who teaches the farmer how to plough and harvest and sow his fields and how to thresh his wheat and winnow it. It is He who enables the warrior to run through an opposing troop and leap in his flight over an obstructing wall; He who enables the hunter to scale the dangerous precipice. So close is His companionship with Israel that to commune with one's own soul is to commune with Him. 'Jehovah will hear when I call upon him. Stand in awe and sin not; commune with your own heart upon your bed,

and be still.' 'To the Jew,' says James Cotter Morison, 'God is the Great Companion, the profound and loving, yet terrible, friend of his inmost soul, with whom he holds communion in the sanctuary of his heart, to whom he turns or should turn, in every hour of adversity or happiness.' All this implies not only faith in God, it implies also faith in oneself as being of kin to God and fitted for companionship with Him.

It is because man is thus of kin to God that he can understand the law. That law is addressed to his reason and his conscience. It is always portrayed as a reasonable and a just law, which is only another way of saying that it appeals to man's reason and sense of justice. In truth, the law was not something external given to him; it was an interpretation to him of his own nature. The law was the law of his own being; its enunciation by the prophet was simply an interpretation to him of himself. He had only to look within to find its verification and its sanction. Jehovah is portrayed by the author of the Book of Deuteronomy as saying to Israel:

'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'

This was the fundamental teaching of the prophets of the Old Testament—that God dwells with man and dwells in man.

This truth is dramatically illustrated in the experience of Elijah. Disappointed by the failure of his attempted reformation of religion, finding the worship of Baal very much alive although many of the priests of Baal had been slain, his life threatened by the Queen, himself deserted by the people, depressed and hoping for death, he was summoned by Jehovah for an interview at Mount Horeb. The great convulsions of nature which he witnessed fitted his mood but brought him no message. A tempest swept through the valley and broke in pieces the rocks, but Jehovah was not in the wind; an earthquake followed, He was not in the earthquake; volcanic fires flamed from the ground, He was not in the fires. But when all had passed by, and a great quiet followed, a still small voice spake to him. And the still small voice was the voice of his God and brought him God's message.

This truth that God dwells with man and in man is interpreted in Israel's declaration that He whom the heaven of heavens cannot contain dwells in the man of a humble heart and a contrite spirit. And it interprets the universal presence of God, as expressed in such a passage as the 139th Psalm:

Whither shall I go from thy spirit?
  Or whither shall I flee from thy face?
If I climb up into heaven, thou art there:
  Or if I make Hades my bed, lo, thou art there,
If I lift up the wings of the dawn,
  And settle at the farther end of the sea;
Even there shall thy hand lead me,
  And thy right hand take hold of me.
And if I say, 'Let deep darkness screen me,
  And the light about me be night';
Even darkness is not dark with thee,
  But the night is clear as the day:
  The darkness is equal to the light.

God's presence is intimate, continuous, inescapable. Man cannot escape from God because God dwells in man, and man cannot escape from himself.[1]

SECOND SUNDAY AFTER EPIPHANY.

Children of Light.

'Walk as children of light.'—Eph 5^8.

'Walk as children of light.' 'Ye were once darkness, but now light in the Lord.' As such go about your work. As such speak often one to another. As such move among men. Let no moment find you forgetful of what you are. As drawing your vital power from an unseen source, and that source victorious purity; in this unfailing, inspiring consciousness, think, speak, act.

1. How many a boy has found the first impulse to a noble life in the thought of the stock from which he sprang! They whose name he bears, whose blood flows in his veins, whose features and manners (it may be) live again in him, spent their whole energy, gave their life, perhaps, for their

[1] L. Abbott, *What Christianity Means to Me.*

country's honour, or for the advancement of science, or for the welfare of the poor. The first stir of the boy's heart comes from the discovery that he is their offspring.

2. But it is not only in the scions of a famous race that such a motive finds scope. How many a life that has left a deep mark on a nation or on a Church has been the bursting forth (so to speak) of the pent-up forces of generations! Perhaps we linger over the record of such a life bound by a stronger spell than that which holds us in reading of the bearer of a great name. So many high ambitions, so many deeply cherished aspirations, so many stirrings of conscious power, so many silent tears and prayers, so many deeds of unrecorded heroism, so many years of faithfulness over a very little, rise before our minds as we think of all that went to the making of such a man.

3. Yet, fascinating as such thoughts are, irresistible as is the desire to know whence the doer of such deeds was sprung, there is a question that more imperatively demands an answer, that has a far more thrilling interest. When we have gone through the long gallery, and told the tale of the great and noble whence our hero sprung; or closed our eyes and bidden our imagination bring before us his sturdy forbears of the village, the brave and tender women whose courage and gentleness have borne fruit in him—when we have done all this, we have but as it were gathered the fuel. 'What fired him?' we ask, when an apostle of Jesus Christ bids us walk as children of Light, he is pointing us at once to an origin, the glory of which a roll of noble ancestors can only dimly suggest; to ages of waiting for God's salvation, whose accumulated forces we inherit; and to a vital spark, a contact with reality, such as has power to arm us for deeds of emancipation more blessed, more far-reaching even, than those which a Wilberforce or a Lincoln wrought.

What was it that made that ungainly backwoodsman strong to rouse a nation to its mighty task? Why did the smart New Yorker so soon forget the awkward figure, and crumpled dress, and queer pronunciation of Abraham Lincoln, and find himself on his feet shouting with the thousands who filled the great hall, and leave it at the end of the three hours' speech, saying, 'He is the greatest man since St. Paul,' and add, when telling it years afterwards, 'And I think so yet'? Much of course had gone to the making of that hour. Those readings of Burns and Shakespeare in the log hut; those long evenings of story-telling in the village tavern; those years of kind and honourable use of keen wits in the law courts of Illinois. They were all bearing fruit, no doubt. But all these had their spring. Even before the time when he knelt as a little boy by his mother's grave, listening to the preacher whom his own childish note had summoned, he had begun to learn 'to do justly, and to love mercy, and to walk humbly with his God.' And it mattered not to the youth or the man where he found himself; it mattered not how hard the faces around him might look; it mattered not how discordant the note struck by the last speaker, Abraham Lincoln spoke and acted as one who felt and acknowledged the supremacy of justice, mercy, and humility, and the futility of any walk for man or nation that was not a walk with God.[1]

THIRD SUNDAY AFTER EPIPHANY.

Apostolic Grace.

'Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.'—Eph 3^{8}.

These words sum up the apostle's ministry at the moment of its culmination. It is the calm and triumphant expression of the motives and intuitions which inspired it from first to last.

It is of the utmost importance to observe at the outset that the characteristic grace given to him is seen by St. Paul to consist in his apostleship to the Gentiles. The distinctive mark of that apostleship is its purpose to share, on equal terms, the highest blessings of the gospel with those who have hitherto been most remote from the privileges of the people of God, and have been deemed incapable of sharing them. That is to say, the man whose early life had stood in and for the exclusive election of Israel, and had counted this as the outstanding mark of divine favour, now, on the contrary, has so come to apprehend the love of God and His universal purpose in Christ, that the crowning gift of grace consists for him in the power to rise above all these narrow limitations of pride, prejudice, and early training. His glory is that as preacher, teacher, combatant, and worker, his life, in its spiritual power and passion, has become, not only an assertion, but an expression of the inmost heart and the world-embracing design of

[1] G. H. Whitaker in *The Cambridge Review*.

eternal and infinite love. The grace of ministry is that it enables its recipient to pass for ever, through Christ, out of the paltry narrowness of nature into the magnificence of 'the Father, from whom every fatherhood in heaven and on earth is named.'

This determining quality of the apostolic grace has a sevenfold manifestation.

1. In the first place, St. Paul preaches 'among the Gentiles.' His sphere is never narrower than mankind, and his first endeavour is to reach those who are outside. No restricted, parochial, or even partial conception of ministry can satisfy him as he becomes one with the yearning of the Heart of God. And as his ministry knows no restriction, so it tolerates no reserves. The offer to the Gentiles is of the 'unsearchable riches of Christ' in all the wealth of their unexplored infinity. The impassioned zeal, which seeks the last and lowliest of mankind, will offer to them nothing poorer than 'the breadth and length and height and depth.'

2. Secondly, this offer is made on the strength of a deep, ever-growing, and illimitable experience. On no other ground is it possible to speak of 'the unsearchable riches of Christ.' There are three stages of this experience. First, *Christ*: personal acquaintance with and apprehension of Him, as Redeemer, Lord, and Life. Then, *the riches* of Christ, as contact with Him brings to the spirit the wealth, power, and satisfaction that are in Him and are shared by Him with those who are joined to Him so as to become one Spirit. Lastly, the *unsearchable* riches of Christ, as the intimacy of unbroken fellowship leads on and on, till the believer finds that the source from which he is continually enriched is boundless as God Himself, and rewards a pursuit extended to the infinite and eternal.

3. Thirdly, the ministry is one of illumination. 'To make all men *see*.' It assumes, appeals to, and satisfies a divine capacity everywhere present. It counts upon the divine grace to awaken this capacity; to open the eyes of hearts which hitherto the god of this world has blinded. The ministry is sight-restoring and sight-satisfying.

The vision of Christ, furthermore, brings men into such acquaintance with the secret, 'the mystery,' of God, that God, the universe, and history are revealed and explained by the fulfilled purpose of saving grace. The demands which reason, hope, and aspiration make of the universe are satisfied. Men fore-ordained, called, justified, and glorified in Christ Jesus enter into the heritage of confidence and insight which can only be based on knowledge of the heart and mind, the end and way of 'God, who created all things.'

4. Further, in and through this ministry the Church is established and built up as a fellowship of believers. It is so heavenly that it makes known 'in the heavenly places' 'the manifold wisdom of God.' Yet this heavenly fellowship is so human that it is the firstfruits of mankind, ultimately to be united in the citizenship of the saints and the household of God. The preaching of the gospel attains its end and acquires its indispensable instrument in the edification of the Church, as the living embodiment of and witness to the redemptive grace of God in Christ.

5. Again, in accomplishing this ministry, the apostle is joyfully conscious that he is serving the central purpose of God—the end which alone explains and justifies the meaning and process of the world. His task is not accidental or subordinate. The ministry of grace consummates history, unifies all the divine forces that govern its evolution, and gives to the whole the spiritual value which alone answers to the Idea of God and to the immanent possibilities of man.

6. Once more, the prosecution of such a ministry involves the joyful acceptance of a vicarious passion. 'Wherefore I ask that ye faint not at my tribulations for you, which are your glory.' The crown of a ministry which gives expression to the grace of God, and has fellowship with the atoning Christ, is that it involves, and is capable of braving, labours, hardships, oppositions, beyond those of ordinary men. Without them apostolic ministry comes short of its characteristic filling up of 'that which is lacking of the afflictions of Christ' on behalf of His Church. The grace of ministry is so abundant as to reproduce the Cross in those who fulfil it, and to make this essential experience, not only a matter of expectation, but of rejoicing and thanksgiving.

7. Finally, the spiritual power and passion of this ministry pass on into and are perfected by ceaseless prayer and intercession. 'For this cause I bow my knees unto the Father.' The apostle's very personality has become uplifted to God and enlarged to include the Church. Hence, his sense of the unsearchable riches of Christ, and his desire that they should be enjoyed, expand into an intercession which is the highest fulfilment of ministry.

And this intercession, rising out of the exultant experience of grace, passes into the enraptured doxology, which celebrates the boundlessness of the power of God, not as an abstract conception, but as already energizing in the Church.

Such is the glorious nature and spirit of the apostle's ministry—the fruit of the grace given to him by God. It is founded in spiritual experience. It apprehends the universal purpose of redeeming love, and gives expression to it. It builds up the Church by untiring devotion and joyful suffering on its behalf. It breathes throughout the spirit of ceaseless intercession, in which the apostle becomes one with the Father to whom it is offered, with the blessings of spiritual power, of Christ's indwelling and of heart-filling love which he seeks, and with the whole company of the Church for whom he seeks them.[1]

FOURTH SUNDAY AFTER EPIPHANY.

Power.

'Ye shall receive power.'—Ac 1[8].

It would be well if we could eradicate from conversation the words 'striking personality,' whenever they are used to mean 'the kind of person I could never be like.' Personality is not the monopoly of the few; it can be acquired. It can indeed be acquired in a certain degree even by the least talented. A 'striking personality' is no more, but no less, than a channel for power. To be quite clear, let such power be defined under two heads.

1. First there is the power of our instinctive energies. It has been often pointed out that in moments of crisis or of great emergency a man will suddenly become endowed with abnormal powers of mental or physical endurance, and yet when the crisis is past, he will often suffer from no undue consciousness of fatigue. Countless illustrations could be given of the existence in our natural inheritance of immense reserves of energy, by most of us unused, if not actually abused and misapplied. The amount in which different men and women possess such energy varies of course enormously; this is a matter of what is called 'temperament,' and is largely governed by the physical tendencies which we inherit, or by the bodily habits and conditions developed by our environment or by our own actions. It must be admitted, too, that the willingness or ability to find and apply that natural energy will again be a matter of temperament, for which no man is entirely responsible, and which no man can entirely change.

Even so there is hope for us all. We are too much inclined to accept limitations that need not exist for us and to live far below our maximum. It is desperate work to listen to any one, particularly those on the threshold of life, making some such remark as this (and it is my fate constantly to hear it): 'Yes, I wish I could do it; but, you see, it requires a man with real personality.' The implication is that the speaker feels he has no personality to speak of and never could have. There is no more damaging suggestion that a man can make to himself. He will get what he expects; he deserves to be for life the dull and ineffective creature that he plans to become. If such an attitude of mind is humility, then such humility is vice rather than virtue. The man must learn that his natural endowment equips him with wonderful powers, and, if he will take the trouble to develop them, he is half-way towards achieving the 'personality' of which before he had despaired.

2. In going the rest of the way he will need to learn true humility. For the other factor in personality that is within his reach is simply the power of God. We will for clearness' sake distinguish this absolutely from our natural endowment. We may believe that the Holy Spirit works through our nature, or that our natural faculties are themselves divine. But let us also quite clearly maintain a belief in the spiritual power which, though outside ourselves, is available for our use. This is the twofold secret of personality; it may not reap earthly honours and rewards; it may not bring a great name, but it will wield an influence, no less actual because unacknowledged, and it will get things done in life that need doing. It is within the reach of all of us in varying degrees and it is life-power.

The present generation is stepping out into a world that is baffling in the problems that it presents. No problem offers any apparent solution. Moral standards, never of any great nobility at least in this century, are toppling down; religion, the newcomer is told, has failed. Every man then for himself, to make the best for himself of a world that is bound to be pretty bad! Psychologists tell us that hope of some kind is a

[1] J. Scott Lidgett, *Apostolic Ministry*.

factor in all human conduct; all conduct is purposeful; there can be no purpose in life without hope. But we need a hope that will become self-conscious and dynamic, and this hope, if it is to be universal, can be found in Christ alone.[1]

Fifth Sunday after Epiphany.

Joy and Sorrow.

'Weeping may endure for a night, but joy cometh in the morning.'—Ps 30[5].

This is one of the brightest flashes in a Psalm of singular pathos and beauty. Every word of this hymn of praise wells up from the depths of a full and overflowing heart, and as stanza follows stanza the hymn rises in gladness, sweetness, and power till the climax is reached in a burst of triumphant joy. It is a pæan of praise, the rapture of a soul brought up from the depths of despair to the heights of perfect bliss. 'Thou hast turned for me,' explains the Psalmist, 'my mourning into dancing, to the end that my soul may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee for ever.'

The dark night of agony and weeping has passed, and the morning, bright, fresh, beautiful, a morning without a cloud, has burst upon him in floods of light and joy. 'Thou hast put off my sackcloth and girded me with gladness.' This Psalm, brief though it is, is an epitome of life. You remember in 'The Grandmother,' the words Tennyson puts into the old woman's lips as she talks to the little child:

> Shadow and shine is life, little Annie,
> Flower and thorn.

Well, shadow and shine, flower and thorn are all here in this outburst of a once sad and suffering but now joy-filled heart. The weeping had been long and terrible, and it seemed as if the black night would never end, but the morning suddenly broke in golden glory over all the world, and the shadows fled away; and the conclusion the sufferer arrived at should bring great consolation to all sore hearts at this dark and trying hour. It was this. The darkness has its set bounds; it cannot endure beyond its appointed limits. Its blackest moment close-heralds the dawn, when our tears shall be turned to laughter, our weeping into joy.

Joy and sorrow never come separately. God never sends the one without an undertone of the other. Mere joy is not for sinners, and mere sorrow is what the Lord of mercy will not send upon His creatures. The natural man is eager to drink his cup of happiness unmixed, and refuses the drop of bitterness that is needed to give it flavour; and if sorrow comes to him he rebels, because he will not see that every sorrow brings to the willing heart something better than the mere happiness for which he sells himself in this life and the other.

1. Look first at joy. There neither is nor can be joy without a touch of sorrow in it; and we miss the true joy if we try to take it alone. Take the joys of sense, of wealth, of ambition, even of knowledge. All these have their pains, and all are base and disappointing unless they lead up to the true joy of life, the joy of human love and kindness. This, I grant, is joy of the right sort, pure and well-pleasing to the God of love; but it never comes alone. The truer it is, the deeper is our sense of the sin which debases it and the weakness that limits it. However deep our yearnings over the sick and dying, ours are not the sinless eyes that had power to heal the sick and raise the dead. The better the man, the more he feels his weakness and sin. The Pharisee is well pleased with himself, and thanks God that he is not as other men; it is the saint, and the saint in his loftiest joy, who feels most keenly that however human love and kindness may image the love of God and lead up to it, still nothing but an infinite love can finally satisfy the infinite nature of a child of God. 'Thou hast made us for thyself, O God, and our heart is restless till it rest in thee.'

2. So, too, sorrow is never the pure and simple trouble the natural man takes it for. The Lord doth not afflict willingly the sons of men. His love must underlie the sorrow, and His mercy shine above it, if we will only lift up our hearts to the Lord and see it. If God is love, so must it be. It is along with them that love Him that He worketh all things for good. We are labourers together with God; and in the work of God the sorrowful and the afflicted may take the noblest part of all. They may seem only receivers of human love and kindness; but there is something wrong with them if they are not givers also. If they cannot give in one way, they can in another; and thrice blessed that way will be. But they cannot give what is not in them; and that which

[1] T. W. Pym, *Psychology and the Christian Life.*

is in them must be the love of Christ shed abroad in their hearts. There is no sorrow or affliction which does not bring with it new gifts of the love of Christ, no sorrow or affliction which has not its undertone of triumph over it in Christ who loves us. 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'[1]

[1] H. M. Gwatkin, *The Sacrifice of Thankfulness.*

Recent Foreign Theology.

'Evangelical Catholicism.'

ROMAN CATHOLICISM was 'the spiritual fatherland' of Dr. Friedrich Heiler, who is now Professor of the Comparative History of Religion in the University of Marburg. In the course of his religious pilgrimage from the strictest Ultramontanism to Evangelical Catholicism, he found temporary halting-places, first in Reformed Catholicism 'dogmatically correct, but open-minded and progressive,' and later in Catholic Modernism 'imperilling dogma, but cherishing the religious spirit of primitive Catholicism.' His special studies have laid bare the diverse roots of Roman Catholicism, and he has been greatly influenced by the Archbishop of Upsala's earnest pleading for the re-uniting of Christendom in an Evangelical Catholicism. Under the auspices of Dr. Söderblom, Professor Heiler has delivered, in the Universities of Upsala and Lund, also in Stockholm, six lectures which, since their publication in a single volume,[2] have been much discussed both in Germany and in Sweden. The formidable task of comparing the relative merits and demerits of Protestantism and Romanism is attempted with Harnack's dictum as the guiding principle: 'The false method in controversy is the comparison of the good *theory* of one's own church with the bad *practice* of another. Theory ought to be compared with theory, and practice with practice.'

'Catholicism is Syncretism' is the theme of the first lecture. The researches of the last thirty years have shown that it is 'the product of an enormously complex evolutionary process which has been going on for centuries.' It is a '*complexio oppositorum*, a unique amalgam of entirely diverse elements, almost all the important non-Christian religions having furnished stones for the building of the mighty Catholic church.' In the East the syncretism of popular religion and ecclesiasticism, of theology and mysticism was firmly established in the sixth and seventh centuries; but in the West the process continued throughout the Middle Ages. 'Thomas Aquinas, with the help of the Aristotelian categories, included in one comprehensive and logical system faith and knowledge, authority and freedom, mysticism and scholasticism, religion and politics, evangelical and hierarchical elements, Augustinianism and Aristotelianism.' When Syncretism had reached its climax, there came the powerful reaction of the Lutheran Reformation, which, so far from destroying Catholicism, resulted in the welding of the *Summa Theologia* of Aquinas into the binding dogmas of the Council of Trent. Heiler sees in the decrees of that Council a fettering of evangelical freedom which was the beginning of a policy, the ultimate effect of which was Vaticanism and the assumption of all power by the Pope and the Roman Curia. 'Nevertheless, in its magnificent syncretism Catholicism includes religious treasures so varied that living piety may from it derive nourishment.'

The main elements in this Syncretism are five: Paganism, or primitive religion; Judaism, the religion of law; Romanism, the religion of hierarchical prerogative; Hellenism, the religion of mysticism; and Evangelicalism, the religion of gospel revelation. Survivals of primitive Paganism are found in popular conceptions of the Real Presence, in tendencies towards polytheism, and especially in Mariolatry. 'When I ceased to pray to Mary, I was no longer a devout Catholic, I had become, inwardly, an evangelical Christian.' Late Judaism and Islam are the two typical examples of

[2] *Das Wesen des Katholizismus*, von Friedrich Heiler, Dr. Phil.; ausserordentlicher Professor der vergleichenden Religionsgeschichte an der Universität Marburg. München, 1920: Ernst Reinhardt.