

These examples, his own, quite destroy the validity of Mr. Allen's interpretation. On his own showing, they do not describe anything *within an individual*, but they describe *certain groups as within other groups*; while his interpretation gets nowhere unless he can show that the *ἐντός ὑμῶν* of the Lucan verse means '*within your hearts*,' as he says. The citation from Plato is the only one relevant to his purpose; but its meaning is clearly shown not by the *ἐντός* phrase, but by the context; and divided examples only leave Luke's meaning in the uncertainty which it is Mr. Allen's object to remove. It is, however, surprising, in the light of his own citations, that Mr. Allen did not present the possibility (or probability) that in Luke also we have a case of a *group within a group*: the *kingdom-group* (whether the kingdom be apocalyptically conceived or not) within the *you-group* to which Jesus' words were addressed.

For this idea, in non-apocalyptic form, we may compare the words of Jesus in Mk 4<sup>11</sup>: 'To you (*ὑμῖν*) has been given the mystery of the kingdom of God; but to those without (*τοῖς ἔξω*) all things are done in parables.' Here we have an inner group of the disciples of Jesus *within* an outer group (specifically so-called) of unbelieving Jews,

in the same way as, in the Thucydides citation, we have the porters *within* the soldiers. And we may compare, also, Jesus' words in Lk 11<sup>20</sup> (and in Mt 12<sup>28</sup>, with 'Spirit of God' instead of the Lucan 'finger of God'), where He says to those who charged Him with casting out demons by Beelzebub: 'But if I by the finger of God cast out demons, *then is the kingdom of God come unto you*'—where the verb here rendered 'is come' is *ἔφθασεν* ('has come'), indicating the then presence of the kingdom of God, as shown by the presence of his 'finger,' or 'spirit,' in the casting out of demons.

We cannot read the apocalyptic element out of the teaching of Jesus without doing violence both to Gospel criticism and to historic probability, though (as I think) the apocalyptic did not cover the whole range of his thought on the subject of the kingdom. Probably, Mr. Allen's passage, in the light of the context, is apocalyptic. The alternative interpretation is the *group-within-group*—(which may or may not be apocalyptic)—and not the rendering of *ἐντός ὑμῶν* as '*within your hearts*,' which lacks both parallels and probability.

ANDREW SLEDD.

Emory University, Georgia, U.S.A.

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## Entre Nous.

Thomas Yates.

A biography of Dr. Yates has been expected for some time and it is now in our hands. There is only one criticism to make and that is that it is not longer. The decision was come to that a Memoir followed by some of Dr. Yates's sermons should take the place of a full length biography. It has been written by the Rev. A. A. Lee, a close friend of Dr. Yates, and there could have been no better choice. As Mr. Lee tells us, what Parker, Spurgeon, MacLaren, and Alexander Whyte were to an older generation, R. J. Campbell and Thomas Yates were in an outstanding way to his generation. Yates, 'youthful, radiant, happy, full of the joy of life, with an eloquence and humour that made him irresistible, stirred within me desires and decisions that made the Christian ministry a great calling of God.'

During thirty years Thomas Yates kept his spell over him.

Yates was born in a Wesleyan home, his father and mother being fine, godly people. His mother exercised a great influence over him, and he relied upon her judgment. When as a boy he spoke to

his mother of his desire to become a minister, she said that 'that was decided long before you were born, my boy.' His own views on guidance are given at some length:

'I do not hold any doctrine of the guidance of God, which excludes or discourages the uses of reason and judgment. I should count such passiveness and vacancy an offence against high gifts of God to man—intended for consecrated uses. Yet it is simply true for me to say that in the critical and determining choices of my own life and ministry I have always had a sense of detachment as though I had myself little to do with the decision made.

'Each recurring occasion demanded grave and prayerful consideration, but the decision was not finally open to argument. How this comes to the mind and spirit I cannot tell. It is one of the secret things which belong unto God and which lie between God and a man's own soul. Its weight and finality cannot be explained and conveyed to others. Many will understand it at once without any explaining and justifying. Many will not understand it at all. It can only be stated and left.

'This was how I ever became a minister of the Gospel and the Church at all. It is a wonder to me still, to reflect that I do not remember a time when I was not aware that this was what I was to be. I knew it even in and through some years of resentment and revolt. I knew it when I perversely fought it. The storm of revolt fell away and in the calm the thing was still there as it had been always. My roots were somehow twined inextricably about this vocation. I can only think that God had to do with it all before I was born.

'I know well that there are most faithful ministries which have never had behind them this sense of unescapable compulsion. But I am glad that it has been so with me, because I have needed it for anchorage. I have needed often to go back and make sure of these old and secure moorings.'

Born in a Wesleyan home, it was natural that Yates should pass into the Wesleyan ministry. After his theological course at Didsbury, where he was much influenced by Dr. J. H. Moulton, he went to Belfast, where the great Grosvenor Methodist Hall was soon filled by thousands who listened to him eagerly morning and evening. But there was something in the itinerant ministry which he shrank from. The spirit of Congregationalism suited him better, and he accepted a call to Clifton Park Church in Belfast. After Belfast there came several years in Liverpool, and then twenty-one years' ministry at Kensington. This was followed in turn by a few years of collaboration with Dr. J. D. Jones at Bournemouth. But London had cast its spell on him and he went back again, this time to St. Aubyn's Church, Norwood.

The Memoir contains a number of tributes from Dr. Yates's friends—he had a genius for friendship. Generous, sincere, natural, full of humour, and a brilliant talker, how could it have been otherwise? One writes that in his Norwood days Dr. Yates took him to the 'Cheshire Cheese' that 'I might see the room where the great Dr. Samuel Johnson, Oliver Goldsmith, Sir Joshua Reynolds and others were wont to meet for conversation. Turning to me in that room, he said: "Isn't it a pity we were born too late for converse with those men?" I felt then that Dr. Yates would have been "mightily at home" in that circle. He would not have been the least brilliant talker in that company.'

In his preaching he made full use of his gifts. 'Thomas Yates,' says Dr. A. C. Hill, 'preached with a display of talent and hallowed artistry which was hardly equalled and certainly not surpassed by any man then occupying a pulpit in Britain.'

Sir Edward Russell, then editor of the *Liverpool Daily Post*, spoke of 'almost every sentence graced by some nice fruitfulness of expression.'

Dr. Yates contributed, always with willingness, for that was characteristic of him, not a few sermons to this magazine, so that it is hardly necessary to attempt here any description of his matter and style. And yet a number of interesting points are made in the Memoir that we would fain allude to. One friend asked Dr. Yates how he had cultivated his pulpit style, and he replied that for years he had given his days and nights to the study of Edmund Burke's speeches. Dr. Yates delighted in the epigram and the polished phrase and created many phrases—'Reveal to us the treasures of the trodden ways.' 'Save us from being unfulfilled prophecies!'

He had man's doubts and difficulties much in his mind in his preaching and 'running through all his sermons there was a great and positive Gospel.'

The sub-title of the Memoir is *A Happy Warrior*, taken from Dr. J. D. Jones's tribute to him. (Independent Press; 5s. net.)

'He was deeply Christian—but not a gloomy Christian. The joy of the Lord was his strength. When I think of him—this consecrated man, who was yet so full of gaiety and fun—these lines of Wordsworth come back to mind:

This is the happy Warrior; this is He  
That every Man in arms should wish to be.'

#### Beauty.

In *The British Weekly* Ilico's subject this week is Beauty. We take the liberty of quoting one paragraph:

'How elusive is this thing that we call Beauty! It is not in me, and it is not in things, and I think it cannot be in any ultimate relation between me and things; for things are always created, limited, changing, imperfect things, and Beauty brings with her the suggestion, the very breath, of the infinite and eternal and all that things are not. I put it to you that the handiwork of God is like a code through which He speaks to us. Beauty is not in us nor ultimately in the code, but in the message, infinite, beyond words, that it conveys. The winter morning is not a sacrament, but sacramental; as the apostle says, it "declares His eternal power and Godhead." Beauty is a private, secret word, never quite the same, I think, to any two of us; it is strictly personal; it is not *in* things, but *through* things; it is the Eternal brought to us in the vessel of the transient.'

**Religious Teaching in the Universities.**

Sir Charles Grant Robertson, speaking on 2nd January at a meeting organized by the Institute of Christian Education, pleaded for specialized religious training in all Universities, and also religious teaching as part of the general culture of a University course. He put forward the following practical proposals :

1. Every University should have a Faculty of Theology (interdenominational). This would provide an official recognition of the subject which would be of immense importance, and would have an indirect leavening effect on all other subjects.

2. Since elementary instruction in any subject is not the function of the University, the roots of the difficulty lie in the teaching of religion in the schools : when this is put right there will be an increasing demand to continue in the Universities what has been begun in the schools.

3. In every Faculty of Arts there ought to be adequate facilities for an undergraduate to combine, if he wishes, Biblical studies with other subjects of his course, and this would involve the provision of trained teachers.

4. The prevailing attitude concerning the importance of religious studies must be altered, that is to say, a demand must be created before the Universities can be expected to supply teaching in the subject. This implies the necessity to convince a sceptical and indifferent generation that religion is an essential element in any education worth the name.

5. There ought to be some centre in every University for undergraduate voluntary religious activity, such as that supplied by the Student Christian Movement.

It is easy enough to make a depressing analysis of the situation, but there is surely one very encouraging feature. The intellectual and moral anarchy of the post-war period has spent its force. In the battering chaos of the world to-day there is increasing recognition that the confident secular answers to the perplexities of life are not really answers at all. The forces of the Time-Spirit can be brought to the side of religion, and in that movement the Universities, if we choose, can play a decisive part.

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‘And the mirage shall become a pool.’

Dr. Herbert H. Farmer has contributed one of his suggestive studies to *The Christian World* of 12th January. And this is his chosen text.

‘There are mirages which become pools of water, and there are mirages which do not become pools of water, but fade into the heat and sterility of the desert. The mirages which become pools of water, the illusions which are fruitful and enriching, are for those who, in the prophet’s words, are treading the highway, that highway over which the unclean do not pass.

‘Turning to the sphere of the specifically Christian life, many illustrations spring to the mind. It is illuminating, for example, to study the mirages of the first followers of Jesus Christ in New Testament days. Thus it was thought at first that Christ required of them the strict observance of the Jewish law. Only on that basis could they conceive Him as the heaven-sent Saviour, could they adore Him. It was mirage, of course, but because there was a certain right relationship of their minds to Christ it was a mirage which became a pool. It served them in their Christian life in a number of ways. It gave the new movement time to grow and become strong before it was called upon to meet the challenge of the Jewish persecution ; it established at the heart of the Christian tradition a deep sense of moral order and obligation which guarded it from the danger of ever becoming a merely enthusiastic and self-cultivating pietism ; above all, it taught those who at length were freed from it a much deeper understanding of what the gospel essentially is and how irreconcilably opposed it is to all mere legalism. Perhaps only those can understand grace who have sought with all their heart to be legally righteous before God. For them the mirage does indeed become a wonderful pool of truth. Yet there were those for whom it never became a pool. The Judaizing party in the Early Church, as Paul’s epistles show, remained a disturbing factor for many years. Perhaps we may infer from the fact that they made themselves such a nuisance to the Apostle that they were rather unpleasantly self-assertive people, and in that see a hint of the reason why they never moved forward to a truer understanding of the gospel of Christ.

‘There must be few people who have achieved anything approaching a mature prayer-life, who have not at some time rested on wrong ideas about the ways of God’s providence ; later they have come to a truer understanding of those ways, in some measure through the discipline of the prayer-life itself. Yet they would probably never have started to pray at all, still less continued in prayer, had they not at first believed these things which they now reject.

'Mirage then is a most valuable, if not an indispensable, element in the spiritual pilgrimage of the soul. This means more than that we learn from our mistakes. It means that there are in a sense mistakes which we need to make. Certainly much more important than avoiding mistake and illusion is to have that inner attitude which alone can keep such mistake and illusion from becoming destructive phantasies and obsessions—to be one of those who tread the highway and for whom mirages do become pools.'

#### Christ and Fairies.

*Christ and Fairies* is, surprisingly enough, a small volume, not of children's sermons but of sermons for grown-ups. For each of ten fairy tales the Master of St. Peter's Hall, Oxford, finds a text. In 'The Christian Year' this month, we have given 'Sleeping Beauty' in shortened form.

'Fairy Tales,' Mr. Chavasse says, 'voice that hunger and thirst in man after God, to satisfy which the Son of God became the Son of Man.' They embody the first gropings of child races after God; and articulate man's earliest belief that there were invisible and spiritual agencies active in this visible and material world. They express a deep human craving—a two-fold need:

- (1) The need of man for a Power greater than his own to help him.
- (2) The need of man for Romance in life, to to make it worth living

and so the malicious saying that Christ has banished fairies is not true. He came not to destroy but to fulfil all that for which fairies stand.

All fancies die  
If Jesus never lived.  
For living fancies need to be  
The symbols of a Truth.

Lord Jesus, live for me,  
Open my eyes to see  
Thy face.  
So by Thy grace  
Shall all the world be peopled  
By bright forms.  
The wind of many voices,  
In its storms,  
Shall speak of Giant powers.  
The many coloured flowers  
Shall hold their lips up for a kiss.  
O live for me, Thou sinless One.  
Cleanse Thou for me  
The earth and sea.

Sweep all the clouds from off  
The sky.  
For fancies never, never die  
If only Jesus lives.

This is a charming and original book (S.P.C.K.; 2s. 6d. net.)

#### Ittoën.

One of the many interesting chapters in Mrs. Hogg's *Challenge of the East* (S.P.C.K.; cloth, 3s. 6d. net; paper, 2s. 6d. net) is on the Japanese community founded near Kyoto by Tenko Nishida. In this community of the order of Ittoën—Creative Peace—the people of all classes live together as equals, giving service without thought of reward. They have given up position and wealth, believing that that was the only way to end the struggle for supremacy between class, nation, and race. Tenko founded the order so that efforts for peace-making might not be undermined by insane striving for power. Their endeavour is to stamp out dissatisfaction, envy, and a mania for possessions, and so remove the causes of war.

Another chapter in the Japanese section describes the Orr Christian Mission, where Christian principles in industry are demonstrated. This mission was founded by an American in 1905—Merrill Vories. The first department to be developed was an architectural one. He got in touch with Missionary Boards and put up suitable church buildings; he designed the first modern apartment house in Tokio, business offices, and premises for housing operatives. An eight-hour day was worked and a fair wage paid. Sales departments were next opened, but only articles that were of good value were handled. The workers in the mission are of various nationalities and all differences of race are ignored.

Mrs. Hogg's popularly written book is divided into three parts—Japan, China, and India—for she visited all three in her 'good-will journey.' She was amazingly fortunate in the contacts she was able to make and the first-hand information she gained. The book is necessarily slight and the chapters short, but there is much to stir one to uncomfortable reflection as, for example, the chapter on the Mui-Tsai in Hong-Kong.

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