

as the Prodigal Son. But what one man has lived on the earth since he was introduced to the world who has been worth to it the value of that ideal character? . . . For ever and for ever as long as men shall fall among the thieves that beset the narrow turnings of life, or into the more perilous ambush of their own appetites and passions, so long the good Samaritan will seek for them with his lantern in one hand, and his cruet of oil in the other, and pour the healing sympathy of his loving heart into their wounded spirits; and with a hand and voice soft and tender with God's love, raise the fallen, bind up their wounds, and bring them back to the bosom of the great salvation."

JAMES ROBERTSON CAMERON.

LITERARY ILLUSTRATIONS OF THE FIRST  
EPISTLE TO THE CORINTHIANS.

VI

xv. 3. *Christ died for our sins.*

"Learn here from Paul," says Luther, "to believe that Christ was given, not for feigned or counterfeit sins, nor yet for small sins, but for great and large sins; not for one or two, but for all; not for vanquished sins (for no man, no, nor angel, is able to subdue the least sin that is), but for invincible sins. And except thou be found among those who say 'our sins,' that is, who have found this doctrine of faith, and both hear, love, and believe the same, there is no salvation for thee."

xv. 9. *I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

"Not in our day," says Matthew Arnold at the close of his essay on *St. Paul and Protestantism*, "will he re-live, with his incessant effort to find the moral side for miracle, with his incessant effort to make the intellect follow and secure all the workings of the religious preception. Of those who care for religion, the multitude of us want the materialism of the Apocalypse;

the few want a vague religiosity. Science, which more and more teaches us to find in the unapparent the real, will gradually serve to conquer the materialism of popular religion. The friends of vague religiosity, on the other hand, will be more and more taught by experience that a theology, a scientific appreciation of the facts of religion, is wanted for religion; but a theology which is a true theology, not a false. Both these influences will work for Paul's re-emergence. The doctrine of Paul will arise out of the tomb where for centuries it has lain buried; it will edify the church of the future. It will have the consent of happier generations, the applause of less superstitious ages. All will be too little to pay half the debt which the church of God owes to this 'least of the apostles, who was not fit to be called an apostle, because he persecuted the church of God.'"

xv. 10. *By the grace of God I am what I am . . . not I, but the grace of God which was with me.*

"Rather has it been characteristic of representative men of religion such as St. Paul, St. Augustine, Luther, to disclaim all *merit* and refer all their good actions not to themselves but to 'the grace of God which was with them.' The well-known saying of the Protestant martyr, John Bradford, on seeing a criminal led to execution, 'There but for the grace of God goes John Bradford,' is typical of this religious attitude. How are we to understand this disclaimer of merit? It is, we must note, a disclaimer as against God, not as against man. . . . It is, however, to be observed that although religion, or at any rate a certain type of religion, certainly denies merit to our good actions by ascribing them to the grace of God, it does not, for all that, equate actions which we choose to do, under the impression that there is no alternative open to us, with actions (if actions they can be called) in respect of which we have, as we put it, our choice. The religious man thanks God for his goodness to him in the circumstances of his life, and he thanks him also for his enabling grace; but he distinguishes the two gifts at the same time as he recognizes them as alike manifestations of the favour or the grace of God; and the abolition of the distinction between them would empty of meaning a considerable range of religious experience."

C. C. J. Webb, *Problems in the Relations of God and Man*,  
pp. 107, 113.

"I believe the first test of a truly great man is his humility. I do not mean, by humility, doubt of his own power, or hesitation in speaking his opinions; but a right understanding of the relation between what *he* can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. They do not expect their fellow-men therefore to fall down and worship them; they have a curious under-sense of powerlessness, feeling that the greatness is not *in* them, but *through* them; that they could not do or be anything else than God made them."

Ruskin, *Modern Painters* (part iv. ch. 16).

xv. 31. *I die daily.*

"Thy royal father

Was a most sainted king: the queen that bore thee,

Oftener upon her knees than on her feet,

Died every day she lived."

Shakespeare, *Macbeth* (Act IV, scene 3).

"What we possess without intermission," said William Godwin, "we inevitably hold light; it is a refinement in voluptuousness to submit to voluntary privations. I always thought St. Paul's rule that we should die daily, an exquisite Epicurean maxim. The practice of it would give to life a double relish."

xv. 33. *Evil communications corrupt good manners.*

"Do you see," Dr. Arnold once said to an assistant-master at Rugby, "those two boys walking together? I never saw them together before; you should make an especial point of observing the company they keep;—nothing so tells the changes in a boy's character."

In his journal for May 17, 1749, at Limerick, Wesley writes: "I met the class of soldiers, eight of whom were Scotch Highlanders. Most of them were brought up well; but evil communications had corrupted good manners. They all said, from the time they entered into the army, they had grown worse and worse."

Macaulay in 1849 tells of a discussion with some Quakers who objected to his account of William Penn. He declares

impenitently, "I wrote the History of four years during which he was exposed to great temptations, during which he was the favourite of a bad king, and an active solicitor in a most corrupt court. His character was injured by his associations."

"He had, at the law-school, taken part in certain actions which, at the time, seemed to him low, and, even while he was engaged in them, aroused in him deep scorn for himself. But afterwards, finding that these things had been done by men of high position and were not considered by them disgraceful, he came to regard them, not indeed as worthy, but put them entirely out of his mind and was not in the least troubled by the recollection of them."

Tolstoy, *The Death of Ivan Ilyitch* (ch. ii).

xv. 34. *Awake to righteousness and sin not.*

"That is," says Wesley, "and ye will not sin. Sin supposes drowsiness of soul. There is need to press this."

xv. 41. *One star differeth from another star in glory.*

"Mr. Dilly told me," says Boswell in his *Life of Johnson*, "that Dr. King, a late dissenting minister in London, said to him, upon the happiness in a future state of good men of different capacities, 'A pail does not hold so much as a tub; but, if it be equally full, it has no reason to complain. Every saint in heaven will have as much happiness as he can hold.' Mr. Dilly thought this a clear, though a familiar illustration of the phrase, 'one star differeth from another in brightness.'"

xv. 44. *It is sown a natural body; it is raised a spiritual body.*

"We cannot understand," says Pusey, "what a spirit is, therefore we have no faculty by which to understand God, the Trinity, or the body prepared for us hereafter. 'Spiritual body': it will not be the sluggish thing which now weighs us down."

"The belief in Immortality which forms so important a part of the popular religion of the modern world agrees rather with the Jewish than with the Greek tradition. For it is above all things a belief in the immortality of the *whole individual*; whereas the Platonic doctrine was, or easily passed into being, a doctrine of the immortality, or rather the eternity, of the *Reason*, which transcends the distinction of one individual mind from another in its apprehensions of an object which is common to all minds. The relation borne by this body to the body which we commit

to the earth is in that familiar passage so often heard at the burying of Christian people compared to the relation of the seed to the full-grown plant ; but the stress is laid by the apostle rather upon the *unlikeness* of these two than upon the *identity* which unites them on different stages of a single process of evolution. We must observe, however, that this speculation remains true to the Jewish type of doctrine, in that it involves what St. Paul calls in Jewish fashion a 'resurrection,' although he does not call the risen body the *same* with the body that was buried. The immortality to which he looks forward is the immortality of a complete human individual."

C. C. J. Webb, *Divine Personality and Human Life*,  
pp. 263-265.

xv. 50. *Flesh and blood cannot inherit the kingdom of God.*

" 'If thou givest thy soul the desires that please her, she will make thee a laughing stock to thine enemies' [Ecclesiasticus xviii. 31];—that is morality. 'He that resisteth pleasure crowneth his life' [Ecclesiasticus xix. 5];—that is morality with the tone heightened, passing, or trying to pass, into religion. 'Flesh and blood cannot inherit the kingdom of God;—there the passage is made, and we have religion.'"

Matthew Arnold, *Literature and Dogma* (ch. i).

xv. 54. *Death is swallowed up in victory.*

"Without the poignancy of regret for irretrievable loss, without the sense of the fewness and shortness of our days, life would be (we may be disposed to feel) emptied of its peculiar pathos, and death of much of its solemnity. Such reflexions do, as it seems to me, tell against the easy optimism of a certain kind of spiritualistic doctrines which proclaim that 'there is no death,' for our judgments of value here range themselves along with the presumptions drawn from the silence of Nature against beliefs that are at once incongruous with earthly experience and discordant with the deeper harmonies of life. But the religious experience, which is, at least to my thinking, the one strong ground for looking forward to a life beyond the grave, does not, as I understand it, suggest that 'there is no death,' but rather that 'death is swallowed up in victory.'"

C. C. J. Webb, *Divine Personality and Human Life*,  
pp. 279-280.

- xv. 56-57. *The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

“On February 14, Moray was buried in the south aisle of St. Giles. Knox preached from the text, ‘*Beati mortui qui in Domino moriuntur,*’ moving many to tears. His own heart was heavy and full of foreboding. The next day he wrote in his journal: ‘And so I end, rendering my troubled spirit in the hands of the eternal God. . . . All debts known to me are paid, death only excepted, which I defy, for the sting of it is destroyed by Jesus Christ, who is my life now and ever.’”

Mrs. McCunn’s *Life of John Knox* (p. 197).

- xv. 57. *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

“Thy Saviour comes, and with Him mirth :

Awake, awake,

And with a thankful heart His comforts take.

But thou dost still lament and pine and cry,

And feel His death, but not His victory.

Arise, sad heart, if thou dost not withstand,

Christ’s resurrection thine may be ;

Do not by hanging down break from the hand

Which, as it riseth, raiseth thee.”

George Herbert.

This (verses 56, 57) is the text printed on the mural tablet to the Brontë family in the church at Haworth.

- xv. 58. *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

“It is not my work that drives me mad,” said Ruskin in old age, “but the sense that nothing comes of it.”

“I trust that I have shown that the teaching of morality is no such simple matter, but requires deep and various study, original thought, and copious explanation and illustration. But I do not wish theology to be thrown into the background in order to make room for morality. I am not one of those who think that theology can be dispensed with. Not so much morality as life itself seems to one to require the support of a hope that

goes beyond calculation, and a faith transcending knowledge."

Sir John Seeley, *Lectures and Essays*, pp. 311-312.

After Dr. Arnold's funeral, Mrs. Arnold quoted to Dean Stanley this closing verse of Keble's hymn on the Burial of the Dead :—

"Then cheerly to your work again  
With hearts new-braced and set  
To run, untired, love's blessed race,  
As meet for those who face to face  
Over the grave their Lord have met."

"Effect ? Influence ? Utility ?" Carlyle asks. "Let a man do his work ; the fruit of it is the care of Another than he. It will grow its own fruit."

"Let the lowliest task be mine,  
Grateful, so the work be Thine.  
If there be some weaker one,  
Give me strength to help him on ;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do ;  
Clothe with life the weak intent,  
Let me be the thing I meant ;  
Let me find in Thy employ  
Peace that dearer is than joy."

Whittier.

xvi. 7. *I trust to tarry awhile with you.*

"One can begin so many things with a new person !—even begin to be a better man."

George Eliot (in *Middlemarch*).

xvi. 9. *A great door and effectual is opened unto me.*

In his journal for February 1, 1736, Wesley writes : "We spoke with a ship of Carolina ; and Wednesday we came within soundings. About noon, the trees were visible from the masts, and in the afternoon from the main deck. In the evening lesson were these words : 'a great door, and effectual, is opened.' O let no one shut it !"

xvi. 10. *He worketh the work of the Lord.*

"I ever find it a good antidote to gloomy thoughts to bring

before my imagination the lives of men, utterly unlike me in their minds and circumstances, who give themselves with glad and helpful energy to the plain duties that lie before them. However one's heart may fail in thinking of the folly and baseness which make so great a part of to-day's world, remember how many bright souls are living courageously, seeing the good wherein it may be discovered, undismayed by portents, doing what they have to do with all their strength. In every land there are such, no few of them, a great brotherhood."

George Gissing, *The Private Papers of Henry Ryecroft* (xxv).

xvi. 13. *Watch ye, stand fast in the faith, quit you like men, be strong.*

In a book of Confessions, opposite the question, 'Your favourite motto or proverb?' Charles Kingsley wrote, "Be strong." In the funeral sermon which Dean Stanley preached in Westminster Abbey, he said that the three main lessons of Kingsley's character and career could be summed up in the words: "Watch ye: quit you like men and be strong, stand fast in the faith."

"The courage we desire and prize," said Carlyle, "is not the courage to die decently, but to live manfully."

xvi. 14. *Let all your things be done in love.*

"Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees or make bricks or hammer iron without love; but one cannot deal with men without it; just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them and you will be injured yourself. So with human beings."

Tolstoy.

In Ward's account of the brotherhood or community of early missionaries at Serampore, he writes: "January 1st, 1800.—This week we have adopted a set of rules for the government of the family. All preach and pray in turn, one superintends the affairs of the family for a month, and then another. . . . Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another."

Coleridge quoted this to clinch his argument in "The Friend"



(i. 16) for charitable feeling and good temper in reform. "A system of fundamental reform will scarcely be effected by massacres mechanized into revolution. We cannot therefore inculcate on the minds of each other too often or with too great earnestness the necessity of cultivating benevolent affections. We should be cautious how we indulge the feelings even of virtuous indignation. Indignation is the handsome brother of anger and hatred. Let us not wantonly offend even the prejudices of our weaker brethren, nor by ill-timed and vehement declaration of opinion excite in them malignant feelings towards us. . . . Finally, in the words of the Apostle, Watch ye! Stand fast in the principles of which ye have been convinced! Quit yourselves like men! Be strong! Yet let all things be done in the spirit of love!"

"It is terrible to live with a person who has a strong narrow sense of duty without further-reaching thought or love by which the rigidity of duty may be softened."

W. Hale White.

xvi. 15, 16. *I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves to such, and to everyone that helpeth with us, and laboureth.*

"I could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, *I beseech you, brethren (ye know the household of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints), that ye submit yourselves unto such, and to everyone that helpeth with us, and laboureth.* By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do, *they have addicted themselves to the ministry of the saints.* This Scripture, in these days, did continually run in my mind, to encourage me and strengthen me in this my work for God."

Bunyan, *Grace Abounding* (269, 270).

xvi. 18. *Acknowledge ye them that are such.*

“To deal with men is as fine an art as it is to deal with ships. Both men and ships live in an unstable element, are subject to subtle and powerful influences, and want to have their merits understood rather than their faults found out.”

Conrad, *The Mirror of the Sea* (viii).

xvi. 22. *If any man love not the Lord Jesus, let him be anathema.*

“True love to God often consists in a dry, firm resolve to give up everything to Him.”

Fénelon.

“Our love, being once fixed on Christ, meets with no difficulties of that nature that the love of Christ met withal when it was fixed on us.”

John Owen.

Giovanni Papini closes his *Life of Christ* by crying, “The reign of Satan has reached its full maturity, and the salvation towards which struggling humanity yearns can come but through Thy reign. . . . All the love of which our ravaged hearts are capable is for Thee, O Crucified One.”

## NOTES AND NOTICES OF RECENT CRITICISM.

### QUESTIONS AND ANSWERS.

(a) “ALLOW me as one who is ignorant of Hebrew to ask this question. In the *Evening News* for December 4th of last year I read that you translate Job ix. 12, ‘He pounces—who can stop him?’ The reviewer calls this ‘an almost flippant rendering,’ and says that ‘the idea of the Lord “pouncing” could surely only have occurred to Dr. Moffatt.’ Is this an intelligent criticism?” (V. C. S., London.)

Perhaps as intelligent as you could expect from the newspaper. The idea of the Lord “pouncing” happened to occur centuries ago to the author of the Book of Job, and he may have been criticized for flippancy by some of his contemporaries—who knows? The verb employed here is the verb used for a beast of prey seizing or pouncing on its prey; it belongs apparently to a group of words employed in this connexion often. The metaphor is one of the many daring figures at the command of