critics, but something demonstrated and set forth in such a way that he who runs may read. But whenever this time shall come, and whenever any part of these anticipations is fulfilled, there can be no question that the systematic collection and collation of patristic quotations will form a most essential element in the process. It is, as has been said, the "Archimedean point" on which the lever of scientific criticism must be laid, and by means of which alone, fixed, precise, and definite conclusions can be reached.

W. SANDAY.

THE DISCIPLE NOT ABOVE HIS MASTER.

ST. LUKE VI. 40.

THIS saying was already a proverb in the time of our Lord, or He made it a proverb by his frequent use of it. The things which He said were not written every one, lest the world itself should not be big enough to contain the book. We have only a selection of his sayings, recorded with the utmost brevity; and therefore it is the more surprising when we find the same saying recorded more than once, especially if the saying does not seem to be a very profound or pregnant one. Yet this proverb was so familiar to his lips that during the brief course of his earthly ministry, He used it on no less than four different occasions.

Now it can hardly fail to be instructive, it may lead us to find a far deeper meaning in them than we see at first, if we glance at the several occasions on which the great Master uttered these words in the hearing of his disciples, and briefly consider what sig-

nificance they take from the various trains of thought He employed them to illustrate.

On the occasion referred to by St. Luke, He uses this proverb in its widest, its most general, scope; for here He is speaking of any and every master, of any and every disciple. "No disciple," He says, "while he remains a disciple, can reasonably expect to be wiser than his master, whoever his master may be." On every other occasion our Lord limits the scope of the proverb by applying it to *Himself* and *to the disciples* who followed Him.

In St. Matthew's Gospel (Chap. x. Vers. 24, 25), for example, we read: "*The disciple is not above his master*, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?" And here the allusion is plain. Christ Himself is the master, or teacher, whom the world has misjudged and maligned; and it is *his* disciples who must expect to share his reproach. But mark the phrase here rendered "It is enough for the disciple that he be *as* his master;" for it is a very peculiar one, and will be useful to us by and by. It is a crushed and condensed expression of our Lord's thought. Quite literally and fully rendered, it would run: "It is enough for the disciple *in order that he might be* as his master." What it really means is that the disciple should *aim* to become what, and as, his master is; and that, if he reach this aim, he should therewith be content. So far as we are concerned with it, the Proverb, in this use of it, implies, that if we have taken Christ for our Teacher and Example,

we should have a clear and single *aim* before us; this aim should be that we may grow like Him, that we may reach his level of thought and action: and that, if we do reach it, if we become *what* He was, we should be content to be *as* He was in the world; all his outward conditions are good enough for us, and will prove to be good enough for us, if only we inwardly resemble Him.

Again, in St. John's Gospel (Chap. xv. Ver. 20), He reverts to the very occasion at which we have just glanced, and says: "*Remember* the word that I said unto you, *The servant is not greater than his lord.* If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." And here the Proverb is used to illustrate the same general principle as before. Men choose a master, or teacher, in order that they may learn of him. In proportion as they do learn of him, in proportion as they breathe his spirit, occupy his place, assume his attitude toward the world, they must expect to share his fate. If the world has loved him, it will love them; if it has hated him, it will hate them.

In the same Gospel (Chap. xiii. Vers. 12–16), the Proverb is used on another occasion, and to point another moral. It is not the master's relation to the outside world, which his disciples must share with him, that our Lord now has in his eye, but their relation to one another, as illustrated by his relation to them all. "So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, Lord and Master, have washed your feet,

ye also ought to wash one another's feet: for I have given you an example, that as I have done to you, so ye may do also. Verily, verily, I say unto you, *The servant is not greater than his lord*, nor he that is sent greater than he that sent him." In this use of it, what the Proverb means, or at least what it means for us, is that, if we call Christ our Master and Lord, no duty, no service, which He deigned to do can be too humble or too trivial for us to do. We should copy his whole example down to its minutest details, and seek in all things to do what He did, and to be as He was. If He, the Master, deigned to wash the feet of his disciples, what service is there, however menial or lowly, that we should refuse to render?

Coming back to St. Luke (Chap. vi. Ver. 40), the Proverb is here used in a different and larger way. It follows a parable with which it seems to have little connection *to many*, and *to some* no connection at all, although it is not easy to see how any attentive reader should have missed it. The Parable is: "Can a blind man lead a blind man? Shall they not both fall into a pit?" *i.e.*, any pit which may chance to lie in their way. Then follows the moral: "*The disciple is not above his master; but every one that is perfected*"—*i.e.*, every disciple who is a perfect disciple, who runs through the whole curriculum, who learns all that his master can teach, and becomes all that he can make him—"*shall be as his master.*" And surely the meaning of the entire passage, and its sequence of thought, are obvious enough. If a teacher be blind, if, that is, he lack intellectual or spiritual discernment, if he therefore frame partial and erroneous conclusions, what can be expected but that his disciples should fall into the

very same errors, and fall into them all the more surely in proportion as they are faithful disciples? The disciple is not above his master; the learner is not wiser than the teacher. It is a question whether the disciple will ever rise to the level of his master. He will have done much if he do so much as that. We cannot reasonably expect that he will avoid his master's mistakes. It will be well if he do not *add* to these mistakes and defects of his own. Learn of whom you will, you cannot learn more than he can teach. Copy whom you will, you cannot, by copying, excel and surpass him. His aim will be your aim, and he sees it more clearly than you. His ideal will be your ideal, and he embodies it more perfectly than you: or why do you copy him and learn of him? Even the most faithful and diligent discipleship can only lift you to his level and conform you to his example. He leads, and you follow; and if he should fall into a pit, the more faithfully you follow him, the more surely you fall into the pit after him; while, if he should keep a straight, firm, and upward path, you, if you follow him, cannot but stand with him at last on "the shining uplands," and see the world beneath your feet.

From our Lord's use of this Proverb we may infer some lessons of no small practical importance, and in learning them still further develop its meaning.

(1) We may infer *the immense importance of both having and presenting a true aim, a true ideal, of life.* We have seen that our Lord Himself used it to illustrate the moral that men ought to set a clear and single, a high and noble, aim before them; and this is a moral which we greatly need to lay to heart. For there are many men, and I am afraid there are many in the

Christian Church even, who have no very definite aim, no ruling and supreme aim, to give direction, and unity, and force to their lives. They scatter and dissipate their energies in the pursuit of a multitude of petty and conflicting ends, no one of which satisfies, or can possibly satisfy, them even if they reach it. They are the mere creatures of impulse, of circumstance, of accident. They yield more or less to almost every kind of influence to which they are long exposed. They bend to every wind that blows; and so, instead of sailing in a straight course to a desired haven, they go forward and backward, or beat about in a narrow circle—sailing nowhither, happy if they barely escape shipwreck. There is no more piteous, as, alas, there is no more frequent, spectacle under the sun than these aimless wasted lives!—lives whose days are not linked each to each by natural piety, nor by moral endeavour, nor indeed by a ruling endeavour of any kind.

Even a low aim, steadfastly pursued, is better than no aim at all; for it infuses a certain energy and brings some kind of unity into a man's life. If a man only aim at acquiring wealth, and patiently endures the toils and self-denials requisite to attain it, he commands a certain respect. If he pursue knowledge, we respect him the more. If he care for wealth and knowledge only for the good uses he may put them to, our respect for him grows and deepens. In short, we ourselves demand of a man, if we are to respect him at all, that he set *some* aim before him and steadfastly pursue it; and in proportion as his aim is a worthy one, in proportion as it rises higher and higher, we the more approve and admire him.

Nor is it hard to see why. Such a man is a great

help to all who know him. We lie open to, we are solicited by, a multitude of various and conflicting impulses and influences. We are compelled to turn our thoughts and hands to an immense variety of tasks. And yet, all the while, we crave to get a certain order and unity into our lives. And a man who *has* brought order into his life; a man who, while doing many things, is nevertheless steadily doing one thing; a man who has learned to subordinate his cravings and desires, or only yields to them in so far as they will carry him toward his goal, helps us, by the firmness of his character and by the influence of his example, to reduce our own lives to order, to give them the unity and completeness of a single and steadfast pursuit.

Most of us *have*, I suppose, some kind of aim, whether or not we have deliberately selected it, whether or not we are clearly conscious of it. Our lives would be almost intolerable to us if we had not. And therefore the point of importance for us is, that we *insist* on becoming conscious of what our aim really is, and see whether it will bear the light of day. So long as it lurks in the background of our mind—in the darkness of unconsciousness or the twilight of semi-consciousness—it may be wholly unworthy of us; it may be an aim which, were we to see it and to reflect upon it, we ourselves should condemn and discard. What we respect in others is not simply that they *have* a ruling aim, for this aim may be a bad one, but that they have a good and worthy aim. The higher and the nobler their aim, the more we respect them. And it is essential to our comfort, it is essential to our well-being, that we should be able to respect ourselves. But we cannot respect in ourselves that which we condemn in

others. We can only respect in ourselves that which we respect in them. We respect them in proportion as their aim is the highest of which they are capable, in proportion as they deliberately select and steadfastly pursue it. *And we shall only gain our own respect on precisely the same terms.*

What *is* our aim then? What should it be? The old Catechism answer, rightly understood, is surely as good as any: "Man's chief end is to glorify God and to enjoy Him for ever;" for we can only glorify and enjoy God by becoming like Him, by becoming righteous even as He is righteous, *i.e.*, by becoming partakers of his purity and goodness and kindness. The very highest aim open to us, since we too are men, is "the chief end" of man. *This*, therefore, *ought* to be our aim, the aim we deliberately select and steadfastly pursue. But *is* it? We cannot doubt that it is an aim of which we are capable; for it is the true end of all men, and we are men. Nor can we doubt that it is an aim which we may be always pursuing—in our daily task and our daily amusement, in our home life and in our social and business life; for there is nothing we do that may not be righteously and kindly done, and there is nothing we ought to enjoy which we may not enjoy righteously and kindly. Nor can we doubt that, if we make this our ruling aim, it will bring order, and the very highest kind of order and unity, into our life; for all the disorders and divisions of the world spring from unrighteousness and unkindness. Here, then, I repeat, is our true aim—the highest we can conceive, and yet not too high for us to pursue.

(2) But if it be of the last importance that we should set a single aim before us, and *that* the highest of which

we are capable, how happy are we, and how greatly assisted in our pursuit of it, should this aim, this abstract ideal, clothe itself in flesh and blood, and stand before us in the person of a man of like passions with ourselves! An embodied ideal, a realized and incarnate ideal, is worth a thousand pale abstractions. It is much to have a noble aim before us; but, oh, how much more to have it clothed in the loveliness of a perfect life! By dint of reflection and imagination we may hew out for ourselves a fair ideal of human character as perfect and as *cold* as a statue sculptured by a master's chisel; but if, as we gaze upon it and long to resemble it, its lips should part; if its eyes should tremble and shine with looks that answer ours; if the warm and rosy suffusions of life should replace the white pallor of death; if it should step down from its lofty pedestal and fling around us tender arms of love, and assure us that we shall grow till we match the sweet promise in its eyes,—is it not more, and even infinitely more, to us *now* than when it stood before us calm and cold and lifeless? Well, but all that Pygmalion fable is only a poor illustration of the change that takes place when we see the lofty but abstract ideals of character which men have framed incarnate themselves, clothe themselves with life and power and loveliness, in Christ, the Son of Man.

Every man longs to see his ideal incarnated. Who has not marked how some bright generous lad will attach himself to a companion but a few years older than himself, invest him with imaginary virtues and superiorities, admire and imitate all he does and says, copy his very dress and manner and tricks of speech, nay, his very defects, blaze up in his defence if but one

wry word be spoken of him, and pursue him with a thousand simple signs and proffers of affection? We love to see such a spectacle as that, although we smile at it; we augur well of a lad who is capable of so generous and self-forgetting a devotion. But we soon lose that early enthusiasm. The gods of our youth sink into men—into very indifferent men, perchance. Their defects are plain enough to us now; and we wonder that we should ever have been so infatuated about them, so little wiser and better are they than ourselves. Yet, all the while, we are conscious that in losing that early enthusiasm, we have lost much that was really valuable and admirable; we are conscious that it would be well for us could we replace it with an enthusiasm more wisely directed and of a more enduring quality. We still cherish some ideal; for we should lose our own respect were we so content with ourselves as we are as never to aim at becoming better and wiser than we are. But, for the most part, these later ideals *remain* ideals. *We* do not come up to them. No man quite comes up to them, so far as we can see. And, naturally, these cold, abstract, unrealized ideals of character exert a lessened power over us as we plunge into the din and are more and more absorbed in the common pursuits and cares and toils of human life.

It is a perilous crisis in our career when our ideals thus melt away into thin, cold, and well-nigh powerless abstractions; when they remove so far from us that they stand high above the head of all performance; when, if we appeal to them, there is no eye to regard and no voice to answer us: and, if we are wise, we are conscious of our peril. But, if we are so happy as to

see it, with what surprise and thankfulness and joy do we see them return to us in the form of the one perfect Man, embody themselves in Him, breathe the breath of life once more, greet us with answering looks of love, and even take us into the mighty and helpful embrace of a love that can never change and never die! *This* is the only Refuge from our peril. So long as we copy any merely human example, we must take its defects with its excellences; if we sometimes rise with it, we shall surely fall with it also. "The disciple is not *above* his master!" No, it is much if he be *as* his master; and therefore our very perfection as disciples will but land us in imperfection so long as we call any mere man Master and Lord.

There is but one perfect Master, as there is but one perfect Man. Other teachers may help us to know and follow Him, but He alone can be safely followed in all things. *Is* it man's chief aim, should it be *our* chief aim, "to glorify God and to enjoy Him for ever"? None but Christ ever fully achieved that aim. Only as we follow Him, only as we devote ourselves to Him, can we hope to approach it. We can find no fault in *Him*, no blemish, no spot. We do not need, we cannot wish, to be better than this Exemplar, above this Master. If we can only be, or hope to be, *as* He was, if we can only in very deed rise to his level of thought and action, our deepest craving, our dearest ambition, will be abundantly satisfied. And the great, the infinite advantage of setting the Lord Jesus always before us, instead of some mere aim, some abstract and imaginary excellence, is that in Him our ideal lives and breathes and moves. He *can* answer, and *will* answer, our love with love. He both can and will aid us in

our pursuit of the excellences that are in Him. He can stoop to us, and come down to us, and shed new vigour and courage and hope into our hearts by manifesting his love for us, by shewing us that our aim for ourselves is his aim for us; that He is working together with us to the very end that we may become partakers of his righteousness and kindness, his purity and peace, until at length we are satisfied with his likeness.

If, then, we feel our need of a living Ideal of excellence, an Ideal that can respond to our love and make us what we would fain become, if the cry ever surges up in our heart—

> And, O, for a man to arise in me,
> That the man I am may cease to be,

we must set *Christ* before us; we must *keep* Him before us; we must arise and follow Him.

(3) If it be important that we should have it for ourselves, it is also important that we should present a true ideal of life to others. We may seek even the highest good selfishly; but, in proportion as we find it, we shall cease to be selfish: we shall seek to be good for the sake of others as well as for our own sake. And, indeed, I believe there are many men who seek to be good because they want to do good, when they would not seek it out of any pure love of goodness. There have been bad men and women, as well as men and women indifferent to religion, who have studied to shew only the better side of their nature to their children, who have even refused to do a wrong they would otherwise have done, and have attempted to do right as they would not otherwise have attempted it, in order that their children might not be corrupted and

debased. And "the good of others" should be a very strong motive to goodness with us all. Men *will* imitate us, whether we wish it or not—will imitate us even if they ought not. No man liveth, or can live, wholly to himself; nor even wholly to himself and God. Our example must and does tell on those about us. With our will or against our will, we exert a formative influence upon them; and not always nor commonly the influence we intend to exert. They are not deceived by our assumptions of goodness, however kind and well-meaning our motive for the assumption may be. It is not so much our direct as our indirect influence to which they respond. It is not by what we say and do with intention that they are most deeply affected, but by that which springs from the free, unconstrained, unintentional play of our nature; not by what we seem, and still less by what we try to seem, but by what we really are.

And in many cases it is natural and right that they should try to be what they see us to be. Is it not right that children should look up to their parents, and that pupils should learn of their teachers? Is it not natural that if we are wiser, if we know more, if we have been more successful than our neighbours, if we have gained a wider reputation or are held in a kindlier esteem, that they should study the secret of our success and try to imitate our example? The *pleasures* of success, of any kind of superiority, are a common theme of thought, and perhaps of boastful speech with us; but who reflects as he ought on *the immense responsibilities* of any success or superiority that we achieve? Let us remember, then, that if in any respect—natural, commercial, intellectual, social, spiritual—we are above any

of our neighbours, to them, without our permission being asked, we have become masters, *i.e.*, teachers and examples. They will try to learn of us, often quite unconsciously, and to imitate us. Our character, our mode of life, will and must tell on them for good or for harm. And, therefore, we should seek and strive for grace to set them a good example, that our influence may be stimulating and helpful to them. Above all, we should try so to follow Christ as that we may lead them to the perfect Example, and make them disciples of the only Master who can never mislead them. We should thus teach those who *will* copy us, whether we like it or not, that there is a far higher Pattern than ours; and teach them to look to that Pattern not so much by our words as by our deeds, not so much by homilies and exhortations as by compelling them to feel that we ourselves look to it, and are sorry and ashamed that we so often fall short of it. Our influence on them, in that case, can only do them good; for, in following us, they will be led to the feet of the great Master and Lord. NIGER.

THE GREEK AORIST, AS USED IN THE NEW TESTAMENT.

FIRST PAPER.

I PURPOSE to discuss in this paper a point of New Testament grammar; one which, uninteresting and unimportant as to some it may appear, has a wide bearing on the entire domain of theology; namely, the meaning and the correct English rendering of the GREEK AORIST. I shall also discuss the meaning and use of the Greek perfect, and its relation to the aorist.