

The Fraternal.

VOL. XVIII.—No. 2.

JULY, 1927.

Literary and other contributions for "The Fraternal" should be addressed to the Secretary, Rev. A. J. Payne, 25, The Grove, Earlsfield, Wandsworth, London, S.W. 18.

SECRETARY'S NOTES.

THE Annual Business Meeting was held at Kingsgate Chapel on Thursday, April 28th, 1927, when the Officers and Council were elected for the year. A full list of the names is given elsewhere, together with a brief statement of the accounts. The Secretary reported that the year's work was uneventful, but satisfactory, although the General Strike caused the abandonment of the Annual Meetings at Leeds. The Fraternal had been issued quarterly. The librarian had revised the Boxes and spent £5 more on new books.

At 3 p.m. a United Meeting was held with the British and American Fraternal. After prayer by Rev. R. Foster Jeffrey, the retiring President, Rev. J. E. Martin of Erith, gave the address which is printed in this issue. Rev. Dr. J. W. Ewing, M.A., and S. G. Morris spoke as representing the British and American Fraternal and Mr. Chapple gave an account of his stewardship as Treasurer of that Fraternal. An adjournment was afterwards made to the Library for social fellowship which was greatly appreciated.

A reminder is enclosed in the Fraternal for those Members who have not paid their Subscriptions. Our General Fund must be maintained if we are to issue the Fraternal regularly every quarter.

We are grateful to those who have sent us, from time to time, papers for the Fraternal, and assure them that these have been greatly appreciated. It has been suggested that

it would be a great help if we could have reports from local Fraternalists so that the Brethren might know what they are doing and so keep in touch.

We hope to issue another number in October and shall be glad to receive contributions which are suitable for insertion in such a Magazine.



List of Officers and Council for 1927-8.

President : Rev. B GREY GRIFFITH, B.D., (B.M.S.)

Vice-President : REV. WM. JOYNES, of Frinton.

Secretary : Rev. A. J. PAYNE, 25, The Grove, Earlsfield,
S.W. 18.

Treasurer : Rev. E. W. GIBBONS, F.R.G.S.,
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Librarian : Rev. W. H. PRATT, Norwood.

Secretary of Prayer Union : Rev. J. E. MARTIN, Erith.

Editor of "Fraternal" : Rev. A. J. PAYNE.

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D. Lindsay.	Dr. F. T. Lord, B.A.
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J. R. M. Stephens.	

The Superintendents of Areas are Ex-Officio Members of the Council.

THE PRAYER LIFE OF THE APOSTLE PAUL.

*Presidential Address by Rev. J. E. Martin,
Wednesday, 28th April.*

I AM thankful for this, the first opportunity which has come to me, of expressing my gratitude to my brethren who have done me the honour of electing me to the Presidency of our Fraternal Union. I take it that you have called me to this office in recognition of my work as Secretary of our Baptist Ministers' Prayer Union, a position which I have held almost since its formation in 1887. The Prayer Union has been a valuable asset in our Denominational life, and did much to bind us together amid the disruptive influences of what was known as the Down grade controversy. By means of its weekly Concert of Prayer and its occasional conferences, it has been a means of much help to the spiritual life of a great number of our Ministers. It would, I believe be a very helpful thing if we could revive and extend the interest of our Ministers in the Prayer Union, and I should be thankful if my occupancy of the Presidency might help in some small way to bring this about.

Of one thing I have been increasingly convinced during an experience of more than 50 years in the Ministry—that there is an intimate connection between Private prayer and Pulpit power and Pastoral efficiency. As Dr. William Taylor said, "He preacheth best who prayeth best," Prayer is to the Minister what the minstrel's music was to Elisha, it prepares the soul to receive and give forth the divine message. Ezekiel's prophesying produced a shaking among the bones and an external adjustment of each to each, but it was the breath of the Lord in answer to his prayer that gave life.

"When a spirit of prayer is poured out upon a minister it is the prophecy of a coming revival in his Church."

These are things which we all know and yet if one may speak for the rest, there is no truth about which we need more often to be reminded and so I thought I might best help myself and others by spending a few minutes in considering "*The Prayer Life of the Apostle Paul.*"

Of him we may surely say that no man in the whole history of the Church has accomplished such a work. Wherever he went the wilderness blossomed, churches sprang into being in one city after another, churches which became centres of spiritual light and power. Yet, surely never was there a man who lived more prayerfully than the great Apostle of the Gentiles. Here indeed we touch the inmost secret of his wonderful influence. He did so much because he prayed so much. When we read such a record of conflicts and sufferings as that contained in 2 Corinthians xi., we wonder how any mortal could endure so much and yet still continue to follow his pathway of service steadfast and undaunted. The only explanation of the marvel is that he was in constant touch with the source of all power and might.

Paul's discipleship began with a prayer and that prayer—"What wilt Thou have me to do"—was the keynote of the consecration hymn of his life. During the days of darkness and mental distress which followed, the one thing which we are told about him is "Behold he prayeth" and it was through prayer that he found the clue which led him into light and assurance.

Speaking in Gal. i., of the early days of his Christian discipleship he tells us that he conferred not with flesh and blood, a phrase which surely suggests a conference with a more authoritative source of guidance and which issued in the mysterious sojourn in Arabia, of which we know nothing from his words, but the fruits of which are revealed in the clear and yet wonderfully deep conceptions of the gospel which we find in his preachings and writings and which one feels must have come to him as he waited in the secret place of the Most High. Such a phrase as "I have received of the Lord that which also I delivered unto you" is surely very suggestive. With a message so great and so glorious that it thrills his soul with wonder and excites his utmost enthusiasm he returns to Damascus and after a first taste of persecution makes his way to Jerusalem. It is evident from his words in Acts xx. that he expected and desired to find his sphere of service there and that he aspired to the martyr's crown which Stephen had won, but as he prays in the temple he hears his newly found Master calling him to labour in the wider field of the

Gentile world. For a little season he passes into the obscurity of his home in Tarsus, waiting there as we may well believe in earnest prayer for the opening of the way, till the answer comes in the summons of Barnabas to join him at Antioch. It is while with kindred spirits he is waiting upon God with fasting and prayer that a definite summons to wider missionary activity comes, "Separate me Barnabas and Paul unto the work whereunto I have called them."

The remainder of the book of the Acts is occupied with the record of Paul's prodigious activities and wonderful success as he raised the banner of the cross in one centre of the world's civilization after another until at last he bears it to Rome. In these records we have an account of the outward toils and labours of the great missionary rather than of his inner life and experience. Yet here and there we catch the accents of his prayers as for instance in the Philippian prison, with the Ephesian elders at Miletus, and with the little company of believers on the sea shore at Tyre, indicating that behind the incessant toil and the abundant labours, the connection with the unseen source of power was jealously maintained, As Dr. Glover says: "Such a life has another side to it. It involves a man who takes it seriously in the instinctive habit of instantaneous prayer; he has to be in momentary communication with his Captain, always ready for the signal, the hint where to press forward, what to emphasize, and so forth. He is watching God and watching man closely in every such encounter and his prayer life is made by the habit." How clearly this is illustrated in the story of the first bringing of the Gospel to Europe. His own preferences and desires point to Asia or Bithynia but the signals are against it, and then comes the word of command calling him to advance in an unexpected direction and "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them."

These signals came to the Apostle sometimes in the form of what are spoken of as visions as in the case just mentioned. So again at Corinth where "the Lord spake to Paul by night in a vision," and at Jerusalem when after his appearance before the Council the Lord stood by him and said "Be of good cheer Paul, for as thou has testified

of me in Jerusalem so must thou bear witness also at Rome," and in the ship driven up and down in Adria "There stood by me this night an angel of God saying, 'Fear not Paul thou must be brought before Cæsar.'" And when he appears before Nero, "The Lord stood with me and strengthened me." Now, however we may regard these "visions" or such experiences as that spoken of in 2 Cor. 12, when he was caught up into the third heaven and heard "sacred secrets which no human lips can repeat" I think it is perfectly plain that experiences such as are revealed by these records, only come to those who are living in close and intimate touch with things unseen, who, in Paul's own words, are looking, not so much on the things which are seen as on the things which are unseen. Such revelations of the Will of God, we sadly say, do not fall to our lot in these days, and yet I will venture to say that if we were to resolve this gathering into an experience meeting, that there would scarcely be one amongst us who would not be able to tell of how in some sudden emergency when we have felt the need of guidance, we have been led to act on some inward prompting and as we have done so, have found our way wonderfully prepared before us.

The Prayer Life of the Apostle is very wonderfully revealed in his epistles. His sense of the supreme value of prayer comes out in the almost pathetic repetition of the request "Brethren, pray for us." And again and again he speaks of his own prayers on behalf of the Christian communities which had been gathered through his own labours or those of the other apostles. Very much of Paul's labour for the Churches consisted in intercessory prayer on their behalf. To the Thessalonians he writes: "We give thanks to God always for you all, making mention of you in our prayers," and again "night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith," and yet again he assures them "we are praying always for you." To the Romans he says "I make mention of you always in my prayers." He assures the Galatians that in his intercessions for them he "travails in birth that Christ may be formed in them."

He tells the Philippian "that he always in every prayer made request for them with joy," and to the

Ephesians that "he made mention of them in his prayers." The Colossians are told that from the day he heard of their faith and love in the Spirit, he had not ceased to pray for them." He assures Timothy that he has remembrance of him in his prayers night and day, and to Philemon he sends a similar message. Surely this was a man who felt that prayer was a means of grace, not only bringing strength and comfort to him who prays, but which is of supreme efficacy for the maintenance and furtherance of Christ's cause everywhere.

The apostle's prayers were part of his labours, they were no mere utterance of a fleeting wish, but were the expression of fervent and lasting desires on behalf of those for whom he interceded. The repeated phrase "praying for you night and day" speaks of many a vigil, when the care of all the churches pressed upon his heart and held his eyes waking, and he could only find relief as he cast the burden on the Lord in supplication. No cold or formal prayers were these! What fervour of desire, what earnestness of longing is revealed in such words as, "My heart's desire and prayer to God for Israel is that they might be saved," or as Moffatt renders it "Oh! for their salvation, brothers! that is my heart's desire and prayer to God." What depth and earnestness of longing are revealed in such words as "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The exhortation in Ephesians 6, "Praying always with all prayer," or with all manner of prayer, tells of one who was an expert in this art of supplication, whether ejaculatory, secret, spoken, social, or congregational.

Labouring in prayer, striving in prayer, are phrases which he uses more than once and which reflect the energy and earnestness with which he gave himself to this holy exercise. And when from the *manner* of the apostle's prayers we come to the *matter*, of such of them as are recorded, we are still more impressed with the profound depth as well as the energy of his devotional life. Bishop Moule said "The recorded prayers of the apostle Paul form in themselves one of the richest of scripture studies." As an illustration of this take his two prayers on behalf of the

Ephesian believers recorded in chapters 1 and 3 of the Epistle. In chapter 1 he tells them he is praying for them "that the God of our Lord Jesus Christ, the Father of Glory may give you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your heart being enlightened that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places."

In chapter iii. He says: "I bow my knees unto the Father, that He will grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God."

What a window into the wealth of the Apostles prayer life is opened for us in such utterances as these! What a fulness of significance and insight are here. How crammed full of meaning are these colossal petitions. How poor and meagre do our intercessions appear when we place them by the side of the Spiritual opulence of these wonderful prayers.

The natural result of this life of fellowship was that deepening passion for the person of Christ which is so manifest in his writings and which was the mainspring of his ministry. As he comes to know Christ he is ever led to seek a still fuller knowledge, and this knowledge is the constraining motive of his life. The spectacle of the Son of God becoming poor, emptying himself, taking the form of a slave, and dying a slave's death, paying so costly a price for his salvation, inspires all his wonderful life of service.

As Dr. Glover says: Gratitude, *passionate self-giving in thankfulness and the overpowering sense of obligation*, is the necessity laid upon Paul. He is debtor to Greek and

Barbarian, to every man for whom Christ died and whether the debt is best paid by preaching at Rome, or by being a vegetarian, or by undergoing the sufferings spoken of in 2 Corinthians xi. he will discharge the debt. But it is more than a debt, it is a privilege—"to me who am less than the least of all saints is this grace (or privilege) given that I should preach among the Gentiles the unsearchable riches of Christ" And not only the motive and impulse but also the power for this life and service Paul finds in Christ. He lives strenuously. He presses towards the mark. He labours more abundantly than they all. But these phrases do not give his central note. This is found in such passages as—"Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "In all these things we are more than conquerors through Him that loved us." "Thanks be unto God who always causes us to triumph through our Lord Jesus Christ."

Continually as we study that wonderful life and ministry we are driven back to the conclusion that it had its springs in the experiences of fellowship and prayer which lay behind it. Indeed, does he not tell us so when he says, "The life which I now live, I live by the faith of the Son of God who loved me and gave Himself for me."

Brethren, if this life of consecration and devotion is to be reproduced in us in any measure or degree, it can only come about in the same way. We must live in close and vital contact with the Master to whom we have pledged our service. Our hearts must be filled with the grace and glory which are in Him. We must have such a sense of our indebtedness to Him and of our dependence upon Him, that in our measure we also may be able to say, "for me to live is Christ." Thus living and discovering day by day more of the infinite opulence which is in Him we shall be able to challenge the thought and awaken the desires of those to whom we minister in His name. The discoveries of science and the growth of education have made the present life more full of interest and satisfaction than ever before. The luxuries and means of pleasure which are to-day at the disposal of almost all, tend to focus their attention and enchain their desires to material things. It is only as we can present the things which are spiritual and eternal, and above all the person and character of

Christ, with something of the enthusiasm and passion which burned in the heart of the great apostle of the Gentiles that we shall win the attention of those to whom we minister.

We can come to know Him in this full and overmastering way only as by a life of prayer we cultivate His friendship and are enriched from His fulness.

When Paul sought for the Ephesians a fuller knowledge of the love of Christ which passeth knowledge, he bowed his knees in prayer, and surely it is only by the same way that we can attain to the light of the knowledge of the glory of God in the face of Jesus Christ which shall make us in the best sense, able ministers of the New Covenant.



THE MIND OF THE MASTER.

A GENERAL survey of the Christian Religion in its history, indicates to us that Christian thought alternately pursues varying courses. At one time in past generations its general course has been *philosophical*, producing first one, then another system of thought, or set of doctrines, and developing its theories. At another time it has been *sacramental*, producing a system, or varying systems of outward expression in worship. At another time it has been *ethical*, giving rules and regulations for personal conduct and making the application of religion to daily life. It has had also its periods of *Apologetics* on the one hand and *missionary enterprise* on the other. Of late years Christian Thought has travelled along various lines, in rapidly alternating movements. We think of a period when we were exploring the deeper meaning of *the Atonement*; of another period when in comparative religions and theologies, the point being emphasised was the fact that Christianity does not rest upon a system of thought, but in *a person*—Jesus Christ and that Christian

teaching cannot be divorced from that person; another period when we were merged in the mystery of the *Eternal Christ*, the Logos, who is the same yesterday, to-day and for ever, who liveth and abideth for ever, He which was, which is and which is to come: another time when *the death and resurrection* of Christ, in their fuller meaning and far flung influences were occupying our deepest thoughts; another time, the *moral influence of His example*, the Word made flesh, which

“Wrought with human hands, the creed of creeds,
In loveliness of perfect deeds.”

Another time, the *Ethical Teachings of Jesus*, with the Revolutionary processes they have commenced, and their continuation down through the ages. Of late, it has been *The Historic Jesus* and the *Person of Christ*, a closer, fuller acquaintance with Him,

(b) The line which is being pursued, is generally expressed in the prominent literature of the day, such as say Dale's "Atonement," Denny's "Death of Christ," known among general readers during the Atonement period: also the "Manhood of the Master," "Jesus of History," "Person of Christ" etc., in these late years. The psychological process of these varying courses of thought, is difficult to understand unless we include the great factor of a divine overruling, *a mind* leading the *general mind* of the Christian Church, first in one direction then another in order to lead us to "grow in Grace and in the knowledge of the Truth." We regard Revelation to the extent of a better understanding of Christ, as progressive to-day, as it was in the gradual unfolding of the knowledge of God, during the times when the Old Testament scriptures were coming into being. It may be argued by some, that the literature of the day, influencing the general mind, is the cause of the general line of thought at a given period; but it must be admitted, that the mind must be influenced before literature can be produced, and the same literature must be what the general mind is seeking after, before it can become generally acceptable. In other words, it must be to some extent the message for the hour. It appears, therefore, that of late, we have been persuaded, attracted and drawn by some all-wise Divine leading to centre our thoughts upon the very heart of

things—the Person of Jesus and this is producing its own beneficial result.

(c) Is it not possible and probable, that along these lines we may learn the Mind of the Master in many ways, and concerning many things? There are two senses in which we may seek to learn His mind and it may be well for us to refer to them at this point. One is the Mind of the Master in its general principles and purposes: the other is the Mind of the Master in the particular instances upon which our own minds are seeking guidance. The second has thus far been dealt with as regards the guidance for thought of the present day—we now consider the broad general principle. In the days when Christian thought was being led to formulate its philosophy, there came a time when *the Sovereignty of God* was being stressed and emphasised so much so that it attained a prominent position in Christian thought and outlook. We now refer to that time as “the days of Calvinism.” Under that Sovereignty of God, the Mind of the Master, in its general principles and purposes, was regarded as a fixed, unchangeable, dominating autocracy; the one and only supreme operative force, even in Redemption. The grand forcefulness, was brought forth in all its majestic sweep from such a text as Job 23, 13. “*But he is in one mind, and who can turn him? And what His soul desireth that He doth,*” or from Roman 2., 33-34, “*How unsearchable are His judgments and His ways past tracing out. For who hath known the Mind of the Lord? or who hath been His counsellor?*”

However Majestic, Imperialistic and awe-inspiring such a philosophy might have been, many of its logical conclusions have become repulsive to human mind and thought. To think of God as an autocrat who possessed no consideration for the thoughts, feelings and emotions; the will, or moral struggles of human personality, was to think of one who might create fear, but would not be likely to inspire love. To think of the Atonement as mechanical; or personal salvation as pre-ordained, and to think of God's Government being more like the grinding of machinery, than moral persuasion, gentle constraint, and loving purpose, would be to set up a magnificent Jehovah of Hosts, who could easily grind to powder His enemies, but one who knew not how to shed a tear. Such of course, is

the impression made upon us as we view the doctrine from a distance. When Paul is making a similar quotation to the Corinthians, as the one made to the Romans, he gives us an interesting addition, 1 Cor. 2., 16, "*For who hath known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.*" "We have the mind of Christ" and *He* makes all the difference. It is from that source thus indicated by Paul, we seek for our thoughts, on the general aspect of the Mind of the Master.

I—In the Gospel Records we have the sayings and doings, the character portrayal of Jesus, presented to us. Therein we see Jesus—His inner life with its outward expression. We heard the claim He makes for Himself as being the Revelation of the Father's character and Purposes—"He that hath seen Me, hath seen the Father." He gives to us the Mind of the Father in its relation to man in man's present world of life and activity. Paul somehow touches the centre point of it all when he says "*God was in Christ, reconciling the world to Himself,*" The mind of God, the mind of the Father, the mind of the Master are One. In its broad outline that mind is a mind seeking and operating by enlightenment and moral persuasion, to redeem, to reconcile. It is a mind of *Reconciliation*. In order to reconcile one must often first of all redeem from sin or abuse, misuse or alienation. *By* redeeming or *after* redeeming, the redeemed is brought into right relationships and thus produces harmony—brought to Reconciliation. When we speak of God reconciling the *World* unto Himself, there is no reasonable ground for limiting that expression, and declaring it refers only to individual souls, to persons. The *World* is man's present dwelling place; therein are included things, movements, social ties and activities, life's common interests, in fact the whole man and that which constitutes his world. His mind then, is to reconcile things to each other, because reconciling things to Himself—*things*—as well as persons. Therefore if we are seeking the mind of the Master in anything, or trying to discern his purposes, the broad general principle of guidance would be that that mind is the *Reconciling Mind*, for such are His purposes and such are the objects He seeks to attain. It is a mind which is also in constant operation in the world. If therefore we would seek the Mind of the

Master in any particular instance, or for any immediate purpose, *in* the particular instance it will, of necessity, be in harmony with the general purpose of Reconciliation to Himself. E. Stanley Jones, in his now famous book, "The Christ of the Indian Road" makes a forceful use of this expression—"Jesus is forcing modification everywhere—He stands unmodified." Now to force modification is to bring things into harmony with each other—it is to Reconcile. For Jesus to stand unmodified, is to bring the things reconciled, into harmony with His own unchangeable purposes, His own lofty standards, it is to reconcile unto Himself. Have we not in this aspect a sure grasp of the Mind of the Master for our guidance in thoughts of our day? "Jesus is forcing modification everywhere—He stands unmodified." Jesus is Reconciling all things unto each other and all things unto Himself. With regard to Paul's claim—"We have the mind of Christ," there is another deeper sense in which the possession of the Mind of Christ may be interpreted, relative to the context. Whilst aware of that interpretation, it is not actually a part of the line of thought being pursued in this paper. It receives therefore this casual reference only in passing. The possession of the Mind of the Master, however, in the Reconciling sense so far indicated and in its immediate leading is a guiding clue to take with us in the intricate windings of daily life. Let us make an examination and put it to the test with regard to present day thinking.

II.—OUR FIRST LINE IS IN RELATION TO CHRISTIAN DOCTRINES. (a) Among the people of our churches we find many who are much perturbed on account of what they consider to be the indefiniteness or looseness of present day Christian Teaching. Especially is this so among some of our older saints and worshippers. I remember listening to an unexpected debate between a young woman and an old man on various points of Christian Doctrine. The old man was taken unawares, totally unprepared to defend the various points which he had regarded, for many years, as being settled beyond challenge. The young woman was keen and alive, with a fresh interest in her subject, so had much the better part in the argument. At the close, the old man replied with real Christian courtesy, "*My mind has grown accustomed to think along*

these lines through so long a period, that I am now too old to think of changing." It is not every one who can view the present with such a contented mind. Many are oppressed with fears for the Church's existence, fears for the future of Religion, fears for the rising generations. One fully realizes the need of doctrine and theory to convey human thought from mind to mind, and in seeking for the best and truest we may explore all sources. We may carefully gather together all the various theories—say of the atonement—add them together with the modifying influences which, of necessity, they must have upon each other. We may treat them coldly like a sum of vulgar fractions, cancelling them out in order to find the common denominators. We may seek thus to produce the best possible working theory, but the great divine factor of the mind of the Master makes our best efforts appear small, and overthrows many of our calculations. That mind, in drawing us to-day, to a nearness of approach to Himself and all His greatness, causes us to feel how frail our theories are. With that greatness He is making us more familiar. We find that He cannot be confined within the limits of the best and broadest, He remains unexplained. Likewise with other great doctrines. It becomes impossible to circumscribe the soul's understanding of Him and faith in Him, by the measurements of the one inch rule of man's human finite mind. While certain doctrines in a cold set form may be expounded by some with dogmatic assurance and finality, we are growing conscious that He is too great to be thus limited. Such movements—as American Fundamentalism, for instance, may serve a wise purpose only in this, that they act as a safety break where thought may have been unduly accelerated. We are conscious of becoming less definite, less dogmatic, more tolerant on many things, but more insistent and more sure of Him. He, Jesus, stands forth in clearer outline and purer glory, revealing unexplored fields of grandeur for future thought. Our modern dogmatism is this—*Jesus is, Jesus loves, Jesus saves*. Jesus is forcing modification everywhere—He stands unmodified.

Among the interesting articles which have been appearing subrosa in the British Weekly, one was on the

subject of the testimony of Jesus. A few short extracts may be of interest at this point. The writer says:

“There is something inexhaustible and irresistible about Jesus. Whenever the Public Orator at Cambridge, Mr. T. R. Glover, comes to London, great crowds of eager young people follow him about wherever he is speaking, and they will tell you it is because he always talks about Jesus.”

“If you ask any serious person what the world needs in its present distresses he will say—‘a new spirit.’ Pursue the subject and ask him what new spirit we need and he will admit that it is the spirit of Jesus.”

“Jesus will tell us how to find the Truth, how to pray, how to get on with our neighbours, how to overcome sin, how to love, how to live, how to die. No one altogether understands Him, for He is incalculable and inexplicable. The theologians have tried to account for Him, they have laboured to explain Him. Saints have adored and glorified Him. But He has baffled them all. He is so tender and so fiercely indignant, so gently and so defiantly dogmatic.”

So from that source we have our testimony. The Mind of the Master is the Master-mind of the hour leading us closer to Himself and making us more sure of Him. In His fulness our theories and doctrines receive only their rightful value, and they are valued in relation to the value of Him. The reconciling mind is at work. Jesus is reconciling all things to each other and all things to Himself.

III.—*Along the same lines we seek His Mind upon Biblical Interpretation.* Here again many fears are apparent, on account of bondage to theory. Of late years, interpretations had in many instances become fixed and almost unmovable, more fixed and unmovable than they had ever been in any of the earlier centuries of Christianity. Especially was this so with regard to the Old Testament. “Search the Scriptures” says Jesus, “for they are they which testify of Me.” To-day, in the Light of Love and Life streaming from Him as the central sun of our understanding and guidance we find His operating Mind compelling our modification. In that light which shineth in the darkness many interpretations are made impossible

to us. The blood-thirsty vengeance, revolting methods of revenge and retaliations, implicatory prayers and fawnings on polygamy, cannot be reconciled to the pureness, sweetness, beauty, and love of the Teachings or Person of Jesus. If these testify of Him, there must be something wrong with the testimony, or the interpretations placed upon it. Attempts to reconcile have been futile and grotesque. The light has pierced through these interpretations and lighted up the things that are behind, giving a better understanding of the background of the scriptures, the time and purposes of the writings and the persons who wrote. We learn more of the crudeness of past ages which have been superseded by His coming, the limitations of outlook which have been overcome by the appearance of the Day-star arising in Him and from Him in all our hearts. The things once appearing as impossibilities are melting into harmony with the greater things belonging to Him. Even yet, we see some things as through a mirror, in a riddle. They are there, real and unmistakable, becoming clearer yet clearer, ever remaining too high, too deep to be defined by the narrow compass of human language. Thought cannot grasp them all, but thought can understand more than language can express, and faith can grasp in definite possession even that which mind cannot convey. In all these things He forces Himself into greater prominence before which other minor things must yield and become united to His central greatness. Jesus is forcing modification everywhere—He stands unmodified. He reconciles all things to each other and all things to Himself, even the testimony of scripture concerning Him.

IV.—*Closely related to those things comes the Christian Church, its Dissent, Scisms, or Denominationalism.* We are familiar with the overtures made between the Episcopalian and the Free Church; also between the Anglican Church and the Church of Rome; with repeated reunions of Methodist Bodies; with joint efforts on foreign mission fields; with Free Church Councils, Copec, Students Christian Movements, Fraternal, and joint efforts in Christian Social Service. We have Prayer Book Revisions and other disturbing factors. What is the Mind of the Master among it all? The nearer we draw to Him and all that He means to us, the more do we realize that,

however lofty may be the principles that have created us and that bind us together as a denomination, and however important may be our specific witness to the truth, the One who is proclaimed to be the Universal Saviour and Lord, is too great to be contained within the limits of our denomination or any other. We cannot circumscribe Him. On the various mission fields, it is being realized more and more, that the Christianity of our Western Churches does not convey all the fulness of Jesus to the Eastern mind. He is great enough to fill to the full all the forms and methods, thoughts and philosophies of an Eastern Church, peculiar to the mind and temperament of the East, in addition to all the West can express. He therefore is too great to be entirely possessed or expressed by any one sect in the Western Church itself. Again, on the one hand, we find that the Love and Devotion which the nearness of His Presence and Person creates, inspires deeper reverence and more sacred devotion in worship; while on the other hand it seeks to deliver from the bond of conventionality. It is in Him we are finding a closer unity, a oneness, in that nearer approach to Him we find the secret spring which commences the movement of wider fellowship. Jesus is forcing modification everywhere—He stands unmodified. He is reconciling all things to each other and all things to Him, that all may be One, in Him.

V.—*We now turn to the National Movements and International.* In the realms of Industrialism there is, what appears to be an inevitable movement towards far reaching changes from the systems which have been in operation for many years. The Magic terms of *Capital, Labour, Competition*, are losing that forcefulness of appeal which once they possessed. A new spirit is abroad, in other lands as well as our own, and whichever way we turn we are made conscious of its presence. In some instances it is manifest by owners of capital and employers of labour, seeking fresh means of protection and conservation to safeguard against the pressure of this spirit. It is often misunderstood and misinterpreted by them, so that fears and alarms are created by the progress made in its onward course. In other instances it is made manifest by various employees resorting to dangerous expedients in

anxiety to grasp the additional material benefits and comforts, which appear to them as the rightful fruits of that spirit. Political policies are framed in order to give the spirit a body through which to work more successfully. Extremities of communism and socialism are indulged in by minds of smaller balance, lacking proportion, and by both extremes, measures of alarm are sometimes taken. The churches and ministers do not go unscathed. We hear voices calling out saying the churches and ministers are doping the minds of the common people, and are therefore alienated from the spirit and movements of the masses. They are charged with bolstering up the old order of things to save their own skin, and administering dope to keep the peace. Other voices cry and say "If the churches would cease to encourage this spirit it would soon die out." If the ministers would cease to preach and teach "a veiled socialism," the matter would settle itself. They are certainly compliments to the influence of the Christian Church. What is the Mind of the Master here? Do we not seek it along the same lines of Reconciliation. Do we not find a spirit of persistent moral pressure, ever pointing forward to the Brotherhood of man; giving the urge that that Brotherhood must be first of all a Brotherhood of Spirit before it can become a brotherhood of universal co-operation? Jesus is in the very heart of all real progressive movements. There is a Master mind checking extremities, rallying slackers, softening the tyrannous, graciously sparing us from terrible revolutions on the one hand, and reign of tyranny on the other. The more He becomes the great factor by His presence and the operations of His reconciling mind, the more are all extremities checked and the clearer becomes the meaning of the vast indefinable movement.

"He who would win the name of truly great,
 Must understand his own age and the next,
 And make the present ready to fulfil
 Its prophecy; and with the future merge
 Gentle and peacefully; as wave with wave."—*Lowell*.

It is only the Mind of the Master can teach us that. Jesus is forcing modification everywhere—He stands unmodified.

VI.—*Likewise with international movements.* We may find in such countries as India and China, the great pulsating movements which are of a Nationalist Character ; the travail, often painful, of a nation's soul coming to the birth, or of a nation's mind awakening to the greatness of its heritage and striving to obtain. Such methods as are adopted, vary and therefore produce strife and contention. But the great modifying influence in the midst is the spirit of Jesus. Especially is this noticeable in India, more noticeable to us, as interested onlookers, than consciously felt by India itself. Such Nationalist movements, are but preliminary to the wider international, reconciling the internal first. In other countries, such as our own, where such movements are epochs of the past, we find the International far more an order of the day. These movements again, have within them that great factor of the Divine. Nations are seeking means of preventing wars, of closer co-operation, of reconciliation, they are united in efforts to cleanse the world of moral leprosy: to seek means of common action to solve the problems of industrialism. Without the urge of the spiritual such far-reaching movements as the League of Nations would long ago have been slain. The Mind of the Master is clear, that reconciling influence of His spirit has preserved the international activities; it has checked extremities, pressed forward the hesitant. Jesus is reconciling all things to each other and all to Himself. He is teaching us more clearly that " God has made of *one blood*, all races of men, to *dwell* on the face of the *Earth*."

Time would not be sufficient to trace out the same reconciling Mind in its operations on such varied subjects as the *Sciences, Literature, or minor subjects as Sports, Pleasure and Amusement.* Suffice it to say that we are learning the lesson, that, all the good and beneficial things of the actual world in which we are expected to dwell, do not belong to the devil, nor has the kingdom of darkness a premier claim to the use of them. The things inevitable in human nature and beneficial in the world, are being sanctified and utilised; reconciled instead of rejected; brought to right relationships and finding a place in His kingdom. He is reconciling all things to each other and everything to Himself.

VII.—*We would view the subject, however, in its application to the Individual.* In this consideration we find that one thing besides Jesus remains unmodified—it is the fact of *Sin*. The closer we are drawn to the reality and beauty of Jesus; the more we learn of Him, the more do we realize the sinfulness of sin. It is here where Jesus is defiantly dogmatic. Such thoughts as once prevailed in ascribing most failings of the individual to the original sin of the race, and finding a scapegoat in the devil for the remainder, are becoming almost extinct in the piercing sense of actual sin as our OWN doings. No camouflage is allowed. Even where a measure of guilt is portioned out to environment and social conditions it portions out guilt to the guilty and points the moral of closer social unity. We learn to love Him

“Not because we hope for heaven thereby.
Nor because they who love Him not
Are lost eternally.

but for His own dear self. As He becomes more noble, more central in our thoughts, we strive for personal character more like His. Sin becomes more sinful, more hateful: creating a resentment of mind, a repulsion of soul. It is the battle-ground, the place of conflict, the Light against darkness, the Right against wrong. As we think of Him.

“Two wonders we confess,
The wonder of His glorious love
And our own worthlessness.”

As with our sin so with our difficulties, as with our difficulties so with our problems; so with the many perplexities of mind from rapidly changing thought. He comes to the fore. *“In Him dwelleth all the fulness of the Godhead,”* and with Him we are satisfied. In the poverty of soul, the sense of frailty, the hunger and thirst for that vitality which should spring from our conscious immorality, we draw nigh to Him; we hear Him say *“I came that ye might have life, and have it more abundantly. I will be in you a well of water springing up into everlasting life.”*

To-day it appears to be the Mind of the Master, to draw us unto Himself, the reality of His being, the Glory of His Person, the continuity of His activity, the nearness

of His Abiding Presence. He appears to be calling "Behold Me," and as we behold Him, the Lily of the Valley, the bright and morning star, the sun of righteousness, the fairest among 10,000 and the altogether lovely, we learn again that "*Our little systems have their day. They have their day and cease to be. They are but broken lights of Him.*" We would learn thus to be submissive to His Will, responsive to His leading, alive to the moving currents that spring from the activity of His Abiding Presence. Humbly to sit at His feet and learn of Him; gladly to rise and follow where He leads. He call us to preach Him, teach Him, copy Him, trust Him, exalt Him and He will win. In His Light, we see Light and in Him *the Life—the Truth—and the Way.*

Rev. E. WINNARD (Oldham).

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PRAYER UNION NOTES.

New Member, Rev. L. F. Higgs, Clare, Suffolk.

Several of our members in China ask that they may be remembered in special prayer, that they may be guided in their work at this difficult time.

At the request of the Editor of the "Helpmeet" the Secretary has written a short history of our Prayer Union for the current number of that magazine.

Brethren wishing to join the Prayer Union or members wishing for new copies of the card of membership are requested to apply to the Secretary, J. E. Martin, The Manse, Erith, Kent,

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