

The Fraternal.

Vol. IX.

JULY, 1915.

LITERARY CONTRIBUTIONS for the FRATERNAL should be addressed to the Editor, Rev. F. C. SPURR, Regent's Park Chapel, N.W., and all other communications to the Secretary, Rev. E. D. deRUSETT, Baptist Church, Harrow.

From the Editor's Chair.

On another page will be found a list of the Council of the Fraternal elected at the April Meetings in London. Our hearty congratulations to these brethren. We hope there will be plenty of work for them to do on behalf of the Fraternal.

A letter from a brother in the North has been received raising the question of the mode of nomination of the President of the Baptist Union in the open Assembly. The letter is too long, and alike too personal, to warrant publication. One of the sentences, however, may be quoted:

“Those who have carefully watched the various ballots must have noticed how the delegates have been swayed by what I should call sentimental considerations. A man who has been in the public (denominational) eye for a few months finds himself nominated for the Presidency of the Union. The recent work he has done fills the vision of his friends to the complete obliteration of the longer (and perhaps better) work that others have done in time past.

“Without the least reflection upon the present President and Vice-President (whom we all love and honour, and whom we are glad to see in their exalted office), I do submit that we are governed too much by caprice in the election

of our Presidents. If the Chair of the Union is an honour offered to *service* and *ability*, there are quite a number of grey heads amongst us who deserve this honour. I do not care to mention names, but if I may hint—there are men in the Liverpool and Nottingham and Leeds districts who have done yeoman service for the Denomination for as many years as some of the younger men have lived. These brethren are men of ability and position, and if honours are available they have the first claim to them.”

This letter voices what many have been thinking; but it offers no suggestion as to a better way. There can be no question that the nomination of a number of men who have not the least chance of election is “capricious,” as our correspondent says. What is needed is wise guidance. But how shall we gain it? Can anyone enlighten us?

The present issue of the *Fraternal* contains articles dealing with the War and the Church. They are thought provoking. They will not win the assent of all; but they express the mind of many brethren, and their temper is admirable.

In the October No. of the *Fraternal* a valuable paper by Rev. W. T. Acomb, read by him before a Midland Fraternal, will be printed. A friend has generously offered to send a copy of that number to all Baptist Ministers in the Birmingham and Worcester districts.

A hearty “welcome home” to the Rev. James Mursell, who has just arrived from Brisbane. He has left behind him a strong Church, which owes much to his initiative. He will now settle down in England. He hopes to take part in the L.B.A. campaign in the Autumn. Before that time, however, we trust he will be ‘settled’ in a Church that offers scope for his energies. In this

issue of the *Fraternal* a paper appears from his pen on "*Dr. Jowett in his own pulpit.*" Mr. Mursell and Dr. Jowett are close friends.

Rev. W. B. Emery writes:—"The *Manhood of the Master,*" by Dr. H. E. Fosdick, is one of the very best of the admirable handbooks issued by the Student Christian Movement. This little book, which costs only 1/6, is a luminous study of the character of Christ. It consists of daily Scripture readings, with comments, upon such themes as The Master's Joy, Magnanimity, Indignation, Loyalty, etc. These topics are further developed in the essay which concludes each study, which are full of striking literary allusions, and abound in suggestiveness.

The following Members of Committee for 1915-16 were elected on April 29th, 1915:—*Brooksbank, J. H., Chesham; *Byford, C. T., London; Collins, B. G., Bluntisham; *Emery, W. W. B., London; French, F. G., Lee; *Gould, G. P., D.D., London; Hackney, W., M.A., London; *Hardy, C. M., B.A., St. Albans; *Hurst, W. E., Leicester; James, G. H., Derby; John, D. J., Great Yarmouth; *Jones, F. A., Ilford; *Joynes, W., Southgate; *Julian, R. M., Birmingham; *Longhurst, T. J., London; *Lord, W. S., East Ham; Mander, H. C., Swansea; Neal, F., Boxmoor; *Pratt, W. H., Wealdstone; Payne, A. J., Earlsfield; *Ritchie, A. M., Watford; Rushbrooke, J. H., M.A., London; Stephens, J. R. M., London; Smith, F. H., Ilford; Stuart, J. A., M.A., Eltham; *Thomas, H. V., Manchester; *Whitman, T. G., Newcastle; Wicks, H. T., B.A., D.D., Loughton; *Welton, E. E., London; *Woodhouse, T., Catford.

Those noted with an Asterisk were members of the Committee last year.

After the War—Some Pitfalls.

By Rev. G. HOWARD JAMES (Derby).

“After the War” seemed a more suitable theme when the editor asked me to write upon this topic some months ago, than it does now. Then we were expecting a great forward movement on the part of the Allies in the Spring; the dramatic stroke in the Dardanelles promised a swift capture of Constantinople; and sanguine spirits anticipated that within a year’s time from the declaration of war, peace might be secured. To-day we are not so confident, although the entrance of Italy into the war has made a difference. One thing is clear, the German peoples will offer a stubborn and determined resistance to the attempt to break down their defence. Newspaper prophets are now more modest, and hesitate to venture upon any definite forecast; while the more pessimistic talk freely of the war lasting until August, 1917. I do not myself think that event is nearly so remote as some suppose. The war must end long before August 1917, or Europe will commit suicide. Some way out will be found before three years have passed from the outbreak of war. It is not too early to try and face the problems which will confront us when the war is over. What are the perils which will be the legacy of the war to us? What are the pitfalls of which we need to beware?

One’s answer to these questions must be purely individual, and entirely tentative. I do not pretend to be a prophet; but like all my fellow-ministers I am anxious to be ready for the position that will inevitably confront us; and so I look forward and wonder what the new world will be like. To some this war is a holy crusade on the part of the allies against the demon of militarism embodied in the Kaiser; it is a glorious coming of the Son of Man, to introduce a new and divine order; to bring a new heaven on earth wherein dwelleth righteous men. I wish I could

share their comforting view of the war itself and of its influence on the world; but I am unable to do so! I believe in the overruling providence of God, which makes even the wrath of men to praise Him, and I am sure that out of this inconceivable horror God will cause some period of good to spring up for the peoples of the world. But this war is like all the other great wars of our history—the result of the blindness of statesmen who have not realised the inevitable outcome of their own policies; and British statesmen have their share of the mistakes which have plunged ten nations into mourning.

We are not concerned, however, in this brief paper with the past, and I only say so much lest my point of view be misunderstood; our concern is with the future. When peace is declared, what a harvest of difficulties will remain to be reaped! Let us consider a few of them.

This is supposed to be a war against the military ideal of Germany, which for more than a generation has been a menace to the peace of Europe. It is upon this ground that the enthusiastic support of so many Free Churchmen has been given to our national leaders. But is there not a danger that in destroying the military power of Germany we may enthrone military ideals in our own liberty-loving land? At present our parliamentary institutions are practically suspended; the Cabinet by which we are governed represents simply a bargain with two front benches. His Majesty's opposition has ceased to be. We have no longer a Free Press; our newspapers are not allowed to tell us the truth about the war, or about our allies. Incidentally, no doubt, we are spared the circulation of many falsehoods; but the worst are generally unchecked, and whoever wants to slander the working classes (by distorting what responsible leaders have said about a minority of drinkers), or to advocate coercion of all men of adult age, may rave on unchecked. And whereas two years ago conscription was as dead as protection, to-day both these ghosts

stalk the political world unashamed! More ominous still, ministers of religion talk of conscription as inevitable, and would begin by applying it to ministerial students, closing our Theological Colleges, and sending our young men to the war to learn how to preach the gospel of love. For this madness there is no excuse in the circumstances of the hour. Volunteers have come forward more quickly than it has been possible to prepare them for the front. The plain truth is that the element of our society catered for by the Yellow Press is getting the upper hand. It has upset the strongest ministry of recent years; and it knows that "now or never" is the day for conscription to be established. Well, if the overthrow of Germany means the Prussianising of British Institutions, the world will lose rather than gain by the transaction. If after the war we are to have not only the greatest navy in the world, but a nation in arms, how long will it be before our present allies are as good "friends" as they were a few years ago?

No! If the result of the war should be to bring the one free nation of Europe under bondage to the tyranny of militarism, it will only be the beginning of a long series of wars, during which the leadership of the world will pass from Europe for ever. But on the other hand, if the result of the war should be to lead to an international policy of disarmament, to the destruction of the huge armament firms which have fattened on the jealousies of the nations, to the abolition of secret diplomacy with its tradition of deceit and treachery—then we shall reap some good from the seed sown in tears and blood. Which will it be?

The first pitfall, then, is the snare of militarism. But we have also to *face gigantic social problems* created by the war. At present, owing to the absence of over two million workers, and the tremendous demand for munitions of war, the internal trade of the country is wonderfully good, and unemployment has reached the vanishing point. We have hardly begun to pay for the war, and don't yet feel the pressure of extra taxation; so that the only

real difficulty is the rise in the cost of living. But after the war, when the trade in armaments drops to something like its old level, and two million men return to civil life just at the time when the most gigantic problem in the readjustment of industries has to be faced, what about the position of the worker? Those of us who remember the experience of the South African war, and the slump which followed the apparent prosperity of war-time, cannot look forward without a certain sinking of heart to the day when the National Relief Fund (two-fifths of which has gone already) will be really needed. A large employer of labour recently said to me: "Labour after the war will be a drug in the market; it will be dirt cheap; wages will go down, and there will be unemployment on a scale never before known. Then we shall begin to improve slowly." But is that all we can say? Because I venture to predict that if that is the last word, the distance between the end of the war and social revolution will be a very short march. "After the War," labour is never going to be satisfied with the old level of wages; and I for one am thankful that it is so. Here is a labourer known to me, whose wage, paid by one of the greatest railways in England, averaged barely £1 a week, on which he somehow kept his wife and several children. To-day he is under training, billeted in a private house, where £1.3.0 is paid for him alone, every week. His clothes are found, and he has 7/- per week allowance, from which 3/- is deducted for his wife, while she is paid £1.7.0 for the upkeep of his home. He has exchanged £1 per week for £2.11.0 and uniform, which is what the nation considers *the lowest amount on which he and his can be kept "fit."* There are a million such cases; that is the reason why married men of the working classes are so ready to enlist; their families are so much better off! Are those men going to tolerate quietly a return to the old standard of living, and be thrown on the scrap-heap of unemployment when the war is over? If we don't prepare for this crisis, we shall be plunged into social chaos and a violent clan war.

It seems to me that there are two things which must be done if this pitfall is to be escaped. First, the dislocation of the labour market by the sudden disbandment of our armies must be avoided. Secondly, the principle of a living wage must be effectively embodied in legislation, so that men shall not find themselves reduced below the level of the allowances their wives drew when they were soldiering. Public opinion needs awakening to the fact that this peril threatens, and must be averted.

How about the religious position after the war? Some of my friends think that the war is going to bring about a great revival of religion; in the meantime it is undoubtedly doing a great injury to religion in several ways. Everywhere, so far as my observation and enquiry have gone, church attendance, prayer meetings, Sunday schools, have sorrowfully declined in the last few months. The true story of some of our united prayer meetings is tragical. On the other hand, in their revulsion from this ghastly preoccupation, people have rushed to amusements as never before. Hence it comes about that the picture palaces and music halls—in spite of summer sunshine—are crowded. Our libraries tell the same tale: serious reading is at a discount, and all the rage is for diversion. It is natural enough, but it does not help the higher life of our people, religion least of all.

But there are other aspects of the matter which must not be overlooked. One is, that the failure of the Church of Christ to avert this appalling catastrophe has given a new impulse to scepticism. If some religious teachers have forgotten what they used to say in pre-war days about the anti-Christian wickedness and the insane folly of war as a means of settling international disputes and rivalries, their hearers have not forgotten; and they find it hard to reconcile much that is said in the pulpit and press to-day with the old ideals. Their frequent conclusion is that those ideals could not stand the touch of reality, and that Christian teaching is only a dream, which has no vital relation to the facts

of life. I am not justifying, but stating what is the impression made on many minds. Then, I think, none can fail to note the lowering of the moral tone of the public as the war has gone on. The mobbing of Canon Lyttleton, when he preached in Manchester, because he had ventured to repeat what were the commonplaces of 1913, is an instance of the debasement of public opinion. Once again, the practical abolition of Sunday—so far as our Government and the manufacture of war munitions are concerned—is a most deadly blow at religion. Every minister in a large town knows that Sunday work has increased by leaps and bounds during the war, depleting School, Brotherhood, Bible Class and Church. The Sunday Paper has come to stay, and the Sunday Paper is a curse.

Let us face these facts. If I am right, no religious revival is likely to come through this war. On the contrary, the present religious decline will be accelerated. True, there may be opened a new ministry of consolation to the bereaved, but in my judgment this will be but a slight offset to the many doors the war is closing against us. I do not forget the influence of some soldiers home from the trenches, who may be the evangelists of the nation. Others, however, will be messengers of evil. Did ever a great army return from a triumphant war to spread virtue, and purity, and temperance, and holiness? Did the German army in 1870?

No; we are to prepare for a period of great difficulty and unprecedented discouragement after the war. What then? Difficulties are a challenge of faith; discouragements are the touchstone of the hope that maketh not ashamed. The war may, in spite of all, be followed by revival, if the consciousness of failure and need drives us back to God; if our preaching becomes more energetical, and our prayer more fervent; if our church life sheds some of its frivolity and becomes serious and earnest. But the revival must begin in the ministry and the church, in penitence, renewed faith, and renewed consecration to Christ.

In conclusion, I should like to say that while I did not choose the subject on which I write, I have found it a helpful discipline to obey editorial orders. The great difficulty I have had has been to decide what to leave out of my survey. I have said only half the things I set out to say; but I fear the editorial blue pencil will be ruthless if I go further. My hope is that what I have written may stimulate thought, and perhaps provoke some wiser student of the signs of the times to give the Fraternal the benefit of his reading of their meaning.

A very excellent Lecture on Alsace-Lorraine (illustrated with Lantern Views) is offered to ministers and churches for the season 1915-16. The topic is timely and well treated by Mr. H. Cowell, B.U. Publication Dept., 4 Southampton Row, W.C. (to whom please apply). Mr. Cowell is a member of Regent's Park Church, and has the confidence of all who know him. He is a good speaker, and he has made a special study of Alsace-Lorraine.

Public Prayer.

At Leighton Bromswold he (George Herbert) had lowered the pulpit to the height of the prayer-desk, to the end that "Prayer and preaching, being equally useful, might agree like brethren, and having an equal honour and estimation;" and this principle, *the exaltation of spiritual devotion* was the essence of his instruction For himself, his custom was to stop betwixt each collect and *give the people time to consider what they had prayed*, and to force their desires affectionately to God, before he engaged them in new petitions.

(ARTHUR WAUGH, *Preface to
George Herbert's Poems*).

Sermons in War-Time.

By Rev. J. E. ROBERTS, M.A., B.D. (Manchester).

Probably all ministers would agree that whilst preaching is always responsible work, there are times when the responsibility grows peculiarly heavy. Such a time is upon us now. The most gigantic struggle in modern history is raging about us; causes of far-reaching importance are at stake; great moral and spiritual questions are clamouring for an answer; political problems and social schemes are in the crucible of war. It always matters what people do, and think, and feel. But it matters supremely just now. We are at one of the crossways of progress; unless the advance of Christendom is directed aright now, there will have to be bitter repentings and sad retracing of steps in the coming days. Therefore a very serious responsibility rests upon men who are called to preach, and who, from the vantage point of the pulpit, can speak to the ear, and heart, and reason of the nation in its hour of travail.

Free Churchmen are not likely to undervalue sermons at any time. Sermons occupy a prominent place in our public services. Just now, when so much depends on public opinion, the sermon is a most valuable organ of instruction. Therefore the subject, "Sermons in War-time," has special interest. What can be said usefully about them? Amongst many things, I suggest the following:—

1. Sermons in War-time should recognise that it is War-time. Not a few instances have been given of preachers continuing their preaching as if no war were devastating Europe, or were threatening the very existence of the British Empire. I have heard even of ministers in towns where thousands of soldiers are quartered, whose conduct of public worship is utterly aloof from the dominant fact of to-day's life. They continue to take texts

and to construct sermons as if a European War were an everyday occurrence needing no special attention. Such cases must be few; but the number of them actually reported is disturbing. Surely preachers who do not prepare their sermons for a nation at war, are both missing a great opportunity and neglecting a high duty.

In wireless telegraphy there must be sympathetic adaptation between the message and the instrument receiving it. Unless the receiver is tuned to the required wave-lengths, however urgent the message, it will pass by unnoticed. The receiver cannot decide what the message is to be: that is for the sender to decide. But unless the sender remembers the receiver's capacity, there will be no response to the most urgent call. The pulpit is sending out urgent messages across the wide sea of human life. The receiver is the national consciousness. It is strung up just now to a high pitch of excited feeling. Unless our messages are designed for that kind of consciousness, they may never be listened to. The mind of the nation is preoccupied with the war and the issues it has raised; the national feeling is tense, and much of our thinking is perplexed. We must prepare our sermons with these conditions in view, or we shall be as voices crying in the wilderness.

Further, it must be remembered that the susceptible condition of public feeling just now offers the preacher a unique opportunity for emphasising certain aspects of truth. To neglect these is to busy oneself with tending roses whilst one's house is burning. Sermons in war-time must recognise that the nation is at war.

2. Sermons in war-time must recognise that Christianity is still the faith of the Church, even in war-time. The contradictions of to-day are indeed perplexing. They go down deep into our thought, and they extend widely into every realm of conduct. But "Jesus Christ is the same;" and we lay hold all the more earnestly upon Him that He may steady our faith and may guide us unto truth.

The danger about sermons in war-time is that they may become war-sermons. A good deal of the religious press has given itself over to the war office. Long accounts of the fighting take the place of Christian counsels, and clever political speculation is substituted for strong Christian teaching. Sermons need not exalt war because they do not neglect it. Certainly they should not become mere sounding-boards for war news, or for agitations which the war encourages. It is for the preacher to utter the Christian message about war, to sound the deep Christian note, which no one else will sound, but which should be pealed forth now by the Church from its thousands of pulpits.

What are some of the lines along which sermons in war-time may well move? (1) There is increasing need for the comfort and encouragement of the Gospel. Many hearts are sad; many more are anxious. Almost everybody is connected directly or indirectly with the army, and has dear ones in danger. Therefore our sermons should be boxes of alabaster with precious ointment for troubled souls. In ministering to them we shall minister to the large majority of our people.

(2) There is constant need also for direction as to duty. People are perplexed. Their familiar landmarks have been submerged in a sea of blood, and the storm has destroyed their usual standards. Some are still ignorant of the country's needs, or are indifferent. Most people are anxious to serve, but either they cannot make up their mind what is right for them to do, or they do not see any likely path of service. The pulpit cannot be used as a recruiting agency, even for specific sorts of work. But it can, and should, urge upon all the claims of this time upon everyone for such forms of service as they can render; and it should indicate the need for simple living, for wise expenditure, for the restraint of luxury, for generous giving, for the continued support of missionary work abroad, for increased devotion to the Church and to the State. The teaching function of the Church is of

supreme importance just now. "Teaching them to observe all things whatever I commanded you," is not abrogated in war-time. Lots of people seem to think it is. The Christian warnings against judging, against hatred and malice, are being disregarded. We are being urged to adopt methods of warfare which we have denounced in the enemy as wrong, and to pray for our enemies exposes us to the taunt that we are 'Pro-German.' Militarists are discovering a new inspiration in neglected parts of the Old Testament. In not a few places, Christian principles are being relegated to the ship's hold, where we store what isn't needed in the war-zone. Therefore preachers must insist upon the eternal validity of Christian principles. They must summon the nation to the bar of the man of Galilee. Our sermons should have a note of authority in them which challenges the usurped authority of militarism and demands loyalty to the teaching of Him whom we profess to serve. It is the Christian note which must be sounded in our sermons.

(3) Is there not urgent need for the prophetic function of the pulpit just now? Patriotism is the catch-word of the moment. What does it mean? The false patriotism which identifies right with our own national policy, and which makes the Father of Jesus Christ Britain's tribal God, must be denounced in the name of the Father, and a truer patriotism which believes in God's world-wide purposes of grace must be inculcated. The narrower patriotism makes mince-meat of the eternal principles of God's revelation in Jesus Christ. It stirs up hatred; it justifies wrongdoing; it silences the Gospel. Let sermons in war-time ring out the prophetic truths about these matters. Of course, therefore, evil must be denounced. The use of poisonous gases, the sinking of the *Lusitania*, the bombardment of open towns, the killing of women and children, are dastardly deeds; such things are devilish; they are damnable sins in the sight of God. But they are devilish whoever does them. They don't become excusable because they are adopted as 'reprisals,' or because they are not done by Ger-

mans. Let us keep clear before our people the clear distinctions between right and wrong, as right and wrong have been defined for us by Jesus Christ.

There is a still bigger prophetic duty to which the Church is called, and which she can discharge through her preaching. She must try to disentangle the moral and spiritual causes of the war from the mass of lower considerations which gather about these and threaten to obscure them. The war was begun as a war of ideas; we drew the sword in defence of international integrity and the rights of smaller nations. We must hold the nation to its ideals. Cannot our sermons do something to counteract the degrading menace to British life of the Northcliffe Press? Influences are at work which can undermine the moral resources of the nation, lowering its ideals, substituting worldly aims for those lofty ones which nerved us to fight, and poisoning the wells of feeling. Let our sermons be a constant defence against such influences. They should keep the national consciousness face to face with those high and holy purposes which were the only justification for our entering into war.

Moreover, preachers can do something to correct the false view that the conditions which led to this war were peculiar to Germany. Doubtless they were more pronounced in Germany than elsewhere. But for years we have deplored the Agnosticism of Europe, the widening gap between masses of the people and the Churches everywhere, the Pagan revival in England, and the deepening trust of Europe in armaments. We have said for years that the crash was bound to come. It has come; and it is for preachers to say, "We told you so;" not reiterating that fact, but in order to point out that this war is the result of Continental conditions which can only be changed by a return to God in penitence and faith.

And so, finally, let sermons in war-time plead for reality in religion. It is so easy to read and sing "God is our refuge and

strength," and then to carry on the war as if God didn't count. Let our sermons lift the eyes of the nation to the hills whence cometh our help. Let them unfurl the banner of the Lord as the only banner worth fighting under. Let them tell the nation plainly and unceasingly that war brings us up against realities, and that the greatest reality in life is God.

In this way sermons in war-time may prepare the way of the Lord when He shall come again in peace to reign upon the earth. They can make straight in the desert of war a highway for our God. They can exalt the valleys of ignorance, and make low the hills of prejudice. The crooked places of diplomacy can be straightened, and the rough places of international hatred be made plain. Let the pulpits of Britain reveal the glory of the Lord until all flesh shall see it together. Let the voices from the pulpits be lifted up with strength, knowing no fear, as they say to the people of Europe, "Behold your God!"

Attention !!

Some penetrating sentences from Kennard's "Psychic Power in Preaching"

Attention is the bringing of the consciousness to a focus in some special direction. He who possesses the art of awakening and holding the attention is a Master of Assemblies.

The Psychology of the attention is a study of the highest importance to those who would by persuasive speech lead men to action. It should be studied as a *Science*.

The preacher's work is to make men first *see* truths, then *feel* them, then *act upon* them. He is the best orator who can change men's ears into eyes.

Dr. Jowett in his own Pulpit.

By Rev. JAMES MURSELL.

“It is an ill wind that blows nobody good;” and even the unspeakable crime that was committed when the *Lusitania* was sunk did one humble individual a good turn. It delayed me for a week in New York after my engagements were fulfilled, and gave me another opportunity of hearing my friend Dr. Jowett in his own pulpit. What a pulpit it is, and what a king of preachers he is as he stands there and makes known the unsearchable riches of Christ! For that is what he does. “Affluence” is one of his favourite words; and wealth is one of the characteristic features of his preaching. It is not so much wealth of ideas as spiritual wealth, in which his ministry abounds. He sends his people away richer than they came. He dispenses with a lavish hand the eternal affluence of Jesus Christ our Lord.

I heard Dr. Jowett three times that week, twice on the Sunday and once on Wednesday night. On Sunday morning the congregation taxed the capacity of the great Church to the uttermost; in the afternoon the place was comfortably full; on Wednesday night, with the rain drenching everyone who ventured out, there were at least 200 people in the “Chapel” behind the Church. As for the sermons, where all were of the finest quality, it seemed to me that a sort of inverse ratio prevailed, and that as the congregations diminished in size the sermons increased in tender power.

A few notes on the services, and some description of the mark they made upon one worshipper’s mind, may not be without value to my brethren.

The setting in which the preacher utters his message is not without its influence upon its effect. The Sermon on the Mount must have gained something for its first hearers from the circumstances of its utterance. And Dr. Jowett may be counted happy

that the jewels of his devout and spiritual thought shine in a setting that reveals their beauty to the full. I know places of worship that have been planned with no discoverable connection with their ostensible purpose; but the beautiful building in Fifth Avenue, New York, is a place which inclines the mind to reverence. It is evidently intended for worship, and its beautiful proportions, its harmonious decorations and its subdued light, lead the mind into the hush in which the quiet voice of God has the chance of being heard.

The whole service, both in conception and in conduct, helps to deepen the impressions which the place has made. It is a harmony of praise and prayer and wholesome and invigorating meditation. There is nothing of "the fortuitous concourse of atoms" about the hymns and lessons and anthems and prayers and sermon. You feel that the preacher planned the whole, and every part fits into its intended place with a simple stateliness that satisfies the mind and yet quickens thought. Very quietly, most reverently, but quite irresistibly, you are seized for God by the man who leads your worship, and gently forced to face high thoughts, to feel the beauty of holiness, to fall in humble adoration at the feet of One whom the preacher knows is there, even if you do not. It marks, perhaps, the triumph of the holy spell that Dr. Jowett wields over his congregation to say that the anthem, instead of breaking it, helps him to grip you more tightly in its high constraint. I do not know that I have ever realised more vividly the sense of being laid hold of and led on from start to finish, and brought step by step to a climax of worship and of enrichment. I left the Church knowing that something had been done in me that needed to be done, and something had been given me that I needed to possess. I left something behind that I was thankful to get rid of, and I received something that I was very glad to have. Moreover, one felt that this was no accident. This was the experience that Dr. Jowett intended to take place in every worshipper. For this, every part of the service had been planned. The prepara-

tion was evident. The prayers were as plainly prepared as was the sermon. But the sense of preparation added to the profitability of the service. Preparation was the handmaid of spontaneity. The preacher was free, because nothing was left to the inspiration of the moment. I carried away in my heart, not the fumes of midnight oil, but the fragrance of a fresh anointing.

The means by which this gracious purpose was accomplished were remarkably simple. I do not remember a service in which there was less straining after effect, or from which the sense of exertion was more conspicuously absent. The prevailing sense was one of quietness. The worship was very quietly conducted; yet the quiet throbbed with thought and life. For instance, in the first lesson on Sunday morning, which consisted of the 46th Psalm, Dr. Jowett gave a beautiful touch in the repeated verse, "The Lord of hosts is with us," by emphasising the word 'us.' That one touch brought the sweet familiar words home to the heart with a present power that was quite indescribable. Again, on the Wednesday evening the prayer was almost whispered. The musical voice never rose above a murmur, and though in a sense it was a public prayer, it gave me the feeling that it was a private prayer uttered aloud, and that we were being permitted to overhear it, and to make it ours. I have never heard such intimacy before in congregational prayer. So many of us pray to our congregation, but that night Jowett sounded out his soul before God. We were not forgotten; we were caught up into his heart, and with him told our Father all that was in it.

The same note of quietness pervades the preaching. The full compass of the preacher's voice is not often used, and then only for a moment. For the most the sermon consists of quiet talk. There is variety, vivacity, vigour, even passion; but it is controlled passion. Jowett does not tear his passion to tatters, as Bill Sunday does. His preaching is not oratory; it is conversation; animated, illuminating, arresting conversation.

One remarkable quality of Dr. Jowett's sermons is that you cannot help remembering them. It is more than six weeks since I heard him, but I could reproduce each of his three sermons, divisions, illustrations—everything but Jowett—at any moment of the day or night. He has a genius for repetition. Some men say the same thing over and over again in different words. Their ideas have as many dresses as some women on board ship—their variety grows tiresome. But Jowett says the same thing over and over again in the same words. He can clothe his thoughts as variously as any man; but he loves to use the same dress for them a good many times. And his repetitions are not tiresome. He harps upon a phrase, and charms you by his harping. What would be fatal to most of us is felicitous with him. He leaves God's mark upon the hardest life with his drip, drip, drip of a limpid phrase.

Probably the memorable character of his sermons owes even more to his mastery of the art of illustration than to his skilful use of phrases. His illustrations really do illustrate. They are extremely simple; they are picked up mostly from the wayside of life; they are from the wonderful world of commonplaces, and you wonder when you hear them, that you never saw them and seized them yourself. But they have this supreme merit—they are used for the truth's sake, and not for their own. Some men's illustrations darken the truth by their brilliance. You remember the illustration and forget the truth. It is never so with Jowett's. You are not likely to forget the illustration, and so long as you remember it you recall, and possess anew, the truth which called it into use.

Seeking unconsciously to sum up one's impressions of this preacher of to-day, it comes to me that Jowett is an illuminator of the Word of God. I should not call him an expositor, in the way MacLaren was. He is not concerned to get at *the* meaning of what is written; but he always gives you *a* meaning, and a very

real and beautiful meaning. He does in modern and spiritual speech what the monk of old, copying the sacred text upon his sheet of vellum, did for the capitals at the beginning of the chapters. With infinite pains and exquisite art he illuminated the word which he copied. That is what Jowett, with equal skill and grace, does for the truth as it is in Jesus. He is an illuminator of the Bible. The text he takes shines out on his hearers with new significance and more gracious suggestiveness because he has handled it. They see new beauties in it through his touch. And those beauties are not remote and inaccessible graces, like the stars. They shine from the familiar page into the lives of those who hear, and reproduce, at least in some degree, their beauty there. It is not boastfulness, but simple gratitude that makes me say that I am, I am sure, a better man for having worshipped thrice beneath the ministrations of my friend.

A part of the preacher's science is to be able to discern the degree of voluntary attention in his congregation—when it begins, when it increases, when it declines, and when it ends.

Not a few hearers, as soon as the text is announced, lock their doors and close the blinds from an unconscious or active antagonism to what they think is coming.

The speaker has not won the attention when there is merely a decorous quietness, an uplifted face, and even a "hearing ear;" for just as a man may read a page of a book and not derive the slightest impression from it, because his thoughts are elsewhere, so in listening to a discourse.

Extracts from
"Kennard's Psychic Power in Preaching."

Open Court.

To the Editor of the *Fraternal*.

Two notes on "Our Public Prayer." The first by way of questioning, and the second by way of suggestion.

1. Why that anticipatory criticism by the Editor—"Congregational" as distinguished from "Priestly worship?" Is not the minister's position and function, whilst leading the congregation in prayer, a priestly portion and a priestly function? Does he not (to use your own term on the opposite page) "mediate?" i.e., take an in-between place? Does he not also intercede? And do not these things pertain to the priest? Of course, that is not to make him a member of a member of a separated priestly order. All believers are members of a royal priesthood, and *any man* leading the prayers of God's people fills the office and fulfills the functions of a priest. Is not that so?

2. With regard to the preparation of the minister himself. Was it want of space? or was it forgetfulness? or was it lack of realization, that caused all absence of reference to pastoral visitation? Surely here is one of the greatest and most helpful things in the way of the minister's preparation. To be in touch with his people, to know the experiences through which they are passing, to, in some little way, share their life with its joys and sorrows, is, and must ever be, one of the best of all methods of preparing for that supreme work of the minister—leading his congregation in the prayers of the sanctuary. Surely this was the method of the Saviour Himself? "We have not a High Priest who cannot be touched with the feeling of our infirmities, but One who was in all points tempted (tried) as we are." Fellowship in life equipped him for leadership in prayer. "As He, so we."

Yours sincerely,

CHAS. INGREM.

Prayer Union Notes.

By Rev. J. W. EWING, M.A., D.D.

Summer succeeds to Spring, and our land is bright with sunshine and fragrant with flowers; yet over all the beauty and brilliance of the season falls the shadow of the war with its mingling mystery and heartache. The strain upon the people grows ever more intense, as more and more of our "boys" are drafted to the front, and as the casualty lists lengthen. Scarcely a family, and certainly not a Church, is without its personal causes of solicitude.

At such an hour our Prayer Union gains in significance and value. No one feels the pressure of the situation more keenly than does the Pastor, to whom everyone comes for comfort and cheer, and who carries in his heart the cares of all his people. He could not bear such a burden unless he had a secret resource, and at such a time it is an unspeakable relief to kneel at the mercy-seat in company with a host of brethren of kindred experience and need. To pray for one another is to find our own healing.

In a national crisis like this the minister is called to fulfil a unique service to his country. On turning to the Hebrew records one sees how, in times of Judah's trouble, such a man as Isaiah towered above all others in the State. To him king and people looked; on his word they rested; on his counsel acted. Why? Because he was the man in fellowship with God: the man who spoke to God, and listened to Him daily. Certainly the world has not seen many Isaiahs; yet every minister of God should have something of the prophet in him; and this we can gain, not in the clamour of human discussion, but only in the secret place where we wait upon our Master.

A memorable meeting in Queen's Hall lately called attention to the need of the re-building of the Family Altar. It is widely felt that household worship is not so general as it was in Britain. Perhaps the cause of the change may be found, as the Archbishop of Canterbury suggested, in the altered conditions of home life—in the scattering of families in the early morning, and the difficulty of getting all together at any one time. Yet surely it is vital to British character and strength that households should seek the Lord together, thus deepening their own unity, elevating their thoughts, bringing calm and courage to their hearts, and gaining the vision of the Unseen which transfigures the seen.

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Cannot the brethren of our Prayer Union help to secure the revival of family worship in their own neighbourhoods by preaching on the subject, writing on it in their magazines, and giving counsel, as opportunity arises, to those who are founding homes of their own?

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In pondering our Prayer Union of late, my thoughts have been drawn to that earlier Prayer Union of Baptist Ministers, formed in Northamptonshire in 1784, when Sutcliff and Ryland appealed for united prayer, for one hour on the first Monday of every month, "for the effusion of the Holy Spirit of God." It will be remembered that to the petitions of the eight years that followed, Carey afterwards traced the increase of the Churches, the closing of controversies, and the opening of the world to the missionary enterprise.

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Would it not be well if we now prayed in concert for the spiritual quickening of our Churches, the increase of conversions, the bringing of our children into Christian discipleship, and the strengthening of the Church's influence upon the entire life of the nation—both in War and in Peace?