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A table of contents for *The Fraternal / Baptist Ministers Journal* can
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SEASONABLE WORSHIP.

MARTINEAU in his "Endeavours after the Christian Life" has a paper headed "Winter Worship." In it he develops the idea of winter worship as the encouragement of those thoughts which are appropriate for a Christian in the winter season. Thus we are to think of the changes of life in the spirit of true religion with a reverential sense of mystery and a serene depth of trust. Also we are to greet the ills of life in the spirit of humanity, hearing the challenge of suffering and in a large-hearted way responding to it.

So in a similar way we might think of the worship appropriate to our winter's work as ministers of the Gospel and servants of the Kingdom. There is a way of doing our work so that the very doing of it is our personal worship of the Eternal. We worship Him in the thoughts we harbour, in the spirit we cultivate, in the attitude of mind with which we approach our tasks. "Oh Lord give me a cheerful mind to-day and enable me to take up my tasks with hearty goodwill"—such a prayer is not unnecessary for most of us—yet it is just such a prayer as is sure of the answer.

The winter season is the time when we really get to grips with our work. It is pre-eminently the time of opportunity. Then the work is in full swing, the whole organisation of the Church is running, and the people are gathered about us. Also by reason of the ills of the flesh new opportunities are given every week of visitation and of "preaching" the word in private as well as in public. It is surely true worship of

God to see the opportunity and rejoice in it. Would it not be well if every morning we faced that in the divine presence?

Yet the very fact that the whole organisation of the Church is in full swing holds a peril for us. How easy it is for us to lose the soul in the organisation, to lose sight of the great ends of the Kingdom because of our close concern with the means. We have so many things to do, so many details to attend to, that the "one thing needful" easily escapes us. Is it not part of our worship to bring the mind back continually to God and to His Kingdom? I suppose that after all, the highest praise that could be given to a minister of Jesus Christ is—"He has a real concern for the Kingdom." That saying, at once, indicates the quality of his life.

Then what about Faith? "Oh, ye of little Faith"—how true it is! And if the mind of faith is a true worship of God, who is there amongst us who would not confess his fault at this point? One thing marks off the Christian from all others—it is his profound faith in God, his belief that the Kingdom is sure to come, that work for it is worth while, that it is indeed the *only* abiding good for man. Yet amid all our work do we really believe? And if it were granted to us *according to our faith*, should we get much?

So with thanks to Martineau I would endeavour to set the minds of my brethren working on this line. What are the thoughts appropriate to us as Christian ministers in the midst of our work and what is the quality of our personal worship? May God be gracious to us and lift us to yet worthier life!

A. DAKIN (President).

THE SIGNIFICANCE OF THE BERLIN CONGRESS.

WE travelled to Holland on a smooth sea and the light-houses gleamed quietly along the Dutch coast, as we approached the land. We spent the night in the train, and when we awoke we were running across the wide central German plain, the scene of the marches and the conflicts of armies through the centuries, but on that Saturday morning spread out in neatly ordered farms and carefully cultivated fields. The sun was bright and the sky was cloudless, yet we could not miss a note of sadness. In cities and in villages there were signs of grief. The German nation was in

mourning for Hindenburg and there could be no doubt about the reality of the grateful and admiring affection, which that sturdy God-fearing old soldier had kindled deep in the hearts of his fellow-countrymen.

At the Friedrichstrasse station in Berlin we were met by a contingent of Berlin Baptists. Seeing the smile of hearty welcome on their faces, I felt what I went on feeling more and more deeply throughout the Congress, the reality of the bond which bound together all those Baptists gathered from all parts of the world, a deep, living unity in Our Living Lord and Saviour Jesus Christ. That note of unity was struck in the great inscription on the wall behind the platform in the vast Congress Hall, "One Lord, one faith, one baptism." It was not a sentiment, of which we needed to be reminded. It was as unmistakable a fact as the air which we breathed. It was indeed the atmosphere in which we lived. It triumphed over all differences of language. The old-fashioned method of addressing one another as brother or sister has almost disappeared amongst English Baptists. Has it gone, because something of the consciousness of a deep, all-comprehensive unity in Our Lord Jesus Christ has gone too? I do not ask that question in order to answer it, except in so far as it may be answered by an experience, which befell me in Berlin. I and two others were supposed to address a little gathering of Baptists in an out-of-the-way suburb on the Sunday morning. Being misdirected most thoroughly, I went far out of my way and only arrived at the meeting as it was about to disperse. It was in a poor quarter. The room was on the ground floor of a vast building. Its furnishings were simple. The people were not rich. The interpreter who was to have interpreted me had departed, I suppose, in despair. One and only one of the little congregation could speak a few words of broken English. But I shall never forget, how, when at last I managed to explain who I was, he came up to me and said, "My brother, we are glad to see you." Something in me thrilled as he said it. I felt the real unity of the people of Christ as I had never felt it before. I could not speak to those German brethren and sisters and they could not speak to me, but the barrier which our differences of human speech erected between us only emphasised the reality of the bond which made us one in defiance of all difference of race or language or anything else. I knew the reality of that bond with as complete a certainty

THE FRATERNAL

as the reality of my own existence. I was in touch with a living unity, which can survive the vicissitudes of human institutions. I felt the one and only thing, which can bridle and control the disruptive passions of mankind.

I am sure that the Congress encouraged and enheartened our German Baptist brethren. They are not more than a fraction of the German population (the members of the German Baptist churches are about one in a thousand of the population) and their lot has not been an easy one of late. They wondered and we wondered, whether that doctrine of a totalitarian state, which is the dominant school of political philosophy and now holds the reins of power in Germany, would be able or prepared to find room for a truly free church, such as you may find in our Baptist communities. They stand for that conception of a church in a country, in which it has not been common or popular. The Congress made it plain to them—and incidentally to Germany—that they are not alone in their witness. Men and women of the same mind as they on that matter came in great numbers from all over the world to that Congress hall. There was need that Christian men and women should re-affirm the supremacy of Christ and the right of the Church of Christ to complete liberty in spiritual matters and those doctrines were affirmed without qualification by the Baptist delegates in Berlin. They inspired one of the finest phrases of the whole Congress, a phrase used by Dr. Rushbrooke, "A fettered church can never uplift a people." They inspired, too, one of the most dramatic incidents of the Congress. At our first session we received addresses of welcome from German speakers, who were eminent in Church and State. Each of them as he mounted the platform had raised aloft his right hand in the Nazi gesture and had exclaimed "Heil Hitler." In due course we reached the roll-call. It was a very hot day and the vast audience were somewhat jaded. But something soon happened, which dispelled all lethargy. The name of Great Britain and Ireland was called and the President of the Baptist Union, the Rev. Gilbert Laws, rose to respond. His response was very short, but overwhelming. "The Baptists of Great Britain and Ireland," he said, "greet their fellow Baptists in all the world" (a pause—and *his* right hand went up and stayed there a second or two, whilst people wondered—then he resumed, slowly, distinctly) "in the Name which is above every name." Then the audience cheered, all

nationalities alike, Germans included, and those cheers showed what other events have shown since, that Evangelical Christianity is not a spent force in Germany. It was a fine word, finely spoken. It brought to mind the great saying of Beza, "The Church of God is an anvil, which has broken many hammers." It confirmed our confidence in the issue of the great struggle which lies behind all the struggles in Germany and in other lands too, the struggle for the soul of man between Christianity and some creed of mere humanism.

I was very much impressed by the recurrence in more than one report and speech of the thought, that there can be no abiding solution of the harassing problems of to-day, unless "we are faithful to the Will of God as revealed in the teaching of Our Lord and are ready to fulfil all the requirements of the law of love." The idea was illustrated strikingly for example in that part of the resolution on peace, in which the Congress declared its conviction that a nation must be ready to surrender some part of its national sovereignty, if we are to have an effective international authority for the maintenance of peace on the basis of equity and right. More than one speaker mentioned and developed the same theme. It was reaffirmed in the message from the President and Secretaries of the Alliance which was printed in the "Baptist Times" of 30th August, 1934. The words which I have quoted a few lines above come from that message. The Congress clearly felt that there will be no true peace or prosperity for our distracted world until love of God and love of our fellow-men, carried even to self-sacrifice, dominate all other motives in our lives.

The Congress not only justified itself but also justified abundantly the value of the Baptist World Alliance. All Christian organisations which transcend national boundaries have a peculiar value in these days. If the totalitarian state is one danger, the nationalist spirit is another. That internationalist mind, which we are rightly urged to cultivate in order that humanity may advance to a more secure and a higher civilisation, cannot be achieved on a purely scientific or economic or political basis. It can only be built upon the foundation of the Christian faith. Our Lord Jesus Christ is our only hope not only for the life that is to come but also for that which now is. Amongst such international Christian organisations there is a place and a work for the Alliance. Baptists stand for that body of Christian doctrines which

shared by Evangelical Christians. They stand for a system of Church government common only to Congregationalists and themselves, which invests the individual church and the individual member with great powers and responsibilities. In their doctrine of Baptism they stand alone or almost alone. The combination of these characteristics has produced amongst Baptists an outlook, a type of mind and of piety, which is in many respects unique amongst the Christian churches. They have therefore a special contribution to make to Christian life and Christian thought in every land.

The Alliance plays a necessary part in helping them to accomplish that task. It helps to maintain a Baptist consciousness and also to vitalize and to enrich it by bringing together in various ways Baptists who represent diverse strains of racial and mental heredity. Every one of the Baptist communities scattered all over the world stands to gain by association and fellowship with the others. I am not thinking primarily of money, though it is both right and desirable that Baptists of one nationality, if they can do so, should give help in money to Baptists of other nationalities who need it—and some need it sorely to-day. But this association has great spiritual value. The Baptist who enjoys full liberty of worship, undisturbed and unafraid, is himself enriched, when the Alliance sets him praying for his fellow-Baptist in some other land, who enjoys no such privileges but without them and in spite of oppression and persecution continues faithful to his Baptist convictions and suffers for them. Many of our Baptist churches in other lands have nothing to spare for others in the way of money. Their contribution is different but of infinite value, though they might be surprised to hear it. Their fidelity at great cost to the truth as it has been revealed to them comes like a breath of mountain air to revive and to arouse those that are at ease in Zion, languid from slow asphyxiation in an atmosphere of stuffy comfort. The example of these, our brethren and sisters, reanimates and exalts us.

Such were, I think, the outstanding thoughts and impressions which rose within my mind and my heart, as I looked at that vast gathering in Berlin. It revealed the work which God in His mercy has enabled Baptists to do. It revealed also the greater work and the larger victories, to which He is calling them.

C. T. LE QUESNE.

THE MINISTRY OF MENTAL HEALING.

DR Edward Glover, the psycho-analyst, claims in his book on "War, Sadism and Pacifism" that the causes of war are to be sought in the hidden factors of our mental life. Though the Marxist scorns such a thesis, for he builds all life upon the foundation of economic exigency, the Christian is drawn to examine the psycho-analytic theory, because, in some ways, it is close to his own evangelical feeling. Though he dare not allow his piety to blind him to the sociological causes of the breakdown of people's lives to-day, the hindering of their moral and spiritual development, and therefore, the repudiation of the Gospel with terrible efficiency in industrial and social conditions, he is, nevertheless, driven to a new realism of the inner make-up and need of the soul, and of the roots of its troubles in the hidden places of the mind. The important difference, of course, between the psycho-analyst and the factors in terms of the spiritual, whilst the former, for the most part, thinks of religious beliefs and spiritual experience in terms of psycho-analytic theory. To the psycho-analyst, what he calls the Oedipus, Castration and Birth Complexes, etc., are the dynamic sources of religion, poetry and art, and he makes the serious claim in relation to such a first-class modern problem as that of peace and war, that "Ethical and economic argumentation is beside the point so long as the more fundamental psychological issues are neglected." The troubles of men and of the world cannot be cured by pious and idealistic preachifyings, but after correct diagnosis of the hidden condition of the mind we are familiar with what he says about "complexes" and "the unconscious." But we shall not proceed here with such a discussion as this strong attitude might deserve. Suffice it to say that the brave realism of the Christian Church to-day is one of the most hopeful auguries, for she conceives her vocation, both at home and on the mission-fields, in living, "materialistic" terms, recognising that the Gospel in the Church, is the materialisation and actualisation of the love and power of God, of Beauty, Truth and Goodness, in progressively higher and purer forms. She is at home in sociology, and, more and more, her servants are becoming experts in the understanding and handling of the forces that lie behind, and are expressed in, human behaviour and life, as well as in the social order and world-conditions in which they are both shaped and uttered.

Evangelism to-day, therefore, is both sociological and psychological. There are many ministers in whom the constraint of Christ urges them to deal with mentally sick people, delinquent youths, "conscience-stricken" adults, by the patient, demanding but fruitful methods of psychology.

The pressure of life upon employers, business-men and workers of all kinds, breaks them in alarming numbers to-day, and the records of such broken folk who come for help, are staggering. The psychological casualties of our social and industrial system, *among all classes*, are enough in themselves to awaken any Christian community that is at all alive, to its vocation and responsibility, to a thorough overhauling of its own life and of its traditional methods, and to a great crusade of relevant evangelism. Further, the obvious depredations among the unemployed hardly bears description. Then there is the plague of moral "freedom" among the better-to-do which brings them speedily to mental disaster, if it does not already bespeak a deep disorder of the soul, which drives them to the various fatal resorts of habit and excitement, to perversions, drugs, alcohol and despair. "Slums" and "society" equally, are both the cause and the effect of moral and mental breakdown. People take to drink, not because they are wicked, but because they are wretched, and they become still more wretched because they take to drink. That is the horrible vicious-circle that defies so many of our attempts to break it. That is one reason why some of us try to shout aloud in these days that our evangelism must be specific, with regard to both individual men and women, and to social situations. The need is for positive and specific work, in relation to actual situations and to definite people in need. One such way of attempting the mighty task of evangelism to day is by the psychological handling of individual men and women who come to be helped, and of encouraging parents to bring their difficult children.

In the atmosphere of reality that prevails in the psychologist's room, most people will readily acknowledge the emptiness of their lives, and the chaos of their souls. Thus they can be helped to find moral and spiritual release.

Such are the convictions held and the lines taken by a few of us up and down the country. Everybody knows of the brave work done by Mr. Leslie Weatherhead, who is a Methodist. Two Congregationalists, Prof. J. G. McKenzie, of Paton College, Nottingham, and Dr. R. S. Birch, of South

Kensington, who is in charge of the Whitfield Tabernacle Clinic, have established themselves very firmly in this sphere, and have been enabled to do marvellous things for their Master. Canon Pym is a well-known Anglican psychologist, whilst there are a few of us working in comparative obscurity in various parts of the country. For some years it has been my privilege to see people in trouble, some in very grave trouble, and, though there are always failures, real if unspectacular successes can also be recorded. Part of my own work is to act as a clearing-house for some of the sufferers who, I feel, would be better helped by Psychological Clinics or by more expert practitioners.

One's hopes in this direction may dictate impractical suggestions, but it seems to me that our great Denomination might find it possible to encourage the opening of clinics at such centres as Bloomsbury, West Ham Central Mission, Vernon, etc. This would serve several most useful purposes.

(1) It would provide means of saving souls that cannot be touched vitally by other means—saving them from diseases of the soul which are revealed by such symptoms as alcoholism, drug-addiction, suicidal tendencies, and by many other indications of mental illness or psycho-neurosis. Here, too, may come Christians who long to be free from inner chains which they do not in the least understand, nor of which are they aware, except that they know their own wretchedness and that something is radically wrong.

(2) It would help greatly to dissipate fears of all kinds, and especially the fear that is attached to the very thought of mental illness, so that, instead of continuing in, and sinking into deeper suffering, people will learn to seek relief for their mental, as naturally as they do for what they consider to be physical troubles. Indeed they will find that many of their physical troubles have their source in the mind, and therefore, through the mind can be healed.

(3) But not only should we venture in this way for the sake of healing, but also, and, I should say, primarily, for the sake of preventing trouble, which means that our centres would throw light upon parents' difficulties, and help children towards a happy and full life.

(4) Further, it would mean that such clinics would become schools where ministers could be trained in the work, and be given actual clinical experience. Those of us who have attempted the work as ministers, have had to train ourselves in

a strange field; we have had to wander far and make many mistakes. If such clinics were opened it would be possible to receive the best expert guidance available for the equipment of the ministry to meet the real demands of life to-day, to bring people into the glorious freedom of the sons of God, a freedom found only in the bondage of joyous allegiance to Him. To bring harmony is the privilege of the pastoral-psychologist, and to bring it by organising the soul in Christ.

D. GLAN MORGAN, (Leicester).

THE LEGACY OF SPURGEON.

WHAT precisely was the legacy Spurgeon left to posterity? There is the huge church he founded; the orphanage for stricken children; the college whose back-benches are in the far corners of the earth. These, however, are but the evidences of his legacy, not the reality itself. That legacy, surely, was the experimental Calvinistic faith into which he entered, thereafter to make it his own. This became the motive force of all his work, from which every grace and vision sprang. To say the least, he modernised Calvinism, for he re-stated it in deeper vision and tenderer mercy than in the form in which he himself received it. That is, he wedded to it the experience of his own Christ-filled life. Its main elements are clear.

I. A TRIPLE SOVEREIGNTY.

Spurgeon was always at home within the austere conception of the greatest prophets respecting the sovereign holiness of God. It created within him a sense of appalling sinnerhood, such as Isaiah knew when he saw "the Lord high and lifted up," and heard the Burning Ones cry "Holy, holy, holy is the Lord of Hosts"; he felt the lure of Jeremiah's sacrificial hope for his people; the tenderness of Hosea awoke as equal feeling toward the outcast and lost; while the stark righteousness of Amos put iron into his ethical blood. Spurgeon was awed and thrilled and mastered by this strange world of God within the ancient scriptures.

But it was the holiness of Christ which first won his heart. In Him, as nowhere else, he saw that monotheistic holiness alive within "One born of a woman," the wonder of which never died out of his life. Spurgeon before Christ was

as Moses before the "Burning Bush"—he worshipped with unshod feet, in utter reverence. That holiness revealed and declared him a sinner, though the love manifest in Person and Cross constituted him a saint, and made him the preacher of the deathless Evangel. He had felt as Peter when he said, "Depart from me for I am a sinful man, O Lord"; but in such an hour he had also heard the call, "Come unto Me," a word he was to re-echo lyrically in the ears of thousands.

Out of such experiences he came into a triple conception of the holy sovereignty of God, viz. that of wrath, of love, and of mercy. No one can understand Spurgeon until he sees him as a man stricken down by a wrath beyond and above the anger of man; as one also who entered into the experience of a love that became the coronation of his life; moreover, as a sinner uplifted by a mercy that made him an awed debtor to the end of his days.

The Sovereignty of Wrath: This has been often and much misunderstood, to the loss of faith and hope. It is not the caprice associated with Oriental monarchy, unethicised, the expression of dark personal anger. It is the wrath of *God*, of one who is more holy than the mind even of supreme genius can ever set forth. It is the action of utter life against every phrase of death, of unqualified holiness against sin, of goodness against evil, of light against darkness. Sin and its hell and death confront the holy God and contest His right to the sovereignty of man's soul, and the final sovereignty of the universe. God's opposition to such waste and tyranny constitutes His holy wrath, itself the quintessence of blessing. For the sake of the highest and best, for the sake of the soul's welfare here and in the beyond, God *must* be wrath. Can the sinner ever be assured that one day he will be beyond the lure and power of sin? Only on one sovereign assumption, viz. that he hide his guilty head within the bosom of that ceaseless wrath. For it is the very flame of the life of God, and that life in saving operation, the blaze of which is the inmost life of man. Thus Spurgeon welcomed what he feared, and it made him the messenger of the Lord.

The Sovereignty of Love: That wrath was but the love in darksome guise, but love to the last. God is wrath because He is love. An inability to be deeply moved unto final opposition against the sin and consequent tragedy of life, bespeaks an absence of holy sacrificial love. The best love is always

the most feared in such an hour. God so loved the world that He gave His Son to redeem it. To Spurgeon, therefore, it was clear that nothing could exhaust it; nothing could serve as its final horizon; nothing ever alter or thwart its purpose. It was measureless, a reality defying every attempted definition, since it was ultimate in itself, and ultimates are indefinable. Neither the depths of the sea, nor the still greater deeps of the nightly sky, nor the furthest reaches of man's restless mind could establish its limit.

The Sovereignty of Mercy: To Spurgeon this wrath and love blended into a mercy that became the inspiration of his life, a gift and a benediction he never ceased to urge upon the acceptance of sin-stricken men and women. One could never earn it or deserve it; but it could be sought for and received in a moment, to be retained and cherished throughout life.

Spurgeon saw that we all are delivered unto a wrath that leaves us no standing room before the holy God; but, equally clearly, he saw the soul wooed by a love as unspeakable as it was incredible; redeemed by a mercy with a quality of redemptive action more than adequate to meet the needs of struggling life. It was this rare blend that made his Gospel so rich in ethical and spiritual result.

II. THE SACRIFICE OF THE CROSS.

That sheer height of Divine sovereign holiness (which makes the sensitive thinker grow dizzy with the sense of unplumbed reaches) has, as its inevitable corollary, a like depth. What most of all awed Spurgeon was the vision of that unqualified and ultimate holiness assuming the "form of a slave" and passing over into unfathomable depths of stark sacrifice. "He who was rich begged himself that we through his beggary might be enriched." "Who being in the form of God—took upon him the form of a slave and—became obedient unto death, even the death of the cross." "He loved me and gave himself for me" haunted the soul of Spurgeon as later it did that of P. T. Forsyth, to whom we modern students are so deeply indebted. Rendell Harris, an old friend, was with Forsyth just before he died. He read to the dying scholar Galatians 2 from the Vulgate. "Oh that lovely Vulgate version," cried Forsyth, "Dilexit me, dilexit me," "He loved me, He loved me." It was to the strain of that overwhelming emotion both Spurgeon and Forsyth lived and died.

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Spurgeon saw that height and depth are necessarily in intimate relation. Only One untouched by sin's stain and tragedy, and for ever beyond its lure and power, could avail to meet the need in both God and man and save the latter's soul unto the former. "Jesus did it, did it all, long long ago." As holiness is higher than man's sin, so does it run deeper than man's curse, deeper than any hell he can know, underpinning the whole universe of God. Thus, as Bunyan earlier, Spurgeon knew a grave at the foot of the Cross wherein his sin-burden fell never again to be seen, and, like the Tinker, he went on his way singing. His song? That of the Negro Spiritual: "Free grace and dying love," than which, in essential meaning, there is no greater song or theme.

Here was given him his theology; here he heard the music of the Evangel. Hence his freedom in utterance as he dealt with the great notes of the Gospel, such as "Accepted in the Beloved," "Saved by His grace," "To me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Furthermore, he aroused a like daring in the heart of others. It is well-known that Denney was thrilled to the sublime theme of the atoning death of Christ by Spurgeon's sermons. That holy love, that awful yet glorious cross, that abyssmal darkness of utmost surrender into and through which Christ passed, simply laid hands on both these great hearts, and held them to the last. At the cross they both lost and found their deepest heart.

III. THE SALVABILITY OF THE WORLD.

The dimensions of the Divine inhere within an amazingly unity. Thus that height and depth must have a like breadth. The vision of the two former is formative of the latter. Too often we stultify the glory of God by false limits of our own misconception. The only narrowness of Spurgeon, as it appears to us, was that of "the strait gate" and "the narrow way," and these had been stated by a Greater.

At the same time, there was a doctrine of election which might well have cabinned his soul, since not a little in him accorded with its essential features. But his experience of the wide-ranging grace of Christ saved him from such. "Lord," he once prayed, "bring in Thine elect, and then elect some more!" How like his great heart. He saw that the holy love

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of the Redeemer was greater far than any theory of election, and that it held out arms of sacrificial, sovereign welcome to all the world, to every race, every man, every sinner, every lost soul. The Gospel which had stolen into his own heart, there to take final possession of his whole personality, was for all ages, all characteristics of life, all phases of personal being—youth from earliest childhood, maturity, old age. The world was created by and for Christ, and only in Him could find completion.

This was the faith steeped in tenderness and growing vision that built the Tabernacle as a pulpit for every seeking-heart; the Orphanage to house stricken little ones here took its birth; similarly, the College, which was to thrust forth men to the verge of the world to seek and save “your brothers for whom Christ died!” It is therefore no wonder that Spurgeon’s College has been, and still is, missionary to the core.

Further, Spurgeon saw the cross as the rallying centre binding the disparate nations of the world together. He did not minimise the incredible difficulties inherent in any such conception, but over against any and every despair he set his experience of the Christ. He was so sure of Christ that he despaired of none. “The crowning day is coming,” and in the hope of it he endured.

One need he never ceased to proclaim—“Ye must be born again.” That is, life everywhere must needs surrender to Christ that it may be quickened by His spirit within and without. Life *must* become Christo-centric. Hence he looked for conversions at every service, preached and prayed with that end in view, and by the grace of the Holy Spirit he procured them throughout his ministry. “The whole wide *world* for Jesus” was paralleled by “the whole wide *man* for Jesus,” and there are those now living who declare that they owe their soul to Charles Haddon Spurgeon. He made them see that what Christ had done for him, that He could and would do for them. And they took the preacher and his Lord to their heart.

IV. FINAL ASSURANCE.

If we think of the above in terms of the dimensional points of height, depth and breadth, this we may construe as length. Final assurance is an old conception, not much thought of in these days, yet with all our changes in terminology the need for something like this is necessary. Spurgeon felt it, and so do all who take religion and the beyond seriously.

It used to be put in the form of a question: "Once saved is one always saved?" Spurgeon stressed with all his might the affirmative, and his experience was his mentor. He found that one can only truly rest, beyond the flux of thought and mood, on the assurance that a definite committal to Christ has the pledge of Eternity as the seal of hope. Spurgeon could not believe that one who had really trusted Christ could possibly be lost.

The implicit argument was that since holy love had come so far, had given itself in sacrifice so deeply, had met the claims of God so completely, had mastered sin so wholly, at the long last it must be the final word on God, on sin, on man, on destiny.

"I steadier step when I recall
That though I slip, He will not fall."

Explicitly, he revelled in the great texts: "They shall never perish, neither shall any man pluck them out of my hands"; "Behold, I have graven thee upon the palms of my hands." Nothing and no one could possibly erase such names from that living record.

Yet Spurgeon gave no room for presumption. He lived also within another text: "It is a fearful thing to fall into the hands of God," though for him to fall out of them would be infinitely worse. The saint who moves on to sin falls there! He both sins and suffers there, and there he abides! What the discipline, fiery and otherwise, through which those hands of holy love may drive him, only God knows. "He deviseth a way whereby His banished ones be brought home," sometimes a terrible road, if it be the only one.

The College crest embodies such an assurance. It shows a hand gripping the cross, while underneath there is written the Latin motto, "Et teneo et teneor," "I both hold and am held." For faith and its assurance both are essential, yet not of equal value. "I _____ hold": here the sinner makes his choice, the hand gripping the cross being symbolic of such surrender; "And I am held" embodies the unutterable conviction that in life and death the Christ holds His own, and forever maintains His grip over them. If we stress either phase, it must be the latter. It is not our grip that finally matters, but His grip of us, and the might of that deeply pierced Hand is strong.

Here Spurgeon found final rest from his problem (not metaphysical so much as experimental and spiritual) and peace for his soul. "I know in whom I have believed," "I am held," sum up his confidence.

Thus we mark his serene outlook on the dimly glimpsed wastes of eternity. "The coming of the Lord draweth nigh," was one mood of expectation; "I shall see His face," was another and of equal strain. He knew that one of these would be fulfilled, and therein found rest, a poise of faith he commended to many. He felt that he had been loved in Christ from the foundation of the world, and the eternity ahead would but endorse the eternity; midway he gathered up the present passing hour as the sovereign chance of rendering service to the Lord who had apprehended him.

Many have sought to pass on to others the "secret" of Spurgeon. Several hints have been given, but are they not all summed up in thinking of him as one who made an unqualified and unquestioned surrender? He laid all upon the altar of the cross—all his heart and mind and spirit; all his health and wealth, all his time and chance. He never drew back, not even when the clouds gathered and the stars of hope were hidden. His life was hid with Christ in God. Those who know him at first hand—and their number lessens quickly—salute his memory most of all for the reason that they ever found him at the salute before his Lord, which attitude made it easier for them to do the same. They still cry "Ave et vale," the hail and farewell of the soul to one incredibly dear.

F. CAWLEY, (Falkirk).

"ALL-INCLUDING GOODWILL."

BE ye therefore all including (in your goodwill), even as your heavenly Father includes all." So Dr. C. C. Torrey renders the familiar words, "Be ye therefore perfect as your Father in heaven is perfect." His contention is that the Gospels were originally written in Aramaic, the language spoken and written in Palestine in our Lord's day, and afterwards translated into Greek, and that by studying the original text a better sense may be discovered.

It may seem disturbing to some minds to be asked to make the change given above but a little thought may show that there is much to recommend it. It fits the context far better than

the old rendering and it may deliver us from a "Perfectionism" which has been the despair of some and a divisive influence with others.

In my early ministry a well meaning lady created division among us by insisting on the literal interpretation of the word "perfect" and formed a little coterie of her own to teach this view. I was convinced that the dear soul was mistaken, but I found it very difficult to answer her and be loyal both to Christ and my own commonsense. How relieved I should have been had I been able to point out that what Christ was demanding from His followers was an all inclusive love such as that which the Father shows when sending His sunshine and rain on all men alike. Alas, "perfectionists" have not always been so "all-inclusive" in their kindness as the text demands and it is not always easy to show it to them.

Yet this high standard is possible through Him Who gives what He Commands.

In a letter written to Ephesus long years after, by one who has sometimes been accused of misrepresenting his Master, the Apostle Paul gives us the best commentary on that Master's words, "Be ye imitators of God as beloved children" (Eph. v. 1, R.V.). It comes between two references to the atoning sacrifice of the Cross and shows how that Cross enforces and makes possible "The Sermon on the Mount." The "beloved children," when they know themselves to be such, can imitate the Father Who has caused them to share the life of His Beloved Son.

That they have not always done so is a sad and tragic fact. Who could have imagined that men who had come to the Cross could ever defend slavery, oppose legislation for the protection of women and children, be lukewarm about sending the Gospel to every creature while they yet remained enthusiastic "Nationalists," and be selfish and niggardly in their treatment of their fellows. What a contradiction in terms a mean Christian is!

Some years ago there was a paragraph in the papers announcing the death of a multi-millionaire. He had left about twenty millions, and in his will there was a clause avowing his own firm belief in the orthodox theory of the Atonement and beseeching his children to share the same faith. He did not seem to see that there was any inconsistency in holding that faith and holding twenty millions! Yet from every quarter of

the world voices were crying "Send the light, O, send it quickly!"

It may be that he gave what he thought "liberal" contributions in his life, I do not know, or possibly that he left large bequests to deserving objects, but is it not evident that he could not have left twenty millions if his goodwill was "all-inclusive" like that of his heavenly Father?

Yet let us bear in mind two things. It has not been all failure. The centuries have been full of evidences of an "all-inclusive" love among Christian people that should make the "Anti-God" campaign futile. The monstrous inconsistency of some unlovely professors calls all the more for an exhibition of "all including" kindness towards them. And it is possible to show it, for the knowledge-surpassing love of Christ includes the elder brother as well as the prodigal, the respectable Pharisee as well as the woman of the streets; and most wonderful of all wonders, "He loved me and gave Himself up for me." When I know I am included surely I can include all.

JOHN LEWIS, (Ditchling).

"CONTINENTALLY" SPEAKING.

MANY thanks to the Editor for giving me the opportunity of contributing a few lines to THE FRATERNAL on the Baptist Movement in Europe, or rather, one part in it. Though, really, Dr. Rushbrooke should be doing this, for he has forgotten more about the movement than I have ever learned. Not that he hasn't had the chance. He has. I told him, "If you'll do the article I'll do the advertisement." (You won't fail to read the advertisement will you?) I thought the offer quite a fair one, but somehow he thought otherwise: charged me with trying to get out of it. And so I was. For, after all, I don't particularly like making appeals. And that is what this article is, an S.O.S. It is written (I am laying my cards on the table at the very outset, all of them) to bespeak on the part of the members of our Fraternal Union such an interest in the work of the Continental Committee as will give it a new lease of life. And it needs it for it is in a pretty bad way. Not that there is anything constitutionally wrong with it but for years it has been underfed and is now in imminent danger of dying from starvation. In other words the Committee is down to practically its last penny and unless some-

thing is done about it and done quickly it will be down—and out.

Now should this come to pass it will be rather more than a pity. It will mean that British Baptists have failed not only their brethren on the Continent but also their brethren across the Atlantic and elsewhere with whom in 1920 they joined hands in a great enterprise for furthering the Evangelism of Europe.

It was in that year that a conference met in London to consider the needs of a post-war Europe from the Baptist point of view. Those present, seventy in number, came from the United States, Britain, Canada, Australia and the countries of Europe outside Russia: a very representative twentieth century Septuagint.

The straits to which Baptists in many Continental lands had been reduced by the war were such that it was obvious some of them would need help for years to come if they were to have any chance of maintaining their work and interest. The conference decided (apart from raising a relief fund to meet the immediate needs of brethren in nine countries who were absolutely destitute) to ask certain of the stronger Baptist groups, singly or in co-operation to accept "mandate" for particular lands: the "mandatories" being left free to determine, in consultation with the Unions of the countries concerned, the form and extent of the help that would be appropriate in each particular case. The merits of such a plan were, of course, that by it the whole field of the need would be covered and there would be no overlapping.

Now British Baptists were asked, and consented, to play the part of "Big Brother" to the Baptists of Czecho-Slovakia, Estonia, Finland, Latvia, Lithuania and Russia—poor Russia! Their responsibility (may I say *our* responsibility) is therefore a strictly limited one, but it has been assumed as part and parcel of a concerted and coherent scheme. Having, then, struck hands with our partners across the seas in this great enterprise for the rehabilitation of the Baptist Movement on the Continent can we now wash our hands of the whole affair? I can only say that I do not know of any soap which has sufficiently detergent qualities to enable us to do it very successfully.

Now what is it that our brethren in these lands need most if their position is to be consolidated, if the Baptist Movement is to be built up? In the judgment of those who are competent

to advise it is not money but men, men of their own race, trained in Preachers' Schools for the task of undertaking the care of the churches and the evangelisation of their countries. As Dr. Rushbrooke has put it: "There is no more effective agent of the Gospel than the home-born convert who has a firm hold on the New Testament and the principles of ordered Church life." But this is precisely where the shoe pinches, for our brethren in their lands cannot out of their own resources provide the schools for the training of their preachers.

It is just here, then, that we with our ampler resources can help them and help to the best advantage; and for some years now such grants as the Continental Committee have made have been practically restricted to the maintenance of Preachers' Schools. The Committee wants to be in a position to continue this work. Hence the advertisement: hence this article. Yes, but only in a magazine that circulates only among ministers? Precisely because *the minister has the key to the situation*.

In "The Churches at the Cross Roads" Dr. Shakespeare wrote: "With so few exceptions as to be insignificant the church is what the minister makes it. To a great extent he determines the measure of its activities and usefulness." I am convinced these words are true. If you, who do me the honour of reading what I have written, will only commend this work to your people and tell them only it has been undertaken, they will not fail to give it their support and so make it possible for Britain to carry through the part of the common task that has been entrusted to her.

You have the key to the hearts of your people, and so to their pockets, and so to the situation. I ask you to use the key.

W. H. MATTHEWS, (Hindhead).

THE MINISTER'S BOOKSHELF.

WITHOUT a doubt, the first place must be given to the Archbishop of York's satisfying volume of Gifford Lectures entitled *Nature, Man and God*. It is published by MacMillan and Co. at the price of 18s. It is a lot of money to pay for a book, but here is one that is well worth the price charged for it. For those who are interested in philosophical theology this is one of the most enriching and most rewarding series of lectures published for quite a long time. Dr. William

Temple has already a long list of excellent books to his credit, and those of us who are acquainted with them have no illusions as to his intellectual ability or his spiritual insight. But this volume of Gifford Lectures reaches the high watermark; so much so that it is difficult to imagine Dr. Temple ever surpassing it. Undoubtedly it is a contribution of the first order to the study of "Nature, Man and God." It is from nature that Dr. Temple starts out in his investigations, and he gives at the outset a much needed re-definition of the well-worn, and not very happy, phrase "Natural Theology." He considers the distinction between natural and revealed religion, examines the points of tension between philosophy and theology, and then proceeds to clear away the debris of past controversies. In working out his own contribution Dr. Temple shows that his philosophical position is that of critical realism. The external world is logically and chronologically prior to our subjective apprehension of it. Yet the emergence of free, creative, moral personalities within the order of physical nature, must not be forgotten in the attempt to secure an adequate "world-view"; nature plus man means that nature is not a "closed system." In the development of his great theme Dr. Temple deals ably and worthily with some of the profoundest problems of human thinking, such as the Freedom of Man, man's concern with Truth, Beauty and Goodness, Revelation and its Mode, Authority and Experience, Finitude and Evil, Divine Sovereignty, the Moral and Religious Conditions of Eternal Life, and so on. It is impossible within the compass of a short notice adequately to indicate the wealth of insight and the weight of learning contained in this book. We can only say that those who have the necessary equipment to make a study of this great volume will never regret the eighteen shillings spent on it.

My friend, the Rev. W. Erskine Blackburn, M.A., has just published an excellent volume of sermons entitled *Christ Shows the Way* (James Clarke, 3s. 6d.). But it is not because he is a friend that I describe the volume as excellent—it is because it really deserves that much overworked adjective. Mr. Blackburn is well known as a preacher of outstanding gifts of heart and mind, not only in Scotland and England, but also across the Atlantic. He has read widely and thought deeply; he knows life and literature; yes, and he knows the power of

the Gospel; and that is why he can write strong, devotional (the two do not often go together) addresses which make a distinct and direct appeal to the heart of the reader. *Christ Shows the Way* is a fitting successor to Mr. Blackburn's earlier and much-prized volume of sermons *Invincible Love*.

The Bishop of Croydon has no cause for complaint at the way in which his earlier books have been received. *Modern Discipleship*, *A Faith that Works* and *Everyday Religion* have found their way into most ministers' libraries, and many of us have read them again and again. Nor will Dr. E. S. Woods have any cause to complain of the treatment that is bound to be meted out to his most recent book *What is This Christianity?* (Hodder and Stoughton, 3s. 6d.). It is a great little book (one that I should like to have written myself) and possesses all those excellent qualities that we find in the bishop's previous writings. Dr. Woods answers the question of the title in a series of clearly-written and thought-provoking chapters. He shows that Christianity is an Event, an Experience, a Fellowship, an Adventure, and a Victory. His book will prove an excellent basis for a fine series of sermons with the suggested titles. It is, too, the kind of book to put into the hands of our enquiring young people.

The Fourth Gospel has never failed in its attraction for New Testament scholars and theologians and there is always room for a really fresh study of one of the most important of our Christian documents. Such a fresh study is offered by Dr. W. F. Lofthouse in his latest work *The Father and the Son* (Student Christian Movement, 7s. 6d.). Dr. Lofthouse is not concerned with questions of authorship, date, text, etc. (these have already received more than their share of attention); rather, he is concerned with the central message of the "spiritual Gospel." He finds that central message in the Fourth Evangelist's "special conception of fatherhood and sonship, as something to be seen and known only in the relations between Him who is called Father in the pages of the Gospel, and Him who is called Son." Dr. Lofthouse believes that it is highly probable that in the pages of this Gospel we get to the heart of Christ's teaching, in the light of which we must interpret the leading ideas in the rest of the New Testament, the Synoptic Gospels included. No doubt we have all worked through the Fourth

Gospel on more than one occasion. It is a mine of spiritual teaching, and we never go to it in vain. It would be worth while working through it again this winter with Dr. Lofthouse as our guide; and we shall find many sermons suggested, and our own devotional life enriched, though we may not always be able to agree with the Methodist professor.

The Student Christian Movement has just issued a book that will cause something of a furore in religious circles. It is entitled *A Christian Manifesto* by Prof. Edwin Lewis, and the price is 6s. The author is a scholar engaged in academic work in America, but there is more than mere scholarship behind and in this book. It is the outcome of a moving personal experience. Within recent months "something happened" to Dr. Lewis—something which had to find expression, and this book is the upshot. The book is also the elaboration of an article written by Dr. Lewis twelve months ago and entitled "The Fatal Apostasy of the Modern Church." For this article the writer came in for a good deal of adverse criticism and was accused of having "gone Barthian," of having "sold out to the Fundamentalists," of having passed his creative period and of becoming senile and conservative. These criticisms may be taken as indicating the tone of *A Christian Manifesto*, but it would be wrong to regard Dr. Lewis as an obscurantist or theological "stick-in-the-mud." On the contrary, he believes that we should not close our eyes to what is good and true in modern scholarship. At the same time he pleads that we Christians should not allow the great verities of the faith to be obscured by technicalities and trivialities. A cultured ministry is no doubt demanded by the times in which we live, but we must avoid the type of ministry which spells "culture" with a large "c" and "Christ" with a small one. In a most tonic and challenging book (which we would do well to read) Dr. Lewis maintains that we must re-stress those great central affirmations of the Christian Faith, upon which depend the issues of life and death for men and nations.

Another book which strikes a similar, though not entirely identical, note to that just mentioned is *Beyond Fundamentalism and Modernism*, by Dr. George W. Richards, Prof. of Church History in the Theological Seminary of the Reformed Church in U.S.A. The book therefore, like the above, hails from

across the Atlantic, and is published in this country by Charles Scribner's Sons at 7s. 6d. Dr. Richards does not try to combine "Fundamentalism" and "Modernism," nor does he attempt to strike a balance between them. He asserts that both extremes are in danger of losing the Gospel, and it is with the "Gospel of God" that he is concerned. Fundamentalists, he says, wrap up the Gospel in the grave-clothes of theology, while the Modernists trim the Gospel down to fit the demands of science and utilitarian ethics. Beyond both these "isms" is the Gospel of God, about which there is no doubt or uncertainty; and it is an exposition and defence of this Gospel that Dr. Richards offers in a book full of good things and well worth reading and studying.

The lamented death of Dr. Arthur Cushman McGiffert just about two years ago was a real loss to the Christian Church throughout the world, for it removed a scholar of international repute, one of the greatest authorities (perhaps the greatest) on the History of Christianity. Alas, that he should have passed on after only two volumes of his monumental *History of Christian Thought* had been published. Throughout his academic life, however, Dr. McGiffert had amassed a voluminous body of material, and from this his son has selected quite a considerable amount and published it under the title of *Christianity as History and Faith* (Charles Scribner's Sons, 7s. 6d.). The book opens with some very valuable and illuminating historical studies, but by far the most important, and larger, part of it sets forth in general outline Dr. McGiffert's own interpretation of Christianity. It is as a statement of the great Christian scholar's own living faith in Christ that this book has real value, and it supplements his earlier writings on the History of Christianity, which because of their severely objective character exhibit their author's own central Christian convictions but imperfectly. Prof. A. C. McGiffert, Junr., has performed his editorial work well; the volume is a monument of careful selection and arrangement as well as of filial devotion and affection. He has given us a great book for which we may be grateful to both father and son.

Both those who were able, and those who were unable, to attend the Baptist World Congress in Berlin will be glad to have the full report of the proceedings and meetings. This

has just been published by the B.W.A. under the title *Fifth Baptist World Congress*, the price being 10s. It has been edited by Dr. H. J. Rushbrooke, the General Secretary, who also writes a foreword. It contains the reports of the General Secretary and the Five Commissions (with the discussions); also, the Theological, Devotional, Missionary, and other addresses, and the Congress sermon. In fact, it is both an interesting volume and a document of some historic importance.

Three of our members have issued small booklets to which I am asked to call attention. David Morgan, of Barry, has published *The Temperance Ladder* (2d.) which will be found very useful in Band of Hope work. Ernest A. Payne has written a missionary demonstration entitled *Beginnings* (Carey Press, 6d.) which attempts an historical reconstruction of the early days at Serampore. H. J. Dale has issued "An Appeal to the Churches" entitled *The Gospel of Peace* (1d.)—a plea for absolute pacifism and unconditional disarmament.

As we go to press there has come to hand *The Life of Principal William Edwards*, edited by his friend and colleague of so many years' standing Prof. T. W. Chance, M.A., B.D. Mr. Lloyd George has written a foreword, while the various chapters are written by those who knew Dr. Edwards well, some of them very intimately. Past students of South Wales Baptist College, Cardiff, of which Dr. Edwards was the principal for so long a period, will want to possess themselves of this interesting volume, but it also deserves to reach a wider public amongst the Baptist ministry. The book is published by the Priory Press, Cardiff.

JOHN PITTS.

SECRETARY'S NOTES.

WITH the help of the Superintendents I am compiling a list of men who need Sunday engagements to supplement their superannuation allowance. We shall seek means of bringing such names to the notice of the churches in due course. The list is limited to retired men, members of the B.M.F.U., who are not seeking a pastorate, but simply a Sunday now and then.

I shall be glad to hear from any of our younger members who may need advice or help in study. We have amongst us

men of the highest qualifications ready to give such help, and it will be a pleasure to the Secretary to act as liaison officer.

I wonder if our members are aware of the benefits open to them through the County Libraries. Most of the books we see so glowingly reviewed, and which it is quite impossible for us to purchase, may be obtained through the County Librarian, the only cost being postage one way. If any do not know to whom to apply in their area I will gladly send on the information.

We mourn the loss of three valued members of the B.M.F.U., H. C. Mander, Herbert Halliwell and H. E. Barrell, men beloved for their own and for their work's sake.

G. C. LEADER.

A SONG FOR THE HUNGRY-HEARTED.

“HE FILLETH THE HUNGRY WITH GOOD THINGS.”

Trust, O Heart that hungers! trust and learn the lay
That will set thee singing on thy hardest day;
Learn of Him who loves thee, till, with trust increased,
Every day is hallowed, life a triumph-feast.

Lamb of God, most blessed, knowing human need,
Cause the Hungry-hearted on Thyself to feed;
Use the sacred symbols, let the Bread and Wine
Tell with deeper meaning, Thou, Thyself, art mine.

Did'st Thou not in mercy spread for men The Feast?
Thou, the spotless Offering? Thou, the great High Priest?
Now, in love, Thou willest I, on Thee, should feed,
Find in Thee my fulness, lose in Thee my need.

Thus, in vital union, one with Thee above,
Giving thanks, I worship; yielding all, I love;
Cleansed by Thee, my Offering; blessed by Thee, my Priest;
Every day is holy; life, in God, The Feast.

Sing, O Heart that hungers! sing thy gladdest lay,
In thy God rejoicing, through thy hardest day;
Sing, with hope persistent; triumph through thy Priest;
Sing, and bow in worship; sing and keep The Feast!

HARRY J. PREECE.