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THE
CHURCHMAN

JUNE, 1905.

THE ARCHBISHOP OF CANTERBURY'S WHITSUN-
TIDE CALL TO PRAYER.

THERE is no calendar kept in heaven, but I have often thought that God stoops to our infirmities and recognises the anniversaries which we celebrate in the Church on earth. At any rate, it would be difficult to over-estimate the value, whether to pastor or people, of the observance of the Church's year, and I confess to a stirring of faith and hope as Easter and Ascension and Whitsuntide come round and proclaim afresh the triumph of our King. If this be true of every year, it is doubly true of the year of grace 1905. For this year, without the shadow of a doubt, has been, and is, a year of visitation—a time to favour Zion, a time of harvest, when souls are being gathered in and saints are stirred to a fuller, holier life than they have known before. At such a time we hail with peculiar satisfaction and thankfulness the Archbishop of Canterbury's Call to Prayer, and we feel that upon the depth and breadth of the response that is made to it far-reaching issues of blessing for our Church and country may depend. When, last January, I was privileged to see something of the wonderful work in Wales, I often heard the question, What is the secret of the Revival in Wales? It was a question put again and again to Evan Roberts, the young evangelist whose name has been so prominent of late. But his answer was always the same: "There is no secret. Ask, and ye shall receive." When the history of the Revival comes to be written—and some contributions to that history have already been published¹—it will be found that for two or three years before the breaking forth of the heavenly flame

¹ "The Awakening in Wales," Mrs. Penn Lewis. Introduction on Welsh Revival. Rev. J. Cyndyllan Jones. Marshall Bros., Paternoster Row.

fervent and united prayer had been offered, sometimes in secret, sometimes more publicly, in different parts of the Principality, for a Revival in Wales. It is interesting to read that in this earnest pleading and longing for his people the late Dean Howell, of St. David's, was a conspicuous figure. He has since been even called the "Prophet of the Revival." In the little book to which I have just referred he is thus described: "A dignitary of the Church of England, he had, like Solomon, 'largeness of heart,' so that he was beloved of all sections of the people as a saintly man of God, a patriot, preacher, orator, and bard. In the closing month of 1902, in his far-away home on the extreme western point of the Principality, at the age of seventy-three, 'Llawdden' (to use his bardic name) looks out upon his beloved land. Conscious of standing on the brink of eternity, with earth-born things fading from his gaze, and the light of heaven shining upon him, he sends out a message to his countrymen which has since been realized to be wonderfully prophetic of the Revival."¹

He first gave a vivid sketch of the spiritual dearth in the land, and then in powerful language emphasized a spiritual awakening as the only remedy.

To this end he appealed to his readers to "*create a circle of implorers*" who would cry to God with Isaiah, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down!" He closed with the following memorable words: "Take notice: if it were known that this was my last message to my fellow-countrymen throughout the length and breadth of Wales before being summoned to judgment and the light of eternity already breaking over me, it is this: The chief need of my country and my dear nation at present is *a spiritual revival through a special outpouring of the Holy Ghost.*" The message was issued in a Welsh magazine in January, 1903, and produced a deep impression throughout the Principality.

This extract possesses a special interest, not merely because it proves that trusted leaders in our own Church in Wales were deeply interested in the subject of Revival, but also because it illustrates an all-important principle in God's dealings in spiritual things. Scientists tell us that when a cloud overshadows the earth and a shower is about to descend, an atmospheric change takes place which opens all the little ducts in the plants, so that when the heavenly treasure falls it may not be received in vain. This is a result which cannot be secured by the artificial means of watering-pot or garden-hose. They can dispense the water, but the capacity, the receptivity in the plant, is not theirs to give. It is even so in times of

¹ "The Awakening in Wales," pp. 27, 28.

spiritual revival. We may make our arrangements and hold our services, but the true preparation for revival must come from God, and before He sends it He begets in His children a hunger and a thirst for the blessing He intends to bestow. He "satisfieth the *longing* soul," but the longing as well as the satisfaction is from Him. In such an utterance as that of the late Dean of St. David's we see that the preparation for Revival had begun, the longing was already there, and this was in itself a presage and a pledge that the blessing would not long be withheld.

In one of the most remarkable pictures in the gallery of Scripture—I mean the parable of the Friend at Midnight—we have sketched by the hand of the Divine Artist Himself the conditions of success in this great question of the Revival of Religion. There we have an earnest seeker asking, not for his own but for another's good, and yet kept waiting, waiting long, before a fast-closed door.

What has it to teach us who are suppliants for the Heavenly Bread? Is it that our requests, like those of the man in the parable, are ill-timed? Not so; for though he came at midnight, we are living in the Noontide of the Day of Grace. Is it that like the householder He to whom we come is unwilling to be disturbed and loth to give? Not so; for our request is made to our Heavenly Father, whose nature and whose Name are love. Why, then, is there not a Revival here? Why is not England to-day as much aflame as Wales? Is there not in the Father's House bread enough, and to spare, and is He not as willing to bestow His gifts without respect of persons here as there?

Undoubtedly He is: the hindrance is not with Him. It must be sought elsewhere. He keeps us waiting because as yet we lack the capacity to receive. The delay is to test the sincerity of our approach—"Go, get empty vessels." As if He would say, "Yours are too full, too burdened, too preoccupied; you have not room in these rushing, busy days for God. Insulation is needed if the electric current is to make its circuit: you must be detached, you must be surrendered. This heavenly flame falls only on the altar—*are you there?*"

When we turn to our own hearts and to the state of things around us for an answer, what answer can we give?

Thank God there are some tokens of Revival—here and there we catch the "sound of the abundance of rain." In my own Diocese of Southwark the Bishop has set apart Wednesday, June 7, as a Day of Special Prayer and Intercession, and I cannot doubt that this example will be followed elsewhere. It has been my privilege to take part in services in our own Church in North and South London within the last few

weeks in which the signs and tokens of God's grace upon yearning souls were manifest and multiplied.

Similar gatherings are in prospect in the country and elsewhere. Then, as we all know, great efforts have been in progress in the Metropolis this spring. "There must have been," said the Bishop of London lately, "some power at work which kept 10,000 people daily in the Albert Hall for two months' time." The Bishop's own mission in West-End churches was attended with results "which he could only say had been a rebuke to his own weak faith." He quoted Canon Body as saying, "There has not been such a Lent in London for twenty-five years." These things are enough to prove that our Master's hands are full of gifts, and that He is ready, as of old, to give repentance and remission of sins, and to send upon His waiting Church the promised power.

The question is not whether God is ready, but whether the Church is ready. Salvation flows out of Zion; and not until Zion awakes and puts on her beautiful garments can she make lasting impression on the world. Evan Roberts, the young evangelist of Wales, is a notable instance of the Divine method of procedure. Not until, as a Christian worker, he had received the baptism of the Spirit was he fit for the Master's use. And in his conduct of Revival Services nothing is more remarkable than his anxiety to get the Church itself right with God before addressing himself directly to the unconverted. "*Bend the Church and save the world,*" is his constant prayer, and it is according to the Divine order. True revival begins in the entire surrender of the believing soul to God; when that is accomplished, at once God can use His servants for the conversion of others. What is to be our response to the Call to Prayer? Shall we seize it as an opportunity for receiving the Spirit for ourselves and for our people, or shall we let our Whitsuntide pass unimproved? There is but one vision that I know of that can move our sluggish hearts and bend our stubborn wills—it is the vision of Calvary. May it be granted to us afresh!

"DYMA GARIAD."

THE "LOVE SONG" OF THE REVIVAL, TRANSLATED BY PRINCIPAL EDWARDS, OF CARDIFF.

(From "*The Awakening in Wales,*" p. 10.)

" Here is Love vast as the ocean,
 Lovingkindness as the flood,
 When the Prince of Life our Ransom
 Shed for us His precious blood!
 Who His love will not remember?
 Who can cease to sing His praise?
 He can never be forgotten
 Through heaven's everlasting days.

“ On the Mount of Crucifixion
 Fountains opened deep and wide ;
 Through the flood-gates of God's mercy
 Flowed a vast and gracious tide ;
 Grace and love, like mighty rivers,
 Poured incessant from above,
 And Heaven's peace and perfect justice
 Kissed a guilty world in love.”

E. W. MOORE.



OUR LORD'S QUOTATIONS.

I DESIRE to inquire, as far as may be in the present state of our knowledge, how our Lord quoted the Scriptures, and whether any light, however oblique, can be thrown on our work, as ministers of the Word, from the methods of quotation sanctioned by His usage. This inquiry is, therefore, limited to those references to the Old Testament which we find in the mouth of our Lord in the New. And in adopting this limit, I would not infer that such quotations carry any higher authority than those which the evangelists give as their own. Stier gives currency to a theory which I believe to be erroneous—that those Scriptures which our Lord honoured by special use are, like all His own words, on a higher platform of revelation than the rest; or, to use his own phrase, “These λόγοι are in a peculiar manner the express outbeamings of the λόγος.” Not so. The Holy Spirit, to whose coming our Lord deferred as the Interpreter and Inspirer of all the record, was the Author of those, no less than of these. I adopt this limitation, not because the quoted passages are more inspired than others, but because what He used ministerially must ever be of paramount interest to His ministers, and because this narrows the wide subject of quotations within manageable limits, as well as because there is nothing so well worth careful observation as the Lord Jesus Himself—what He quoted, as well as what He said and did.

The degree in which our Lord's example can guide us in our use of Scripture must depend on what I suppose is the insoluble question of how far the Divine nature in Him lifted the human nature above the sphere of our imitation. Into the “great deep” of the hypostatic union I do not venture, but would simply regard our Lord, for the purposes of this inquiry, reverently, but solely as a sinless man. That He did study the Scriptures with laborious and absorbing care we have proof enough; but whether the recorded results of His study are such as to enable us to gather guidance from them