

creeds, articles and formularies. It is no good for Mr. A to invite Mr. B to retire from the Church, because Mr. B can give just as cordial a farewell to Mr. A on his retirement. Mutual recriminations engender only increased bitterness and greater misunderstanding. There is something parochial about a mind that cannot get the other man's viewpoint and cannot listen to arguments against its own position without heat. The gravity of the issue should ensure steadiness and pertinence of discussion. The man who loses his temper has eventually lost the argument. He shows no confidence in his own cause. Argument must be met by argument and not by consigning to outer darkness.

Another Lost Gospel

In the tenth volume of the Papyri of Oxyrhynchus, edited by Dr. Grenfell and Dr. Hunt, there are a few shreds of text of a highly interesting character. They are six in number. These fragments may proceed from the earlier part of "an uncanonical gospel covering much the same ground as the Synoptic Gospels." They are woefully defective. The longest of them has the saying, "Pray for your enemies," which does not occur in exactly this form in the canonical gospels, but is found in the early Christian writing known as the Didache. Then comes "For he that is not against you is with you," a saying already known, but found here in a new connection. After that are the remains of what seems to be a new saying of Jesus, but, as the words which can be certainly read are only "afar off, to-morrow," its drift is exceedingly uncertain. These fragments represent the seventh discovery of the kind made at Oxyrhynchus. So far as our evidence goes we seem to have in them scanty relics of six gospels or related writings which cannot be confidently identified with any of those reported by tradition. And all these fragments were found on one Egyptian site.

World Conference

In the interests of the proposed World Conference on Faith and Order, the Commission of the Protestant Episcopal Church appointed a deputation of Dr. Newman Smyth (Congregational), Dr. Roberts (Presbyterian), and Dr. Anstie ("Disciples") to visit the non-Anglican communions of Great Britain and Ireland. The deputation met thirty-one groups in conference, including the Archbishops' Committee of the Church of England. Not only did they advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sympathy. As a direct result, an organization of about 300 young ministers of the non-Anglican Churches have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church." This strikes us as a rather large order. We wonder why the 300 were young men. Where were the older heads? We should have a little more confidence in the "rod and measuring line" project if they were in the counsels. We hope that "in the light of all new knowledge and scientific method" will not preclude the careful weighing of what previous generations have done. Frankly, "for the re-expression for our own time of the fundamentals of the faith" we feel that young men should not be left alone. But we are disquieting ourselves in vain. Nothing has been done, but only resolved.

A Philippine Bonfire

A remarkable bonfire occurred recently in northern Luzon. Twenty-five hundred Bibles were publicly burned in the plaza of Vigan, the largest and most important city of that section. These Bibles had been distributed by Mr. J. L. McLaughlin in connection with a cinematograph exhibit of Scriptural films. The Roman Catholic authorities in turn gave a cinematograph exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. Some 2,000 gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. The result, however, was that on the day after the bonfire 3,000 additional Bibles were disposed of by the representatives of the American Bible Society. This unique advertising of the Bible will doubtless make for the furtherance of the Gospel in the Philippines, as wide attention has been attracted to the event.

THE ASCENSION

It is, perhaps, because the truth of the Resurrection contains within it all that the Ascension means that the celebration of Easter has always overshadowed Ascension Day in the services of the Church. In the writings of the Fathers of the first three centuries there is no trace of its celebration, although in the days of Augustine it was kept, and he traced it back to the apostles. But the teaching that clusters around the Ascension of Christ is all-important, and should be kept well in view.

The Ascension is the natural sequel of the Resurrection. The mind can conceive of no other way by which Jesus could change the earthly state for the heavenly. The Resurrection would have meant but little if it had been followed by another death. In no other way could the Saviour have definitely shown to His disciples that all communication by word of mouth and with the sight of the eye would now be cut off. The Ascension of Christ is, then, a great fact, and from it there flows a stream of comforting truth. It reveals to the Christian all the blessings of the headship of Christ, His intercession, His glorious and royal priesthood, and the promise of our ascension. The Ascension is also closely connected with the Advent, and all that it means to the Christian of the life of watchfulness, patient waiting, and heavenly mindedness which we are to live.

There are two thoughts connected with the Ascension that are of practical importance to Christians. The first is conveyed in the words of Jesus, "I have finished the work." Had the work not been finished, He would not have ascended. But His Ascension declares the completion of man's redemption. "Love's redeeming work is done." Christ has put away sin by the sacrifice of Himself. He has "opened the kingdom of Heaven to all believers." Let us rest on this great truth. If the work of our salvation is complete, can we add to its completeness? If Christ's finished work has satisfied God, shall it not satisfy us? When we see that we are saved by Christ's work for us, not by the Spirit's work in us, we enter into rest—not before.

The second thought is, that, as believers, we have ascended with Christ, and may claim all the benefits of His Ascension. By faith we have died with Christ; by faith we have risen with Him; and now by faith we have been raised up together and made to sit in heavenly places in Christ. Let us endeavour to realize this by seeking the assistance of the Divine Spirit. "Our citizenship is in Heaven." In Christ we are already in the presence of God.

Though we are still in the wilderness, and, it may be, troubled on every side, we are, in the mind of God, "in heavenly places in Christ Jesus." And observe, we are there in all the acceptableness of Christ Himself. "Accepted in the Beloved." Near as He is near, and loved as He is loved. And this is true of all Christians, the weakest as well as the strongest, the youngest as well as the oldest. What a ground of rest and peace to the soul! Whatever He is, that the Christian is; whatever He has, that the Christian has. Wherever He is, there the Christian—in the mind of God—necessarily is, for we are "in Christ Jesus." The Epistle to the Ephesians is full of this glorious truth. The believer on earth is there viewed as united to Christ, His Head, in Heaven.

"Lord Jesus! with what sweetness and delights,
Sure holy hopes, high joys and quickening flights,
Dost Thou feed Thine! O Thou, the Hand that lifts

To Him who gives all good and perfect gifts,
Thy glorious, bright Ascension, though removed
So many ages from me, is so proved,
And by Thy Spirit sealed to me, that I
Feel me a sharer in Thy victory."

A QUESTION FOR SCEPTICS.

By the Rev. Richard Glover, M.A.,
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I.

Is there a God?
As wisely 'neath the Parthenon,
Beholding pillar, frieze and plan,
Ask the rough rock thou sits't upon,
Is there a man?

II.

Is there a God?
As sagely where, piled tome on tome,
The Muses' treasures lie enshrined,
Put question to the ample dome,
Is there a mind?

III.

Is there a God?
Ask first, while blood thy tongue doth move,
And make thee all thy soul impart
To wife or child in tones of love,
Is there a heart?

IV.

Is there a God?
Ask, while the sun ascends to noon,
Then westward falls, as thou yon hill
Resolv'st to climb, returning soon,
Is there a will?

V.

Is there a God?
Rest in the vale and musing lie,
And hear the daisy on the sod,
Throbbing with mystic life, reply,
There is a God!

VI.

There is a God!
A voice within will make reply
Faithful as echo to each word.
What two such voices testify
Should e'er be heard.

VII.

God speaks—"I AM"!
That voice my soul doth recognize
Instinctively, and all my heart
Fill'd, satisfied, at once replies
Father, Thou art!