

the Roman missions." As "The Church Gazette" aptly says, these are not the statements of a Protestant controversialist but of a responsible leader in a Society which refused to be officially represented at Edinburgh. There are many more statements of this type to which we shall probably refer later on. Meanwhile, it is well for us to be reminded on authority that does not admit of question of facts like these, which tell their own story.

The Bampton Lectures

One of the best-known lectureships is that associated with the name of John Bampton at Oxford. Nearly all other Lectureships on both sides of the Atlantic have been modelled on the Bampton Foundation. The original intention was a series of eight lectures in support of the Faith, some subject being taken that was thought to be confirmatory of the Christian religion. The subject this year is the Atonement, and is being delivered by Dr. Rashdall, a well-known Oxford scholar. But the curious thing is that so far from it being confirmatory of the Faith, it is practically destructive of it. Reports and comments from High Church and Evangelical sources bear testimony to this. Canon Rashdall, while admitting that St. Paul teaches expiation, considers this is an element that the modern conscience cannot accept, and he urges that there are some things in the teaching of St. Paul "which we must either reject altogether or understand with very considerable freedom of interpretation." So reports the "Guardian," in giving an account of the third lecture. If it were not so serious it would be almost diverting to think of the Bampton Lectureship being given over to the virtual destruction of the Faith which the originator intended to preserve and support. It is, therefore, unutterably sad that those who were responsible for the appointment should have selected so rationalistic and impossible a lecturer. They might have known from Canon Rashdall's earlier pronouncements what to expect from him, especially on such a subject as the Atonement. It is breadth of this kind that gives opportunity for the sneer that nowadays anything can be believed and taught in the Church of England. While, therefore, all earnest Church people who love the truth as it is found in the New Testament and who still believe, in spite of Canon Rashdall, in the unique authority and inspiration of St. Paul will give attention to these lectures, they will learn from them by contrast what Christian truth is, and will feel more and more determined to follow the example and counsel of the apostle to "contend earnestly for the Faith once delivered to the saints."

The Resurrection and Purity

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(We print another helpful Easter Meditation by the late Principal of Moore College, Sydney, Australia.)

Purity is a leading characteristic of the Christian's risen life; and our Church brings it before us on the First Sunday after Easter. Doubtless the subject was suggested by the old associations of the day. It was on this Sunday that those who had been baptized on the previous Easter Even laid aside their white baptismal robes, after having worn them for the last time. No longer would they have this outward emblem to remind them of the obligations of their profession, and so the Church in her services laid special emphasis on the fact that though they no longer wore the white

robe, yet they were to aim at maintaining the garments of the soul in spotless purity.

This is the burden of our petition in the Collect. We pray for purity of life: "That we may always serve Thee in pureness of living and truth." It is important to notice how the devotional parts of our Prayer Book are fenced around with doctrinal safeguards. We see it in this Collect as we do in all those which were composed, or adapted from older sources. As we read the opening words, we seem to hear the warning that purity can only be the portion of those who have already found peace. This is a great characteristic truth emphasized by the Church. So here the opening words of our Collect ring out in language clear and unmistakable, the ground of our peace, "Christ died for our sins, and rose again for our justification." These words clearly refer to the last verse of Romans iv., "Who was delivered for our offences, and raised again for our justification." The inference from this follows in the very next verse (Rom. v. 1.), "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." The Collect thus reminds us of the ground of our peace, before it goes on to lead us in the pursuit of purity. Let us lay this to heart, lest any of us fall into the error of trying to raise the structure of a holy life before we have laid the foundation of reconciliation with God.

With this caution, we will go on to consider our theme, Purity of Life, as defined in the words of the Collect. The petition is based upon I. Cor. v. 7 and 8, "Christ our Passover is sacrificed for us, therefore let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

There is the negative side of purity. "Grant us so to put away the leaven of malice and wickedness." We have an allusion here to a significant Jewish custom. In the seven days which followed the Feast of the Passover, the Jews held themselves bound to keep absolutely clear of every kind of leaven; and in order to effect a thorough riddance of it, they searched their houses, taking lighted candles and looking into every corner and crevice. All that was found was burned to ensure its utter destruction. This custom furnishes a striking image of the thoroughness with which we should put away sin. Leaven is constantly used in Scripture as a figure of evil, and its metaphorical application here is placed beyond question by the words to which it is subjoined, "the leaven of malice and wickedness." This spiritual leaven must receive no quarter. Taking the candle of the Word, we must search into every secret corner of the heart; nay rather we must cry, "Search me, O God, and know my heart: try and know my thoughts, and see if there be any wicked way in me." We must cry to the Holy Ghost to come as fire, and purge our hearts.

Thou who at Pentecost didst fall,
Do Thou my sins consume.
Come, Holy Ghost, to Thee I call;
Spirit of Burning come.

There is its positive side. "That we may always serve Thee in pureness of living and truth."

This life is described as continuous. "That we may always serve Thee." The verse in I. Cor. v., upon which the petition in this Collect is based, has a very instructive change of tense which does not come out in the English version. It might be rendered thus, "Christ our Passover was once for all sacrificed for us, therefore let us keep perpetual feast; not with the old leaven, . . . but with the unleavened bread," etc. We are justified in seeing in the word "always" a reference to this. Our Feast of Unleavened Bread is to be an unbroken and

continuous one; the leaven of sin is to be put away permanently, that our purity of life may be perpetual. This life is described in terms of deep expressiveness; "pureness of living and truth." The words in I. Cor. v. 8 are "sincerity and truth," but the compilers of the Collect probably intended their language to convey the same meaning. The word "sincerity" stands for a Greek word of uncertain derivation; it may be connected with the ideas of sifting or winnowing, or it may point to that which has been tested by the sun's rays and thus found to be genuine; but in any case, a sincere life is a life which has been subjected to a searching test, and has stood that test. Truth is coupled with sincerity, and well it may be; purity of doctrine and purity of life are closely connected. Our Lord bade His disciples beware of the leaven of the Pharisees and Sadducees—meaning their false doctrine; and of this we may be certain that if we would maintain purity of life, we must be grounded in the truth. Thus we see how far-reaching is the prayer of our Collect to-day; it leads us to aim at a lofty ideal, it teaches us to pray that we may live a life of continual purity.

Our subject is further enforced by the opening verses of the Epistle (I. John v. 4). From them we learn two things. First, that whatsoever is born of God overcometh the world. "Under the title of 'the world,'" says Westcott, "St. John gathers up the sum of all the limited transitory powers opposed to God which make obedience difficult." Purity of life cannot be maintained unless we gain the victory over these. But as partakers of Christ's life, victory is our portion—"whatsoever is born of God overcometh." Next, that "faith" is the condition of the overcoming life; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

The Gospel (John xx. 19) does not bear directly on our theme. It is connected with the subject of Peace rather than with that of Purity. Still the picture it presents to us, of Jesus standing in the midst of His people, is full of significance. The assured presence of the Lord carries with it the obligation of continual purity. "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee" (Deut. xxiii. 14).

GOD OF OUR FATHERS

God of our fathers at whose call
We now before Thy footstool fall;
Whose grace has made our Empire strong.
Through love of right, and hate of wrong.
In this dark hour we plead with Thee
For Britain's cause on land and sea.

Not for the lust of war we fight,
But for the triumph of the right;
The strife we hate is on us thrust,
Our aims are pure, our cause is just;
So strong in faith we plead with Thee
For Britain's cause on land and sea.

Asleep beneath Thine ample dome,
With many a tender dream of home;
Or charging in the dust and glare,
With war bolts hurtling through the air;
In this dark hour we plead with Thee
For Britain's sons on land and sea.

If wounded in the dreadful fray,
Be thou their comfort and their stay;
If dying, may they, in their pain,
Behold the Lamb for sinners slain;
In this dark hour we plead with Thee
For Britain's sons on land and sea.

And soon, O Blessed Prince of Peace,
Bring in the days when War shall cease,
And men and brothers shall unite,
To fill the world with love and light;
Meanwhile, O Lord, we plead with Thee
For Britain's cause on land and sea.