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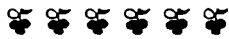
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but I doubt not there will be still some left there after nearly half a century who could say the same.

In the next number I hope to give some reminiscences of the great revival in Liverpool during the visit of D. L. Moody in 1875.



The Supply of Clergy.¹

BY THE REV. PRINCIPAL TAIT, M.A.

THE lack of a sufficient supply of clergy must, I think, be regarded by us clergy as a call for earnest self-examination, a summons to a most careful scrutiny of our system, methods, life, and work. The subject, therefore, which I ask you to consider is the responsibilities of the clergy in the matter of the supply of clergy.

The Church's need may, of course, be due to causes over which we clergy have no control ; and if a bold, unsparing self-examination leads us to this conclusion, we can do nothing but wait and pray for those causes to be removed in God's own way and time. But it may be due to our own failures and mistakes.

The ministry is a Divine gift, which, according to the revealed plan of God, has for its object the perfecting of the saints for their work of ministering unto the building up of the body of Christ.

The ministry is the gift of the ascended Lord to His Church, and yet the provision is unequal to the demand ; the Church is not enjoying to the full that Divine gift : her work is being hampered by the insufficiency of the supply.

Can the need possibly be due to any other cause but the mistakes and shortcomings of the Church ? Can we imagine it to be anything else than an indication of a lack of consecration in the Church, of failure in spiritual vitality and enthusiasm ? And, if so, it is obvious that the matter vitally concerns the clergy, the pastors of the flock. For we are the chief sowers

¹ Read at a meeting of the Clergy Home Mission Union.

and waterers of the seed of life ; and if there are not enough consecrated men for the work of the ministry, it must surely mean that our labours are not being fully owned and blessed by Him Who alone can give the increase.

I have looked back over my own ministerial work, and tried to examine it in the light of this pressing need, and I have asked myself the questions : Have I been fully alive to my duties ? Have I been fully awake to my opportunities ? Have I been fully conscious of the need of clergy as a burden which I had some power, however small, to remove ? Have I thought of it as a chastisement for which my own mistakes have been in part responsible ? Have I looked upon it as an indication that my system, methods, and teaching need overhauling, and testing anew by the standards and proportions of the New Testament ? I readily admit that I have not ; but I am here now to ventilate some of the ideas which have come to me in consequence of this examination. The thoughts, then, which I want to place before you are these :

I. The lack of clergy summons us to self-examination in the matter of prayer. I would remind you that the problem is no new one. Our Divine Master Himself was confronted with it as He looked out upon the fields ready for harvest ; and He bade His disciples betake themselves to prayer, that labourers might be sent forth—*i.e.*, in accordance with the usual principle of Divine working (*viz.*, the law of human co-operation), the supply of labourers is made to depend upon the prayer of the Church. Is it not possible that He Who could do no mighty work at Nazareth, because of man's unbelief, is now waiting for the Church to take her need to Him in prayer ? How far are we falling into line with this, one of His own solutions of the problem ? We pray regularly for those who have been ordained, and we pray at the Ember seasons, and at other times, for those who are about to be ordained, but how often do we pray for the sending forth of labourers into the parishes at home and into the fields beyond ?

Have our people learned from us the obligation of prayer in

this matter, so that it has its place in their private prayers and in their family prayers? In the public service of the Church we are not our own masters, but in dioceses where a prayer for labourers is authorized for use in church let us welcome the opportunity. In the Chester Diocese the prayer is as follows :

“O Lord of the harvest, send forth, we beseech Thee, more labourers into Thy harvest, even fellow-workers with Thee, for His sake Who taught us so to pray, Jesus Christ our Lord.”

But even if such a prayer has not been authorized for use at the services in church, definite opportunities for corporate intercession can be found in the informal meetings for prayer, or Sunday-school teachers' meetings, or in connection with the Bible-classes and missionary guilds. With the Lord's command before us we can hardly be wrong in believing that the lack of clergy is a summons to more definite and persistent prayer for the sending forth of labourers.

II. We are summoned to a more faithful preaching of Christ Jesus, and Him crucified.

The insufficiency of the supply of clergy must, I think, reflect, and be caused by, a lack of spiritual vigour and enthusiasm in the Church. It is impossible to conceive of men being deterred from freely offering themselves by the causes often suggested, if they were really filled with the love of Christ, and with the yearning to impart to others the good things which they themselves have found, and with the determination to seek first the kingdom of God. It must mean a lack of converted, whole-hearted, consecrated men.

But what is the instrument of conversion, and what is the motive-power of consecration? “I, if I be lifted up, will draw all men to Me.” How did St. Paul account for his abandonment of everything that the world held dear for the sake of preaching the Gospel? “The love of Christ constrains us.”

What was the Lord's own method of winning men for the work? The Apostles were led to surrender themselves to the work of the ministry through personal contact with Him. Their self-consecration was the outcome of devotion to Jesus, and that

when they knew but a fraction of what we know and can teach about Him. Are we faithful in the matter of preaching Christ? Our pulpits are used as much and more than ever, but what for? Dare we claim that Christ is being preached by us as fully and as faithfully as He is set forth in the pages of the New Testament? Are men, through our teaching and preaching, being brought face to face with the Man Christ Jesus?

I am old-fashioned enough to believe (and I am convinced that the New Testament and experience alike confirm it) that the chief instrument used by the Holy Spirit for making men new creatures, and for causing men to surrender themselves to God, is the *ministry of the Word*, of which the primary function is the preaching of Christ.

Dr. Mason, in his "Ministry of Conversion," says: "It seems clear that the only true and legitimate weapon and instrument for converting souls is the preaching of the Gospel of God; only by rational means can we hope to change the wills of rational beings." And again: "The word of God is the only legitimate instrument for producing conviction."

If this is true, then the tendency to depreciate the ministry of the Word, which we sometimes meet with in the present day, is a very serious symptom. I earnestly trust that Evangelical Churchmen, in carrying out their much-needed repudiation of traditional mistakes, will never allow themselves to depart from their distinctive principles, especially their attitude towards the ministry of the Word, as one of the first duties for which the ministry was ordained.

But to return. Even when there is no attempt to make light of preaching, I cannot help thinking that the old, old story of Jesus and His love, the message of Jesus Christ made unto us of God wisdom and righteousness, and sanctification and redemption, the message of the Holy Spirit, the Life-giver, dwelling in the heart of the believer, and making him one with Christ, have been too often made to give place in our pulpits to something merely ethical or ecclesiastical.

Whether I am right or wrong, the fact of an insufficient

number of men being willing to leave all in order to become fishers of men constitutes a loud call to us clergy to examine once again our attitude towards the ministry of the Word, to examine once again the nature of our teaching and preaching.

III. The lack of clergy summons us to a *definite seeking of men*. The faithful setting forth of Christ must be accompanied by effort to bring the call home to individual men. The Lord did not wait for men to offer themselves to Him: He went out to seek for them. And in the primitive Church it was not left for men to offer themselves for the work of the ministry: the Church selected men, and presented them to the Apostles for ordination. Are we doing anything of the kind? Some are, but I fear that many of us are not. How can we do it?

(1) Through the pulpit. How many a parent is making it impossible for his son to look forward to offering himself for the work, who, nevertheless, if taught to look at the matter from the standpoint of the last great day, might realize his mistake before it is too late! And, further, what opportunities the pulpit offers of bringing the call home to many for whom the response is still a possibility! The call for self-consecration for the mission-field has borne fruit. If a similar call for self-consecration for the work of the ministry in general were heard from more of the pulpits of our land, what might we not expect?

(2) In our work amongst the young. We have only to think of the number of men who have been led to offer themselves for ordination through such work as that of the children's special service mission, to realize the possibilities that lie before us in our work amongst the boys.

(3) By individual dealing. There is in some men a laudable absence of self-confidence, which makes them shrink from the idea that they are worthy of the calling, who are in every way qualified, but are just waiting for the summons; and if we do not give it, who will? And who is better qualified to do it than the man's own pastor?

Some of us must be more ready than we have been in the

past to take the initiative. We must act as recruiting-sergeants for the King.

IV. The lack of clergy summons us to put before the Church the necessity of helping men who have not sufficient means to meet the expenses of training. The Bishop of Liverpool, speaking at a meeting in connection with the St. Aidan's Exhibition Fund, said that there were three features in a true call to the ministry. There must be—(1) inclination; (2) qualification; (3) opportunity. The Church is losing good men through the lack of opportunity.

But here I feel that a word of caution is needed. I believe that the solution of the problem belongs to the sphere of spiritual work as much as, if not more than, to the sphere of the subscription-list. It has to do with the supply of the right men as much as, if not more than, with the supply of means. It is very easy to exaggerate this financial aspect of the problem; and there is, I believe, a very real danger of making it too prominent. But while that is so, both Scripture and experience alike warn us against the policy of making social position or the possession of money essentials for admission to the ministry. The Church's business is to look for evidence of the Divine call, the inward moving in the heart of the Holy Spirit; and when she finds that, it is her bounden duty to recognize it, and seal it by ordination.

The need always comes home to me most forcibly in the case of the sons of clergy. There is no source from which the Church might more naturally expect her need to be supplied than from amongst the sons of those who have themselves heard and obeyed the call. And yet how many of us clergy can hope to provide the necessary preparation for our boys unless the Church comes to our aid? And the same can be said of many parents amongst the laity.

Or, think again, is the widow's son to have no chance of obeying the call? or the man who has to earn his own living, and has no resources to fall back upon during his period of preparation? or the man who has to forfeit all help from home if

he follows what he believes to be his Master's wish? The call is coming to such men, and we must have the means of dealing with it.

I have sought each of the three previous suggestions from the method and teaching of our Lord. This, too, comes from the same source. Has it ever occurred to you to ask how men who were called to abandon their means of livelihood in order to be with Jesus were able to maintain themselves during their time of preparation? The Gospels give the answer—they had a common purse, and that purse was constantly replenished through the devotion of the holy women, who ministered to the little band of their substance.

The Church to-day must do what the holy women did of old. And in order to be quite practical, let me suggest three methods which can be immediately adopted by clergy who feel that this matter ought to become at once a feature of parochial organization:

(1) Affiliate a college. By this means you can support that particular kind of system and teaching which you feel to be best

(2) Adopt a candidate. By this means you can choose the particular man whom you want to help—*e.g.*, you may feel that a public school education is desirable, or that the sons of clergy have first claim. For pulpit work I have found this method the most fruitful.

(3) Support one of the general funds which exist for the purpose of assisting candidates during their time of training. If a fair number of parishes would adopt one or other of these methods, I believe that the financial aspect of the problem would be fully solved, and each college would be enabled to deal with the particular cases which come before it.

In conclusion, I would like to say one word about the provincial Universities. In the near future the financial problem will be most acute in connection with them; for the men who use these Universities will, as a general rule, be the men who need assistance, and the Church will do well to make all the use of them that she can, in preference to allowing men to take a non-graduate course in Theology.

By way of illustrating the opportunities which lie before the Church in this direction, permit me to refer to the arrangements which have been made between the University of Liverpool and St. Aidan's College, Birkenhead.

Through the affiliation of the College to the University, lectures on the Greek Testament, Hebrew, and Ecclesiastical History have been provided, and these subjects can now be studied for the B.A. degree by any member of the University. The lectures are given by the College staff within the College walls.

From the point of view of the college, the affiliation has secured the possibility of including an Arts course in the preparation for the ministry.

The system adopted constitutes a departure from the usual plan of a three years' course in Arts, followed by one or two years in Theology; if a man has enough money for that, or if the Church can provide enough for him, it would be better to send him to one of the residential Universities. Believing that the chief reason for using the provincial Universities is the necessity of saving both time and expense, we adopted the concurrent system. The candidate will come to St. Aidan's for three years; the Arts work will include Hellenistic Greek, Hebrew, and Ecclesiastical History, and the Special Theology will be taken concurrently as additional subjects during the three years. By this means he will get three years of devotional and spiritual preparation; he will have three years for his dogmatic Theology to be digested and take shape, instead of being covered by a year's cramming; at the end of three years he will both have his degree, and be ready for ordination, without the necessity of any post-graduate residence; and every penny of expense will be amply covered by £100 per annum, or £300 in all.

But this is detail. Let me bring your thoughts back again to the general principles, which can be gathered up from a study of our Lord's life and teaching. There must be (1) prayer for labourers; (2) the setting forth of the Person and work of Jesus; (3) the definite calling of men; (4) the provision of means for the assistance of men.

These are Divinely sanctioned methods of dealing with this particular problem which now confronts the Church ; and their adoption very largely depends upon the realization by us clergy of the responsibility which they involve for us.



The Biblical Doctrine of the Atonement.

BY THE REV. MARCUS JOHNSON, A.K.C.

I.

IT is obvious that our word "atonement" is an ambiguous word. Although, according to the generally received derivation, an excellent instance of a most expressive Anglo-Saxon term, it is capable of a twofold meaning. It may signify either the *state* of being at one, or the *means* or *process* by which that being at one is effected. The word, therefore, may be used theologically to signify either the reconciliation which has taken place between God and man, or the sacrifice of Christ's death as the procuring cause of that reconciliation, or even as a comprehensive term embracing both the cause and the effects flowing from it. There can be little doubt that this ambiguity is the source of much confusion of thought and even of doctrinal error.

When we turn to the Hebrew no such doubtfulness of meaning meets us. The word which is consistently used for "atonement" throughout the Old Testament Scriptures is כַּפָּרִים (coverings), a plural substantive derived from כָּפַר (to cover). An early instance of the use of the word occurs in the remarkable verse (Lev. xvii. 11) : " For the life of the flesh is in the blood : and I have given it to you upon the altar to make atonement for your souls : for it is the blood that maketh atonement by reason of the life " (R.V.). The root idea, then, of "atonement" in the Bible is this of "covering." Now, whatever view be taken of the Fall, it cannot fairly be denied that the Bible represents man as separated from God and conscious of that separation. The whole Old Testament