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535TH ORDINARY GENERAL MEETING.

HELD (BY KIND PERMISSION) IN THE ROOMS OF THE
ROYAL SOCIETY OF ARTS, ON MONDAY,
JUNE 17TH, 1912, AT 4.30 P.M.

IN THE ABSENCE OF THE PRESIDENT, WHO WAS UNAVOIDABLY
DETAINED IN THE HOUSE OF LORDS, COLONEL MACKINLAY
PRESIDED.

The Minutes of the preceding Meeting were read and signed, and the following elections were announced :—

ASSOCIATES : The Hon. Granville G. Waldegrave, B.A., Charles Edward Cæsar, Esq., F.S.I., Rev. J. A. Douglas, B.A., B.D., Miss Marian Barker, Frederick R. S. Balfour, Esq., M.A., William Henry Plaister, Esq., M.R.C.S.

The SECRETARY announced that the Gunning Prize for 1912 had been awarded by the Council to the Rev. Parke Poindexter Flournoy, D.D., Bethesda, Maryland, U.S.A.

ANNUAL ADDRESS.

“MODERN UNREST AND THE BIBLE.”

By SIR ANDREW WINGATE, K.C.I.E.

THE windows of a church in Brittany show the writers of the four Gospels being borne on the shoulders of the four great Prophets. The fact thus quaintly exhibited is that the New Testament rests upon the Old Testament.

The mosaics of St. Mark's teach the same lesson from a different standpoint. The catechumen is not expected to lift up his eyes to the interiors of the domes, whence pour down upon him the Gospel narrative, until he has mastered the history of the Old Testament depicted on the outer vestibules and colonnades.

Those old artists sought to impress on the imagination of successive generations of worshippers that faith does not rest only upon the New Testament, and that no one can fully appreciate the crucifixion until he has confessed that Jesus is “the Christ.” Peter, for all men, Martha, for all women, confessed: “Thou art the Christ.” This confession is the Rock on which the Church is built. The Rock, Jehovah, of the Song of Moses; the Rock, the God of Israel, of the last words of David. To enable this confession to be made the Old Testament was written. All the teaching of Jesus led up to this confession.

Peter and Paul preached nothing else. And because of this public confession, which impressed both believers and heathen, the disciples in Antioch were called "Christians"—not Jesus-ites, as one would have anticipated, and as is actually the case in Korea to-day. Those races to whom only the New Testament has been given are not rooted in any depth of soil. Questions must soon be asked: why was Jesus born a Jew? why did He not come sooner? While those nations from whom the Old Testament is being taken away are like a tree drying up from the roots.

As we cross the threshold of the New Testament we find ourselves standing in the gateway of the Old Testament. St. John writes: "In the beginning was the Word." The first chapter of Genesis is open before him. He sees the light shining in darkness and creation taking form and bringing forth life. And, as he recognizes the Christ—transforming chaos into order—he beholds Jesus, born into the spiritual ruin of mankind, to be the true Light; the Christ made flesh and dwelling among us, bringing eternal life to a corrupt and dying world.

So St. Matthew, also going back to Genesis, commences with the words: "The book of the generation of Jesus," because he is about to add the finishing chapter to the Old Testament record of the generations of the first man, culminating in the second man, the Son of God. To the western, who but slightly remembers his grandfather, St. Matthew's introduction to his Gospel conveys nothing. But a Chinaman, as he passes through the long ancestry—as the commanding figures and great events of the past rise into view—is conscious that a highway, cast up with such care through all the preceding centuries, must lead to a Teacher of supreme importance.

No genealogy compares with that of the King of the Jews. Like the star, it guides the wise from the dim east of Eden and halts for ever over the cradle of Bethlehem. Because here was fulfilled the promise made to Eve—to the woman, not to the man, for Jesus was born of a Virgin. Nor could the genealogy continue, because this Sovereign carried with Him, through death, the Crown of David. Above the Cross was placed His title, the King of the Jews, and there it remains till He come.

In the East, people are familiar with the construction of a highway before a great man when he travels. The advents of lesser dignities act like flashes of unusual light to startle the stagnant multitude to expectancy. Thus, the visit of the Prince of Wales, nearly four decades ago, followed by the tours

of other Royal Princes, the succession of Imperial Durbars and Proclamations at Delhi, the magnificence of the scale on which the Royal Camp was being got ready, the centripetal motion of all authority and rank from all parts of the Empire, prepared the millions of India to respect the Majesty of their Emperor. Potentate and peasant bowed in homage, not to a devastating conqueror, but to a Sovereign, whose love was felt, because it had brought him from far, and was returned, because it was real. It is not the least tribute to the sympathy, which underlies British administration, that the Emperor's path to this throne in the hearts of his Eastern peoples was smoothed by the unselfish devotion to duty of many an unknown officer.

So the preparation for the birth of Jesus was long and elaborate. Lights from the old Testament illuminate every part of the road from Bethlehem to Calvary. The words and acts of Jesus were first thrown upon the screen of Old Testament character, whence has come whatever light there is in the heathen teaching of antiquity. How constantly it is repeated that every detail of His life was the fulfilment of Scripture. Jesus is the Good Shepherd because, as Christ, He led Israel like a flock; He is the Living Water because, as the Rock, He sustained Israel in the Desert; He is the Living Bread, because, as Christ, He fed Israel with food from above; He is the True Vine, because, as Christ, He planted Israel in a very fruitful hill. We only understand the words of Jesus by reference to the dealings of Christ with Israel.

Thus John the Baptist, the last of the prophets of the Old Testament and the herald of the New, in one brief cry to the multitude epitomised the Old and foreshadowed the New Testament: "Behold the Lamb of God." A lamb had but one destiny, to be slain for the sins of the people. But who is the Lamb of God? There could be but one answer: "the Lamb, whom God will provide." Abraham prophesied when he replied to Isaac, "God will provide Himself a Lamb." John the Baptist, as he looked on Jesus, saw the Lamb whom God had provided to take away the sin of the whole world, and he proclaimed that Jesus would take the place of Isaac—a brief journey and then a sacrificial death.

From the time when Abel confessed his belief in the substitute God would provide, and so received the righteousness of a life laid down, sacrifice never ceased. It passed through the Flood with Noah and reminded God, as the Rainbow assured man, that Love would overcome in Judgment. It has been remarked that the eight-fold lightning of the "Woes" in

the 23rd of St. Matthew is followed by a rain of tenderness and pity before the chapter closes. So the Bow breaks forth in beauty above the altar of Noah. God when He looked on the sacrifice saw His Son laying down His life for the world. The Rainbow round about the throne of God is Love shining through the tears of God.

But it was to Abraham that the meaning of the slain lamb was disclosed. The whole life of Abraham led up to this revelation. First, he was trained to resign all material things, home, kindred and country. He built no city. He possessed no land, but a tomb. He had no roots in this world. He was indifferent that Lot deprived him of the well-watered plain. He refused to accept the spoil of Sodom. Passing up and down in tents among the nations, he witnessed, alone in a Godless world, that there is a future life, worth losing this world to win, but which, won, gains this world too. Christ said to Abraham, "Leave all," and was obeyed. Jesus said, "Sell,"—not leave, but—"Sell whatsoever thou hast," whereupon the wealthy young ruler turned his back on the promised Heavenly treasure. Does Britain to-day similarly reject the call of the Edinburgh Conference to yield something of her great possessions to rescue the millions of the Far East, whose cries for help can be heard coming out of the darkness?

Secondly, Abraham holds aloft for all ages the standard of faith, which Eve had dropped with doubting heart. Not less than six times during twenty-five years, God had solemnly and circumstantially promised to Abraham a son. The years passed, but nothing happened, till there was no longer any possibility of the promise being fulfilled. Then, from the dead, Isaac was born. The fact that the promised seed would be the miracle of God is thereafter emphasised in Rebekah, in Rachel, in Manoah's wife, in Ruth, in Hannah, in the lady of Shunem, till a Virgin was thus prepared to believe the angel's message. For without faith, the Christ could not be born. Among women, there is no recorded instance of faith comparable to Mary's reply, "Be it unto me according to Thy word."

Next, Ishmael had to be yielded up, and finally the demand came for Isaac, the child of prayer and promise. Did Abraham's light go out in that darkness? His faith shines still with a brilliance that enheartens mankind. Neither to atone for his own sin, nor to placate an angry deity, was he ready to slay his son, but simply because "God hath said." That was enough for both Abraham and Isaac. "Shall not the Judge of all the earth do right?" "Lo, I come to do Thy Will, O God."

When Abraham led captivity captive, he received the blessing of the King of Righteousness and Peace, because the act was prophetic of the day when Jesus would proclaim deliverance to all captives. Out of this experience were born his compassion and intercession for the guilty cities. One righteous Lot had brought strong succour, not only for himself, but for those with him, a blessing which was bestowed upon Noah in the Flood, and upon Paul in the shipwreck. In each case, all who accepted salvation, received it. The dogs eat of the crumbs that fall from the children's table. Did the woman's heart for a moment reflect the wideness of God's mercy? Is there any joy in being saved alone? Is this the thought which underlies the pleading of Moses and of Paul? Did not Jesus pass through that blotting out and the curse that Israel may be saved?

Now, on the mount, the glory of Christ breaks on Abraham's vision. Where Isaac lay bound, he sees the Son of God, and as Abraham enters into the agony of God the Father, who gives His only Son to vivify by His own blood a dead humanity, he foresees that it is through the faith, by which he trusted the word of God, that not only his own race, but all nations shall be blessed. As this Gospel is preached to Abraham (Galatians iii, 8), he beholds the everlasting gates of the Eternal City lifted up and the triumphal entry of Christ—the Lamb that was slain—bringing with him the rescued multitude of all kindreds and tongues; and he is glad, because of the final omnipotence of Love by the Life laid down.

Hitherto, the dealings of God with men had been in judgment: the sentence of death, the Flood, Babel, and Sodom. "I am God Almighty." In the offering of Isaac, God revealed Himself in Love; and from henceforth, God, the friend of Abraham, seeks to renew the fellowship with man which was broken at Eden. "Ye are my friends if ye do whatsoever I command you."

Abraham had typified God giving His beloved Son. Isaac had typified the Son brought as a Lamb to the slaughter, yet opening not his mouth; now, Jacob was to exhibit the long-suffering of God to the slayers of his son. When Jacob told Pharaoh that the days of his years had been few and evil, he is evidently referring to the long-drawn-out forbearance with which he had continued to dwell with the would-be murderers of Joseph—men unstable of principle and cruel in anger, false of tongue and impure in conduct—a forbearance which finally won their love, as is seen in the intercession of Judah for Benjamin.

Thus, as the work of God the Father, God the Son, and God

the Holy Spirit, is successively foreshadowed in the lives of Abraham, Isaac, and Jacob, the triune God adopts their names as His Name to all generations, and the way is prepared for the manifestation in the life of Joseph of the Christ made flesh.

Joseph was sent with a message of goodwill and warning to his brethren, and soon hears their angry shout: "We will not have thee to reign over us." (Genesis xxxvii, 8, and Luke xix, 14.) Jesus was clad as a child with His Father's coat of many colours. Angels and men vied to weave it. His mother never forgot it. But it was torn from him by Herod's ferocity, and He entered on His public life with only the carpenter's home for a background.

Joseph's agony had been unheeded, but his eyes were daily scanning the thronging crowds—searching for the faces of those ten men, just as in the parable the father first caught sight of the returning son, because love was on the watch. Not love but hunger drew both son and brothers within the arms of forgiving love. Let the Christian Church recollect that when the Jews ask for their land. What a nobility of forgiveness there is in Joseph! He intercedes for his brothers, so that in Jacob's last words, where there is sharp rebuke for other sins, and where there is allusion to the separation of Joseph from the family, there is no condemnation. "Father, forgive them." Then Joseph wipes away all tears from their eyes by changing remorse to praise. They had thought evil against him, but God willed it for good "to save much people alive." "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." (Genesis xlv, 5, and 1, 20.)

Such is the majestic pardon that awaits the return of weeping Israel. "God shall wipe away all tears from their eyes." The Jews do not yet recognize Jesus, because He is pouring out His treasures upon the nations. Jesus is seen by them in Gentile dress, served by Gentile ministers, and with the Gentile Church for Bride. Yet Joseph had never concealed his identity. From Pharaoh to his Steward every Egyptian knew that Joseph was a Hebrew, and had his brethren inquired why Joseph sat at a table apart, they would have found the clue to his identity.

What caused Joseph to make himself known to his brethren the second time? Judah's moving prayer of intercession; Judah's life laid down—not for Benjamin's sake, but because their father loved Benjamin. Has not the set time come for the Christian Churches to plead for the Jews? Not because they are lovable, but because Jesus loves them, and laid down His life for that nation (John xi, 51, 52). Can there be any second coming of

our Lord—shall we see His face, except our brother be with us? Must we not leave our gift before the altar and first be reconciled to our brother? Why are there not showers of blessing—rivers in the human deserts? Is it not because we give no place in our public worship to our Lord's dying petition?

The Lord Jesus can only make His love known to Israel through us. As long as we persecute or despise the Jews and shut them out of their land, we frustrate the plan of God. Why is the Mission Field so scantily supplied with workers? "The first-born of thy sons shalt thou give unto Me." The Christian Church does not teach that, but when the Jews return to the Lord, His vineyard will be crowded with labourers. The Gentiles have not sought their aid, but the Jews, entering at the eleventh hour, will receive a full wage.

We have only to read the headings to such chapters as Isaiah xlix or Jeremiah xxxi, to realize how the Christian Church has appropriated promises, which belong to the Jews, and has deceived itself into believing that the Jews are disinherited. Is it not the fact, that since the Christian nations, stirred up by the Churches, attempted to seize the Holy Land for themselves—the Crusades broke up in quarrels, which have never ceased—the Moslems have advanced and still maintain their unique position by fomenting and utilising that discord?

We have come then to this point, that the plan of God, as forecast in the Old Testament, has been fulfilled in the New Testament up to the crucifixion and resurrection of Jesus and His rule over the nations. And that there remains for fulfilment the discovery by the Jews that this Gentile Prince is their own King—the Jesus, whom they crucified, now reigning over the kingdoms of the earth, but ever watching with aching heart and outstretched arms for their return. Already the Jews are bringing money in their hands, asking for the lands of their fathers, to be allowed to colonise there, to be guaranteed in safe possession; and Christ is now seeking from the Christian Churches and from the Christian Powers, as Joseph demanded from his steward and claimed from Pharaoh, practical help in making known His goodwill to Israel. But there is no response. The Churches are without faith and the Powers without concern. There is no expectancy of fulfilment.

Why shall the receiving of the Jews by their King be life from the dead? Because a world without faith is dead, and the conversion of the Jews will restore faith to the world. The Jews will look upon the Risen Jesus, and will go forth to proclaim to all nations that this same Jesus, whom they crucified,

is both Jehovah and Christ (Acts ii, 36). We note that Paul, the type of the conversion of Jesus-persecuting Jews, became the Apostle to the Gentiles. And do we not observe a tendency in Jewish converts to preach Christ to Gentiles, rather than to their unconverted brethren? We seem to have here the indication that when the Jews are converted they will be consumed with the desire to preach to the world that Jesus is very Christ.

But is the world in need of life from the dead? Our Lord asks whether, when he comes again, he will find faith on the earth? There are certain indications which point to the present period as one when the fulness of the times of the Gentiles is at hand, and which also cause anxiety as to the future fruit-bearing power of the Gentile Branches. For example, a great cry was raised to win the world for Christ in this generation. When the response was evidently not equal to such a demand, the cry has been modified to the evangelisation of the world in this generation. There seems to be small hope that even this can be accomplished. The Churches and Societies have not even attempted to meet the modest demand made for India by the Madras Conference. Then followed the Edinburgh Conference, when all the churches seemed stirred and moved. Not that there has been no response. Study bands and Bible classes testify that the young are being prepared for greater efforts. But is there a sure hope that the thousands—nay, tens of thousands—of missionaries required to accomplish the preaching of the Gospel to all human beings, will be speedily forthcoming, even reckoning the increasing aid from the Native Churches?

Again, is there reasonable expectation that the faith of the rising generation in this country and of the Native Churches is likely to become more vigorous? At the present moment there are two factors which must occasion grave anxiety. First, the decadence of faith at home and its consequences. Secondly, the spread of similar unbelief to the Mission Fields, re-inforced by the evil report carried back by Indian, Chinese, Japanese, African, and other visitors to our land. Both these factors are the product of what is known as Higher Criticism.

When reading books, which assume to approach the Bible from the critical standpoint, there is no need to delay over the elaborate detail behind which the advance is skilfully masked.

The only point worth noting is, On what books or texts of the Bible is the artillery fire concentrated? Probably no book in the world (if we except the Bible taken as a whole) has ever

been subjected to such tremendous and increasing attack as has assailed the Book of Genesis within the last half-century. No book has had hurled against it, in such rapid succession, such a hail of volumes designed by the best brains. There are those who man the walls of The New Testament, who regard Genesis as a negligible outlier, too remote for its capture to affect their position. But if the account of Eden is a fable, then the declaration that the seed of the woman shall overcome the Serpent is transferred from fact to fiction. If Abraham is mythical and eponymous, then the promise that in his seed all nations shall be blessed, disappears. While the argument that the Lord Jesus is a Priest for ever after the order of Melchizedek is shattered. Our Lord's own words fare no better: "Your father Abraham rejoiced to see my day." "God is not the God of the dead, but of the living." Where there is no promised seed, there is no Christ to preach.

For the same reason, of all the Psalms, the 110th Psalm is the one against which the heaviest guns are trained. It seems almost immaterial who wrote it, till it is recollected that on its authorship Jesus bases the proof that "the Christ" must be at once the Divine Lord and the human Son of David, and Peter bases his assertion, in the Pentecostal Sermon, that Jesus is both Jehovah and Christ.

The material of the Higher Criticism was originally manufactured in Germany. The intention was to destroy Christianity, and action began by a masterly flank movement against the trustworthiness of the history of the Old Testament. The rise of criticism is synchronous with the renewed activity of Missions to the Jews, and doubtless there is urgency to damage the doctrine that Jesus is "the Christ" before the Jews get hold of so potent a truth. Now the stronghold of the Bible is England, and the strength of England is the Bible in the hearts of the people. It was easy to trace the leakage of French vitality to the writings of Voltaire and Rousseau, and to decide that the solid British character would resent the scoffer, but might fall an easy prey were he disguised as the scholar. The ammunition was shipped to this country in ponderous cases, marked "for scholars only." The stratagem, unless we awake to our danger, bids fair to be as successful as when the Trojans dragged the Grecian horse within their walls. Already the results are sufficiently startling. The Bible has not been injured. Possibly critics may not be conscious of any damage to themselves. But faith in the Bible of the man in the street as the standard of right and wrong—the nominal Christianity of the masses—is

being battered to pieces, and the public mind is left defenceless and empty, open to occupation by all the spirits of unrest.

Is our nation letting slip from its grasp what it is vital to retain? Are we losing, what France and Italy are endeavouring to recover, that world-famous institution, the British Sunday? This weekly rest has steadied the nerves of our population and safeguarded us from destructive revolution or excitability in danger. It has cultivated the inventive faculty, which is vigorous in Protestant lands, much less evident in Roman Catholic countries, and becomes extinct in the ceaseless routine of the non-Christian races. It is the secret of our Commercial Supremacy, receiving the over-strained brains and bodies at the close of each week and sending them back on the Monday to take an earnest, sane, and fresh view of business problems and anxieties, to meet with braced energy a tired world. It underlies the public respect for law and order, keeping the fear of God in the national conscience. It is the negation of materialism and sets every life clear cut against a sky radiant with hope of things beyond. It is the inheritance, won for the working man by the pioneers of British freedom, giving him seven days' food for six days' work.

Sunday is already a day of pleasure and is fast becoming a day of work. Concomitant with the loss of our day of rest, we are letting slip Church-going, family worship, and Bible reading. The Head Masters of our public schools have already sounded a note of alarm, while window-smashing is a curious product of the new education of girls. Men are being taught to be ashamed of manual labour, and girls to be ashamed of being born women. Are such notions the embryonic stage of the craving for slaves and female infanticide? More money is lost by strikes than is gained by Sunday traffic and trading, and more health is lost by the break-down of nerves than Sunday excitements seem able to cope with. This change of attitude towards Sunday and the Bible on the part of the nation, is reflecting itself in the Government. In the eyes of Mahomedans, by way of winning their respect, British officers serving in Egypt rest on the Moslem Friday and work on the Christian Sunday. And now, in the sight of the Mission Fields of the world, the Lord's Day is being used to instruct men, not how to love, but how to shoot down their enemies. Each desecration of the day is used as an argument to justify the next profanation.

Surely some subtle influence is at work. It is doubtful whether the clergy realize the tremendous success of the campaign against the authenticity of Genesis and the Old

Testament, or are weighing the effect of the present teaching from Theological Colleges to Sunday Schools. The argument of the man in the street is logical and indefeasible. If there was no Abraham there is no Christ. Therefore, the Church is built on no rock at all, and the name Christian has no meaning. People will not read nor go to church to hear about a Book which is represented as untrustworthy. It is a foolish woman who plucketh her house down with her hands. (Prov. xiv, 1.) Before long, the masses will discover that they have no use for the clergy and a strong appetite for their endowments. Already the echo of old-time rebellion is in the air. "Go to, let us make a book." If Ezra and Josiah did it, why cannot the more capable men of to-day compile the religions of the world into a book which shall replace the Bible—a book written to XXth century pitch, no curses or woes, all pleasant reading?

"If the foundations be destroyed, what can the righteous do?" Cracks are showing in the superstructure. "In the want of people is the destruction of the prince." France is eliminating the mention of God from her school books, and something else is eliminating the children from her schools. The latest statistics show, for the first time, that the total deaths are in excess of the total births, a point reached after a long series of years of a continually declining birth-rate. Between emigration and service abroad, the conditions here are not so simple, but *The Times* recently headed a paragraph: "The declining birth-rate," and drew attention to the fact that the births in England and Wales in the first quarter of 1912 were the lowest per 1,000 ever recorded. Does a declining birth-rate connote declension of physical and moral qualities? There is at least this answer. When God wishes to bless, He says, "I will multiply thy seed."

Germany and Italy have been building up their power by the closer union of all the parts. The tendency in the United States is in the same direction. We seem to be breaking up our United Kingdom, and to be drifting into collision with those who are loyal and protestant.

The Archbishop of Canterbury notes with anxiety the spirit of lawlessness which is abroad. The disregard of agreements, the callousness to the suffering caused, the indifference to patriotic considerations. A recent article in *The XIXth Century and After* ascribes the labour unrest to the call of the railway; the growth of the city; the sense of new and untried powers produced by an education, framed to suit the children of the leisured and professional classes, and not suited to those

intended for manual labour; and, finally, the waking of discontent by being stimulated to compare what they have with what they are told they ought to have. But these causes would not breed lawlessness, but for the weakening of the faith of the masses in the Bible. When Israel departed from Jehovah there was always unrest in the land. There are two ways of obtaining even what we ought to have. David was informed he would be king, but he refused to permit Saul to be killed. Hazael was informed he would be king, and he forthwith murdered Benhadad.

When God blesses a nation, he makes even its enemies to be at peace with it. (Prov. xvi, 7; Psl. xxix, 11.) Germany and Britain are allied by race, religion and temperament, and by the long struggle with Rome to win the right of the Saxon peoples to possess the Bible in their own vernacular. To-day, the possibility of a war between Germany and ourselves is freely discussed, and both empires are actively increasing their armaments by sea and land. The entente with France, useful as it has been in North Africa, has fulfilled Lord Rosebery's prediction that it would entail the enmity of Germany. An alliance with France, whose immediate thought is to recover her lost provinces, is fraught with anxieties.

The situation is difficult, because Germany is just as desirous of the aid of the French fleet in the North Sea as we are to have it in the Mediterranean. The situation is also critical because events succeed one another with bewildering rapidity. The pressing fact is that the Mahomedan populations are passing under the control of Christian rulers. From Egypt to Morocco, together with the vast hinterlands of Nigeria and the Sudan, the whole continent of North Africa is being freed from Moslem domination. North Persia is under the firm tutelage of Russia, and England is being forced into a similar position in South Persia. This break-up of Mahomedan power has not only caused Germany to seek to extend her territory in Africa, but has warned her that some power must shortly take Turkey in hand. The natural expansion of Germany and Austria is towards Constantinople, and this brings the interests of the Triple Alliance into conflict with a Russian ambition, which we, too, have long consistently opposed.

The pressure is being felt in Egypt, which has long enjoyed isolation, but is now flanked, on one side by a strong Italian army, and on the other, as soon as the approaching linking-up of the Anatolian and Hedjaz Railway Systems is completed, by Turkish troops. If Mesopotamia is to be re-created under

German influences and the proposed Baghdad Railway is carried to the Persian Gulf, our relations with Persia are threatened and a new danger will confront the Government of India.

The natural saviour of the Christian populations, groaning under Moslem intolerance, is Protestant Germany acting with Austria-Hungary. For a free hand in South-Eastern Europe, Germany might be willing to leave the Baghdad Railway and the Euphrates-Tigris Irrigation Projects to be constructed by Jewish capitalists, and to resign Mesopotamia to British influences as France resigned Egypt. The Mahomedan grip on the lands of the Bible must soon relax, and thus the way for the return of the Jews is made open. What can remedy the situation at home? What can save the young native churches? What can bring peace to the distracted nations? One simple act of justice. In all these conflicting policies focussing on Mesopotamia may be seen the Hand of God, lifted up to the nations, to gather the Jews out of all countries and bring them into their own land. (Isa. xlix, 22; Ezek. xxxvi, 24.) The brothers fell not out by the way, because Benjamin was with them, and Benjamin reminded them of Joseph. The restoration of this people, without ambassador to plead their cause, without an army to enforce their claim, will remind the world of Christ, how He leads captivity captive, and, as the world looks on, faith will return to mankind, that "nation shall not lift up sword against nation, neither shall they learn war any more." As soon as the nations do the will of God, faith compels the fulfilment of the Promise: "My Presence shall go with thee, and I will give thee Rest." (Exod. xxxiii, 14.)

Recent wars have brought about the cultivation of the physical energies of our youth. In face of present day teaching that war is necessary to keep an imperial people fit, and of the dramatic use of the mailed fist by various governments, this is wise. But let it be remembered that the Philistines excelled in drill and equipment and numbers the little army of Israel, as did the Midianites, the 300 men with Gideon. The victory was gained by reason of that strange fear which grips men when they recognize that they are fighting against an unseen power. The Old Testament is a continuous story of the impotence of physical force against spiritual protection. Heathen grasped this truth, when, for example, they attributed the storm which wrecked Aeneas on the coast of Carthage to Juno; just as the King of Spain did, when he said he had sent his Armada to fight men not Aeolus.

It may be replied, that too much importance is attached to

Higher Critics, that it scarcely requires the living voice to rout them, because they have forgotten that Jacob and Joseph were embalmed by Egyptians and any day a dead man's bones may send them helter skelter. Also, that the bulk of the clergy do not hold advanced views. Eleven-twelfths of the followers of Jesus remained staunch, but it was the kiss of Judas that brought the hammer of Titus which pulverized Jerusalem. When Israel lost the Bible there was turmoil within and war without. Each time Israel found the Bible there was peace at home and abroad.

Colonel MACKINLAY called upon General Halliday to move that the best thanks of the members of the Institute be given to Sir Andrew Wingate for the Annual Address he had just delivered.

General HALLIDAY, said: The Institute was to be congratulated upon the address to which they had all listened with so much pleasure. He referred to the lessons which the address brought home to our own hearts in days when there is so little subjection to the Word, and spoke of the wondrous unity of declared purpose from Genesis to Revelation, and of the prevalent unrest as a result of that lack of subjection, whether in the nations or in individuals. He referred with cordial appreciation to the lessons of the Crusades and the Armada which Sir Andrew had emphasized, and hoped to see those lessons applied in our to-day's experience. Meddling, however well meant, with earthly politics could not bring the "rest of God."

Professor LANGHORNE ORCHARD, said: It is my pleasant lot to second the vote of thanks, so felicitously proposed by General Halliday, for a deliverance which, by nobility of aim, by cogency and simplicity of reasoning, has worthily maintained the high traditions of this Society's Annual Addresses.

The prevailing unrest is largely owing to a spirit of discontent and lawlessness. To this, as pointed out in the address, various secondary causes—among them the inflammatory harangues of political demagogues—have beyond doubt tended. But, as we are reminded on p. 350, "these causes would not breed lawlessness" were it not for "the weakening of the faith of the masses in the

Bible." In public belief, in the forum of the public conscience, the Bible has stood as the symbol of supreme authority, as the expository of the highest law. To "the man in the street," attacks upon the Bible (as he knows it) are attacks upon that authority, attacks upon that law. And here it should be borne in mind that disparagement of part of the Bible is disparagement of the whole, for W. E. Gladstone was unquestionably right in his contention that the Bible is an organic whole—if a limb be cut off, there is danger that the whole body bleed to death.

Authority, if weakened at its source and fountain, is weakened everywhere; if respect be loosened for Divine law, it is loosened generally for human laws—which are professedly in equity derived from and based on the Divine.

The indictment of the *Higher Criticism* (p. 346 and 347) is thus thoroughly deserved. Not that Higher Criticism is necessarily bad. But it becomes bad when, as is the case with that now dominant, it aims at weakening Biblical authority, and is conducted with injustice, unfairness in the interests of a preconceived theory, and without competent knowledge.

It is, in my judgment, evident that the restoration of Israel to their own land will, by strengthening popular belief in the truth of Scripture, tend to cure unrest and discontent. "The restoration of this people, without ambassador to plead their cause, without an army to enforce their claim, will remind the world of Christ. . . ." This strange event, seen as the fulfilment of prophecy, may be expected to arouse attention and thoughtfulness. The children of Israel, going forth as evangelists, will lead men to the knowledge and obedience of GOD, and thus to an increased respect for law and liberty which is not licence.

Yet the only complete cure for unrest in all the feverish workings of its protean forms is Rest from the hands of the Rest-Giver who says, not to the "Labour Party" only, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

We shall subscribe to the reasoning (p. 347) that the New Testament is unintelligible apart from the Old, so that, in logical consistency, belief of the New involves belief of the Old; and we shall agree that "the strength of England is the Bible in the hearts of the people." "Naught shall make her rue," if England to her God, and therefore, to His holy word, "do prove but true."

The resolution was put to the meeting and carried with acclamation.

Sir ANDREW WINGATE briefly thanked the Chairman, the proposer and seconder of the resolution and the meeting for their kind reception of his address.

The CHAIRMAN then called upon the Secretary to give a brief account of the recent good progress of the Institute, a progress which he gratefully acknowledged was mainly due to Mr. Bishop's enthusiastic and successful efforts.

The SECRETARY stated that during the twenty months he had been in office 106 new members and associates had joined the Institute, nearly double the number who had been removed by death, or had retired. He gave much of the credit of this to the Council and the Assistant Secretary who had so wholeheartedly supported him in his duties and made his work both easy and pleasant. The papers read during the session had maintained if they had not surpassed the standard of former years, the attendance at the meetings had been uniformly large, and the interest in, and importance of the discussions had been so great that a much larger amount of space in the new volume would have to be allotted to them than for many years past. He was sure this would be appreciated by readers of the volume when it came into their hands.

The CHAIRMAN then stated that the Session of 1911-12 was now closed and that the new Session would open on December 9th next, with a paper by Dr. Whately on "Immortality."