
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Entre Nous.

The Worship of To-morrow.

It is a good thing that by the terms of their foundation the Merrick Lectures in Ohio Wesleyan University have to be published. For in this way Professor G. A. Johnston Ross was left no choice about the publication of the five lectures which he delivered last year on *Christian Worship and its Future* (Abingdon Press; $1.00). Dr. Johnston Ross is not only well known by his writing, but by his fruitful ministries in Scotland and Cambridge, and his fitness to lecture on this subject will be unchallenged. He limits his subject to organized, collective Christian worship, and while all the lectures contain much that is thought-provoking, we turn to the last—the worship of the future—with some eagerness. Some of his suggestions we may not like, and we may even reject them, but if it be so, let it be after due thought and not because they conflict with preconceived ideas.

Dr. Johnston Ross has six suggestions.

1. He hopes that the worship of the future will have at its heart a more adequate conception of God. 'I welcome, as I hope you do, every sign that men are beginning to feel that God our Father loveth *all* that he hath made and is interested in *all* our work and in *all* our play. I feel sure that coming generations will delight to place in their churches, and thus to use as aids to devotion, symbols of the interest of God in science (for example, in agriculture), in arts, in multiform beneficence, and in clean sport. The placing of a sports window in the Cathedral of Saint John the Divine in New York illustrates what I mean. For far too many centuries the one extra-ecclesiastical interest, if it be right to call it that, which our great cathedrals associated with God was the art of war.'

2. 'I cannot but hope and believe that the worship of the future in Protestant churches will be recognized as an outgoing not of our intellect only but of our whole nature—intellectual, emotional, and volitional.' To-day our volitional nature is not given the scope it ought to have in worship. We don't take the word 'sacrifice' seriously enough. Dr. Johnston Ross sees the danger that the perfunctory monetary offering of to-day may be neutralizing our sacrificial impulse, and believes that in the Church of the future there will be offerings of other forms of human service 'especially of personal service in dealing with individuals and with social situations.'

3. 'With all my heart I trust the worship of the future will return to the *gladness* of early Christian worship, and to the use of everything that wisely ministers to Christian joy.' What are some of those things which minister to joy? Sweet odours are one. And so we have the suggestion that incense should be used in worship, and an objection to it met by the remark, 'Have you always found sweet odors distracting from the thought of Him who "perfumes every rose in our gardens?"' Do not let us be afraid of symbolism, he says, and he reinforces his position with points from Dr. Franz Delitzsch's essay, 'Black and White.' In this essay Dr. Delitzsch 'discusses the question of the color of the official dress of the ministers of the church. That official dress, he says, was white from the first; as were all liturgical vestments. In the Koran the apostles are called the White Ones. The German reformers, unlike the Swiss, recognized the seemliness of distinguishing between the secular dress and the official vestments of their ministers. But they introduced black, which had never been a liturgical dress. Black, says Delitzsch, stands for everything that Christianity is not; for death, the keeping up of esoteric mystery; for death and condemnation, for trouble and mourning; in every respect in contradiction to the essential character of the New Testament religion and of the gospel ministry. For white worn over black, Delitzsch finds symbolic meaning, namely, that though the minister has died to the world and its pleasures, as servant in the spiritual world, he lives and walks in the light of God. For black alone he finds "no meaning corresponding to the nature of Christianity."'

4. The worship of the future will from time to time 'break through language and escape' from the tyranny of articulate speech. 'There are reaches of adoration, of thanksgiving, of love, of shame, of expectation, where words are impotent and even irrelevant, for we confront at those moments and in those areas the Ineffable in God that saves. I confidently pray that the worship of the future will re-establish in a central place a sacramental silence.'

5. The fifth point is a plea for the internationalization of Protestant Churches. On the practical point, How can the difficulty of language be conquered?, Dr. Johnston Ross says frankly that he does not know, but he believes that there might be a common ritual act in which worship everywhere should find its climax. 'Though I be laughed

at now for the suggestion, I plead for the beginnings of attempts to set up a supernational, superlingual and superdenominational form of service for the expression and stimulation of that movement of the collective human soul in self-oblation which is the central response to the great objective fact of Divine Grace.'

'May I make a single personal reference? It happens that serving in my household are two good girls—one a Polish stranger to this land, and one an Irish girl from Jersey City. Both came recently as complete strangers to the little town in which I live. I confess to envying these girls as I saw them go off together to Mass. I began to regard with more respect than I formerly did the rigorous order of the Roman Church restricting the saying of Mass to the Latin tongue. For here were these two girls finding a common medium of fellowship in the language both could "understand." I tested the matter thus. On their return I asked the Polish girl to submit to a little examination.

"Yanina, what is 'Dominus vobiscum'?"

"'De Lord be veet you,' Doctor."

"What is 'Et cum spiritu tuo'?"

"'And veet dy speereet.'"

"What is 'Agnus Dei qui tollis peccata mundi'?"

"Oh, Doctor, I no can say it in English. Vait a meenit. It is dis: 'O Lamb von Gott what takes away de seen of de vorld.'"

"Yanina, do you know any Latin?"

"What? Me? Oh, no, Doctor."'

6. 'The intellect of the church will, I believe, after a little time has passed, return upon and rest in the divine philosophy of the cross: and as it does so, the devotion of the church will also find its organizing center there.'

Jerusalem.

Bishop Blyth left Jerusalem for the last time in 1914: he died very soon after he reached England. He himself destroyed all his personal papers, and asked that no biography of him be written. Whilst respecting his wishes not only in the letter but in the spirit, one of his daughters, Miss Estelle Blyth, felt that there was still room for her to write her memories of Jerusalem as it was during the years when they knew it so well, and before conditions changed so radically with the advent of the world war. She calls her book *When We Lived in Jerusalem* (Murray; 12s. net). To those who have lived in Jerusalem its appeal should be irresistible; but it has a wider appeal than that. It is, to the public which likes a well-told story, full of vivid pictures of incident and custom and clear analysis of political bodies and religious sects. And we see Palestine better because Miss Blyth contrasts it with other lands. France, for example, was a civilized power at home rather than a Christian one, but 'France abroad is the protectress of Western Christianity. Lay but a finger upon monk or nun or pilgrim, and the whole machinery of French power is quickened into wrathful action. A French Consul said to us once, "It is as much as my post is worth to be seen in church in France, and as much as it is worth *not* to be seen in church in Palestine!"'

As an example of Miss Blyth's power of vivid presentation we might perhaps quote a few sentences from her description of the Russian pilgrims in Palestine. After telling us that a Russian Consul once declared that he estimated each Russian pilgrim as being worth on an average £10 to Palestine, she goes on to say that that was the least part of their gift. 'They brought into her a religious devotion as deep as it was genuine, and a fervour of unquestioning belief unequalled elsewhere in a weary and disillusioned world. . . . Sheep-like, they trudged along together, kissed the same holy pictures in turn, fell prostrate at the same holy site, asking nothing better than to give their mite for its enrichment, fleeced alike by monk and priest and beggar. . . . As they went about in little bands you seldom heard them talking to each other, but from the moving lips, the cross signed suddenly on breast or brow, you knew they spoke to God. . . . It was impossible to watch a Russian pilgrim congregation in church without catching some faint reflection of their fire.'

Salted and Swaddled.

'Every Palestinian baby is well washed and salted at birth, as a measure against possible infection. There are various ways of doing this: the little body may be dipped into a bath of brine, or it may be rubbed all over with salt and olive oil; or, again, salt may be rubbed into the swaddling-bands, which are then wrapped round and round it till the unfortunate mite looks more like a mummy or a cocoon than a human baby. The tightness of the swaddling-clothes is believed to keep the back and limbs straight, and the baby is left in them for seven days always, and sometimes for as many as forty, in the case of Moslem peasant children. "Those that I have swaddled and brought up, hath mine enemy consumed!" was the lament of Jeremiah; and Ezekiel could find no more convincing simile for the utter wretchedness of Jeru-

salem in his day than that of a neglected infant: "Thou wast not salted at all, nor swaddled at all." "All men have one entrance into life," said Solomon, who himself was "nursed in swaddling-clothes, and that with cares." Doubtless the custom was ancient in Old Testament days, and doubtless it will be in force when our Age, too, has drifted into the shadows of history.' [1]

A Salutary Lesson.

'The Rev. Haskett Smith was a traveller of whom we heard much, for he came two or three times to Jerusalem. . . . He told us an amusing story against himself. Soon after his ordination he went down to the village in which he had been brought up to conduct a mission there; the services were well attended, and he thought that his addresses had made a real impression. At the close of the mission, he came back into the church for some reason, and saw a solitary man sitting at the end, who was wielding a large bandana and appeared to be overcome by his feelings. Mr. Smith went to him, and asked if he could do anything for him; at which the other, looking up, revealed himself as the local butcher who had known him from infancy, and wiping his streaming face remarked, "'Ot, ain't it? 'Ow's your pa?" As Mr. Smith said, no young preacher could have had a more salutary lesson!' [2]

The Influence of Christianity on Literature.

'The influence of Christianity on modern literature is as vital and all-permeating as that of the air on the creatures that breathe it. Even where the makers of that literature are unconscious of it, or unwilling to recognize it, they are dependent upon it for the very colour of the corpuscles in their intellectual veins. . . . If we include Dante as the supreme figure of mediæval literature, the singer in whom, at once, the Middle Ages culminated and the modern period began; and if we survey those works of literature from his day to our own, which seem to possess qualities of permanent value, it is impossible to dissociate them from certain elements that have been contributed to human thought and emotion by the Christian religion, even though these elements may be seized and transmuted as the oxygen of the atmosphere is transmuted by those who breathe it. It is not carrying the analogy too far to say that in many cases the distinctly anti-Christian literature in many respects corresponds only to what is breathed out again after the breather has extracted, consciously or unconsciously, what he needed for his own life; . . . For the influence of Christianity is not limited to those who acknowledge it, or are aware of it.' [3]

Vision.

A volume of essays on such varied subjects as the Book of Job, Faithlessness, the Abstractness of Creeds, The True Time of Things, and Beauty as Meaning, has been published by E. V. Lindsay—the wife of the Master of Balliol—through the Student Christian Movement. The title is *The Spirit to Think* (3s. 6d. net). The treatment in each case is short and, indeed, it can hardly be called an essay. It is rather an unfolding of Mrs. Lindsay's inner convictions, an adventure in the understanding of the great things of the spirit. At the end of the volume are 'Verses,' touched with real imagination. We quote 'Vision':

'Give us this day our daily bread.'
How often have the words been said
By men, when there before them lay
Bread from Heaven day by day;
When, had but faith been in their prayer,
Sight had come to see it there.

Then may my soul its strength renew
With what is lying in its view;—
This very sky, this cloud, this tree
Raising its magic tracery
Against a springing fount of light;
This snow of cherry blossom white,
This wet road's gleam—all yet more fair
For clearness of this cold, clear air,
Pure as might shame, calm as might still
The restless dream, the heedless will.

[1] P. 287 f. [2] P. 212 f.

[3] Alfred Noyes, in *An Outline of Christianity: The Story of our Civilization*, iv. 163.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.