

there are clear expositions of the Catholic belief,* and arguments which completely demolish the rationalistic attempts to discredit the "Faithful and True Witness," and which moreover triumphantly vindicate the believer in his appeal to the Great Master. "It does seem strange," says the good Bishop, "that we should have to pause and vindicate the rightfulness of such an appeal. If those who labor and are heavy laden are invited to come to Him, surely those who are in doubt and difficulty as to the nature of an intregal portion of God's Holy Word may come to Him, nay, must come to Him, if they are to hope to find rest to their souls."

One point there is connected with the question before us, which I do not think has been made as prominent as it should have been; I mean the bearing which our Lord's relationship to the Father, as "His Word," has upon the character of His testimony. If, as He declares, throughout the Gospel of St. John, nothing which He did or said was self-originated; if it was the mind of the Father He was expressing, the doctrine of the Father He was teaching, nay, the words of the Father He was speaking, that is to say, if He spake only as He was moved, prompted and taught by His Father, then none of those limitations, which are said to have belonged to His humanity, could in the least degree affect the value of His testimony. Still the communications which He made to men would be infallibly true, as being derived from an omniscient and perfect source—from the Only Wise God. Here, surely, we

*"For as being made man He hungers and thirsts and suffers with men, so with man He knows not but according to the Godhead only, being in the Father as the Word and Wisdom He knows, and there is nothing of which he is ignorant." — Athanasius, quoted in the Church Times.