

other than man. So much so that when he began His ministry, those of "his own country," i.e., of Nazareth, "were astonished, and said, Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? and they were offended in him," (Matt. xiii. 54-58.) And again, subsequently, when the thought that there was something superhuman about Him was proposed to their minds, they rejected it at once, on the evidence of their own life—long knowledge of Him: "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it, then, that he saith, I came down from heaven?" (John vi. 42.)

And it was only gradually that His words and works wrought in the minds of those who were His constant companions the conviction that He was something more than man; and at length God gave them faith to recognise that He was God as well as man. But all through His life, all who knew Him, from the mother who bore Him to the soldier who thrust his spear into His heart, never doubted that whatever else He might be—prophet, Messiah, Son of God—He was *man*.—*From Cutt's Devotional Life of Our Lord.*

ARCHDEACON DENISON ON THE NEW CRITICISM.

Archdeacon Denison, preaching at Wells Cathedral last Sunday morning dealt with the efforts of the new criticism to discredit, disparage, and question the Old Testament. He chose for his text (1) "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children, that we may do all the words of this law" [Deut. xxix. 29]. (2) "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as though thou hadst not received it?" (1 Cor. iv. 7). Man, he said, has nothing of his own providing by which to walk in this world, save only implicit faith in the Holy Scriptures, and implicit obedience, and these only by grace given of the Spirit "Therefore it is," he continued, "that to the true member of the Church of England all argument upon the necessity of the two chief things, faith and obedience, is precluded *a priori*. Their absolute claim has to be assumed, not argued about. To argue about them is to bring things antecedently and exclusively Divine gifts under subjection to man's reason. Now there is in the language of our day upon earth 'a school of thought.' This school, affirming of itself that its object is to make the way of belief 'easy,' instead of 'straight and narrow,' applies itself to discredit, disparage, question, 'the old Scriptures'; and here, being pressed with the fact that our Lord, in His Ministry upon earth has set His Seal upon the old Scriptures, resorts to saying, what I shrink from repeating, but cannot help myself, that our Lord was 'ignorant.' The expression is, 'As ignorant as any educated Jew might be'—did not upon earth know the time of the Day of Judgment, and therefore may not be received as the infallible witness to the Divine truth of the old Scriptures, thus, as is required for the purposes of 'the school of thought,' leaving every successive generation free to believe in so much or so little of the old Scriptures as it sees fit to believe in; submitting the rest to the inroad of the new criticism, and converting faith into a perpetual flux of reasoning to the end of time. Is there no power of warning in the words of the Saviour? 'When Christ cometh, shall He find faith upon the earth?'

"I come now to the second text, and apply it to the conclusions of 'the school of thought.' 1 Cor. iv. 7.—'What hast thou that thou didst

not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?' It is the school which, in the last few years, has been placing before the world, and the Church, conclusions of individual, or concerted reason, other than, and opposed to, the Word of God. It is the school of the Rationalist, not of the believer. It is the school which is bringing, which has brought, men to speak of the ignorance of Jesus Christ. It is the school which substitutes the fluctuating or varying reasonings of every successive generation of men for the Divine knowledge of Christ in respect of everything which is a necessary part of His religion—the creation of man, his innocence, his temptation, his fall, his redemption, his salvation. It is the school which glorifies itself for supplying what it declares itself to have not received. It is the school of a 'new theology,' that is of 'another Gospel.' It is the school which in a few years has received much adhesion from 'all sorts and conditions of men' in England. It is not by any means the first appearance of this 'school of thought' in England. Some 300 years ago, Herbert and Hobbes, next in point of time after Socinus, were teachers here. The teaching passed through France into Germany, and has in this century been reimported into England with compound interest. But at the close of this century it has, after three other attempts, laid hold of an existing and prevailing looseness, and what is called 'independence' of mind upon things Divine, that is to say, upon rejection of all authority in things Divine save only the authority of the individual reason. But when the position of this 'school of thought' is sifted to the bottom, it is not indifferentism which is its object. Its object is negation, to make room for its own affirmation and its affirmation is a very positive thing—a very startling thing to the Christian man. It is the substitution of the reasoning power for the Word of God, the reasoning power of every successive generation, for the Word of God. This is its direct challenge to the Church of England. I say, not to this man or that, but to the Church of England.

"In these days we are invited to consider the ignorance of the Eternal Son—His ignorance in respect of the truth. He came to commit to revelation for all time. He did everything that He came to do in its perfection. Now, to all such reasoning, what is the answer of the Church of England? Is there any sufficient answer? Let me say humbly and respectfully there is no sufficient answer. There is no voice of the Church corporate! We in this diocese, as in another adjoining diocese, we bless and praise God for the answer of our own Bishop. But in the extreme peril of these perilous days, in the extreme distress and, so to speak, agony of the Church, we want the answer of the Church corporate. The people of the Church of England are left in their extremity to ask. Where is my succor in this distress? There is no voice of corporate authority declaring in this extremity what is the one truth. The authority is here, but it sleeps. If there be any subordinate resource against the poison that is destroying, I submit that it is to be found by every one of us in the Book of Common Prayer and Administration of the Sacraments. Not in the contents of that book as present to the reason, but in them as present to the life. Live up to the Prayer Book in its integrity, and you will not be troubled with any shadow of a reason for questioning the truth of the Word of God, or of doubting the position of the Church of England."—*Church Review.*

RESPONSIBILITY FOR OUR INFLUENCES.

The most solemn consideration about this responsibility is that, to a large extent, the influence of which we speak is unconsciously ex-

ercised and its impressions are insensibly received. And then it is not, like our active endeavors to influence others, occasional, and with most of us put forth rarely. This influence is going forth every moment of our intercourse with one another; and that whether we will it or not. The influence is silent, indeed, attracts no attention to itself, and for the most part cannot be traced in its effects. But it is not therefore insignificant. Its importance and potency, as compared with our express endeavors to influence and persuade others, has been illustrated by the mighty agency of light when compared with the transient effects of the earthquake. The latter impresses us as it thunders through the solid foundation of the world and prostrates in a moment the noblest works of human art. The other, in its familiar return morning by morning, startles us by no shock—it does not awaken the infant in its cradle; yet day by day it recreates the world, "rescued as a prey from night and chaos." The Christian is called to shine as a light in the world. And it is most certain that, whatever his station or calling, wherever his lot in life is cast, he is either shedding light upon the darkness or casting a shadow upon the light.

We must remember that it is not a matter of choice with us whether we shall exert an influence upon one another. As it has been said: "You cannot live without exerting influence. The doors of your soul are opened on others and theirs on you. You inhabit a house that is well nigh transparent; and what you are within, you are showing yourself to be without, by signs which are not ambiguous. If you had the seeds of a pestilence in your body, you would not carry about with you a more certain contagion than you do in your temper, taste and principles. Simply to be in this world is to exert an influence compared to which mere language is feeble. You say that you mean well, you do not mean to injure any one; but do you injure no one? Is your influence harmless? Is it on the side of God and holiness? If not, rest assured that it is in the other direction; for here, there is no such thing as neutrality. He that is not with Christ is against Him.

Now, it is certain that, of ourselves and apart from Christ, the influence we are exerting is evil. We have no light of our own in which we can shine. It is only as we dwell in His light that we can shine. It is only as we dwell in His light that we can give light. The Christian's shining is not like that of the sun, but like that of the moon; and as the moon is eclipsed when the earth comes between it and the sun, so the Christian ceases to shine when aught comes between him and Christ. Do not deceive yourself in this matter. The influence of which we speak is the expression of the habitual and actual state of your soul. It cannot be put on to serve a purpose. On the contrary, all your efforts to influence and persuade others, either by your words or by your deliberate acts, may be neutralized by the unconscious influence which flows forth from your inmost heart. How frequently may this be seen in the failure of the most studious efforts of parents to instruct and train the children. The opposite may be seen in the power of the simplest testimony of a stammering tongue, when the soul is in habitual communion with the Lord, after the most eloquent and elaborate discourse has fallen powerless from the lips of a man who had only prepared himself for the occasion. The conclusion of the whole matter is but another application of the Saviour's words: "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."—*The Spokane Churchman.*

A narrow faith has much more energy than an enlightened faith; the world belongs to, will much more than to wisdom.—*Amiel.*