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throughout His earthly career. Neither could it affect the Divine knowledge, as Deity without omniscience would be no longer Deity. Further, without perfect knowledge how could He be a Teacher sent from God? how could He reveal the Father, and how be the Light of the world? Hence the only conclusion is that the "self-emptying" must refer to that which concerns the *form*, the recognisable and intelligible tokens of Deity. He unrobed Himself of the *insignia* of the Godhead, such as the glory which He had with the Father before the world was; the equipments of the Deity, which if exhibited would have compelled submission and belief, and rendered humiliation and death impossible; but the intrinsic and eternal qualities of Deity, with all the powers and attributes, knowledge included, remained unchanged and unchangeable, for "Jesus Christ is the same yesterday, to-day, and for ever" (Heb. xiii. 8), "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

It is to be feared that on some lips the "truly human life" seems to mean a truly human life *minus* the Divine life; but the creed of the Church has ever taught us to believe in the "truly human life" *plus* the Divine life and all that appertains thereto.

F. Tilney Bassett.

Dulverton Vicarage, October 28, 1891.

Art. II.—THE CHURCH AND SOCIAL QUESTIONS.

THE discussions and disputes in connection with labour questions during the last two or three years have extended far beyond the limits of the trades and communities more directly affected by them. There is, therefore, no impropriety, but rather the contrary, in the Church collectively and the clergy interesting themselves to some extent at least in the issues raised. Whilst I distinctly deprecate the clergy doing anything to lay themselves open to the imputation of being political partisans, I nevertheless see no reason why, in due and moderate measure, and on suitable occasions, they should not consider themselves, and invite their flocks to consider, some of the political and social problems of the day. I do not wish to be misunderstood herein, and therefore had better *préciser*, as a Frenchman would say, just what I mean and what I do not mean. I do not mean that they should indulge in advice, scolding, and denunciations from the "altar," such as are in vogue with the Romish priests in Ireland; nor do I mean that the clergy, under the pretence of preaching sermons, should indulge in pulpit deliverances in the nature of *Contemporary Review* articles, as do some of the Broad Church clergy.

But there is a golden mean not difficult of attainment, as those familiar with Bishop Christopher Wordsworth's well-known and delightful *Occasional Sermons* in Westminster Abbey will well remember.

The remarks which follow must be regarded as having not very specially a reference to the pulpit at all, but as rather designed to suggest matters for the consideration of the clergy in any and all of their opportunities for usefulness. These will include pastoral visiting, and such occasions as taking the chair at, or otherwise assisting at, village lectures or classes, friendly society dinners, and indeed any gatherings of this character at which openings for a little speech-making on social questions present themselves, To put it in different terms, I would say that the English clergy in England should do something to act upon the principle which underlies the idea of a medical missionary: that the parish clergyman should now and again be prepared to acquire wholesome spiritual influence over his parishioners by showing himself, and being, interested in their worldly concerns and social welfare.

I am not here going to discuss the whole question of strikes and trades unions. The clergy are best out of those disputes; nevertheless, without laying themselves open to the charge of being partisans or meddlers, the occasions cannot be infrequent when a discreet clergyman may, especially in the interests of wives and children, be able to exercise some mediatorial influence between the respective representatives of capital and labour. Without saying that Archbishop Manning has succeeded in doing any good in any of the London labour disputes, and without making any insinuation as to his motives for interfering, yet I think it probable that his action in the matter of the Dock Strike and on similar occasions tended to bring honour and glory to the Church of Rome in London on the part of the unthinking and ignorant sections of the London labouring classes.

What I really plead for is for more active sympathy on the part of Churchmen in general, and the clergy in particular, to be shown to the working classes in regard to social and home-life questions. I do not mean that Churchmen are deficient in sympathy of a certain sort. There is plenty of sympathy shown by the Church in the form of gifts of money and food. It is matter of notoriety all over England that the charitable agencies of the Church, general and local, surpass those of all the denominations put together; but material charity is in many cases not wanted and not necessary. What, however, very often is desired by the labouring classes, and is not forthcoming from their betters, is personal sympathy in the shape of advice, or even friendly greeting. Under the head of advice

I include such a case as that of a man of public standing or professional experience placing his knowledge at the disposal of those below him when brought into contact with them at public parochial meetings of any kind. The advice and recommendations of a man of known position and experience will seldom fail to be acceptable to, and be appreciated by, a working-class audience. Of course, the clergy cannot advise on every question that crops up; but they can often, when they have the will to do so, act as mediums for obtaining information; and they might, much more often than they do, use their influence with their wealthy parishioners with a view of persuading them to descend into and mix among the crowd. Perhaps in regard to no matter does the indolence and love of ease of the cultured and independent classes more painfully and mischievously show itself in the present day than in the reluctance of many such persons to alter their late dinner-hour occasionally during the winter in order to grace with their presence a penny reading, a parish tea, or some such social festivity, at which their very presence, even if they said or did nothing, would oftentimes serve as a wholesome restraining and civilizing influence.

The social questions which have come or are coming to the front at this moment are very numerous, and I cannot do more than glance at a few of them. We hear a good deal in these days of the supposed distinction between the "classes" and the "masses"; but I look upon this as a foolish and invidious form of contrast, for nothing can be more clear than the fact that every class of the community, alike those high and those low in the social scale, profit by the progress and prosperity of all other classes, and suffer by the misfortunes and adversities of all other classes. Every reader has heard of the French republican motto, "Liberty, Equality, and Fraternity." Whether taken separately or jointly, there probably never was a greater fraud palmed off upon unthinking people. This is not the place in which to analyze the political aspects of this used-up cry, but the second member of the phrase certainly is one respecting which the clergy may often do great good to their congregations and parishioners by discussing. Quite apart from the information afforded us in various parts of Holy Scripture, especially in the writings of St. Paul, it may be regarded as most plainly stamped upon human nature that all men are not either equal nor born equal. It has often been remarked that the introduction of railways has been the introduction of a great levelling agency, and that no doubt is true. Peer and peasant hob-nob together on railway platforms, and even in third-class carriages, in a way which would have startled our feudal ancestors, and even those who lived but

two or three generations ago. The fact, however, remains, and the daily experience of everyone of us proves it, that marked differences of birth, brains, and wealth create and maintain differences in the public influence and status of individuals which no political "Sequah" can either cure or set aside. Herein resides, in my opinion, one of the opportunities possessed by the Church for teaching sober common-sense, and for warning the ignorant and unthinking classes against the ridiculous and too often mischief-making crotchets thrust upon them by artful and unprincipled paid agitators.

History furnishes innumerable proofs of the idea here hinted at, that inferior minds gravitate towards, and will always contentedly be ruled by—nay, even will blindly follow—superior minds. Many are the instances of this recorded in the annals of the British army, whilst we need go no farther abroad than Paris, and mention two or three such names as Napoleon, Thiers, and Gambetta, to realize at once that, even in the native home of "Liberty, Equality, and Fraternity," the theory of all men being born equal is violently disproved.

The large and very urgent question of thrift is one as to which the clergy have constant opportunities of doing good. It is a subject which has a most important bearing on the welfare of the working classes. What do we mean by thrift? A familiar proverb gathers it all up in one sentence—"Lay by for a rainy day." This, indeed, is a duty resting upon all classes; and, though needing especially to be taught to the labouring poor, it is a lesson which may with advantage sometimes be directed from the pulpit even to those in the higher stations of life. There are scarcely any limits to this field of practical usefulness. The newest, and certainly not the least important, is the question of encouraging the saving up of school-pence; and it is satisfactory to find, as I believe to be the case, that this idea has spread very largely into all parts of England. Societies such as the Foresters and Oddfellows, and, indeed, friendly societies generally, are deserving of all possible encouragement and patronage, because they are the living embodiment of the great principles of thrift. In mentioning friendly societies, I mean, of course, to recommend them generally, and not universally; because it is painfully clear that all are not equally sound and well managed—indeed, those known as "sharing-out clubs" are specially delusive. I desire, moreover, to urge that all who are not exactly capable or qualified to become members of clubs such as the Foresters or Oddfellows ought at least to do something by way of preparing for "rainy days" by becoming depositors in Post Office Savings Banks and so on, eventually becoming holders of Post Office annuities. The children of the middle classes, of

farmers and of tradesmen, ought all to be depositors in the Post Office Banks. Another class of the community who are very unthrifty are the domestic servants. As a rule, they are much too prone to spend their wages directly they earn them, instead of putting away a reasonable proportion for "rainy days." These, like many others, do not sufficiently realize the truth that if one "takes care of the pence, the pounds will take care of themselves." If masters and mistresses would only make it a rule to exhort their servants, whenever they pay them their quarterly wages, to put away at least one-half in the bank, and so spend no more than half in dress and finery, much good might be done, which the servants affected would eventually realize when times of difficulty came upon them due to sickness, or being out of place, or old age.

The many legislative enactments of the last few years have opened up new and wide fields of usefulness to the clergy in town and country alike. I pass over the subject of poor law and poor relief because that is not a new one; and it is a matter of notoriety that the clergy of the Church of England long ago, and by very far, have distanced all the denominations put together in ordinary charitable agencies and the relief of distress. I am now rather referring to the newer topics of the sanitary condition of cottages, including especially drainage and water-supply. In regard to all such matters, the opportunities of doing good which present themselves to the clergy are probably greater in every respect than those possessed by any other classes, not even excepting the medical officers of health and inspectors of nuisances of the sanitary authorities.

For very much the same reason that I have passed over poor law questions, so also will I pass over the subject of elementary education as a whole. Here, again, as in the former case, the magnitude of the work accomplished by Churchmen in general and the clergy in particular is so well-known that both arguments and statistics would be out of place in this article; but the education question resembles a toy, which was very fashionable a quarter of a century ago, known as a "Pharaoh's serpent." By setting light to a tiny pinch of a certain chemical composition, there was evolved a long, straggling, disconnected mass ten times the volume of the original material. This not inaptly represents what the old and simple idea of education—namely, the three R's—has grown to. And in its 1891 development, under the charmingly elastic phrase "Technical Education," the country is face to face with an entirely new group of educational problems, which are daily growing under our eyes at a most astonishing pace. Some even of these ought not to be ignored by the clergy—nay, even ought to be actively taken in hand

by them. I allude more especially to such efforts as village lectures and classes for teaching the boys the rudimentary principles of agriculture and mechanics, and the girls such things as cooking and household management. This last-named is a matter of enormous importance in the present day, with so many mouths to feed and food scarce and dear. It is not saying too much to say that 25 per cent. of all the food products brought into use in an average English village every week are wasted through want of knowledge to make use of them to the best advantage, so as to yield in an acceptable form that nourishment which science teaches us they are inherently possessed of. I look forward to a very great amount of good being done all over England by the County Councils in the matter of the teaching of the knowledge of useful things, if all the Councils do what the Devonshire Council and some others have already begun to do.

Another social work in which Churchmen should interest themselves, and which may be productive of a vast amount of good in all directions, is cottage gardening, under which generic head I include allotments on the one hand, and village flower-shows on the other. The economic and moral advantages of allotments were plainly proved fully half a century ago and cannot now be gainsaid. They are, briefly, the profitable use of spare time, which might otherwise be spent in the village alehouse, and direct pecuniary return in the form of crops, eatable or saleable, as the case may be.

The difficulties which have arisen in the working of allotments, whether under the Act of 1887 or under private arrangement, are almost universally financial difficulties, due to a scarcity of suitable land within easy walking distance of the dwellings of the people to be benefited. These difficulties might often be got over if landowners and farmers in the cases in question were less selfish and exacting, and more considerate in realizing the benefits which would result from a little liberality and concession on their parts. Here, then, is a matter on which the mediatorial influence of the clergy ought often to be very useful.

Cottage flower-shows seem scarcely to need to be recommended here, and I would only dwell upon them for the purpose of advocating that there should form part of them exhibitions of industrial work, including models, competitive bread-making, honey, wild-flowers, and any and every thing useful or elevating on which cottagers can profitably occupy their spare evenings, whether in summer or winter. At various flower-shows in villages round Lewes, in Sussex, a great point is made of home-made bread, for which prizes are given. This is indeed an idea highly practical and worthy of imitation, for

there can be no doubt that home-made bread is, as a rule, more pure, more nourishing, and more economical than the ordinary bread of the baker's shop.

There can be no doubt that an immense number of important social problems turn upon fresh air and pure water. There are very few rural localities in which there do not exist flagrant examples of defective drainage or water-supply which could be easily cured without much trouble or expense, and which would be cured if householders realized the influence of good drainage on good health. The systematic ventilation of all dwelling-houses, especially cottages, should also be included amongst the exhortations given by the clergy in the course of their pastoral visitations. For instance, it should be pointed out that bedrooms are far too often shut up both by day and by night, thereby aggravating the dangers inseparable from overcrowding. Overcrowding is, indeed, one of the greatest evils which the reformer of morals, whether clerical or lay, has to face, and it will continue impossible to attain any high standard of health and morality so long as the overcrowding of the dwellings of the labouring classes is permitted by landlords or connived at by local authorities.

All classes ought to be taught and encouraged to pay more attention to the water they drink. There is widely prevalent a sentimental dislike to rain-water for drinking purposes, but there is no doubt that clean rain-water, collected so as to guard against ordinary impurities, is often more safe than bright-looking spring or well water, which is frequently contaminated by sewage and organic impurities. Moreover, rain-water makes better tea and economizes the tea, and enables soap to be used much more efficiently from a cleansing point of view. In those parts of England where the only available water is that which is derived from or comes through the chalk, good tea is quite unattainable. It is a matter of easy experiment that two teaspoonfuls of tea made with soft water yield a better infusion than three teaspoonfuls put into hard water.

The advantage of filtering water is another domestic matter the importance of which should be brought home to the labouring classes. Every cottager ought to have a filter, and to use it always for drinking-water. I do not mean one of those expensive hermetically-sealed earthenware filters sold in the shops, but an open charcoal filter, which can be constantly under observation and be easily cleansed. A filter on this principle can, indeed, be made by any cottager at the cost of a few pence, by means of a large garden flower-pot, a small piece of sponge, and a few handfuls of charcoal and clean sand. Be it remembered, however, that if any doubt exists

as to the quality of any water which must be used for drinking, it should always be boiled first as an additional safeguard. To pass from the matter of drinking-water into the great temperance question would be an easy transition, but discussion of that subject would be out of place on the present occasion. I do, however, very strongly urge on the clergy who profess to be temperance reformers that their duty is not done if they do no more than urge the abolition of beer and the closing of public-houses. They must lend themselves to the provision of substitutes for both—tea, coffee, aërated drinks, etc., in the one case, and coffee palaces, taverns, reading-rooms and clubs in the other case.

The foregoing ideas will, I hope, serve the useful purpose of suggesting to some of the clergy, and to some Church workers, that in many ways there is work of a useful kind to be done by them which perhaps may never have occurred to them.

G. F. CHAMBERS.

ART. III.—THE USE OF THE OLD TESTAMENT IN THE NEW.

THE use of the Old Testament in the New is a subject of special importance at a time when the treatment of the Old Testament is such as to undermine all belief, not merely in its function as part of the Divine oracles, but in its general trustworthiness and veracity. I take it for granted that the authority of the *New* Testament is accepted, that the words of our Lord are final, and that the expressed opinions of the evangelists and apostles are entitled to, at least, as much respect and deference as the opinions and conjectures of ourselves or other people. But I wish to investigate the conditions of the use these writers make of the Scriptures of the Old Testament, and to consider the reasonable inferences we may draw therefrom. We will first examine the way in which the evangelists use the Old Testament, then the way in which it is used in the Epistles, and, lastly, the way in which Christ uses it.

I. In the first two chapters of St. Matthew[1] there are four quotations: three of them are by the prophet himself, one is referred to the chief priests and scribes. This latter is the more valuable, as witnessing to the current belief of the day as it was held by the authorized teachers of the people. They were able to give a distinct answer to Herod's question as to

[1] i. 23; ii. 6, 15, 18.