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THE CHURCHMAN

A Monthly Magazine

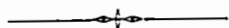
*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*

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training. To obtain this education *in full* is out of the reach of many, who are unable to afford the requisite expenditure of money and time. If more aid were provided to help poorer students towards obtaining a fair clerical education, good results might follow. Mr. E. R. Bernard (see CHURCHMAN, vol. ix., p. 8) has made reference to "a Yorkshire parish" which raised its contribution to a curate's stipend from £100 to £140, "on the condition that the incumbent should find them a university man." Whether the requirement in this particular instance was that of literary or of social superiority, the readiness to contribute in order to secure a competent man was very praiseworthy. But a great deal more might be done for the good of the Church if a larger amount of pecuniary aid were forthcoming for the *training* of young men who may feel a longing to enter the ministry and to fit themselves for it, but are debarred from entering a collegiate course either at the University or at a Theological College by want of sufficient means to defray the necessary expenses. A judicious system of grants in aid to applicants who, showing their need of such aid, could furnish satisfactory proofs of character and of capability for study, would prove a most useful species of assistance, not merely to the individuals aided, but to the Church at large.

W. SAUMAREZ SMITH.



ART. II.—SAINTS' DAYS IN THE CHURCH'S YEAR.

III. MARCH. ANNUNCIATION OF THE VIRGIN MARY.

A. THE LESSONS OF THE MAGNIFICAT.

"*And Mary said, My soul doth magnify the Lord.*"—LUKE i. 46.

THE *Magnificat* is so familiar to us that the danger of not thoroughly penetrating into its meaning, and consequently of losing part of its spiritual instruction, is a very real danger. It is true that ignorance of the meaning of Holy Scripture generally arises from an opposite cause, the want of familiarity. We are careless, and therefore ignorant: we do not study these sacred pages: and neglect brings its penalty in actual lack of knowledge. Nothing is easier than to fancy we understand a form of words, when we have long been used to listen to it, or to join in it without understanding it. And when the question of understanding such words does not arise—when the persons who use the hymn are well educated and experience no difficulty as to the meaning of its language, still there is the risk that familiarity should result in want of

thought and reflection, so that habit should become a hindrance to us instead of a help.

For these reasons we may be glad that there is prescribed for us a Festival of the Annunciation. It is quite certain that there must be much to be learnt by us from the *Magnificat*—much to elevate us, to humble us, to help us in resisting the worldly influence that deadens our life: and in proportion as we learn these lessons, our joining in this part of the service will become a reality and a spiritual benefit.

What feelings of St. Mary herself are expressed in this Hymn which followed the Annunciation? The Hymn was not simply an inspiration. It came forth likewise from her experience. It must have been, in some degree, a manifestation of her character. What features of her heart and life are to be discerned behind that beautiful veil?

It may be confidently said that three features of her heart and life can be clearly discerned: and they all furnish an example for our own hearts and lives: first, her thankfulness; secondly, her faith; thirdly, her humility.

First, her *thankfulness*. The earliest words of the *Magnificat* express, above all other feelings, a holy joyousness of spirit. This feeling, indeed, marks the tone and tenor of the whole of the first two chapters of St. Luke—chapters of special interest to us in the Church of England, because they supply to us three Canticles for our daily service. Praise is the very atmosphere which surrounds the history of the Incarnation of Christ. When the birth of John the Baptist was announced, it was said that this event should cause “joy and gladness,” and that at the birth of the Forerunner “many should rejoice.”¹ When the wondrous announcement was made to Mary at Nazareth, the angel’s words were full of joy. “He shall be great, and shall be called the Son of the Highest; of His kingdom there shall be no end.”² When Mary and Elisabeth met, such was the consciousness of the unutterable blessing that was to come, that Elisabeth said, “Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”³ And when the first Christmas Day was about to dawn upon the world, the angel’s voice to the shepherds spoke of “tidings of great joy, which shall be to all people.” In harmony with all which was St. Mary’s own instinctive utterance, at the opening of this sacred hymn: “My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.”

And where true thankfulness is, there *faith* cannot be absent. In connection with the prophecy of the birth of John the

¹ Luke i. 14.

² *Ibid.*, i. 32, 33.

³ *Ibid.*, i. 41.

Baptist there was a lack of faith, which received its just rebuke. Not so here. No announcement ever vouchsafed to one of human race was so marvellous as that made at Nazareth by Gabriel. There was fear, and there was wonder, in Mary's mind. It could not be otherwise. But her faith was meek, submissive, and strong. It was enough for her that the thing was ordained of God. With God nothing is impossible. "And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word." And the same undercurrent of steady faith we can trace throughout the *Magnificat*, till it comes forth at the end in the clear transparent recognition of the fulfilment of the ancient promises in which all the Hebrews trusted: "He hath holpen his servant Israel, in remembrance of His mercy; as he spake to our fathers, to Abraham, and to his seed for ever."

Thankfulness is no enemy to humility, but very much the contrary. For thankfulness acknowledges our dependence on God on the one hand, and our own unworthiness on the other. Nor is faith an enemy, but a friend to humility, as the very same reasoning clearly shows. Wherever faith is the simplest, humility is the deepest. Thus we are noting consistency in St. Mary, when our thoughts dwell on her *humility*. And this picture of the heart and life of her whom "all generations call blessed," is that which attracts us the most, and leaves the last impression upon us. When she has found utterance for her joy, the next thought to which she gives expression is this: "He hath regarded the lowliness of His handmaiden: He that is mighty hath done to me great things." And from this adoring expression of her own feeling, she passes to the inspired enunciation of a great principle of the kingdom of God: "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich He hath sent empty away." It is the eternal truth of the Beatitudes: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

And all that we read in Scripture concerning St. Mary, and all that we do *not* read, is in harmony with this expression of humility, which shines gently through the sentences of the *Magnificat*. She is always retiring, always in the background, always womanly in the best and truest sense. At the beginning she is a lowly maiden, obscure and unknown, in a remote village of Galilee; then at Bethlehem she bears her child, in poverty, and amid neglect. With motherly tenderness she

marks the sayings of her Child, and treasures them in her heart. She is full of solicitude when she fears He may be in danger.¹ She is present at a marriage in a Galilean country village.² Her presence, too, is faintly indicated when the Lord is preaching.³ At the end, she is the lonely, afflicted mother at the Cross, in a crowd destitute of sympathy.⁴ After the Ascension she appears just once, in prayer, with the disciples: and then we see her no more.⁵

From our constant use of the *Magnificat* we ought certainly to learn, and to learn well, these three combined lessons of thankfulness, faith, and humility. And none of us can deny that as the days pass on, and as the festivals recur, our personal experience supplies us with ever new reasons for praising God more and more—and while we praise Him, for trusting Him more implicitly; and, with this praise and this trust, for becoming perpetually more conscious how each one of those blessings is quite undeserved.

B. FROM NAZARETH TO JERUSALEM.

"Annas, the high priest, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. Then Peter said unto them, Be it known unto you all, that by the Name of Jesus Christ of Nazareth, whom God raised from the dead, even by Him doth this man stand before you whole."—ACTS iv. 6, 10.

Nazareth and Jerusalem.—These words are brought into remarkable juxtaposition in the earlier chapters of the Book of the Acts: and there is a special reason, as we shall see presently, why we should at this time mark this combination and this contrast.

Jerusalem is the scene of all that is recorded up to the dispersion which took place at the martyrdom of Stephen. In reading the later part of the book, we are much occupied with active journeys and voyages over a large space of the Gentile world—Cyprus, Athens, Thessalonica, Corinth, Rome. It is not to be forgotten, indeed, that Jerusalem continues to be, even there, in a very striking manner, the scene of sacred history;⁶ but in the earlier chapters, it is almost the only scene of the recorded events, the one conspicuous centre of Gospel light: and above all we must not forget—the Christian world cannot forget—that at Jerusalem Jesus Christ rose from the dead.

And in this earlier portion of the history, *Jerusalem* is often named. After the resurrection Jesus "commanded the

¹ Luke ii. 40-52.

² John ii. 1.

³ Mark iii. 31.

⁴ John xix. 25.

⁵ Acts i. 14.

⁶ Thus it is the place of very important occurrences that are recorded in the fifteenth chapter, and in the twenty-first and twenty-second.

disciples that they should not depart from *Jerusalem*.¹ After the Ascension they "returned unto *Jerusalem* from the mount called Olivet, which is from *Jerusalem* a sabbath day's journey."² The suicide of Judas was "known to all the dwellers at *Jerusalem*."³ At Pentecost "devout Jews out of every nation were dwelling at *Jerusalem*."⁴ The opening words of Peter's great speech at that time were, "Ye men of Judæa, and all that dwell at *Jerusalem*."⁵ When the lame man was healed, it is said that this "notable miracle was manifest to all that dwell in *Jerusalem*."⁶ Similarly for healing, it is said soon afterwards that "a multitude, bringing sick folks," came out of the cities round about "unto *Jerusalem*."⁷ When Stephen and his six companions were appointed, "the number of disciples multiplied in *Jerusalem* greatly."⁸ And when Stephen died, then we are told that "a great persecution arose against the Church in *Jerusalem*."⁹ Such, during the earliest days of the Gospel, was still the position of the "city of David"—the "holy city," as St. Matthew terms it in his account of the Crucifixion and Resurrection.¹⁰

But *Nazareth* likewise is made conspicuous during this early history. We know how prominent it was made (by words familiar to mankind throughout all subsequent history) in the inscription on the Cross—"Jesus of *Nazareth*, the King of the Jews." These words were read by all the multitude. It was the writing placed, so to speak, over the transition from the Gospel history to the Apostolic history.¹¹ These words of shame must have been in the conversation of every group. And now with what pride, if we may so say—at least with what confidence and courage—the Apostles take up those words of honour! "Gold and silver have I none," says Peter to the lame man; "but such as I have give I thee: In the name of Jesus Christ of *Nazareth* rise up and walk."¹² Afterwards, before the high priest and others assembled with him, he said, "Be it known unto you all that by the name of Jesus Christ of *Nazareth*, whom ye crucified, whom God raised from the dead, doth this man stand before you whole."¹³ Once more we see how the name was at this time in familiar and frequent use by what was uttered in the Council, just before the defence of Stephen: "We have heard him say that this Jesus of *Nazareth* shall destroy this place."¹⁴ "This Jesus of

¹ Acts ii. 5, 14.

² *Ibid.*, i. 12.

³ *Ibid.*, i. 19.

⁴ *Ibid.*, ii. 5.

⁵ *Ibid.*, ii. 14.

⁶ *Ibid.*, iv. 16.

⁷ Acts v. 16.

⁸ *Ibid.*, vi. 7.

⁹ *Ibid.*, viii. 1.

¹⁰ Matt. xxvii. 53.

¹¹ It is in St. John's Gospel (xix. 19) that we have this mention of "Nazarites."

¹² Acts iii. 6.

¹³ *Ibid.*, iv. 10.

¹⁴ *Ibid.*, vi. 14.

Nazareth"—it is an evident indication of the feeling which found expression in the proverb, "Can any good thing come out of *Nazareth*?" And yet this word "*Nazareth*" was boldly inscribed over the portals when the Church was first built at *Jerusalem*.

Nazareth and Jerusalem.—The Annunciation and Resurrection. Here is the reason for bringing these two words at this moment into such close juxtaposition. The Festival of the Annunciation and the Festival of Easter Day are never far from one another. Last year they were absolutely coincident. It is a concurrence that cannot happen often. Previous to last year, for instance, it had not happened for forty years. Whenever it does take place it always attracts attention; and the subject has given rise to various popular proverbs. These things might be worth noting on a different occasion: but we have graver matters to think of here.

Nazareth and Jerusalem.—From lowly obscurity to world-wide and indelible renown. *Nazareth* was a village unknown to fame. In the Old Testament it is never mentioned. It was, as we have seen, a place despised: and perhaps it was justly held in dislike because of the rude character of its inhabitants. *Jerusalem* was the centre of great events—not merely great events of Hebrew history, but great events of Roman history. Just about that period the eyes of all the world were fixed upon *Jerusalem*; and the Christian world ever since has felt that *Jerusalem*, even in her decay, is still a Queen.

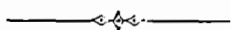
From Nazareth to Jerusalem.—The road was familiar to the poor and holy family, in which the childhood of Jesus was spent; for in pious obedience to the law they travelled on that road on the festivals. One instance is made known to us in the precious narrative given to us by St. Luke: "They returned to Galilee, to their own city *Nazareth* . . . Now His parents went to *Jerusalem* every year at the feast of the Passover; and when Jesus was twelve years old they went up to *Jerusalem*, after the custom of the feast." On their return, it is said that He "went down with them, and came to *Nazareth*: and was subject unto them; but His mother kept all these sayings in her heart."¹ Thus are we invited, even in connection with those early days, to think of the two places together.

Nazareth and Jerusalem.—From the shelter of infancy and boyhood to the cruel experience and bitter agony at the Cross. We are led to believe that those early days at *Nazareth* were like the early days of other children. Certainly the suffering and shame of that day of the Passion was like no other day of suffering and shame in the annals of the world.

¹ Luke ii. 39, 41, 43, 51.

From Nazareth to Jerusalem.—From the Annunciation to the Resurrection—from the weakness of infancy to the majesty of a great victory—from a cottage to a Crown—from lowly obedience to a Kingdom which shall never end. "That which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins . . . He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David." Such words must have been incomprehensible, when they were spoken at *Nazareth*. Now at the open grave near *Jerusalem* we know it all.

J. S. HOWSON.



ART. III.—BISHOPS, JUDGES, AND "CHURCH QUARTERLY" REVIEWERS.

DR. PUSEY'S "plan of the campaign," with its dexterities and its trivialities, has distracted the attention of Churchmen from an even less scrupulous method of Ritualistic warfare, which far surpasses Dr. Pusey's in effectiveness. From Bishop Ellicott's recent pastoral we may borrow the one word that describes the tactics to which I allude; that word is the expressive term "Vilification." Tactics of which this word is, perhaps, the briefest description constitute the mode by which arguments are sometimes met which cannot safely be met in any other way. Personal defamation, combined with perversion, misquotation, and misrepresentation of statement, is employed to take off the edge of unmistakable logic and unpalatable conclusions. Any reader of the Ritualistic press must be familiar with unrefined attacks upon the Archbishop of York,¹ the Bishop of Manchester, the Bishop of Gloucester and Bristol, and indeed upon any person of prominence who obstructs the pathway of the "Catholic Movement." It is remarkable how little reverence for ordained and consecrated men, how little refinement of language, and how little accuracy of assertion, are exhibited by some persons who parade their "reverence" for sacred candlesticks, sacred brass vases, sacred stone slabs, sacred silk lace and linen, sacred bricks and mortar, and who live in devotion to the "daily Mass." From a person who believes that each morning he receives "at the altar" "the Body and Blood, Soul and Divinity" of the Redeemer we

¹ In the *Church Quarterly* of last October appears an attack on the Archbishop of York: but probably everyone understands who the writer is, and the circumstances of the case give to his article a peculiar flavour.