3. A lengthened term of residence for three at least of the residentiary canons, who should hold, if possible, the offices of precentor, chancellor, and treasurer, or at any rate have some definite duties assigned to them.

It may be said that the old constitution, as I have sketched it, is an ideal which was never thoroughly realized. I grant it, and I am far from denying that, even as it is, the cathedral has been, and may be, a source of useful influence, because able and zealous men will always devise some means of doing good. But in all matters it is well to have an ideal to aim at, to keep it steadily in view, and to get as near it as we can. And I do thoroughly believe that the restoration in its main features of this ancient constitution is the only way to recover for the cathedral its true character as the mother-church of the diocese and enable it to become a centre of life and light and power.


Notes on Bible Words.

NO. XII.—"CONVERT."

The influence of the Vulgate on our theological language, as all students know, has been great. A remarkable illustration is the word "Convert."

"Conversion" appears once in our Bible. Acts xv. 3, "declaring the conversion of the Gentiles" (R.V. and A.V.), τὴν ἐστιαγραφήν (la conversion). The Vulgate gives conversationem. This word ἐστιαγράφω occurs only here in N.T.


Ἐπιστρήφω is to turn to. Acts xxvi. 20, "that they should repent, and turn to God" (se convertissent à Dieu; Vulg., converterentur). to cause to return, Luke i. 16, "shall he turn unto the Lord?" Jas. v. 19, 20, "one convert him." "which converteth the sinner." Intrans., to turn one's self. Acts ix. 35, "they turned to the Lord?" turn one's self about, Acts xvi. 18, "Paul... turned, and said:" to return, come back. Luke ii. 20, "the Shepherds returned." Metaph., to turn
Notes on Bible Words.


In Isa. vi. 10, the A.V. has convert, “understand with their heart, and convert, and be healed”; the R.V. has turn again: Sept., ἐπιστρέψωσθε. (Vulg., et convertatur, et sanem eum.) The verb is ἐπιστρέφω, to turn about; fig., to turn one’s self. Psa. li. 13, “sinners shall be converted unto Thee”; R.V., marg., “return.” (See Isa. x. 21.) Isa. i. 27, “her converts”; as in marg., “they that return of her”; lit., “her returning ones” (Dr. Kay). Psa. xix. 7, “is perfect, converting the soul”; as in marg., restoring; “bringing it back.” must be studied. See e.g., Deut. iv. 30, “If thou turn”; 2 Kings xvii. 13, “Turn ye”; Prov. i. 23, “Turn ye at My re-proof”; Ezek. xviii. 30, A.V., “Repent and turn,” ἐπιστράφητε καὶ ἐπιστρέψασθε ἐν, “Return ye, and turn yourselves from . . . ,” R.V.

The R.V., in keeping “turn” or “return,” generally, for both Hebrew and Greek, does well. The N.T. ἐπιστρέφω repeats the “Turn” and “Turn yourselves,” or “return,” of the O.T.

In writings and addresses, not seldom, probably, teaching about “Conversion” is imperfect. One point in illustration. The turning from sin to holiness, “conversion,”[2] though the result of the Spirit’s influence, is referred to in the Scriptures as the work of man, and commanded by God. Regeneration, on the other hand, is never attributed to man, nor made the subject of a Divine precept: it can never be repeated.

Short Notices.

Much that is interesting and helpful will be found in Sermons preached in Clifton College Chapel, 1888-1890, by Rev. J. M. Wilson, M.A., Headmaster (Macmillan and Co.). Archdeacon Wilson is very, very “Broad,” and has lately made a strong pronouncement in that direction. His school sermons, however, are, in their way, excellent.

A new edition of Scenes and Stories of the North of Scotland is before

1 “Repentance,” change of mind, and “turning,” change of life; compare Jonah iii. 10, with Matt. xii. 41. With true repentance there is always true turning.
2 Mark (iv. 22) has a paraphrase. In Matt., John, and the Acts, appears the Sept. καὶ λάβωσιν αὐτόν.
3 In Isa. ix. 5, “abundance of the sea shall be converted,” A.V.; R.V., “turned.” The verb is ἀνέφθη, to turn, turn one’s self, to change.
4 “Sincera ad Deum et omne bonum conversio”—Helvet. Conf.