

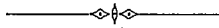
*æternitatis*—this is a legacy men will not soon forget. To see the finite from the standpoint of the infinite (that is, in its true light), therein reversing the impertinent dicta of certain latter-day prophets; to do the nearest duty; to follow hard after truth, and swerve not—all these are lessons which seem obvious enough, but which we need to keep in mind more than ever, *just because* they do seem so obvious. Caird's essay was written before the appearance of Professor Nichol's excellent monograph<sup>1</sup> on Carlyle; but the closing words of that monograph seem fitly to give the gist of Caird's own remarks:

The message of the modern preacher transcended all mere applications of the text *delenda est*. He (Carlyle) denounced, but at the same time nobly exhorted, his age. A storm-tossed spirit, "tempest-buffed," he was "citadel-crowned" in his unflinching purpose and the might of an invincible will.

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(To be continued.)



#### ART. V.—THE "SOCIETY OF BARUCH."

"And Baruch wrote from the mouth of Jeremiah all the words of the Lord."—Ps. xxxvi. 4.

AT this present crisis in the history of the Church of England the proposals unfolded in the following paper are of importance. It has been a matter of regret that our religious leaders have only just awoke to the fact that the *Press* is to some extent against them. Nay, our most eminent littérateurs are Agnostic, although deeply sympathetic with religious life. But still there is left a remnant, and I hope an ever-increasing remnant, of Christian pressmen. The Church needs these men to-day more than it is ever likely to do again. Hence it follows that any scheme for the organization of Church scribes should receive attention. The proposals may be roughly divided into the following sections:

I. It is proposed to form into a society, to be called the Society of Baruch, those of the laity who will combine for all or any of the following purposes:

- (a) To use every effort to secure better reports of the Church's work in the great dailies.
- (b) To consider it a mission to correct by letter to the editor, or otherwise, any mistakes as to the history,

<sup>1</sup> In the "English Men of Letters" series; it was published during the summer of 1892. On the whole, it is the best essay on Carlyle yet written, or, for the matter of that, now likely to be written.

- resources and aims of the Church of England that may appear in any printed publication.
- (c) To make a duty of supplying the local press with reports of meetings and news-notes referring to Church work.
  - (d) To cultivate the friendship of all pressmen within their reach.
  - (e) If journalists themselves, to strive to have justice done to their Church in the papers they serve.
  - (f) To interest themselves in local Church history, and to keep complete files of all parish magazines, and endeavour to contribute to and improve these magazines both in circulation and power.
  - (g) If there be any ancient or specially beautiful church within easy reach of the layman's abode, he is to interest himself in it, to learn its history and to bring its monuments and beauties before popular notice, and where possible to write about the edifice and to offer himself as guide to visitors and tourists.
  - (h) To use every effort to fit himself as voluntary speaker or lecturer upon the literary side of the Church's life; to read papers upon her eminent sons who have shone as authors.
  - (i) To endeavour to raise the standard of tract literature.
  - (j) To relieve hard-worked parish clergy from all literary work.
  - (k) To stimulate the study of English literature, shorthand and rhetoric among Sunday-school teachers and temperance workers, in order to add to the sources of information upon which these workers feed.

Such are the main outlines of a comprehensive union of literary Churchmen. Its genesis comes under Section II.

II. To bring about the above union a central society must be formed in London with all the avowed Church papers as its supporters. Its members would require recognition from all our dignitaries, and would be free to all meetings, missions and schools to which public attention is needed to be called on presentation of their membership card. Except in needy cases they would give their services gratis, only every member should be allowed perfect freedom to receive payment or adopt any methods he may choose.

The idea ought to "catch on." No attempt is made to regulate rules and subscriptions and other details. These important matters can be worked out at a later stage. The object of this paper is to open the question for discussion. The three great interrogations needing a reply are: First, Whether the Church will improve her power in the press; and secondly, Whether she has enthusiastic scribes ready to

write, lecture and teach for her and for her God; and lastly, Whether these scribes will organize themselves for efficiency and mutual improvement and support.

L. V. BIGGS,  
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#### ART. VI.—CURRENT FALLACIES IN THE CHURCH.

A PAPER READ TO THE CLERGY AT MAIDSTONE, JULY 18, 1893.

**T**HERE are certain fallacies by which we are in the present day beset, and about which it would be well for all true adherents of Reformation principles to be perfectly clear in their own minds.

The first is that there were doctrines not taught by Christ, and unknown by the Apostles before the Day of Pentecost, which were to be disclosed by the Holy Spirit. The maintainers of this fallacy are much given to quoting the words of St. John xvi. 13: "When He, the Spirit of truth, is come, He will guide you into all truth." They do not go on, however, to quote the rest of the utterance in the words which immediately succeed, and which would at once set them right. They are these: "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." The idea that the Holy Spirit would produce anything not taught by Christ is most perverse. It is entirely precluded by these words. If any additional light on our Lord's meaning is needed, it may be found in the parallel passage in chapter xiv., ver. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As Luther said: "He imposeth a limit and measure to the preaching of the Holy Ghost Himself; He is to preach nothing new, nothing other than Christ and His Word—to the end that we might have a sure sign, a certain test, whereby to judge false spirits." Thus the Spirit is conditioned by the Son, as the Son is by the Father. More than once we are told that the disciples needed interpretation of our Lord's words: "They understood not that saying, and were afraid to ask Him." "They understood not the saying which He spake unto them." "They understood not that He spake unto them of the Father." "This parable spake Jesus unto them; but they understood not what things they were which He spake unto them." "They understood none of these things; and