

is in the Church of England a party, numerous, active, and well equipped, which is sacerdotal to the backbone.

I have said already that Englishmen are averse from theological speculations. While sacerdotalism was confined to books and lecture-rooms it was tolerated or ignored. But it has now emerged from a learned obscurity, and has become a matter of public notoriety. It has made itself felt in a thousand ways.

The manhood of the nation has become uneasy. The Non-conformists have grown alarmed and indignant. Their indignation and alarm have imparted bitterness to the educational controversy. In Parliament itself the dread of sacerdotalism was expressed in the Kenyon-Slaney clause of the Education Act. The Royal Commission on Ritual is another proof of the same uneasiness in the public mind. The nation is aware that sacerdotalism is militant and aggressive; and the nation, jealous for its dearest rights, has begun to restrain sacerdotal tendencies among the clergy.

If this unrest and suspicion be not allayed, the consequences must be serious, and may be disastrous for the Church. The exponents of Evangelical Churchmanship in no way impair the Church's stability by the prevalence of their doctrines. This is not enough. They are bound, in conscience, to exercise their influence in her defence. The saving of the Church from Disestablishment rests in their hands if the contention maintained in this article be sound.

Evangelicals are not sacerdotalists. They are believers in the right of private judgment. Evangelicals love Christian liberty with the deep and fervid love of St. Paul, and the lovers of Christian liberty are the natural friends of all true liberty. The nation must be taught that its liberties can only flourish when the national Church is Evangelical; and the consequence will be that the nation, unless it apostatize from the faith of its forefathers, will find in Evangelical religion the salvation of the Church.

H. J. R. MARSTON.

SOME OLD TESTAMENT TITLES OF GOD.

“THE Name of the Lord,” is an expression which runs through Holy Scripture, more especially through the Old Testament, denoting the nature, the glory, and the will of God. The word “Name” is singular. God is indeed revealed to us by many names; but all are comprehended and summed up in one—“the Name of the Lord,” which the

Almighty claims as belonging to Himself. So we read in the Aaronic blessing : " The Lord bless thee, and keep thee : The Lord make His face shine upon thee, and be gracious unto thee : The Lord lift up His countenance upon thee, and give thee peace. And they shall put My Name upon the children of Israel, and I will bless them " (Num. vi. 24-27 ; cf. St. Matt. xxviii. 19).

But great light is thrown upon the full meaning of the One great Name by a careful and reverent consideration of the many names, taking into account the proper meaning of each name and title, so far as it can be ascertained ; the time and associations in which they are principally brought before us, etc. Many books of the Bible have one particular title of Deity especially prominent in them ; as the title of " the Almighty " in the Book of Job ; " the Holy One of Israel " in Isaiah ; " the God of Heaven " in Ezra and Nehemiah, etc. ; and it is a most interesting and profitable study, to look into the cause and significance of these.

In the present paper we can only consider some of the many names of Deity, and even that in a brief and cursory manner.

To begin with the beginning of the Holy Bible. Three most prominent titles, it is familiar to all Bible students, occur most frequently. " In the beginning God created the heaven and the earth " (Gen. i. 1). The Hebrew word translated God is Elohim, and our first inquiry naturally is : What is the original derivation of this word ?

ELOHIM.

It is generally supposed by most good scholars to convey the idea of force and power, and such a meaning is most appropriate, when applied to the stupendous work of the great Creator. Hebrew scholars tell us there are three words closely allied—El, Eloah, Elohim. Some think that Elohim is the plural of El ; but this could not be. According to Hebrew usage, the proper plural of El would be Elim. Elohim is rather believed to be the plural of Eloah, a title of Deity which occurs above sixty-three times in the Bible ; and of Eloah there are two possible derivations. It may be what is called a verbal noun, signifying the Agent or acting power referred to ; or it may be derived, as some scholars think, from an Arabic or Syriac word, meaning the Adorable One, as coming from the word Alah, to adore.

The full meaning of the word Elohim we may take to be the Strong and Mighty One, whom we worship and adore as the great Creator and Ruler of the heaven and the earth.

But here comes an important fact. Elohim is, as we have said, a plural word, and the verb which follows is in the singular. It is natural to inquire, How is this? A suggestion has been made that the plural here is what is called the plural of majesty, as kings use the royal title "We." But we find no record of such a usage, but the contrary, so early in ancient history. The explanation more generally put forward and accepted, is that there is here a pre-intimation of the great doctrine of the ever-blessed Trinity, more clearly revealed in later times. So the Divine words are to be understood, in the creation of man: "Let us make man in our image, after our likeness." And then it is said: "So God created man in His own image; in the image of God created He him" (Gen. i. 26).

This, then, is the first-mentioned title of Deity—Elohim; and we take it to mean the Mighty and Adorable One who in the beginning created all things by His Almighty power. It may be added, Elohim is one of the titles used most frequently in the Old Testament, occurring no less than 2,600 times, though not invariably used of the One Living and True God.

The second title which claims our attention is the great and wonderful word

JEHOVAH,

which refers to God in His moral and spiritual being and relationship, and which belongs to Him alone.

JEHOVAH.—The derivation of this word is almost universally believed to be from the Hebrew verb Havah, which signifies to be; and it is by many scholars understood to include in its formation the three tenses, past, present, and future; so denoting a Being who is at once Infinite and Eternal. The French Bible translates it *l'Eternel*.

We have, happily, the explanation of the word, so far as it can be explained, given by the Lord God Himself when He revealed to Moses His Incommunicable and Ineffable Being: "I AM THAT I AM" (Exod. iii. 14).

There are several most interesting points relating to this word Jehovah:

1. It is a title of which the only account is to be found in the Holy Scriptures, the revelation made by God Himself to man. Other nations beside Israel have held the idea of One Supreme God, as the Maker and Ruler of all things; and some have got fragments of the great Name, as in Jove, Jupiter, etc. But all such conceptions of the Most High are immeasurably below the revelation which we have in God's

Holy Word, and which we receive as coming from the direct inspiration of the Holy Spirit of God Himself.

2. Jehovah is a word which is used by itself alone. It has never a prefix nor an affix. In this it differs from other titles of God.

3. It never has the definite article before it.

4. It never occurs in the plural form.

5. It is never applied, as Elohim is, to a mighty prince or a great potentate; but is reserved for God alone.

6. It is a word which the Jews have for centuries held as sacred, above all other words. Whether it was so at the first we do not know; but either from a deep sense of reverence, or, as some say, from a strange misunderstanding of the text, Lev. xxiv. 16, "He that blasphemeth the Name of the Lord he shall be put to death," which they render, "that distinctly utters the Name." From this, in reading, they never pronounce the word, but substitute for it Adonai. It is said, after the Captivity the high priest used to pronounce it once only—on the Day of Atonement. But after the destruction of the Temple, even this was given up.

7. Yet, somewhat singularly, though they so religiously abstained from uttering the word itself, they were ready and even glad, to introduce the first or last syllable into proper names of their own people. A learned scholar has reckoned up nearly 200 instances of this in the Bible, including 14 of the 19 kings of Judah.

8. It is, above all, most especially used to designate the Covenant God. As Elohim denotes God as Creator and Governor of the world, Jehovah denotes God in covenant with His people.

The force and significance of the word may be traced most strikingly by a careful study of the Pentateuch, each book bringing out the Divine relationship of God and His chosen people as the foundation of their faith and the basis of their obligation—"I am the Lord." Most especially is this seen in the Book of Deuteronomy, where the words, "the Lord thy God," "the Lord our God" sometimes occur continuously throughout a whole chapter, as in xvi., xvii., xviii., and in the whole book about 270 times.

In Exod. vi. 3 God said: "I appeared unto Abram, unto Isaac, and unto Jacob by the name of God Almighty. But by My Name JEHOVAH was I not known to them." The simplest explanation of the apparent difficulty here, seems to lie in the meaning assigned to the word "known." God was revealed to a certain extent to the early patriarchs by the Name JEHOVAH: else how could Abram have used the word JEHOVAH JIREH? But the full meaning and glory of the title

was developed gradually, and was understood more clearly as the light of truth shone forth.

There are four texts in which the word **JEHOVAH** occurs written in full in our Authorized Version—Exod. vi. 3; Ps. lxxxiii. 18; Isa. xii. 2; xxvi. 4. It is difficult to say why the word has been inserted especially, in these four places. Ordinarily, **JEHOVAH** in the original is represented by the word **LORD**, written in capital letters. In the American Revised Version the Hebrew word is given all through.

The shorter form, **JAH**, is used chiefly in poetry.

May we commend the careful and reverent consideration of this great Name to every Bible student. Taking the whole Old Testament, is it not a striking fact that whilst the word **Elohim**—God as Creator—occurs about 2,600 times, the title **JEHOVAH**—God in Covenant—occurs nearly 6,000 times?

LORD.

There is a third word which is of frequent usage—in Hebrew **ADONAI**—which we translate Lord, written in small letters. This is the word which the Jews use when in reading, they shrink from uttering the great Name **JEHOVAH**. It is, properly speaking, not a proper name, but rather a title of honour addressed to superiors, and pre-eminently to the One Supreme God, the Creator and Lord of all. It is never used by God of Himself. The proper idea is that of lawful authority and rule. It is supposed to come from a root meaning a support, something to lean upon.

These three words—**Elohim**, **Jehovah**, **Adonai**—then, are the titles which occur most frequently in the early books of Scripture.

Before passing on, it may not be out of place briefly to allude to one word with which we are all familiar, and which is, therefore, of special interest to ourselves—the English word **God**. What is the original derivation and proper meaning of the word **God** which is given in the Authorized Version as the translation of the word **Elohim**? The most general idea is, I believe, “the good one.”

It may seem somewhat surprising that most, or nearly all, of our modern dictionaries (as far as I know) discard this meaning, and say either “The derivation is uncertain,” or, as some do, “No connection with goodness.” One of the best modern dictionaries says: “It is commonly inferred that **God** was so called from His goodness. But the corresponding words in most other languages are not the same, and I believe no instance can be found of a name given to the Supreme Being at first from the attribute of goodness. It is probably an idea

too remote from the ruder conception of men in the early ages. Except the word JEHOVAH, a name is generally taken from His supremacy or power, and is equivalent to lord or ruler. Now in the present case we have evidence that this is the sense of the word, for in Persian the word *goda* is rendered dominus, possessor, princeps.

Professor Max Muller has a special essay on the subject, and strongly takes this view—that our English word God, in its derivation, means power, energy, authority.

Another very striking Title brought before us early in Holy Scripture is

THE ALMIGHTY

—the translation of the Hebrew words, El Shaddai, which some render the Almighty, and others the All-sufficient One.

We might almost call this a patriarchal name, since it was used so sweetly to express the faith of the early patriarchs. It occurs first in Gen. xvii. 1, when the LORD appeared unto Abram, and said unto him, "I am the Almighty God: walk before me and be thou perfect." It is supposed by many that there was conveyed by this revelation, a secret and gentle rebuke to Abram. It had been a time of distrust; when, as we read in chap. xvi. he yielded to Sarah's solicitation, and took Hagar, in hope of securing the promised seed. For thirteen years after this, it would seem as if there had been no revelation from above; at least, there is no record of any—but then, in His mercy, the LORD came forth, and reminded Abram that he need never give way to fear or doubt: "I am the Almighty God. Think not that I cannot fulfil my word!" And it is striking to observe how Isaac, in his turn, took up the same name of God in sending away Jacob on his exile. "And God Almighty bless thee" (xxviii. 3); and again how God made the same revelation to Jacob: "I am God Almighty" (xxxv. 11); and how still further it was passed on to Moses (Exodus vi. 3).

El Shaddai is the characteristic title in the Book of Job. In our Authorized Version the word Almighty occurs about sixty times; of these thirty are in the Book of Job. It runs through the whole Book, except in xii. 9, though the first two and last two chapters contain the title JEHOVAH.

THE MOST HIGH (El Elyon).

This also is one of the earlier titles, and it has one very marked significance. It was a title used largely by or in connection with non-Israelites. We find it first used by

Melchizedech, King of Salem, priest of the Most High God (Gen. xiv. 18), who blessed Abram, and said: "Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God which hath delivered thine enemies into thine hand."

It was used by *Balaam*, as referred to in Num. xxiv. 16, as having heard the words of God; "and known the knowledge of the Most High"; by *Nebuchadnezzar*, who employed it several times, as when he testified that "The Most High ruleth in the kingdom of men" (Dan. iv. 17); and even the presumptuous King of Babylon (Isa. xiv. 14), who boasted, "I will ascend above the heights of the clouds; I will be like the Most High." There are several (about twenty-one) references to it in the Psalms. And there, as in most other places, it seems to take in the vast and gradual expansion of the kingdom of God. No title proclaims more strikingly the Catholicity of the Church, the rest and refuge offered to Gentile as well as Jew; whilst it exalts the glorious supremacy of the One Living and True God, as Melchizedech acknowledged Him "possessor of heaven and earth."

Take another beautiful title,

THE HOLY ONE OF ISRAEL.

This is most frequently found in the prophecies of Isaiah. It occurs in the Psalms three times, in Jeremiah twice, in Ezekiel once; in Isaiah twenty-five times. May we suppose this came from the deep impression made on the prophet's mind, when he was first called to the prophetic office, and heard the song of the seraphim, "Holy, Holy, Holy"?

As a special designation of Deity it would frequently seem to refer rather to the Divine faithfulness than to what we look upon as Infinite purity, more especially, when we meet with it in the Psalms. It is often used when allusion is made to the flagrant rebellion of Israel, as, on the other hand, it is a title which God's prophets seem especially to have rejoiced in.

THE GOD OF HEAVEN.

This is chiefly found in the Books of the Captivity—Ezra, Nehemiah, Daniel. It is used both by Israelites and by Persians; adopted probably on a common ground, as both recognised the monotheistic worship, and acknowledged the sovereignty of one Supreme Being, sitting above the circle of the heavens, the Great Lord and Ruler of all.

The idea which it embodies often comes before us in the Psalms, the Lord, the Creator, and Ruler of heaven and earth. But the express title seems to have had a peculiar significance

for the exiles in Babylon ; and its use by the pious Nehemiah beautifully serves to illustrate the comfort he found in looking up from the troubles of earth, to the controlling and gracious care of the great God, whose throne is on High : "So I prayed to the God of heaven" ; "The God of heaven, He will prosper you."

THE LORD OF HOSTS.

This is a title of especial interest, more particularly as it is sometimes handed down to us in Holy Scripture, like Amen, Hosanna, Hallelujah, in the original Hebrew word, instead of being translated. In the Latin version of the *Te Deum* in our Prayer-Book it has been made familiar to the whole of Western Christendom, in the well-known words, "Holy, holy, holy, Lord God of Sabaoth."

The title occurs most frequently in the books of the Prophets. It is not found in the Pentateuch, nor in the Books of Joshua, Judges, or Ruth ; nor in the Book of Job, nor the writings of Solomon. It appears first in 1 Sam. i. 3, near the time of the formation of the Hebrew monarchy. In the Prophets it occurs with a frequency which is not a little striking—sixty-one times in Isaiah, seventy-eight times in Jeremiah, fifteen times in the minor prophets, from Hosea to Zephaniah ; fourteen times in the two short chapters of Haggai, forty-eight times in Zachariah, twenty-four times in Malachi ; in all (with the eleven times in the Books of Samuel, three times in the Book of Kings, three times in the Books of Chronicles, and fourteen times in the Book of Psalms) no less than 270 times. The meaning and origin of the title seem clearly to be indicated by the history of its use. Its introduction being contemporaneous with the rise of the Jewish monarchy and military organization, which was always regarded in connection with the theocratic element by pious Israelites, so David, when he went out to meet the Philistine giant, most nobly said : "Thou comest to me with a sword, and with a shield, and with a spear : but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. xvii. 45). It may also be regarded sometimes as referring to the angelic ministers of God, who are His messengers and do His will. Its frequent occurrence in the writings of the post-captivity prophets may be probably accounted for by the sad familiarity with armed hosts and battle which the Jews had acquired in the siege and capture of Jerusalem, and in their subsequent contact in Babylon with some of the great military powers of the world.

There are many beautiful allusions in the Book of Psalms :

“The Lord of Hosts is with us” (The mighty, Almighty Vindicator of His people). “The God of Jacob” (He who answers the prayers of His humble wrestling saints) is our Refuge” (Ps. xlvi. 7, 11).

These are some of the principal names and titles of Deity in the Old Testament. Some, it is scarcely necessary to say; there are many others, as, *e.g.*, the beautiful title of Father (not used in the same individual and personal sense as in the New Testament, but with a broader and more national meaning), Shepherd, Redeemer, King, etc. But it would be far beyond the space allowed to us to consider all we might do.

Before concluding our remarks, it is only proper to add that we are sometimes told there are two books of the Old Testament in which the Name of God is not found—the Book of Esther and the Song of Solomon.

As regards the Book of Esther, various reasons have been assigned to account for what is really no difficulty, since the book bears the most unquestionable internal evidence of its authenticity and inspiration, and has always been held in the highest esteem both by the Jews and by the Christian Church. The remark has often been made that though we do not find in this Book the Name of God, we cannot but discern most clearly and most strikingly the providence of God. It should also be added that in the Septuagint there are three verses inserted, in which the Divine Name is expressly given; in ii. 14 it is said, Mordecai charged Esther to fear God. In iv. 8, He bade her to call on the Lord. In vi. 13, Zeresh tells her husband, the living God is with Mordecai. So also is it in the apocryphal additions to the book, but none of these are in the Hebrew.

As to the Song of Solomon, while in our Authorized Version there is no mention of any of the usual Divine names, in chap. viii. 6 the words “Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame”; in the margin of the Revised Version the rendering is: “A very flame of the LORD” (Heb., Jah.). It should also be remembered that those who interpret the book as a spiritual allegory, understand “the Beloved” as a title of the Lord Jesus Christ, the Heavenly Bridegroom of the Church.

We cannot pursue the subject further. But we would very earnestly commend it as a most interesting and profitable field of research to every Bible student. It may seem of little moment to the casual reader by what title our gracious God is spoken of, but the great Word of God is full of beauties which are only discovered by those who dig beneath the surface; and they love it most who search it most, provided the searching be in a reverent and humble spirit. If God has

condescended to reveal Himself, could there be anything more important, than to look most carefully into the Revelation? And it is often by the careful and prayerful study of the *details* of Divine Revelation that we are led to see the inspiration and beauty of the Holy Word.

GEO. S. BOWES.

THE TOWN POOR PARISH PROBLEM.

IT is impossible to face the problems of a poor town parish, if we confine our attentions to the parish itself. We must first take a wider view; it may be that then we may take our stand within the parish, and look at the problems it presents with some measure, at any rate, of hope and completeness.

To take first, then, a wider look than the parish itself presents. The enormously greater proportion of our home population is to be found in towns, and therefore in town parishes. We may welcome the fact or regret it, but fact it is, and fact, even to an increasing proportion, it probably will remain.

But more, there is also the stern fact that within the area of our towns, be they larger or be they smaller, but particularly if they be larger, the rich and the poor are becoming more and more separated locally the one from the other. It is less and less common for employers and employed, for the more and less wealthy, for the more and less cultured, to live within reasonable touch one of the other, and to enjoy, to the benefit of both, the privileges of mutual give and take. When the truth is declared it will certainly not be the poorer in this world's reckoning that will be seen to have been either the only, or even perhaps the greater, losers if this separation is allowed to continue or even to grow. If the principles of Christianity mean anything, such a middle wall of partition, as there now too often is, is not a hindrance merely, but a flat contradiction to the practical hold or spread of Christianity.

But I am afraid that the very truism of these statements will make against the practical purpose of this article. To write or read statements such as these is, alas! all too easy. Writer and reader will agree, and then—what? Let me, therefore, put several not unimportant questions.

And first this: Might there not be amongst the inner circle of consecrated Church workers, whose call is the home and not the foreign field, and whose homes are far from the dense population of poor town parishes, quite a new realization of what the call to home Church work means?