

its moral nature and result (as Protestants should who have not unlearned the soul of their own faith), then the question which seemed intellectually so plausible will display its religious inexperience. In a word, the criterion is not subjective, mystical, individual, and intense, but objective, historic, positive, universal, and morally imperative where the deep decisions lie in a soul that is thorough with itself.

8. It is really a question which turns chiefly on the difference in kind in the objects of the experience. The most entrancing sense of the Virgin's glory is, after all, an æsthetic impression. It is not ethical in the sense in which the Redeemer's presence is. It is the impression of a vaguely glorious, spiritual presence; it is not the response to a Saviour's power. It is a state of the religious imagination rather than of the conscience. It is something the soul possesses, not something which possesses the soul. It tends to ecstasy rather than to assurance, to delight and comfort us rather than to remake and control us. It does not place us in the grasp of a mighty personality who has the right to our whole life, yea, to the conscience by which we stand against all the world. How can it? We

know less than we crave to know about the historic personality of Jesus, but we know vastly less about the personality of His mother. We can establish mystic relations with her enlarged and glorified image, but we have nothing like the character, and especially the death, of Christ, which seizes us in a moral grasp and opens a heaven for the conscience more than for the imagination and the heart. This mystic devotion is not surprising in an age when women are asserting and securing a position they have never had before both in life, faith, and unfaith. But for their own sakes it must be corrected from sources more ethical and historic. It is not in Catholic lands, the lands of the religious imagination, that their new career has become possible. Woman worship means woman slavery. They have won what they have in lands where the Christian faith was more Protestant and moral, less of the imagination and more of the conscience, less mystic and more ethical, less inspired by the beatific vision and the sweetness of charity, and more controlled by the love of truth, the righteousness of faith, and the cleansing of the conscience, by the certainty of forgiveness in Christ alone.

The Resurrection and Ascension of Jesus Christ.

LITERATURE AND HINTS FOR STUDY.

BY PRINCIPAL THE REV. E. ELMER HARDING, M.A., ST. AIDAN'S COLLEGE, BIRKENHEAD.

I. THE RESURRECTION.

1. Pearson on the Creed. Art. v. chs. ii.-iv.
2. Lancelot Andrewes' Eighteen Sermons on Easter Day in the Library of Anglo-Catholic Theology. Vols. ii. iii. of Andrewes' *Sermons*.
3. Isaac Barrow's Four Sermons in his Exposition of the Apostles' Creed. Nos. 27-30. Vol. ii.
4. Isaac Williams' Devotional Commentary on the Life of our Lord. Vol. viii. "The Resurrection."
5. Maurice's Theological Essays. No. viii. "On the Resurrection of the Son of God from Death, the Grave, and Hell."
6. Westcott's Gospel of the Resurrection.
7. Westcott's Revelation of the Risen Lord.
8. Westcott's Historic Faith. Ch. vi.
9. Moberly's Five Discourses on the Sayings of the Great Forty days between the Resurrection and the Ascension.
10. Milligan on the Resurrection.
11. Milligan's The Resurrection of the Dead. An Exposition of 1 Corinthians xv. (Reprinted from the *Monthly Interpreter* and the *Expositor*.)
12. Liddon's Easter in St. Paul's.
13. Mason's Faith of the Gospel. Ch. vii. pp. 197-201.
14. Archbishop Thomson (York), The Resurrection, in the series "Helps to Belief."
15. Row's Bampton Lectures. No. vii. The Theory of Visions Considered and Refuted. Supplement I. The Value of St. Paul's Testimony to the Fact of the Resurrection.

16. Row's Manual of Christian Evidences. Ch. x. "The Resurrection of Jesus Christ an objective Fact."
17. Bishop Alexander's Commentary on the Epistles of St. John in *Expositor's Bible* series, pp. 241-253. "The Witness of Men applied to the Resurrection."
18. Marcus Dods' Commentary on First Epistle to the Corinthians in *Expositor's Bible* series, chs. xxi.-xxiv.
19. Robertson's (F. W.) Expository Lectures on the Epistles to the Corinthians. Lectures xxviii.-xxxii.
20. Body's The Appearances of the Risen Lord. Notes by S. F. L. S., from Addresses by Canon Body.
21. Scott Holland's Creed and Character. Sermons ii., vi., x.
22. M'Cheyne Edgar's The Gospel of a Risen Saviour.
23. Ring's The Most Certain Fact in History.
24. Maclear's Evidential Value of the Holy Eucharist. Part iii. chs. iii.-vii.
25. Moule's Jesus and the Resurrection.
26. Benson's Life beyond the Grave. Meditations on the Forty Days of Christ's Risen Life on Earth.

Hints for Study.

1. Resurrection Foreshadowed. Teaching of Old Testament. See M'Cheyne Edgar's Gospel of a Risen Saviour. Ch. ii. "A Risen Saviour the True Messiah."
2. Resurrection in the Gospels: *a.* Foretold; *β.* Accomplished.
3. Resurrection in the Acts of the Apostles. Centre of the Earliest Apostolic Sermons; mentioned twenty-one times: *a.* By St. Peter. *β.* By St. Paul.
4. Resurrection in the Epistles: its Dogmatic Importance. Alluded to fifty-one times in the Epistles.

II. THE ASCENSION.

1. Milligan's The Ascension and Heavenly Priesthood of our Lord.
2. Body's The Activities of the Ascended Lord. Notes by S. F. L. S., from Addresses by Canon Body.
3. Westcott's Revelation of the Risen Lord. Chs. x., xi.
4. Westcott's Historic Faith. Ch. vi.
5. Pearson's Exposition of the Creed. Art. vi.

The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

IV.

THE PARABLE OF THE WALL OF FIRE (CHAP. ii.).

THE two former visions dealt with the external relations of the new Jerusalem, proving that the divine vigilance and protection could secure its safety in spite of the numerous and powerful enemies by whom it was surrounded. In this third vision the prophet turns to the internal condition of the incipient state.

His first word of comfort relates to the discouragement felt by the returned exiles on account of the smallness of their numbers. It will be remembered that those who had come back from Babylon did not as yet number more than fifty thousand—a figure no larger than the population of a good provincial town. No wonder that they felt

oppressed with the weight of their destiny, as the heirs of so great a past and the pioneers of so great a future. All that his fellow-countrymen were feeling was felt with concentrated poignancy by the young prophet; but along with this human feeling there mingled in his mind sentiments and convictions derived from a higher source; and these elements together shaped themselves into the imaginative message of this third vision.

I. In his dream Zechariah saw a young man with a measuring line in his hand; and when, accosting him, he asked whither he was going, the young man replied, "To measure Jerusalem, to see