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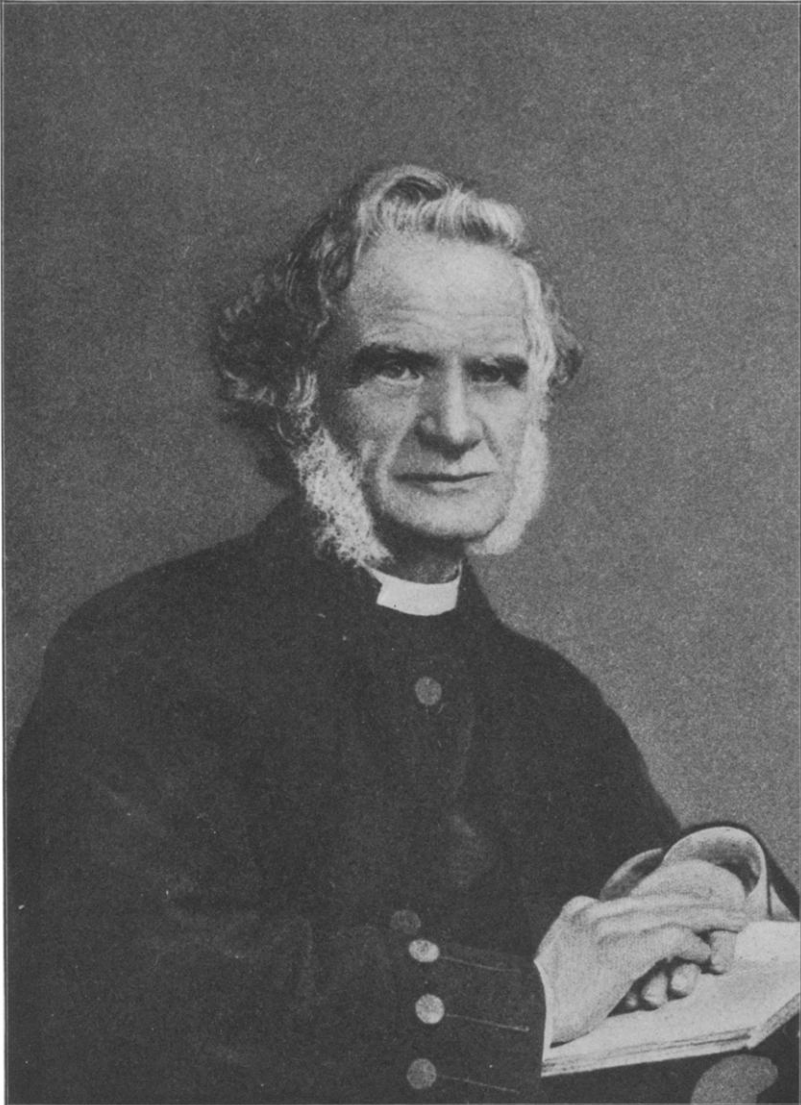
BISHOP BROOKE FOSS WESTCOTT.

By REV. F. H. CHASE, D.D.,
President of Queen's College and Norrisian Professor of Divinity,
Cambridge University, England.

I HAVE had the honor to be asked to write for the BIBLICAL WORLD a memorial to the late Dr. Westcott, bishop of Durham. Pressure of work has obliged me to defer till the Easter vacation the attempt to respond to this invitation. Perhaps, too, the temptation to delay has been strengthened by my sense of the difficulty of dealing at all adequately with the life and the work of a teacher to whom for many years I have looked with the deepest reverence.

It seems due to the reader of a biographical article that the writer should state how near to the person commemorated he was himself brought. Without unduly intruding myself, may I be allowed to say this much? I came up to Cambridge as a freshman just two years after Dr. Westcott had been appointed Regius professor of divinity, and in various ways as an undergraduate I came indirectly under his influence, though it was not till after I had taken my degree that I was able to attend a course of his lectures. After an absence from Cambridge of three years, I came into residence again in October, 1879. I was present when, at the beginning of that October term, Dr. Westcott lectured for the first time in the large lecture-room of the then recently completed Divinity School. From that time onward, for several years, I constantly attended his professorial lectures on the epistle to the Hebrews and his less formal lectures¹—his Monday evening lectures—on “Heads of Christian Doctrine.” In 1884 I became tutor of the Clergy Training School, in the foundation of which, in 1881, Dr. Westcott had taken a foremost part and of which he was the first president.

¹ These lectures were given to a small class, many of whom were graduates. They have been published in the volume *The Gospel of Life*.



THE LATE BISHOP BROOKE FOSS WESTCOTT, D.D.

In connection with the Clergy School, and in other ways, I was brought much into contact with him till he left Cambridge for Durham in 1890.

Brooke Foss Westcott was born at Birmingham in January, 1825. One circumstance of his boyhood molded all his after-life. He became the pupil of Prince Lee (afterward the first bishop of Manchester) at King Edward the Sixth's Grammar School, in his native town. That school and that master gave to the church, it should be remembered, the great trio of friends: Benson (archbishop of Canterbury), Lightfoot, and Westcott. Different as they were in character and in their methods of work, the three were destined singly and together to exercise a wide influence on English religious thought. Each of them has paid a characteristic tribute of grateful affection toward their common teacher. Dr. Westcott's verdict is decisive: "He was the greatest, as I believe, among the teachers of his time."² In 1844 Dr. Westcott came up to Trinity College, Cambridge. Four years later he graduated as senior classic; and, having been elected fellow of Trinity, was ordained as deacon and as priest in 1851 by his former head master.

We may roughly mark off three periods in Dr. Westcott's working life: he was successively student, teacher, and ecclesiastical tutor.

1. *The student.*—Dr. Westcott remained in residence in Cambridge for some four years after taking his degree. In later life he often spoke of the value which he attached to residence at the university after the bachelor of arts degree. It is a time, he held, when a thoughtful student can take a wider and maturer view of what a university is and what a university teaches. In his own case it was during those few years that the first stone of the fabric of his future literary work was laid. In 1851 he gained the Norrisian prize with an essay on "The Elements of Gospel Harmony." Out of this prize essay there grew the well-known book *The Introduction to the Study of the Gospels*. It was characteristic of Dr. Westcott, as of his friends, Drs. Lightfoot and Hort, that no opinion was put forward by him which he

² *Christian Aspects of Life*, p. 188.

had not fully considered in the light of all available evidence, and that any such opinion, though often reconsidered, was seldom, if ever, changed, except in cases when some fresh evidence had become accessible. It was so here. The theory that the origin of the synoptic gospels is to be sought in oral tradition and not in written documents, maintained in his first book, he



DR. WESTCOTT'S LECTURE-ROOM AT CAMBRIDGE UNIVERSITY.

held unwaveringly till the end of his life. General opinion has strongly set in a direction opposite to that of Dr. Westcott's view; but, we are far from having heard the last word on the synoptic problem.

In 1852 Dr. Westcott left Cambridge for a mastership at Harrow, and a schoolmaster he continued for seventeen years. Here we have a concrete example of the conditions under which much of the best English work in the world of scholarship is done. The specialist among us, as contrasted with the specialist

in Germany, is often, as it must seem at first sight, sadly hampered by the press of practical duties. Yet counterbalancing advantages are not wanting. The scholar who has been so trained and disciplined is forearmed against the temptation to treat questions, literary or religious, as a recluse; he is likely to be able to regard them in their context of life. And in the case of Dr. Westcott the work to which he gave so many years had yet another effect. He was long brought into close contact with the young; and from them, as he used to say, he drew the inspiration of hope. Few, indeed, who have so resolutely faced the hard problems of this mysterious world have retained, as he did, their early optimism. No doubt this optimism had its ultimate source in faith, an intense faith in a living God; but it was fostered by the environment of his life as a teacher, both at Harrow and at Cambridge.

The years which were thus devoted to the exacting calling of a master at a great public school, with the cares of a large household of boys pressing on him, were far indeed from being barren of finished literary work. To them belongs a series of articles in Smith's *Dictionary of the Bible*, dealing with subjects mostly preparatory to the study of the New Testament, *e. g.*, the books of Baruch, of Daniel, of Enoch, and of the Maccabees, Philosophy, the Vulgate—articles whose suggestiveness still makes them worthy of study; also, some of his most noteworthy books: *History of the New Testament Canon* (1855), *Characteristics of Gospel Miracles* (1859), *Introduction to the Study of the Gospels* (1860), *The Bible in the Church* (1864), *The Gospel of the Resurrection* (1866), and *The History of the English Bible* (1869). All the time he was engaged in constant and elaborate correspondence with Dr. Hort in preparation for their joint edition of the text of the New Testament, which actually appeared about a week before the publication of the Revised Version of the New Testament in May, 1881. As yet, however, Dr. Westcott was but little known outside a comparatively small circle of scholarly friends. He was the student.

2. *The teacher.*—In 1869 Dr. Westcott left Harrow for a canonry at Peterborough. Like his friend, Dr. Benson, he had

definite and far-reaching views as to the true function of cathedrals in the life of the English church.³ The special task in this connection which he felt to be laid upon himself was the preparation of candidates for ordination. His work, however, was to be wrought out with larger opportunities of service than even an ancient cathedral can supply. In the following year the Regius professorship of divinity at Cambridge became vacant. Dr. Lightfoot, who had been Hulsean professor since 1861, had long seemed marked out as pre-eminently fitted to be the head of the theological faculty. But this was not the issue. Dr. Westcott has himself told us what happened: "He [*i. e.*, Dr. Lightfoot] called me to Cambridge to occupy a place which was his own by right; and having done this he spared no pains to secure for his colleague favorable opportunities for action, while he himself withdrew in some sense from the position which he had long virtually occupied." It was a noble act of self-effacement, destined to be fruitful of lasting benefit to Cambridge and to the larger world of theological thought. In the same year the work of the revision of the Authorized Version of the New Testament began, and in this laborious task Dr. Westcott, with Drs. Lightfoot and Hort, took a prominent share. A younger generation of students of the New Testament finds not a little to criticise in the Revised Version in regard to its English diction and its scholarship. It is remarkable that Dr. Westcott to the end of his life championed its cause and foretold its ultimate acceptance.⁵

I shall presently endeavor to speak of my own remembrance of Dr. Westcott as a teacher. Here I note the vigor and the large-mindedness with which he threw himself into the general work of the university. He was an earnest supporter, for example, of the effort which was made about this time, and which has proved eminently fruitful of good results, to extend the influ-

³See, *e. g.*, the preface to a volume of Peterborough sermons, *The Christian Life, Manifold and One* (1869). To this period belongs a little book which illustrates Dr. Westcott's versatility, *The Paragraph Psalter, Arranged for Choirs*. His analysis of the Psalms is valuable.

⁴Preface to Bishop Lightfoot's posthumous edition of Clement, p. viii.

⁵See especially *Some Lessons of the Revised Version of the New Testament* (1897); *Lessons from Work* (1901), pp. 145-74.

ence of the university throughout the country by means of local lectures. He had a generous belief in the principle that strength comes through diffusion. But, of course, it was the religious office of the university on which he laid the greatest stress. He returned to Cambridge just at the time when the old order in regard to the relation of the Church of England to the university was passing away, and when many looked forward with dismay to the issues of the change. Dr. Westcott took a more hopeful view of the future, a view which has been confirmed by the event. He wrote in 1873:

No student of theology who has been allowed to work in Cambridge in these later days will refuse to acknowledge with gratitude the increasing opportunities which are offered there for realizing the power of that final synthesis of thought and experience and faith which is slowly unfolded through the ages, and yet summed up for us forever in the facts of our historic creed.⁶

But here also he saw that the sacred duty of diffusion on the largest scale was imperative. Soon after he became professor, Dr. Westcott, speaking in the university church, urged the claims of foreign missions, and especially of India, "our own India," on the university:

The conversion of Asia is the last and greatest problem which has been reserved for the church of Christ. It is through India that the East can be approached. It is to England that the evangelizing of India has been intrusted by the providence of God. It is by the concentration of all that is ripest in thought, of all that is wisest in counsel, of all that is intensest in devotion, that the work must be achieved.⁷

The response to this appeal, often repeated with glowing insistence, was the Cambridge mission to Delhi, the first members of which went out in 1877. Over this mission Dr. Westcott presided till his death; and its patient educational policy was in truth the embodiment of his faith and wisdom.

It is to these years we owe the three great commentaries, which were the heart and core of all Dr. Westcott's work — on the gospel according to St. John (1880), on the epistles of St. John (1883), on the epistle to the Hebrews (1889).

⁶ *On Some Points in the Religious Office of the Universities*, p. xii.

⁷ *Ibid.*, p. 42.

In 1881 was published the edition of the text of the New Testament known as that of Westcott and Hort, together with the *Introduction*. The writing of the latter volume and the other accompaniments of the text had devolved on Dr. Hort. But probably there was no point in connection with any of the complicated problems treated which the two workers had not fully discussed together in writing. The correspondence which passed between them has been preserved and, with other papers of Dr. Hort's, is in the keeping of Emmanuel College. It should be remembered that, so far back as 1860, the three friends, Westcott, Lightfoot, and Hort, had planned together a commentary on the New Testament. They divided the whole number of books (with the exception apparently of the Apocalypse) between themselves.⁸ The epistles of St. Paul were assigned to Dr. Lightfoot; the synoptic gospels, the Acts, and the epistles of St. James, St. Peter, and St. Jude, to Dr. Hort; while the gospel and the epistles of St. John, to which a subsequent arrangement added the epistle to the Hebrews, fell to Dr. Westcott. The extent of Dr. Lightfoot's work on St. Paul is well known. Dr. Hort's share is represented by the important fragment on 1 Peter (published posthumously), which will, I trust, be followed in due time by a perhaps larger fragment on St. James. Dr. Westcott completed his portion of the work on the eve of his leaving Cambridge for Durham.

Thus in study and teaching, in unremitting labor in the cause of all that is highest and most enduring in the life of a university—all, that is, which in the widest sense of the word is spiritual—the twenty years of Dr. Westcott's professoriate passed. They were broken in upon by two events of importance. In 1879 Dr. Lightfoot left Cambridge for Durham. Dr. Westcott was one of those who urged him to accept the bishopric, with its larger opportunities of service. But the loss to the world of scholarship and of theology was irreparable; and, since Dr. Hort, who had become Hulsean professor in 1875, was able to take but little part in public work of a general character, Dr. Westcott

⁸ *Life and Letters of F. J. A. Hort*, I, pp. 417 ff.; DR. WESTCOTT'S preface to DR. HORT'S *Commentary on the First Epistle of St. Peter*.

was, in a sense, left to bear the burden of leadership in Cambridge alone. The other important change was Dr. Westcott's appointment, in 1884, to a canonry at Westminster Abbey. It can hardly be doubted that this new work and the contact with the larger world of the metropolis had a strong formative influence on him. His power of expression became freer and less academic, the bearing of Christianity on social and national life came to have a still larger place in his teaching.

3. *The ecclesiastical tutor*.—In March, 1890, came the call to take up the work of Bishop Lightfoot at Durham. As Dr. Hort wrote to him, it was a summons, not merely to Durham, but, since his lifelong friend, Dr. Benson, had been archbishop of Canterbury since 1884, to Durham in conference with Lambeth.⁹ Many of those who knew Dr. Westcott felt a not unnatural fear that he was too much of a mystic to deal effectively with the practical calls which swarm around one who holds the office of bishop in the national church. The issue rebuked the misgiving. Dr. Westcott's eleven years at Durham showed that the true idealist—the man, that is, who insists on penetrating to principles and on being guided, not by expediency, but by principles in all departments of life; who in things temporal and earthy discerns a manifestation of the spiritual and the eternal—can yet be—or should I not rather say, can therefore be—the most practical worker and the most potent inspirer of practical workers.

Of the Durham period of Dr. Westcott's life little here must be said, nor can I speak of it from personal knowledge. One element in the work which remained for him to do can alone be noticed. He himself wrote :

It can very rarely happen that one who has spent long and busy years as student and teacher should be suddenly called at the close of life to the oversight of a diocese in which the problems of modern life are presented in the most urgent and impressive form. . . . The faith which has been pondered in quiet must without preparation be brought into the market-place and vindicated as a power of action.¹⁰

⁹ *Life and Letters of F. J. A. Hort*, II, pp. 412 f.

¹⁰ *The Incarnation and Common Life*, Preface, p. v.

There was, indeed, now given to Dr. Westcott the opportunity of translating into action, and of urging from the vantage ground of a great public position, his convictions as to the social aspects of Christianity. These convictions were very definite and had grown stronger as the meaning of the gospel was more and more clearly apprehended by him. While still a master at Harrow he had deeply impressed his hearers by a sermon on "Disciplined Life;" on types of such a life seen in the past—Antony, Benedict, Francis of Assisi; on the need of a new type in the present differing from those that have gone before in being social. And now among the activities of the north he worked out something of the social interpretation of the apostolic faith. He regarded, I am told, his successful mediation in the great coal strike in Durham as the happiest event of his life. It was deeply characteristic that his last public utterance, about ten days before his death, was an address in Durham cathedral to an association of miners.

I have ventured thus to dwell on the details of Dr. Westcott's life because to regard him simply as a scholar, or as a writer, or as a theologian, is strangely to miss the meaning of his example. All life—"all the fulness of life," to use a phrase which was often on his lips—was to him a reality which he strove to understand, a part of the kingdom of Christ in relation to which he had his duty of service to perform. It was the unity and the remarkable variety of his life which together gave it its deep significance.

It is time, however, that I should try to give some estimate of Dr. Westcott's character as a teacher in regard to the interpretation of the New Testament and in the sphere of theology. I preface what I have to say by a word or two as to the substance and as to the style of his utterances.

I should like to emphasize the width of knowledge and of culture which formed the background of his words. Anyone who will read the volume of *Essays in the History of Religious Thought in the West* will be able to recognize the range of Dr. Westcott's view and the delicacy of his literary taste. Among the subjects treated are "The Myths of Plato," "The Dramatist

(Æschylus) as Prophet," "Euripides as a Religious Teacher," "Some Points in Browning's View of Life," "The Relation of Christianity to Art." Different, however, as are the subjects of the essays, they are bound together by a characteristic unity of motive. Dr. Westcott wrote in the preface:

It seemed to me that a careful examination of the religious teaching of representative prophetic masters of the West, if I may use the phrase, would help toward a better understanding of the power of the Christian creed.

Closely connected in subject-matter with these *Essays* is the section in *The Gospel of Life* which deals with "Pre-Christian Book Religions." Dr. Westcott held that through such a study Christianity is seen to be the absolute religion:

For if Christianity be, as we believe, universal, then every genuine expression of human religious thought will enable us to see in the gospel some corresponding truth which answers to it. . . . In the growing assurance that the gospel meets every real need of humanity, we shall find the highest conceivable proof of its final and absolute truth. (*The Gospel of Life*, pp. 121 f.)

It is, indeed, essentially the same conception as is familiar to us in the writings of Clement of Alexandria—the philosophy of the Greeks was a covenant from God like the law of the Hebrews—but it has become more definite and more comprehensive.

But, to pass from the matter to what rather concerns the manner of Dr. Westcott's teaching, how far is it true that, as is often alleged, Dr. Westcott's style is obscure? To that class of minds which values above all things sharp, clearly marked outlines; formulæ which are definite and which seem to contain a promise of being final—to such minds Dr. Westcott's teaching must always be lacking in qualities which they most desiderate. But to those who regard the most authoritative statements as necessarily only approximations to the ultimate truth, and who confess that to the minds of men the highest truths must ever shade off into the twilight and then into the night of mystery—to them his teaching will be in a rare degree suggestive and stimulating. It does not pretend to explain to us what in our moments of most real thought we feel to be indeed inexplicable; but it brings in the assurance that the complete interpretation of every riddle is involved in the person of

Christ, and that it is for us to strive to understand him a little better. But, apart from these larger questions as to the intellectual standpoint, are Dr. Westcott's writings, were his spoken words, obscure? The answer must be "yes" and "no." For, in the first place, it must be remembered that probably Dr. Westcott's important utterances, whether written or spoken, were parts of a system of religious philosophy, over which he had long pondered. Hence when he spoke or wrote he condensed. He gave not the complete process, but rather the results, of meditation. The student must learn to reconstruct the lines of thought, of which the words are the partial index. And doubtless this is a large demand on the reader's powers of attention and sympathy. Again, we may contrast Dr. Westcott with such a teacher as Cardinal Newman. The latter lived from the first in a world of debate and conference with men of many kinds. He formed his views on great subjects as he was discussing them. Hence he acquired a style which, however impressive, is yet characterized by ease and freedom. Dr. Westcott, on the other hand, was in his earlier days, except for his intimate association with a small circle of friends, a solitary thinker. And hence he grew accustomed to express his meaning in language which was peculiarly characteristic of himself. Thus a student, when he first heard him, was perplexed by a phraseology which was new and strange. Gradually, in the case of thoughtful men, the sense of bewilderment faded away; the language became familiar and acquired a definite and clear significance. Doubtless the magnetic influence of a great personality was a potent interpreter. His writings, especially his earlier writings, must perhaps always present difficulties except to those who so read as to be in sympathy with the mind which speaks to them. His works will remain sealed books to the hasty and casual searcher for an immediate solution of a problem.

I turn then to the biblical work of Dr. Westcott. It did not come within his province to deal very directly with the problems of the Old Testament. His general attitude toward them, however, may be gathered from such words as these :

The Old Testament, as we receive it, is the record of the way in which

God trained a people for the Christ *in many parts and in many modes*, the record which the Christ himself and his apostles received and sanctioned. How the record was brought together, out of what materials, at what times, under what conditions, are questions of secondary importance.¹¹

Nor yet again can we gain from his writings any clear opinion on not a few questions which yet lay within their scope. What was his verdict on the authenticity of 2 Peter? I am not aware that he ever expressed himself more definitely than he did at the close of the book on the canon of the New Testament:

The canonicity of the second epistle by St. Peter, which on purely historical grounds cannot be pronounced certainly authentic, is yet supported by evidence incomparably more weighty than can be alleged in favor of that of the epistle of Barnabas, or of the Shepherd of Hermas, the best-attested of apocryphal writings.

Again, I cannot remember any passage in his writings where he discusses the question whether all parts of the synoptic gospels are on a level as historical authorities.¹² In regard to St. John's gospel—for I absolutely accept the conclusion of Dr. Westcott, Dr. Lightfoot, and other scholars that the fourth gospel is indeed the apostle's work—Dr. Westcott admits that the hand of St. John has considerably molded the report of the Lord's discourses. "An inspired record of words," he says (*Introduction to the Commentary on St. John*, p. lviii), "like an inspired record of the outward circumstances of a life, must be an interpretation." But, as the context seems to show, the molding which Dr. Westcott has in mind is rather part of a process of condensation than extending to expansion and addition. Years ago, when Dr. Westcott and Dr. Hort were working among us in Cambridge and Dr. Lightfoot was still in frequent consultation with them, younger men had a feeling that all the great problems of the New Testament had been solved or were being solved by the three great masters. We may be sure that they did not share this feeling. We know now that the heritage which they have left us is not a collection of solutions of New Testament problems final and complete, but the example of their method and of their spirit.

¹¹ *The Epistle to the Hebrews*, p. 493.

¹² See, e. g., his treatment of Matt. 27:51 f. in *Introduction to the Study of the Gospels*, p. 325.

I wish that I could give an adequate description of Dr. Westcott's lectures. If one could make such bargains, there are few things I would not give as the price of living over again a very few of the hours spent in the large lecture-rooms of the Divinity School. Their very remembrance is a lifelong inspiration. I suppose that what primarily impressed us was his intense earnestness. It was a prophet living in the spiritual world that spoke to us. And next he communicated to his hearers his own sense of the living reality of the words on which he commented. He was fond of quoting a quaint saying of Luther's: "The Bible is a living creature with hands and with feet." It was such to him, not a dead literature, however noble, but living voices speaking out of life and for life. Dr. Westcott once said (*Christian Aspects of Life*, p. 191):

If I were to select one endowment which I have found most precious to me in the whole work of life, I should select the absolute belief in the force of words which I gained through the strictest verbal criticism. Belief in words is finally belief in thought, belief in man. Belief in words is a guide to the apprehension of the prophetic element in the works of genius. The deeper teachings of poetry are not disposed of by the superficial question, "Did the writer mean all that?" "No," we boldly answer; "yet he said it because he saw the truth which he did not, and perhaps at the time could not, consciously analyze."

So, he would urge, the apostles did not themselves apprehend the full contents of the message which they were inspired to deliver. Their words were greater than their thoughts, and their words remain for us patiently, in the growing light of history and experience, to interpret. Hence every phrase and turn of expression was examined with an exact precision which yet never became wearisome. The words used by the apostolic writers were, he maintained, the most appropriate possible. He used to urge his pupils to retranslate passages of the English version and to compare their rendering with the original, and thus to cultivate a sense of the fulness and subtle beauty of the apostolic language. My most vivid remembrance of his lectures is, I think, the few moments which he spent at the beginning of the hour in bringing out the points in carefully selected passages which he had asked us to retranslate and study. Another char-

acteristic of Dr. Westcott's teaching, which must stand out in the memory of those who used to hear him, is that the apostolic words were studied in the context of life. The hand of the restorer was of course needed here. There was the necessary process of piecing together fragmentary relics of the life of the apostolic age, and the full image could not be recreated. But the effort was made, not as a barren exercise of antiquarian skill, nor because a New Testament book requires an introduction, but because only so could the message of the book to our own time be rightly apprehended. To apply to himself his own words about Dr. Lightfoot (*In Memoriam*, p. 47):

For him the interpretation of ancient texts was a study in life. He held books to be a witness of something far greater, through which alone they could be understood. A Greek play, or a fragmentary inscription, or a letter of Basil, or a homily of Chrysostom was to him a revelation of men stirred by like passions with ourselves, intelligible only through a vital apprehension of the circumstances under which they were written.

It is only when we know, at least approximately, the relation between our own position and the environment in which those addressed lived that we can rightly transfer to ourselves the teaching of a book. Interpretation is of the nature of proportion. Thus, to take but one example, Dr. Westcott used to insist that the epistle to the Hebrews has a peculiar meaning for ourselves, because it was originally addressed to men who thought bitterly of their apparent losses and who overlooked the fulfilment in Christ of all which they held most dear in what they were surrendering. The highest gain came to them in the guise of bewildering loss. He says in his preface to the commentary:

No work in which I have been allowed to spend many years of continuous labors has had for me the same intense human interest as the study of the epistle to the Hebrews.

Dr. Westcott wrote much on Christian doctrine; and with a brief notice of his doctrinal position I bring this paper to an end. He did not deal with these subjects as a professed philosopher, speaking in the technical language of philosophy, but rather as a student who could not but think out for himself the ultimate problems of life.

Every man, he taught, is so constituted as to recognize three final existences—self, the world, and God. Of the existence of God we can have no intellectually convincing proof. Arguments drawn from the world and from man's consciousness may confirm, but they cannot create, the conviction that God is. We *believe* then that God *is*, and that man was created with a capacity of knowing Him. Man, as created, was to attain his perfection through the incarnation of the Word. The intrusion of sin blurred, but did not destroy, man's affinity to God; and it was not allowed to frustrate the primary purpose that the Word should become flesh. The incarnation, in other words, was not an expedient caused by sin, but it was conditioned by the effects of sin; for it must include victory over sin and reconciliation between man and God. Hence it must needs involve, not only (like the act of creation) the condescension of self-limitation, but suffering, conflict with sin, death. Thus, in the fulfilment of the divine purpose in man's creation, "the Word became flesh." The gospel is based, not on speculations, but on facts. Our faith is a historic faith. But there are two further characteristics of the incarnation. On the one hand, though the revelation is historic, it is not completed as a history external to ourselves. It is brought into vital touch with each through the gift of the Spirit, sent in Christ's name as Christ was sent in the Father's name, and witnessing of Christ as Christ witnessed of the Father.

Little by little the Spirit is bringing the uttermost realities of being, bringing home, that is, Christ and the things of Christ to each man and to all men (*Historic Faith*, p. 108).

And, on the other hand, the incarnation is the source of a *social* religion. Out of it there necessarily grows the catholic church, *i. e.*, the Christian society which is ideally universal as to place and time, and which is intrusted with the whole sum of revealed truth. Hence history records the gradual working out of God's purpose in the incarnation and of man's slow apprehension of the blessings and obligations of the divine gift. The questions of each age, social, intellectual, and spiritual, find their true interpretation in Christ. New aspects of the gospel answer to fresh needs. These are the thoughts which inspire much of

Dr. Westcott's latest utterances. I choose one typical passage from the book published just after his death, and which was evidently designed by him to be a restatement of the truths which he held to be most vital :

The church welcomes the experience of the past, not as exhaustive or finally authoritative, but as educative. Slowly the Spirit brings the truth in many parts to the minds of men, as they can bear it, by showing to them things of Christ, through their circumstances, their experience, their thought. Thus the apprehension of successive divine messages is determined by national history and national character. This interpretation of the fundamental creed is continuous. We do not believe simply that God has spoken, but that he is speaking. We are still living under the new order of revelation—one more far-reaching than all before—which began at the descent of the Holy Spirit on the day of Pentecost; and in the gradual unfolding of the glories of Christ, which follows from that divine endowment of the church, each age, each race, each people has its part (*Lessons from Work*, p. 7).